AN

EXPOSITION

OF THE

New Teſtament,

IN THREE VOLUMES:

IN WHICH

The Senſe of the SACRED TEXT is given;

Doctrinal and Practical TRUTHS are ſet in a plain and eaſy Light,

DIFFICULT PLACES EXPLAINED,

SEEMING CONTRADICTIONS RECONCILED;

AND

Whatever is Material in the VARIOUS READINGS, and ſeveral ORIENTAL VERSIONS, is obſerved.

THE

Whole illuſtrated with NOTES taken from the moſt ancient JEWISH WRITINGS.

VOL. II.

By *JOHN GILL.*

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AN EXPOSITION OF THE New Teſtament.

The Goſpel according to St. JOHN.

CHAP. IX.

Ver. 1. AND *as* Jeſus *paſſed by*, &c.] The word *Jeſus* is not in the *Greek* text, but is rightly ſupplied by us, as it is in the *Vulgate Latin*, and as the word *Chriſt* is in the *Perſic* verſion; for of his paſſing from the temple, and by the multitude that were there, and on his way to the place he deſigned to make to, is this ſaid, as appears from the cloſe of the preceding chapter; though ſome think this is to be underſtood of his paſſing by at another time and place, ſince the preceding fact of the woman's being taken in adultery, and the diſcourſe of our Lord with the *Jews*, were quickly after the feaſt of tabernacles; whereas the following ones, both in this, and the next chapter, ſeem to be at the feaſt of dedication, ch. x. 22. which was ſome months after: but it may be, that the parable of the ſheep, tho' it runs in connexion with what is ſaid in this chapter, might be delivered then; or what follows, ch. x. 22. might be ſaid at the feaſt of dedication, when the parable, and what is related here, might be delivered before, ſeeing there is ſo very ſtrict a connexion between this, and the preceding chapter; and the *Ethiopic* verſion is very expreſs, rendering it, *and departing from thence*; that is, from the temple, at that time when the *Jews* took up ſtones to ſtone him: *he ſaw a man which was blind from his birth*; which man was an emblem of God's elect in a ſtate of nature, who being conceived in ſin, are tranſgreſſors from the womb, and ſo are alienated from the life of God thro' their ignorance and blindneſs: they are blind as to any true and ſpiritual knowledge of God in Chriſt; as to any true ſight of ſin, or ſenſe of their own eſtate and condition; and with reſpect to Chriſt, and the way of peace, righteouſneſs, and ſalvation by him; and as to the Spirit, and the operations of his grace, and with regard to the ſcriptures, and the doctrines of the Goſpel: and as Chriſt ſaw this man firſt, and not the man him, for he was blind, ſo Chriſt firſt looks upon his choſen ones with an eye of love and mercy, as he paſſes by them, and both enlightens and quickens them, *Ezek.* xvi. 6, 8. He ſaw *Matthew* the publican firſt, as he paſſed along, and called him from the receipt of cuſtom to be a follower of him, *Matt.* ix. 10.

Ver. 2. *And his diſciples aſked him*, &c.] It may be that ſome of the twelve Apoſtles, or others of his diſciples, might put the following queſtion to him on ſight of this blind man, who by ſome means or another they knew was born blind: *ſaying, maſter, who did ſin, this man, or his parents, that he was born blind?* the firſt of theſe queſtions, whether the man himſelf had ſinned before he was born, which might be the occaſion of his blindneſs, proceeds not upon the doctrine of original ſin, tho' the *Jews* then believed that; ſee the note on *Rom.* v. 12. ſince that was common to all men, and therefore could not admit of ſuch a queſtion; but either upon the notion of tranſmigration of ſouls into other bodies; and ſo the diſciples might aſk whether this man had ſinned in a pre-exiſtent ſtate when in another body, which was the reaſon of this blindneſs, or of his being put into a blind body. This notion *Joſephus* ſays [a] was embraced by the *Phariſees*; though, according to him, it ſeems, that they only underſtood it of the ſouls of good men; and if ſo, this could lay no foundation for ſuch a queſtion, unleſs theſe diſciples had given into the *Pythagorean* notion of a tranſmigration of all ſouls, which was to be known by defects, as blindneſs, *&c.* [b] or elſe this queſtion proceeded upon a principle received by the *Jews*, that an infant might do that which was faulty and criminal, and actually ſin in the womb; of which Dr. *Lightfoot* has given inſtances: the ſecond queſtion proceeds upon the methods which ſometimes God has taken with men, by viſiting the iniquities of the fathers upon the children; or, as the above learned writer obſerves, upon a notion the *Jews* had, that a child might ſuffer for what the mother did whilſt it was in the womb; or on another, which prevailed among them, that there ſhould be neither merit or demerit in the days of the Meſſiah; that is, that neither the good deeds, nor bad deeds of their parents, ſhould be imputed to their children, neither the one to their advantage, nor the other to their diſadvantage: and therefore ſince he the Meſſiah was come, they aſk, how this blindneſs ſhould come to paſs? what ſhould be the reaſon of it?

Ver. 3. *Jeſus anſwered, neither hath this man ſinned, nor his parents*, &c.] Not but that both were guilty of original ſin, and had committed actual tranſgreſſions; but Chriſt's anſwer is to be conſidered agreeable to the deſign of the queſtion; and the ſenſe is, that it was not any ſin that either of them had committed, whilſt he was in the womb, or previous to his birth, that was the cauſe of this blindneſs; otherwiſe, all ſuch irregularities and afflictions ariſe from ſin, and the fall of man, as does that ſpiritual blindneſs with which all mankind are attended: *but that the works of God ſhould be manifeſt in him*; that is, that Chriſt might have an opportunity of working a miracle in the cure of him, whereby it might appear that he is truly and properly God, the Son of God, and the Meſſiah; and ſo ſpiritual blindneſs, which has followed the fall of man, takes place in the elect of God in common with others, that the power of divine grace might be diſplayed in bringing them out of darkneſs into marvellous light.

Ver. 4. *I muſt work the works of him that ſent me*, &c.] This ſhows, that the works of God, that were to be manifeſt, were to be done by Chriſt: many were the works which the Father gave him to do, and which he undertook to perform; and therefore there was a neceſſity of doing them, as principally the work of redemption, by fulfilling the law, and ſatisfying juſtice: and beſides this, there were the preaching of the Goſpel, and doing of miracles, and among theſe was this of giving ſight to the blind, ſee *Iſ.* xxxv. 5. both in a natural and ſpiritual ſenſe: and with a view to this he ſpeaks of the works he muſt do, *while it is day*; while the day of life laſts, for in the grave there is no work nor device: *the night cometh when no man can work*; meaning the night of death, and of the grave, and ſuggeſting his own death hereby, that he had but a little time to be in this world, and therefore would make the beſt uſe of it, to do the will and work of his father that ſent him; and which ſhould be a pattern to us. This life is but ſhort, it is but as the length of a day; a great deal of buſineſs is to be done; and death is haſtening on, which will put a period to all working.

Ver. 5. *As long as I am in the world*, &c.] Which had been now two or three and thirty years; but was not to be much longer. *I am the light of the world*; ſee the note on ch. viii. 12. Tho' doubtleſs he ſaid this with ſome view to the cure he was about to perform, it being agreeable to his character and work, while he was in the world.

Ver. 6. *And when he had thus ſpoken*, &c.] In anſwer to the diſciples queſtion, and declaring his own work and office in the world, and the neceſſity he was under of performing it: *he ſpat on the ground, and made clay of the ſpittle*; the *Miſnic* doctors ſpeak [c] of, טיט נרוק, *clay that is ſpitted*, or *ſpittle clay*, which their commentators ſay [d] was a weak, thin clay, like ſpittle or water; but this here was properly ſpittle-clay, or clay made of ſpittle, for want of water; or it may be rather, through choice Chriſt ſpat upon the duſt of the earth, and worked it together into a conſiſtence, like clay: *and he anointed the eyes of the blind man with the clay*; however, ſpittle, eſpecially faſting ſpittle, might be thought proper in ſome diſorder of the eyes, to be uſed, as it was by the *Jews*; ſee the note on ver. 16. yet clay was a moſt unlikely means of reſtoring ſight to a man that was born blind, which might be thought rather a means of making a man blind that could ſee. This may be an emblem of the word of God, the eye-ſalve of the Goſpel; which is a very unlikely means in the opinion of a natural man, who counts it fooliſhneſs, of enlightening and ſaving ſinners; and yet by this fooliſhneſs of preaching God does ſave thoſe that believe.

Ver. 7. *And ſaid unto him, go waſh in the pool of Siloam*, &c.] A fountain of this name is called *Siloah*, *Iſ.* viii. 6. and according to the *Jewiſh* writers, ſometimes *Gihon* [e]; and this they ſay [f] was without *Jeruſalem*, tho' near unto it: hither the *Jews* went at the feaſt of tabernacles [g], and drew water with great rejoicing, and brought it, and poured it on the altar; the waters thereof alſo the prieſts drank for digeſtion, when they had eat too much fleſh [h]; and this was likewiſe made uſe of to waſh in, in caſe of uncleanneſs. It is ſaid [i] of *Benaiah*, one of *David*'s worthies, that "one day he "ſet his foot upon a dead toad, and he went down "to *Siloah*, and broke the pieces of hail, (or ice "congealed together) and dipped himſelf." This fountain was to the ſouth-weſt of *Jeruſalem*; and was, as *Joſephus* ſays, ſweet and large [k]; and from it were two water-courſes, upper and lower, 2 *Chron.* xxxii. 30. which ran into two pools; the one was called the pool of *Siloam*, which may be the ſame that *Joſephus* [l] calls the pool of *Solomon*, and is here meant, and which was ſituated on the ſouth of the wall of *Sion*, towards the eaſt; and the other was called the pool of *Shelah*, and which, in *Neh.* iii. 15. is called in our tranſlation, and in ſome others, the pool of *Siloah*. Now both the fountain, and the pool, were without the city; and yet we read of a *Siloah* in the midſt of the city [m]. This blind man was ſent, not to waſh himſelf all over, but only his face or eyes; and ſo the *Arabic* and *Perſic* verſions read, *waſh thy face*, the clay from it: this may be emblematical of the grace of the Spirit, ſometimes ſignified by water and waſhing, which accompanying the word, makes it effectual to the ſalvation of ſouls: *which is by interpretation ſent*.

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[a] De Bello Jud. l. 2. c. 8. §. 14.
[b] Salluſt. de Diis, c. 20.
[c] Miſn. Mikvaot, c. 7. §. 1.
[d] Jarchi, Maimon. & Bartenora in ib.
[e] Targum, Jarchi, Kimchi, & Solomon ben Melech in 1 Kings i. 33.
[f] Jarchi & Bartenora in Miſn. Succa, c. 4. §. 9.
[g] Miſn. ib.
[h] Abot R. Nathan, c. 35. fol. 8. 3.
[i] Targum in 1 Chron. xi. 22.
[k] De Bello Jud. l. 5. c. 4. §. 1.
[l] Ib. l. 6. c. 6. vel l. 5. c. 4. §. 2.
[m] T. Hieroſ. Chagiga, fol. 76. 1.

This interpretation of the word *Siloam* does not determine which of the pools is meant, the upper or lower, *Siloah* or *Shelah*, ſince they both come from the word שלח, which ſignifies to *ſend*; but by the flexion of the word, the upper pool *Siloah* ſeems plainly intended, which was not ſo forenamed, as *Nonnus* ſuggeſts, from the ſending this man thither, but rather from the ſending forth its waters, which flowed ſoftly and gently for the ſupply of the city of *Jeruſalem*. Some think Chriſt gave this interpretation of it with a view to himſelf, as the ſent of God, the true Meſſiah; but the words ſeem not to be the words of Chriſt, but of the Evangeliſt, who interprets this word; wherefore they are left out in the *Syriac* and *Perſic* verſions, where ſuch an interpretation was needleſs. *He went his way therefore and waſhed, and came ſeeing:* he did as he was commanded; he was obedient to the directions and orders of Chriſt, tho' they ſeemed ſo unlikely to anſwer the end; and yet that was brought about thro' the divine power of Chriſt, which appeared the more in making uſe of ſuch unlikely means.

Ver. 8. *The neighbours therefore, and they which before had ſeen him*, &c.] For it ſeems the blind man was not a ſtranger, one that came out of the country to the city to beg; but a native of *Jeruſalem*, that had long lived in a certain neighbourhood in it, and was well known to be what he was; *that he was blind:* the *Alexandrian* copy, and one of *Beza*'s exemplars, and the *Vulgate Latin* verſion read, *that he was a beggar*; to which agree the *Syriac*, *Arabic*, and *Ethiopic* verſions: wherefore they *ſaid, is not this he that ſat and begged?* they particularly remark his begging poſture; he was not laid all along, as the lame man in *Acts* iii. 2. nor did he go from door to door, as others were uſed to do, but he ſat in ſome certain place, as blind men generally did; ſee *Matt.* xx. 30.

Ver. 9. *Some ſaid this is he*, &c.] It is the ſame man that was blind, and begged: *others* ſaid; in one of *Beza*'s copies it is added *no*, and ſo read the *Vulgate Latin*, and all the *Oriental* verſions; tho' they owned and ſaid, *he is like him.* This diſcourſe of the neighbours concerning the blind man reſtored to ſight, reſembles the talk that generally is among relations, acquaintance, and neighbours, when any one belonging to them is called by grace, and converted, ſaying, what is come to ſuch an one? is he mad or melancholy? he is not the man he was; he is ſcarcely the ſame; is it he, or another? what's the matter with him? but *he ſaid, I am* he; and ſo put an end to the diſpute between them, by his frank acknowledgment, that he was the blind man, and the beggar they before knew as ſuch: ſo perſons enlightened by the Spirit of God, and effectually called by his grace, are very free and ready to acknowledge what they were before converſion, what poor, blind, and miſerable, and contemptible creatures they were: *Matthew* owns himſelf to have been a publican; and *Paul* confeſſes he was a blaſphemer, a perſecutor, and an injurious perſon, and the chief of ſinners.

Ver. 10. *Therefore ſaid they unto him*, &c.] When the caſe was clear, and it was out of queſtion that he was the man: *how were thine eyes opened?* or made to ſee: they might well aſk this queſtion, ſince ſuch a thing was never known before, that one born blind received his ſight; and as great a miracle it is in grace, and as great a myſtery to a natural man, how one ſhould be born again, or be ſpiritually enlightened.

Ver. 11. *He anſwered and ſaid, a man that is called Jeſus*, &c.] Whom he had as yet little knowledge of, only by ſome means or another he had learned his name: *made clay and anointed mine eyes*, &c. ſee the notes on ver. 6, 7.

Ver. 12. *Then they ſaid unto him, where is he?* &c.] For Chriſt had withdrawn himſelf and was gone; whether on account of the *Jews*, who he knew would be irritated by this miracle, or whether to avoid all popular applauſe and glory, which he ſought not, is not certain; it may be on both accounts: this queſtion, however, was put, not out of good-will to Chriſt, but that they might apprehend him, and bring him before the *Sanhedrim*, for doing work on the ſabbath-day; and ſuch enmity there is in carnal men, at the converſion of ſinners, their acquaintance, inſtead of rejoicing at it: *he ſaid I know not*; for when he returned from the pool, Jeſus was gone: and ſo it ſometimes is, that when Chriſt has wrought a good work of grace upon the heart, he withdraws himſelf for a while, and the converted ſinner knows not where he is.

Ver. 13. *They brought to the Phariſees*, &c.] That is, to the *Sanhedrim*, which chiefly conſiſted of *Phariſees*; and ſo *Nonnus* calls them the prieſts and chief-prieſts: *him that was aforetime blind*; to be examined by them. And ſomething like this is the method uſed by carnal relations and friends, who when they have any belonging to them under a work of grace, have them to their learned doctors of a different religion, to talk to them, and diſſuade them from the ways of truth and godlineſs.

Ver. 14. *And it was the ſabbath-day when Jeſus made the clay*, &c.] Which was reckoned a violation of the ſabbath, ver. 16. and was one reaſon why they had the man to the *Phariſees* to be examined, and why they were deſirous of knowing where Jeſus was: *and opened his eyes*; by putting on the clay, and ſending him to waſh in the pool of *Siloam:* nor did the miracle, nor the good done to the man, excuſe with them, what they thought a breach of the ſabbath.

Ver. 15. *Then again the Phariſees aſked him*, &c.] Not that they had put any queſtion of this kind to him before; but they alſo, as well as the neighbours, enquired of him, *how he had received his ſight*; from whom, and by what means: *he ſaid unto them, he put clay upon mine eyes, and I waſhed and do ſee.* This account agrees with the matter of fact, and with that he gave to his neighbours: he did not vary as to the truth of the relation, but this is ſomewhat more conciſe and ſhort; and it is reaſonable to ſuppoſe, that the *Phariſees* had talked much with him before, which made it leſs neceſſary to be more particular; for he makes no mention of the name of Jeſus, nor of his making the clay, and the manner of it, nor of the pool of *Siloam*, or of his orders to go there and waſh; ſee the notes on ver. 6, 7.

Ver. 16. *Wherefore ſaid ſome of the Phariſees*, &c.] Or *Sanhedrim*, for they were not all of one mind, as appears by what follows: *this man is not of God*; meaning not the blind man, but Jeſus; and their ſenſe is, he is not ſent of God, he does not come from him to do his will and work, nor does he ſeek his glory, nor is he on his ſide, or for his intereſt; *becauſe he keepeth not the ſabbath-day:* this they concluded from his making clay of ſpittle, and ſpreading it on the blind man's eyes, which was contrary to the traditions of their elders:

one of whoſe rules and canons is [n], that "it is "forbidden to put faſting-ſpittle even on the eye-"lid on a ſabbath-day." An eye-ſalve, or a plaiſter for the eye, if it was put on for pleaſure, was lawful, but not for healing [o]: but if it was put on, on the evening of the ſabbath, it might continue on the ſabbath-day [p]. *Others ſaid, how can a man that is a ſinner,* or a ſabbath-breaker, *do ſuch miracles?* as curing a man born blind, the like of which was never heard: thoſe that reaſoned after this manner may be ſuppoſed to be *Nicodemus* and *Joſeph* of *Arimathea. And there was a diviſion among them*; even in the *Sanhedrim,* they could not agree about the character of the perſon that had done this miracle.

Ver. 17. *They ſay unto the blind man again,* &c.] After they had diſcourſed among themſelves, and could not agree about the author of the miracle, they turn to him that had been blind, who is called the blind man, becauſe he had been ſo, and aſk him his ſentiments of him: *what ſayeſt thou of him, that he hath opened thine eyes?* the queſtion ſeems, at firſt ſight, as if it was, whether Jeſus had opened his eyes or no; but by the anſwer it appears, that it required his thoughts of him, *who hath opened thine eyes,* as the *Vulgate Latin* and *Perſic* verſions read; or *ſeeing,* or *becauſe he hath opened thine eyes,* as the *Arabic* and *Ethiopic* verſions: *he ſaid, he is a prophet*; the *Syriac* and *Perſic* verſions read, *I ſay, he is a prophet*; or *he is certainly a prophet,* as the *Arabic* verſion. The *Jews* were wont to conclude a man's being a prophet from miracles wrought by him; ſee ch. vi. 14. and vii. 31. tho' it does not appear that he believed him, as yet, to be that prophet, or the Meſſiah, that was to come; ſee ver. 36.

Ver. 18. *But the Jews did not believe concerning him,* &c.] Not Jeſus, but the blind man; *that he had been blind, and received his ſight:* they imagined there was a fraud in the caſe, that it was a juggle between Jeſus and this man; that he was a man who had never been blind, but only had given out that he was, and pretended he had now received his ſight from Jeſus, on purpoſe to ſpread his fame, and induce people to believe he was the Meſſiah; and in this imagination they endeavoured to ſtrengthen themſelves and others: *until they called the parents of him that had received his ſight*; they ſent meſſengers to them, and ſummoned them before them, that they might examine them about this matter, hoping they might get ſomething out of them, which might detect the ſuppoſed fraud, and bring Jeſus under diſgrace.

Ver. 19. *And they aſked them, ſaying, is this your ſon,* &c.] The firſt queſtion they put was, whether the man that ſtood before them, pointing to him, was their ſon or no; whether they knew him by any marks to be their ſon, and would own him as ſuch: had they anſwered to this in the negative, they would have got an advantage againſt him, and would have convicted him of a lye, ſince he had given out that he was the ſon of ſuch parents; and proving ſuch a lye upon him, would at once have brought the whole affair into ſuſpicion at leaſt: they add, *who ye ſay was born blind*; this contains a ſecond queſtion, whether, if this was their ſon, he was born blind or no; and if he was not born blind, though he had been blind, it would have greatly leſſened the miracle: and beſides, they would have put other queſtions upon this, whether his blindneſs was real, and by what means it came. Next follows a third queſtion, *how then doth he now ſee?* By what means has he received his ſight? They might hope, that if he was their ſon, and was really born blind, that he had his ſight ſome other way than by Jeſus; or they might object this to his being born blind, as being a thing impoſſible, or at leaſt not credible that he ſhould ever ſee, was that the caſe.

Ver. 20. *His parents anſwered them, and ſaid,* &c.] What follows, which contains diſtinct anſwers to the ſeveral queſtions: and to the firſt they reply very freely, and with great confidence, *we know that this is our ſon*; for tho' his receiving his ſight made a conſiderable alteration in him, yet his features were the ſame; and there might be ſome marks in his body, which they were acquainted with, by which they knew aſſuredly he was their ſon: and if even the neighbours, tho' they diſagreed about him, yet ſome of them knew him to be the ſame perſon that had been blind and begged, then much more his parents; and even thoſe who ſaid it was not he, yet they owned he was like him: and with reſpect to the ſecond queſtion they anſwer, *and that he was born blind*; this they were ready to atteſt, and did atteſt.

Ver. 21. *But by what means he now ſeeth we know not,* &c.] As to the third queſtion they could ſay nothing to it, they were not preſent when the cure was wrought, and knew nothing of the matter, but what they had heard from their ſon, or from others, or both: *or who hath opened his eyes we know not*; they had heard that it was Jeſus, and their ſon had doubtleſs told them it was he; but ſince they could ſay nothing of their own perſonal knowledge, they choſe not to ſay any thing of him: *he is of age*; at man's eſtate, as with the *Jews,* one was, who was at the age of thirteen years, if he could produce the ſigns of puberty: and ſuch an one was allowed a witneſs in any caſe, but not under this age; nor if he was arrived to it, if the above ſigns could not be produced [q]. This man very likely was much older, as may be thought from the whole of his conduct, his pertinent anſwers, and juſt reaſoning: wherefore his parents direct the *Sanhedrim* to him for an anſwer to their third queſtion, *aſk him, he ſhall ſpeak for himſelf*; or *of himſelf,* as the *Vulgate Latin* and *Ethiopic* verſions render it: their ſenſe is, he is capable of giving an account of himſelf in this matter, and he will do it, and let him do it; put the queſtion to him, and a proper anſwer will be returned; and ſo they left the affair to be iſſued in this way.

Ver. 22. *Theſe words ſpake his parents,* &c.] Theſe were the anſwers they returned to the three queſtions put to them: and the reaſon why they anſwered in the manner they did to the third, was, *becauſe they feared the Jews*; the *Jewiſh Sanhedrim,* otherwiſe they were *Jews* themſelves: *for the Jews had agreed already*; the *Sanhedrim* had made a decree, either at this time, upon this account, or ſome time before, *that if any man did confeſs that he was Chriſt*; that Jeſus of *Nazareth* was the Meſſiah, *he ſhould be put out of the ſynagogue*; which was not that ſort of excommunication which they called נדוי, *Niddui,* a ſeparation from civil ſociety for the ſpace of four cubits, and which held but thirty days, if the perſon repented; if he did not, it was continued to ſixty days; and after that, in caſe of non-repentance, to ninety days; and if no amendment, then they proceeded to another excommunication called חרם, *Cherem*, or שמתא, *Shammatha*, whereby ſuch were anathematized, and cut off from the whole body of the *Jewiſh* church and people, called ſometimes the ſynagogue and congregation of *Iſrael* [r]; and this ſtruck great terror in the minds of the people; and this was what intimidated the parents of the blind man, being what is intended here. Tho' theſe are ſometimes put one for another, and ſignify the ſame thing; and he that was under the former of thoſe cenſures, is ſaid to be, מובדל מן ציבור, *ſeparated from the congregation* [s], a phraſe by which the word here uſed may be very well rendered: but in ſome things there was a difference between them; the one was without curſing, the other with; he that was under *Niddui*, might teach others the traditions, and they might teach him; he might hire workmen, and be hired himſelf: but he that was under *Cherem* might neither teach others, nor they teach him; but he might teach himſelf, that he might not forget his learning; and he might neither hire, nor be hired; and they did not trade with him, nor did they employ him in any buſineſs, unleſs in very little, juſt to keep him alive [t]; yea, the goods which he was poſſeſſed of, were confiſcated, and which they conclude ſhould be done from [u]*Ezra* x. 8. which may be compared with this paſſage; ſo that this greatly and chiefly affected them in the affairs of civil life, and which made it ſo terrible: for I don't find that they were obliged to abſtain from the temple, or temple-worſhip, or from the ſynagogue, and the worſhip of it, and which is the miſtake of ſome learned men: it is certain, they might go into places of worſhip, tho' with ſome difference from others; for it is ſaid [w], that "all that go into the temple, go in, in the right hand way, and go round, and come out in the left, except ſuch an one to whom any thing has befallen him, and he goes about to the left; (and when aſked) why doeſt thou go to the left? (he anſwers) becauſe I am a mourner; (to whom it is replied) he that dwells in this houſe comfort thee: (or) שאני מנודה, *becauſe I am excommunicated*; (to whom they ſay) he that dwells in this houſe put it into thy heart, (that thou mayeſt hearken to the words of thy friends, as it is afterwards explained) and they may receive thee." And it is elſewhere ſaid [x], that "*Solomon*, when he built the temple, made two gates, the one for bridegrooms, and the other for mourners and excommunicated perſons; and the *Iſraelites*, when they went in on ſabbath-days, or feaſt-days, ſat between theſe two gates; and when any one came in by the gate of the bridegrooms, they knew he was a bridegroom, and ſaid unto him, he that dwells in this houſe make thee chearful with ſons and daughters: and when any one came in at the gate of mourners, and his upper lip covered, they knew that he was a mourner, and ſaid unto him, he that dwells in this houſe comfort thee: and when any one came in at the gate of mourners, and his upper lip was not covered, they knew, שהיה מנודה, *that he was excommunicated*, and ſaid unto him, he that dwells in this houſe comfort thee, and put it into thy heart to hearken to thy friends." And it is afterwards alſo ſaid in the ſame place, that when the temple was deſtroyed, it was decreed that ſuch perſons ſhould come into ſynagogues and ſchools; but then they were not reckoned as members of the *Jewiſh* church, but as perſons cut off from the people of *Iſrael*, and ſcarce allowed to be of their commonwealth. And it may be further obſerved, that excommunication with the *Jews* was not only on religious accounts, but on civil accounts; on account of money, or when a man would not pay his debts, according to the decree of the *Sanhedrim* [y]. The twenty-four reaſons of excommunication, given by *Maimonides* [z], chiefly reſpect contempt of the *Sanhedrim*, and of the wiſe men, and breach of the traditions of the elders; ſometimes they excommunicated for immorality, particularly the *Eſſenes*, as *Joſephus* relates, who ſays [a], that ſuch who are taken in grievous ſins, they caſt them out of their order; and he that is ſo dealt with commonly dies a miſerable death; for being bound by oaths and cuſtoms, he cannot eat the food of others, and ſo ſtarves. The ſame is reported [b] by *R. Abraham Zacuth*: and ſometimes excommunication was for *Epicuriſm*, or hereſy, and ſuch they reckoned the belief of Jeſus of *Nazareth*, as the Meſſiah, on account of which this decree was made, and which continued with them; for not only this blind man was caſt out of the ſynagogue by virtue of it, but our Lord tells his diſciples, that they ſhould be ſo treated by the *Jews* after his death; and we find it remained in force and practice many hundreds of years afterwards. *Athanaſius* [c] relates of a *Jew*, that lived in *Berytus*, a city in *Syria*, between *Tyre* and *Sidon*, that an image of Chriſt being found in his houſe by another *Jew*, tho' unknown to him; and this being diſcovered to the chief-prieſts and elders of the *Jews*, they caſt him out of the ſynagogue. Sometimes this ſentence was pronounced by word of mouth, and ſometimes it was delivered in writing: the form of one is given us by *Buxtorf* [d], out of an ancient *Hebrew* manuſcript; and a dreadful ſhocking one it is; and is as follows: "according to the mind of the Lord of Lords, let ſuch an one, the ſon of ſuch an one, be in *Cherem*, or anathematized, in both houſes of judgment, of thoſe above, and thoſe below; and with the anathema of the ſaints on high, with the anathema of the *Seraphim* and *Ophanim*, and with the anathema of the whole congregation, great and ſmall; let great and real ſtripes be upon him, and many and violent diſeaſes; and let his houſe be an habitation of dragons; and let his ſtar be dark in the clouds; and let him be for indignation, wrath, and anger; and let his carcaſs be for beaſts and ſerpents; and let thoſe that riſe up againſt him, and his enemies, rejoice over him; and let his ſilver and his gold be given to others; and let all his children be expoſed at the gate of his enemies, and at his day may others be amazed; and let him be curſed from the mouth of *Addiriron* and *Actariel*, (names of angels, as are thoſe that follow) and from the mouth of *Sandalphon* and *Hadraniel*, and from the mouth of *Anſiſiel* and *Pathchiel*, and from the mouth of *Seraphiel* and *Zaganzael*, and from the mouth of *Michael* and *Gabriel*, and from the mouth of *Raphael* and *Meſhartiel*; and let him be anathematized from the mouth of *Tzabtzabib*, and from the mouth of *Habbabib*, he is *Jehovah* the great, and from the mouth of the ſeventy names of the great king, and from the

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[n] T. Hieroſ. Sabbat, fol. 14. 4. & Avoda Zara, fol. 40. 4. & T. Bab. Sabbat, fol. 108. 2. & Maimon. Hilchot Sabbat, c. 21. §. 25.

[o] Piſke Toſephot Sabbat, art. 67.

[p] T. Hieroſ. Sabbat, fol. 3, 4. Maimon. ib.

[q] Maimon. Hilchot Eduth, c. 9. §. 7.

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[r] Vid. Maimon. Talmud Tora, c. 7. §. 6. Buxtorf. Lex. Rab. col. 1303. & Epiſt. Heb. Inſtitut. p. 57. [s] Maimon. Hilchot Talmud Tora, c. 7. §. 4. [t] Ib. §. 5. [u] T. Bab. Moed Katon, fol. 16. 1. [w] Miſn. Middot, c. 2. §. 2. [x] Pirke Eliezer, c. 17. [y] T. Bab. Moed Katon, fol 16. 1. & Gloſſ. in ib. [z] Hilchot Talmud Tora, c. 6. §. 14. [a] De Bello Jud. l. 2. c. 8. §. 8. [b] Juchaſin, fol. 139. 2. [c] Oper. ejus, tom. 2. p. 12, 17. Ed. Commelin. [d] Lex. Rab. col. 828.

" ſide of *Tzortak* the great chancellor; and let him " be ſwallowed up as *Korah* and his company, with " terror, and with trembling; let his ſoul go out; " let the reproof of the Lord kill him; and let " him be ſtrangled as *Ahitophel* in his counſel; and " let his leproſy be as the leproſy of *Gehazi*; and " let there be no raiſing him up from his fall; and " in the ſepulchres of *Iſrael* let not his grave be; " and let his wife be given to another; and let " others bow upon her at his death: in this ana" thema, let ſuch an one, the ſon of ſuch an one " be, and let this be his inheritance; but upon " me, and upon all *Iſrael*, may God extend his " peace and his bleſſing. Amen." And if he would, he might add theſe verſes in *Deut.* xxix. 19, 20, 21. *and it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt: the Lord will not ſpare him, but then the anger of the Lord, and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven. And the Lord ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, that are written in this book of the law.* There were many rites and ceremonies, which in proceſs of time were uſed, when ſuch a ſentence was pronounced, as blowing of horns and trumpets, and lighting candles, and putting them out: hence, trumpets are reckoned [d] among the inſtruments of judges. It is ſaid [e] of *R. Judah*, that being affronted by a certain perſon, he reſented the injury, and brought out the trumpets and excommunicated him: and they tell us [f], that *Barak* anathematized *Meroz*, whom they take to be ſome great perſon, with four hundred trumpets: and they alſo ſay [g], that four hundred trumpets were brought out, and they excommunicated Jeſus of *Nazareth*; tho' theſe words are left out in ſome editions of the *Talmud*. Now this was done in order to inject terror both into thoſe that were guilty, and alſo into the whole congregation of the people, that they might hear and fear; for the *Cherem*, or that ſort of excommunication which goes by that name, was done publickly before the whole ſynagogue, all the heads and elders of the church being gathered together; and then candles were lighted, and as ſoon as the form of the curſe was finiſhed, they were put out, as a ſign that the excommunicated perſon was unworthy of the heavenly light [h]. Very likely the *Papiſts* took their horrible cuſtom from hence of curſing with bell, book, and candle.

Ver. 23. *Therefore ſaid his parents, he is of age,* &c.] See the note on ver. 21.

Ver. 24. *Then again called they the man that was blind,* &c.] That had been blind. After they had examined his parents, and could get nothing from them for their purpoſe, they try a ſecond time what they could do with the ſon: *and ſaid unto him, give God the praiſe*; a phraſe uſed when confeſſion of ſin was required; ſee *Joſh.* vii. 19. and this may be the meaning of it here; confeſs this fraud and impoſture before the omniſcient God, the ſearcher of hearts, and in ſo doing glorify that perfection of his. One and the ſame word, ידה, ſignifies both to confeſs the truth of any thing, as a ſinful action, *Prov.* xxviii. 13. and to give thanks and praiſe to God for any mercy and bleſſing, *Pſ.* xlv. 17. *Dan.* ii. 23. Some take this to be the form of an oath, and that the *Phariſees* adjured the man by the living God, that he would tell the truth, and diſcover the cheat and colluſion uſed in this affair of receiving his ſight; and thought hereby to have deterred him from ſpeaking of this benefit he had received from Chriſt, eſpecially in ſuch a manner as to reflect any honour upon the author of it. Or the ſenſe may be, if this really is matter of fact, that thou waſt born blind, and haſt received thy ſight by the means of this man, give all the glory of it to God, to whom alone it is due, and not to him. God ſometimes works by wicked inſtruments, when the glory of what is done ought not to be aſcribed to them, but to him. *We know that this man is a ſinner*; this they concluded from his breaking the ſabbath, as they ſuppoſed; tho' they alſo aſperſed his character, and accuſed him of other things, yet falſely; ſee *Matt.* xi. 19. *Luke* xxiii. 2. nor could they prove one ſingle inſtance of ſin in him, tho' they expreſs themſelves here with ſo much aſſurance.

Ver. 25. *He anſwered and ſaid,* &c.] That is, the man who had been blind, who takes no notice of the confeſſion they preſſed him to, which is what he could not do; there being no colluſion in this caſe, he only replies to the reproachful character they had given of his benefactor. *Whether he be a ſinner* or no, *I know not*; or *if he is a ſinner I know not*, as the *Vulgate Latin* verſion renders it, ſuggeſting, that he did not know he was a ſinner; he could not charge him with being one; nor could he join with them in ſaying he was a ſinner; nor did he think and believe he was: however, he was ſure he had done a good thing to him, and in that he was no ſinner; and what proof they had of his being one he could not tell: and be that as it will, adds he, *one thing I know, that whereas I was blind, now I ſee*; as if he ſhould ſay, whatever charges you bring againſt the perſon that has done me this favour, which I am not able to anſwer to, you can't reaſon me out of this; this I am ſure of, that once I had no eyes to ſee with, and now I have, and that by the means of this man you reproach. And ſo it is with perſons enlightened in a ſpiritual ſenſe, whatever things they may be ignorant of, tho' they may not know the exact time of their converſion, nor have ſo much Goſpel-light and knowledge as others, or be ſo capable of expreſſing themſelves, or giving ſuch a diſtinct and orderly account of the work of God upon them as ſome can, nor diſpute with an adverſary for the truths of the Goſpel, or have that faith of aſſurance, and diſcoveries of God's love, and the application of ſuch great and precious promiſes as others have; yet this they know, that they were once blind, as to the knowledge of ſpiritual things, as to a ſaving knowledge of God in Chriſt, as to a true ſight and ſenſe of themſelves, their ſins and loſt eſtate, as to the way of righteouſneſs and ſalvation by Chriſt, or the work of the Spirit of God upon their ſouls, or as to any true and ſpiritual diſcerning of the ſcriptures, and the doctrines of grace in them: but now they are comfortably aſſured, they ſee the exceeding ſinfulneſs of ſin, the plague of their own hearts, the inſufficiency of their righteouſneſs to juſtify them before God, and the beauty, fulneſs, ſuitableneſs, and ability of Chriſt as a ſaviour; and that their ſalvation is, and muſt be of free grace; and that they ſee the truths

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[d] T. Bab. Sanhedrin, fol. 7. 2.

[e] T. Bab. Kiddushin, c. 4. in Beth Iſrael, fol. 57. 1.

[f] T. Bab. Moed Katon, fol. 16. 1. & Shebuot, fol. 36. 1.

[g] T. Bab. Sanhedrin, fol. 107. 2. Ed. Venet.

[h] Buxtorf. Epiſt. Heb. Inſtitut. c. 6. p. 56.

of the Goſpel in another light than they did before, and have ſome glimpſe of eternal glory and happineſs, in the hope of which they rejoice.

Ver. 26. *Then ſaid they to him again*, &c.] Finding they could not bring him to deny the fact, or cauſe him to entertain an ill opinion of him that did it, they examine him again about the manner of it: *what did he to thee? how opened he thine eyes?* Theſe queſtions they had put before, ver. 15. and propoſe them again, in hope he would vary in the account, which they would not fail of improving againſt him; or that it would appear that he had not been really blind, at leaſt from his birth; or that Chriſt made uſe of ſome unlawful means, as magic art, which they were always ready to charge him with, and to impute his miracles to a diabolical familiarity and influence; and they would have been glad to have had ſomething to ſupport ſuch a calumny.

Ver. 27. *He anſwered them, I have told you already*, &c.] As he had, ver. 15. *and ye did not hear*; the *Vulgate Latin* verſion reads, *and ye have heard*; and ſo ſome copies of *Stephens*'s; that is, an account had been given of the manner how his eyes were opened, and they had heard the account with their bodily ears, though not with the ears of their minds; and therefore, according to moſt copies and verſions, it is read, *ye did not hear*; did not regard it, or give credit to it; and ſo the *Perſic* verſion renders it, *and ye have not believed*; they would not believe the man had been blind, until they ſent for his parents; much leſs would they believe the account of his cure: *wherefore would ye hear it again?* once is ſufficient, eſpecially ſince the former account has been diſregarded and diſcredited: their view could not be their own information, but to baffle and confound the man, if they could. The *Syriac*, *Arabic*, and *Ethiopic* verſions leave out the word *again*, and only read, *wherefore would ye hear?* what end can you have in it? of what avail would it be? or what purpoſe can be anſwered by it? *will ye alſo be his diſciples?* as many whom you call ignorant and accurſed people are, and as I myſelf deſire to be. This he might ſay either in an ironical and ſarcaſtic way; or elſe ſeriouſly, ſuggeſting, that if they were willing to examine into this fact, with upright views and ſincere intentions, that ſhould it appear to be a true miracle, they would become the diſciples and followers of Jeſus, then he would, with all his heart, relate the account to them over and over again, or as often as they pleaſed.

Ver. 28. *Then they reviled him*, &c.] Called him an impertinent, ſaucy, impudent fellow, for talking in this pert manner to them, the great *Sanhedrim* of the nation; or, as the *Vulgate Latin* verſion reads, *they curſed him*; they thundered out their anathemas againſt him, and pronounced him an execrable and an accurſed fellow: *and ſaid, thou art his diſciple*; for they looked upon it a reproach and ſcandal to be called a diſciple of Jeſus of *Nazareth*; tho' there is nothing more honourable than to be a follower of him the Lamb whitherſoever he goes: wherefore theſe *Jews* threw off what they thought a term of reproach from themſelves to the blind man; and perhaps they might ſay this to enſnare him, hoping that he would own himſelf to be a diſciple of Jeſus, and profeſs him to be the Chriſt, that they might, according to their own act, excommunicate him. The *Vulgate Latin*, *Perſic*, and *Ethiopic* verſions read, *be thou his diſciple*; if thou wilt, we deſpiſe the character; far be it from us that we ſhould be followers of him: *but we are Moſes's diſciples*. Thus they preferred *Moſes* to Chriſt, and choſe to be the diſciples of *Moſes* the ſervant, rather than of Chriſt the ſon; tho' indeed they were not the genuine diſciples of *Moſes*; for if they had, they would have been the diſciples of Chriſt, and believers in him, ſince *Moſes* wrote and teſtified of him: they might indeed be ſo far the diſciples of *Moſes*, or of his law, ſince they ſought for righteouſneſs and juſtification by obedience to his law. This was a phraſe in uſe among the *Jews*: ſo the *Targumiſt*[i] on *Numb*. iii. 2. ſays, "theſe are the names of the ſons of *Aaron* the prieſts, תלמידיא דמשה, *the diſciples of Moſes*, the maſter of the *Iſraelites*;" particularly the *Phariſees*, as here, claimed this title to themſelves: for it is ſaid[k], "all the ſeven days (before the day of atonement) they delivered to him (the high-prieſt) two of the diſciples of the wiſe men, to inſtruct him in the ſervice (of that day), who were, מתלמידיו של משה, *of the diſciples of Moſes*, in oppoſition to the *Sadducees*:" from whence it appears, that theſe diſciples of *Moſes* were of the ſect of the *Phariſees*, who aſſumed this character as peculiar to themſelves; ſometimes they call themſelves the diſciples of *Abraham*, though the deſcription they give of ſuch, by no means belongs to them; ſee the note on chap. viii. 39. They ſay[l], "whoever has three things in him, is מתלמידיו של אברהם, *of the diſciples of Abraham* our father, and who has three other things is of the diſciples of *Balaam* the wicked: he that has a good eye, (beneficence, or temperance, or contentment) a lowly ſpirit, and an humble ſoul, he is of *the diſciples of Abraham* our father; but he that has an evil eye, and a proud ſpirit, and a large ſoul (luſtful or covetous) is of the diſciples of *Balaam*." This laſt character beſt agrees with thoſe very perſons, who would be thought to be the diſciples of *Abraham* and of *Moſes*.

Ver. 29. *We know that God ſpoke to Moſes*, &c.] Out of the buſh, and told him who he was, and ſent him to deliver the children of *Iſrael* out of *Egyptian* bondage, and ſpoke the ten words, or law unto him, and by him delivered them to the children of *Iſrael*, and to whom he ſpake face to face, as a man does to his friend, and mouth to mouth, and not in dark ſayings; they mean, they knew that *Moſes* had his miſſion, commiſſion, and credentials from God: but *as for this fellow*; ſo they contemptuouſly called the Lord Jeſus Chriſt, *we know not from whence he is*; contradicting what others of them had ſaid, chap. vii. 27. They imagined they knew the country from whence he came, which they ſuppoſed to be *Galilee*, and the place where he was born, which they concluded was *Nazareth*; tho' in both they were in the wrong; and they knew his parents, *Joſeph* and *Mary*, and his brethren and ſiſters; but as to his divine filiation, they knew nothing of it; nor would they own his miſſion, commiſſion, and credentials to be from heaven; and pretended they had no reaſon to conclude they were.

Ver. 30. *The man anſwered and ſaid unto them*, &c.] Very appoſitely and pertinently, *why herein is a marvellous thing*; ſtrange and unaccountable, *that ye know not from whence he is*; that you learned doctors, men of ſagacity and penetration, ſhould not be able to diſcern that this man is of God, is a prophet ſent by him, and that there ſhould be any doubt from whence he comes, or from whom he has his commiſſion: *and yet he hath opened mine eyes*; which was ſo clearly and plainly the work of the Meſſiah, and to be done by him when he came, *Iſ.* xxxv. 4, 5. and xlii. 7.

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[i] Jonathan ben Uzziel in ib.

[k] T. Bab. Yoma, fol. 4. 1.

[l] Pirke Abot, c. 5. §. 19.

Ver. 31. *Now we know that God heareth not ſinners*, &c.] All mankind are ſinners, even God's elect; yea, ſuch who are truly gracious and righteous perſons; for there is no man without ſin; and God hears ſuch who cry unto him day and night; ſuch Chriſt came to ſave; for ſuch he died; and theſe he calls to repentance; and every penitent ſinner God hears: but by *ſinners* are meant notorious ſinners, ſuch in whom ſin reigns, who live in ſin, and particularly impoſtors. The man takes up the word the *Jews* had made uſe of, and applied to Chriſt, ver. 24. and ſuggeſts, that had Jeſus been a ſinner, that is, an impoſtor, God would not have heard him, or have aſſiſted him in doing a miracle, to ſupport an impoſture, or cover and encourage a fraud; but that he was heard and aſſiſted, was a plain caſe: whereas not only they, the learned doctors of the nation, but ſuch an illiterate man as himſelf knew, that notoriouſly wicked men, cheats, and deceivers, were not heard of God; and this was known from the ſcripture, and all experience; ſee *Pſ.* lxvi. 18. *Iſ.* i. 15. The *Perſic* and *Ethiopic* verſions read, *I* KNOW, *that God*, &c. *but if any man be a worſhipper of God*; fears the Lord, and worſhips him in ſpirit and in truth, both with internal and external worſhip: *and doth his will*; for it is not every one that ſays Lord, Lord, or draws nigh to God with his mouth, and honours him with his lips, that is a true and ſincere worſhipper of him; but he that does his will in faith, from a principle of love, and with a view to his glory: and *him he heareth*; for he is nigh to all that call upon him in truth; and ſuch an one the man intimates Jeſus muſt be; ſince it was out of all diſpute that God had heard him, and had bore a teſtimony to him.

Ver 32. *Since the world began*, &c.] Εκ τȣ αιωνος, *from eternity*, or never: the phraſe anſwers to מעולם, frequently uſed by the *Jews* [m], for never; and ſo the *Arabic* verſion renders it, *it was never heard*, &c. ſince time was: *was it not heard, that any man opened the eyes of one that was born blind*; as not any phyſician by any natural means, or art, ſo not any prophet in a miraculous way, no not *Moſes* himſelf; among all the miracles he wrought, which the *Jews* ſay [n], were ſeventy-ſix, and which were two more than were wrought by all the prophets put together, this is not to be found in the liſt of them, nor in the catalogue of miracles done by others. *Eliſha* indeed prayed to God to reſtore ſight to an army ſmitten with blindneſs; but then they were perſons who ſaw before, and were not blind from their birth. Wherefore it muſt follow, that Jeſus, the author of this miracle, muſt be greater than any of the prophets, even than *Moſes* himſelf, and has a greater confirmation of his miſſion from God, than either he or they had: and as this was a miracle in nature, it is no leſs a miracle in grace, that one born in the blindneſs and darkneſs of ſin, ignorance, and infidelity, ſhould have the eyes of his underſtanding opened, to behold divine and ſpiritual things.

Ver. 33. *If this man were not of God*, &c.] If he had not his miſſion, commiſſion, and credentials from God; if he had not been ſent by him, and had not authority from him, and was not aſſiſted by him, as man, or God was not with him, *he could do nothing*; or *not do theſe things*, as the *Syriac* verſion reads; that is, ſuch miraculous works; or, as the *Perſic* verſion, *he could not do this miracle*; open the eyes of a man born blind. His doing this is a full proof that he is of God, and comes from him.

Ver. 34. *They anſwered and ſaid unto him*, &c.] Being nettled, and ſtung at what he ſaid, and not able to confute his reaſoning; and it is amazing that a man that could never read the ſcriptures, who had had no education, was not only blind, but a beggar from his youth, ſhould be able to reaſon in ſo ſtrong and nervous a manner, and ſhould have that boldneſs and preſence of mind, and freedom of ſpeech before the whole *Sanhedrim*. Certainly it was God that gave him a mouth and wiſdom which theſe learned doctors could not reſiſt, and therefore reply in the following manner, *thou waſt altogether born in ſins*; meaning not in original ſin, as all mankind are, for this might have been retorted on themſelves; but having imbibed the *Pythagorean* notion of a tranſmigration of ſouls into other bodies, and of ſinning in a pre-exiſtent ſtate, or a notion of infants ſinning actually in the womb, and ſo puniſhed with blindneſs, lameneſs, or ſome deformity or another for it, they reproach this man, calling him vile miſcreant, ſaying, thou vile, ſinful creature, who came into the world covered with ſin, with the viſible marks of having ſinned, either in another body, or in the womb before birth, and therefore waſt born blind: *and doſt thou teach us*, holy, wiſe, and learned men! which breathes out the true phariſaical ſpirit they were poſſeſſed of, and which appeared in their anceſtors before them; ſee *Iſa.* lxv. 5. *Luke* xviii. 9. *And they caſt him out*; not merely out of the place where the *Sanhedrim* ſat, or out of the temple; this would have been no great matter, nor have made any great noiſe in the city, or have been taken notice of by Chriſt, or moved his compaſſion towards him; nor merely out of any particular ſynagogue, or was the excommunication called *Niddui*, which was a ſeparation for thirty days, and for the ſpace of four cubits only; but was what they call *Cherem*, which was a cutting him off from the whole congregation of *Iſrael*; an anathematizing him, and a devoting him to ruin and deſtruction: and now in part was fulfilled, *Iſa.* lxvi. 5. for this was done in pretence of zeal, for the honour and glory of God; and Chriſt appeared to the joy and comfort of this man, and to the ſhame and confuſion of thoſe that caſt him out, as the following verſes ſhew.

Ver. 35. *Jeſus heard that they had caſt him out*, &c.] For this being perhaps the firſt inſtance, of putting in execution the act, they had made, ver. 22. and was a ſtretching of that act; which only threatened with an ejection, in caſe any ſhould confeſs Jeſus to be the Meſſiah; which this man had not done as yet, only had ſaid he was a prophet, and that he was of God; it made a very great noiſe in the city, and the report of it was ſoon ſpread over it; and it became the talk of every one, and ſo Jeſus, as man, came to hear of it; though he as God, knew it the very inſtant it was done, and needed not any to make report of it to him: *and when he had found him*; not by chance, meeting him at an unawares, but ſeeking him; and knowing where he was, went to the very place, and found him in this piteous condition, abandoned by all mankind: this is an emblem of Chriſt's ſeeking after his choſen ones, both in redemption, and in effectual vocation, who are like

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[m] Abot R. Nathan, c. 35. fol. 8. 2; Maimon. Mechira, c. 20. §. 8. & Shelchim & Shotaphim, c. 10. §. 1, 2, 3, 4. & paſſim.

[n] Menaſſeh ben Iſrael, Conciliat. in Deut. Quæſt. 11. p. 240.

ſheep going aſtray, and never come to, and lay hold on Chriſt, till he comes firſt, ſeeks after, and apprehends them: he ſends his miniſters and his Goſpel after them, where they are, and his Spirit into their hearts; yea, he comes himſelf, and enters there, and dwells in them by faith: he knows where they are, as he did *Matthew* the publican, *Zaccheus*, and the woman of *Samaria*; and even tho' they are at the ends of the earth; and he goes and looks them up, and finds them; and he finds them in a deplorable condition, in a deſert, in a waſte howling wilderneſs, hopeleſs and helpleſs, poor and miſerable, and blind and naked; in a pit wherein is no water; in the mire and clay of ſin; in the paw of ſatan, and under the power of darkneſs. *He ſaid unto him, doſt thou believe on the ſon of God?* the *Perſic* verſion adds, *who hath healed thee:* this ſuppoſes that there was a Son of God, or a divine perſon known by the *Jews* under this character, and that the expected Meſſiah would appear as ſuch; and that as ſuch, he is the object of faith, and therefore as ſuch, muſt be God, ſince a creature, though ever ſo much dignified, or with whatſoever office inveſted, is not the object of faith, truſt, and confidence, with reſpect to everlaſting life and happineſs: and it may be obſerved, that whenever Chriſt finds any of his people, he brings them to believe in him as the Son of God for righteouſneſs and life: he himſelf is the author of faith in them, as well as the object of it; and no doubt power went along with theſe words, creating faith in this man: this was a moſt proper and pertinent queſtion put to him in his preſent caſe, and ſuggeſts, that if he believed in the Son of God, it was no matter in what ſituation he was among men; ſince he would then appear to be a ſon of God himſelf by adopting grace, and ſo an heir of God, and a joint heir with Chriſt; would receive the remiſſion of his ſins, be openly juſtified in the court of conſcience, as well as of God, and be everlaſtingly ſaved: and this queſtion is put by Chriſt, not as tho' he was ignorant, whether he believed in him or no; for he knew from the beginning, who would, and who would not believe in him: he that knew whether *Peter* loved him or no, knew whether this man believed in him or no; but this he ſaid to draw forth the principle of faith, which was wrought in him, into act and exerciſe, and to direct it to its proper object. And this effect it had, as appears by what follows.

Ver. 36. *He anſwered and ſaid*, &c.] That is, *he that was healed*, as the *Syriac* verſion reads: *who is the Lord that I might believe in him?* which ſhows, that tho' he knew there was a Meſſiah expected, and he believed in him as to come, yet he knew not that he was already come, nor the particular perſon in human nature, who was the Meſſiah, and the Son of God; even tho' he had been cured of his blindneſs by him, and had vindicated him, and pleaded for him before the *Sanhedrim*, and had alſo ſuffered for him; which makes it appear, that Chriſt does many and great things for his people before they know him: nor does their intereſt in him, in his favour, and in the bleſſings of his grace, depend upon their knowledge of him, and faith in him; as likewiſe, that a man may plead for Chriſt, and ſuffer much for him, and yet be ignorant of him: however, there were in this man deſires of knowing Chriſt; he was not like thoſe in *Job* xxi. 14. and there was a readineſs in him to believe on him, as ſoon as he was pointed out to him; not that there is any natural diſpoſition in men to believe, or any readineſs in themſelves to it, or that it is of themſelves; nothing of this nature was in this man; but he having, by the power and grace of Chriſt, the principle of faith implanted in his heart, what he wanted was to be directed to the proper object of it, as he is in the next verſe.

Ver. 37. *And Jeſus ſaid unto him*, &c.] Giving him the tokens by which he might know him: *thou haſt both ſeen him*; not that he had ſeen him before now, with his bodily eyes; for he was blind when Chriſt anointed him, and ſent him to *Siloam* to waſh; nor when he came back, ſince *Jeſus* was gone, and he knew not where he was; but he had ſeen him, that is, he had perceived and felt the power of him in reſtoring him to ſight; and now he had ſeen him bodily, and did at this preſent time: but as this was not ſufficient to diſtinguiſh him from other perſons in company, he adds, *and it is he that talketh with thee*; in like manner he made himſelf known to the woman of *Samaria*, *John* iv. 26.

Ver. 38. *And he ſaid, Lord, I believe*, &c.] He immediately found faith in his ſoul, and that in exerciſe, moving towards, and acting upon Chriſt, as the Son of God, and true Meſſiah, for everlaſting life and ſalvation; and as ſoon as he did perceive it, he made an open and hearty profeſſion of it: *and he worſhipped him*; as God, with religious worſhip and adoration, not only truſting in him, but aſcribing honour, glory, and bleſſing to him, which are due to God only, and not a creature.

Ver. 39. *And Jeſus ſaid, for judgment I am come into this world*, &c.] The *Syriac* verſion reads, *for the judgment of this world I am come*; and with which agrees the *Ethiopic* verſion, *for the judgment of the world, I am come into the world*; and the *Arabic* and *Perſic* verſions ſtill more expreſsly, *to judge this world*, or *the world am I come*; which ſeems contrary to what Chriſt elſewhere ſays, *John* iii. 17. and xii. 47. Nor is the ſenſe of the words that Chriſt came by the judgment of God, or the order of divine providence, or to adminiſter juſtice in the government of the world, in a providential way, or to diſtinguiſh his own people from others, tho' all theſe are true; but either to fulfil the purpoſe and decree of God in revealing truth to ſome, and hiding it from others; or in a way of judgment to inflict judicial blindneſs on ſome, whilſt in a way of mercy he illuminated others. So *Nonnus* interprets it of κριμα δισσον, a two-fold *judgment*, which is different the one from the other. *That they which ſee not, might ſee*; meaning, not ſo much corporally as ſpiritually, ſince in the oppoſite clauſe corporal blindneſs can have no place; for though Chriſt reſtored bodily ſight to many, he never took it away from any perſon. The ſenſe is, that Chriſt came as a light into the world, that thoſe who are in the darkneſs of ſin, ignorance, and unbelief, and who are ſenſible of the ſame, and deſire ſpiritual illuminations, as this man did, might ſee what they are by nature, what need they ſtand in of him, and what fulneſs of grace, life, righteouſneſs, and ſalvation there is in him for them. *And that they which ſee might be made blind*; that ſuch who are wiſe and knowing in their own conceit, who fancy themſelves to have great light and knowledge, to have the key of knowledge, and to have the true underſtanding of divine things, and to be guides of the blind, ſuch as the *Scribes* and *Phariſees*, might be given up to judicial blindneſs and hardneſs of heart, ſo as to ſhut their eyes, and harden their hearts againſt the Goſpel, and the truths of it, and which was in judgment to them: ſuch different effects Chriſt and his Goſpel have, as to illuminate and ſoften ſome, and blind and harden others; juſt as ſome creatures, as bats and owls, are blinded by the ſun, whilſt others ſee clearly by the light of it; and as that alſo has theſe different effects to ſoften the wax, and harden the clay; ſee *Iſ.* vi. 8.

Ver. 40. *And ſome of the Phariſees which were with him,* &c.] Who had followed him, and were watching him, and obſerving what he ſaid and did, in order to take all advantages, and every opportunity againſt him, they could, *heard theſe words, and ſaid unto him, are we blind alſo?* they perceived he pointed at them, and therefore with indignation aſk this queſtion, taking it as a great affront unto them, to put ſuch wiſe, learned, and knowing men as they in company with the ignorant and unlearned common people; ſee *Iſ.* xlii. 19.

Ver. 41. *Jeſus ſaid unto them, if ye were blind,* &c.] And ſenſible of it, and knew yourſelves to be blind, and were deſirous of light and knowledge, *ye would have no ſin*; or your ſin would not be ſo aggravated; it would not be imputed to you; it would be pardoned and taken away from you: for the ſenſe cannot be, that their blindneſs would not have been criminal, or they ſhould have had no ſin in them, or any done by them; only, that had this been barely their caſe, there would have been ſome hope of them, that their ſin might be forgiven, and put away, and be no more; ſee 1 *Tim.* i. 13. *but now ye ſay we ſee*; they thought themſelves to be wiſe and knowing, and ſtood in no need of any illumination from him, but were obſtinate and hardened in their infidelity, and wilfully oppoſed and ſhut their eyes againſt all the light and evidence of truth: *therefore your ſin remaineth*; untaken away, yea, immoveable, or unpardonable; the guilt of it abode upon them; nor was there any hope of its being removed from them; owning that they ſaw, and yet believed not, ſinning wilfully againſt light and knowledge in rejecting Jeſus, as the Meſſiah, they ſinned the ſin againſt the Holy Ghoſt, which is never forgiven. And ſo the *Ethiopic* verſion renders it, *your error ſhall not be forgiven you*; ſee *Matt.* xii. 32.

CHAP. X.

Ver. 1. VERILY *verily I ſay unto you,* &c.] To the *Scribes* and *Phariſees*, who had taken it ill that they ſhould be thought to be blind; and who had caſt out the man that Chriſt had cured of blindneſs, for ſpeaking in favour of him; and who had traduced Chriſt as an impoſtor, and a deceiver, and ſet up themſelves to be the ſhepherds of the flock, and the guides and rulers of the people; all which occaſion the following parable; the deſign of which is to ſhow, that Chriſt is the true and only ſhepherd, who was appointed, called, and ſent of God, whoſe the ſheep are, whoſe voice they hear, and know, and whom they follow; and that they the *Scribes* and *Phariſees* were thieves and robbers, and not ſhepherds of the flock; who were not ſent of God, nor did they come in at the right door, but in another way, and uſurped a domination, which did not belong to them. *He that entereth not by the door into the ſheepfold:* the ſheepfold, with the *Jews*, was called דיר; and this, as their writers ſay [o], was an incloſure ſometimes in the manner of a building, and made of ſtone, and ſometimes was fenced with reeds, and in it was a large door, at which the ſhepherd went in and out, when he led in, or brought out the ſheep. At tithing, which was done in the ſheepfold, they made a little door, ſo that two lambs could not come out together; and to this incloſure is the alluſion here; and by *the ſheepfold* is meant the church of God; ſee ver. 16. and a good fold it is, *Ezek.* xxxiv. 14. The church may be compared to a ſheepfold, becauſe it is ſeparated from the world: it is where the people of God, and ſheep of Chriſt are gathered together; where there is a ſtrict union between them; have ſociety with each other; keep one another warm and comfortable; and where they are fed and nouriſhed, and are preſerved; and where they lie down and have reſt; and which, like a ſheepfold, will be taken down, and not always continue in the form it now is: and by *the door* into it, is meant Chriſt himſelf, as appears from ver. 7, 9. faith in him, a profeſſion of him, and authority from him. Now he that does not come into the church of God, whether as a member of it, or officer in it, at this door, *but climbeth up ſome other way*; by hypocriſy and deceit; or, like the prophets of old, who ran and were not ſent; propheſied when they were not ſpoken to, but took their place and poſt by uſurpation: *the ſame is a thief and a robber*; ſteals into the church, or into an office in it, and robs God or Chriſt of their power and authority; and ſuch were the *Scribes* and *Phariſees*: the *Perſic* verſion renders the words, *whoever does not introduce the ſheep through the door of the ſheepfold, know that that man is a thief and a robber*; which theſe men were ſo far from doing, that they would not ſuffer thoſe that were entering to go in, *Matt.* xxiii. 13. The difference between a thief and a robber, with the *Jews*, was, that the former took away a man's property privately, and the latter openly [p].

Ver. 2. *But he that entereth in by the door,* &c.] With a divine commiſſion, and by a divine authority, who comes not of himſelf, but is ſent; does not take the honour to himſelf, or thruſt in himſelf, and aſſume an office to himſelf, but is called unto it, and inveſted in it, he *is the ſhepherd of the ſheep*; by whom Chriſt means himſelf, as is evident from ver. 11, 14. whoſe the ſheep are, and who takes care of them, and feeds them, as a ſhepherd does his flock; and which holds true of any under-ſhepherd, having his miſſion and commiſſion, and deriving his authority from Chriſt.

Ver. 3. *To him the porter openeth,* &c.] There is nothing in the explanation of this parable given by Chriſt, that directs to the ſenſe of this clauſe; the alluſion cannot be, as ſome have thought, to great men, who have porters at their gates, to open them, and let in perſons that come and knock; ſince the parable is concerning the ſheepfold, and the ſhepherd, and the ſheep that go into it; and therefore muſt refer to one that at leaſt, at certain times, ſtood by the door of the ſheepfold, and had the care of it, and opened it upon proper occaſions: by whom is deſigned not *Michael* the archangel, nor the virgin *Mary*, nor *Peter*, the ſuppoſed door-keeper of heaven, as ſay the *Papiſts*, nor *Moſes*, as others, who wrote of Chriſt; nor does it ſeem ſo well to underſtand it of the miniſters of the Goſpel, who preach Jeſus Chriſt, and open the door of faith, or ſet open the door of the Goſpel, whereby Chriſt comes into the ſouls

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[o] Maimon. & Bartenora in Miſn. Becorot, c. 9. §. 7.

[p] Maimon. Hilchot Genuba, c. 1. §. 3.

of men, and they come to him; tho' this is a ſenſe not to be deſpiſed; but rather this intends God the Father, from whom Chriſt, as man and mediator, derives his authority, and by whom he is let into, and inveſted with his office, as the ſhepherd of the ſheep; or elſe the holy Spirit, who opens the everlaſting doors of the hearts of men, of Chriſt's ſheep, and lets him in unto them. *And the ſheep hear his voice*; not the porter's; tho' they do hear the voice of Chriſt's miniſters, and of God the Father, and of the Holy Ghoſt; but the ſhepherd's, even the voice of Chriſt; and which is no other than the Goſpel, which is a voice of love, grace, and mercy; which proclaims peace, pardon, liberty, life, righteouſneſs, and ſalvation; and which is a ſoul-quickening, alluring, delighting, refreſhing, and comforting voice: this the people of Chriſt are made to hear, not only externally, but internally; ſo as to underſtand it, delight in it, and diſtinguiſh it from another: and theſe are called *ſheep*, and that before converſion; not becauſe they have the agreeable properties of ſheep; nor becauſe prediſpoſed unto, and unprejudiced againſt the Goſpel of Chriſt, for they are the reverſe of theſe; nor can ſome things be ſaid of them before, as after converſion, as that they hear the voice of Chriſt, and follow him; nor merely by anticipation, but by reaſon of electing grace, and becauſe given to Chriſt the great ſhepherd, under this character, to be kept and fed by him. And they are ſo called after converſion, becauſe they are harmleſs and inoffenſive in their lives and converſations; and yet are expoſed to the malice, cruelty, and butchery of men; and are meek and patient under ſufferings; and are clean, ſocial, and profitable. *And he calleth his own ſheep by name*; the *Ethiopic* verſion adds, *and loves them*. Theſe are Chriſt's own, by the Father's gift of them to him, by the purchaſe of his own blood, and by the power of his grace upon them; who looks them up, and finds them out, and brings them home, and takes care of them as his own, and feeds them as a ſhepherd his flock: theſe he may be ſaid to *call by name*, in alluſion to the eaſtern ſhepherds, who gave names to their ſheep, as the *Europeans* do to their horſes, and other creatures, and who could ſit and call them by their names: this is expreſſive not only of Chriſt's call of his people by powerful and ſpecial grace, but of the exact and diſtinct knowledge he has of them, and the notice he takes of them, as well as of the affection he has for them; ſee *Iſ.* xliii. 1. 2 *Tim.* ii. 19. *And leadeth them out*; from the world's goats, among whom they lay, and from the folds of ſin, and the barren paſtures of mount *Sinai*, and their own righteouſneſs, on which they were feeding, and out of themſelves, and from off all dependance on any thing of their own; and he leads unto himſelf, and the fulneſs of his grace, and to his blood and righteouſneſs, and into his Father's preſence and communion with him, and in the way of righteouſneſs and truth, and into the green paſtures of the word and ordinances, beſides the ſtill waters of his ſovereign love and grace.

Ver. 4. *And when he putteth forth his own ſheep*, &c.] The *Ethiopic* verſion reads, *when he leads them all out*; in order to bring them into proper paſtures: *he goeth before them*; in alluſion to the eaſtern ſhepherds, who when they put out their flocks, did not, as ours do, drive them before them, and follow after them, at leaſt not always, but went before them: ſo Chriſt, the great ſhepherd, goes before his flock, not only to provide for them, but by way of example to them; in many inſtances he is an enſample to the flock, as under-ſhepherds, according to the meaſure of grace received ſhould be: he has left them an example in many reſpects, that they ſhould tread in his ſteps: *and the ſheep follow him*; in the exerciſe of the graces of humility, love, patience, ſelf-denial, and reſignation of will to the will of God; and in the diſcharge of duty, walking, in ſome meaſure, as he walked. *For they know his voice*; in the Goſpel, which directs and encourages them to exerciſe grace in him, and to walk in the path of duty: this they know by the majeſty and authority of it; and by the power with which it comes to their ſouls; and by its ſpeaking of him, and leading to him; and by the evenneſs, harmony, and conſiſtency of it. The *Perſic* verſion renders the whole thus; *when he calls and leads out the ſheep, they go before him, and their lambs after them, for they know his voice*.

Ver. 5. *And a ſtranger will they not follow*, &c.] One that knows not Chriſt, is not ſent by him, and who does not preach him: *but will flee from him*; ſhun him and his miniſtry, as not only diſagreeable, but dangerous: *for they know not the voice of ſtrangers*; they don't approve of their doctrine, nor take any delight in it, or receive any profit from it. The *Perſic* verſion, as before, reads, *neither will the lambs ever go after ſtrange ſheep, and if they ſee them, they will flee* from them.

Ver. 6. *This parable ſpake Jeſus unto them*, &c.] To the *Phariſees*, who were with him, ch. ix. 40. *but they underſtood not what things they were which he ſpake unto them*; the things ſpoken by him being delivered in a parabolical way, tho' in lively figures, and in terms plain and eaſy to be underſtood; yet what thro' the blindneſs of their minds, and the hardneſs of their hearts, and their prejudices in favour of themſelves, and againſt Chriſt, they did not underſtand what were meant by them; ſee *Matt.* xiii. 13, 14, 15.

Ver. 7. *Then ſaid Jeſus unto them again*, &c.] By way of explanation of the above parable, ſince they did not underſtand it: *verily verily I ſay unto you*; this is certainly truth, and what may be depended on as ſuch, whether it will be believed or no: *I am the door of the ſheep*; and of none but them; not of goats, dogs, or ſwine; none but ſheep enter at this door; and all the ſheep do ſooner or later: Chriſt is the door to them, by which they enter into a viſible church-ſtate, and are let into a participation of the ordinances of it, as baptiſm and the Lord's ſupper: no man comes into a church, at the right door, or in a right way, or has a right to partake of Goſpel-ordinances, but he that truly believes in Chriſt, and makes a profeſſion of faith in him: Chriſt is the door of the under-ſhepherds of the ſheep; none are fit to be paſtors of churches, but who firſt enter into a Goſpel-church at this door, and are qualified, and called, and ſent forth by Chriſt: he is the door of the ſheep, by which they are let into the preſence of his Father, and have communion with him, and partake of all the bleſſings of grace; it is thro' him that ſanctifying, juſtifying, pardoning, and adopting grace, are conveyed unto them, and they brought into the enjoyment of them; it is thro' him they have all their peace, joy, and comfort, and deliverance from, and victory over all their enemies; thro' him they have heirſhip, and a right unto eternal life, and that itſelf; for he is the door into heaven itſelf, thro' which they ſhall have an abundant entrance into it: and he is the only door into each of theſe; there's no coming to God the Father but by, and thro' him; nor to a participation of the bleſſings of the covenant, nor rightly into a Goſpel church-ſtate, and to the ordinances of it, nor into heaven at laſt, but in at this door: and this is a door of faith and hope, and an open one, for all ſenſible ſinners, for all the ſheep of Chriſt, to enter in at; tho' it is a ſtrait gate, the number being few that enter in at it; and thoſe that do, tho' they are certainly, yet but ſcarcely ſaved; for 'tis through many tribulations and afflictions that they enter.

Ver. 8. *All that ever came before me are thieves and robbers*, &c.] This muſt be underſtood with ſome reſtrictions, not of every individual perſon, nor of every individual prophet or ſhepherd; not of *Moſes*, nor of the prophets of the Lord, nor of *John* the *Baptiſt*, who came immediately before Chriſt, was his harbinger, and prepared his way; but of thoſe prophets who came, and were not ſent of God, and ſo did not come in by the door; of the ſhepherds of *Iſrael*, who fed themſelves, and not the flock, but lorded it over God's heritage; and of ſuch, as *Theudas*, and *Judas* the *Galilean*, who boaſted that they were ſome great perſons, but were only thieves and robbers; and particularly of the three ſhepherds cut off in one month, *Zech.* xi. 8. ſuppoſed to be the three ſects among the *Jews*, and the leaders of them, the *Phariſees*, *Sadducees*, and *Eſſenes*, eſpecially the former; who were wolves in ſheeps clothing, uſurped a power that did not belong to them, robbed God of his authority, and glory; and, in a literal ſenſe, plundered men of their ſubſtance, and devoured widows houſes, as well as deſtroyed their ſouls. The phraſe, *before me*, is wanting in ſeven of *Beza*'s exemplars, and in ſeveral others; and in the *Vulgate Latin*, *Syriac*, and *Perſic* verſions: *but the ſheep did not hear them*; the elect of God, ſome of which there were in all ages, tho' their number is comparatively few, did not attend to the falſe prophets, and falſe teachers, and idol ſhepherds; did not receive their doctrines, nor follow their practices; for it is not poſſible that theſe ſhould be finally and totally deceived, or carried away with the error of the wicked.

Ver. 9. *I am the door*, &c.] Of the ſheep, as before; ſee ver. 7. The *Ethiopic* verſion reads, *I am the true door of the ſheep*; which is repeated for further confirmation, and for the ſake of introducing what follows: *by me if any man enter in*; into the ſheepfold, the church, *he ſhall be ſaved*; not that being in a church, and having ſubmitted to ordinances, will ſave any; but entering into theſe, at the right door, or thro' faith in Chriſt, ſuch will be ſaved, according to *Mark* xvi. 16. ſuch ſhall be ſaved from ſin, the dominion of it, the guilt and condemning power of it, and at laſt from the being of it; and from the law, its curſe and condemnation, and from wrath to come, and from every evil, and every enemy; ſuch are, and for ever ſhall be, in a ſafe ſtate, being in Chriſt, and in his hands, out of which none can pluck: *and ſhall go in and out*; in alluſion to the ſheep going in and out of the fold: not that thoſe who come in at the right door, ſhall go out of the church, or from among the ſaints again; but this phraſe rather denotes the exerciſes of faith in going unto Chriſt, and acting upon him, and in coming forth in the outward confeſſion of him, and the performance of good works; or in going unto him, and dealing with his blood, righteouſneſs, and ſacrifice, and coming out of themſelves, and all dependance on their own righteouſneſs; or it may regard the converſation of the ſaints in the church, their attendance on ordinances, their ſafety there, their free and open communion one with another, and with Chriſt, in whoſe name and ſtrength they do all they do, coming in and out at this door: *and find paſture*; green and good paſture; paſture for their ſouls; the words of faith, and good doctrine; the wholeſome words of Chriſt Jeſus; the ordinances, the breaſts of conſolation; yea, Chriſt himſelf, whoſe fleſh is meat indeed, and whoſe blood is drink indeed: the *Perſic* verſion renders it, *and ſhall find a paſtor*, or *ſhepherd*; ſee *Jer.* iii. 15.

Ver. 10. *The thief cometh not but for to ſteal*, &c.] That is his firſt and principal view; to ſteal, is to invade, ſeize, and carry away another's property. Such teachers that come not in by the right door, or with a divine commiſſion, ſeek to deceive, and carry away the ſheep of Chriſt from him, tho' they are not able to do it; and to ſteal away their hearts from him, as *Abſalom* ſtole the hearts of the people from their rightful Lord and ſovereign, *David* his father; and to ſubject them to themſelves, that they might lord it over them, and make a property of them, as the *Phariſees* did, who, under a pretence of long prayers, devoured widows houſes. *And to kill and to deſtroy*; either the ſouls of men by their falſe doctrines, which eat as doth a canker, and poiſon the minds of men, and ſlay the ſouls that ſhould not die, ſubverting the faith of nominal profeſſors, tho' they cannot deſtroy any of the the true ſheep of Chriſt; or the bodies of the ſaints, by their oppreſſion, tyranny, and perſecution, who are killed all the day long for the ſake of Chriſt, and are accounted as ſheep for the ſlaughter, by theſe men, they thinking that by ſo doing they do God good ſervice. *I am come that they might have life*; that the ſheep might have life, or the elect of God might have life, both ſpiritual and eternal; who, as the reſt of mankind, are by nature dead in treſpaſſes and ſins, and liable in themſelves to an eternal death: Chriſt came into this world in human nature, to give his fleſh, his body, his whole human nature, ſoul and body, for the life of theſe perſons, or that they might live ſpiritually here, and eternally hereafter; and ſo the *Arabic* verſion renders it, *that they might have eternal life*; *Nonnus* calls it, *a life to come*; which is in Chriſt, and the gift of God thro' him; and which he gives to all his ſheep, and has a power to give to as many as the Father has given him: *and that they might have* it *more abundantly*; or, as the *Syriac* verſion reads, *ſomething more abundant*; that is, than life; meaning not merely than the life of wicked men, whoſe bleſſings are curſes to them; or than their own life, only in the preſent ſtate of things; or than long life promiſed under the law to the obſervers of it; but even than the life *Adam* had in innocence, which was but a natural and moral, not a ſpiritual life, or that life which is hid with Chriſt in God; and alſo than that which angels live in heaven, which is the life of ſervants, and not of ſons: or elſe the ſenſe is, that Chriſt came that his people might have eternal life with more abundant evidence of it, than was under the former diſpenſation, and have ſtronger faith in it, and a more lively hope of it: or, as the words may be rendered, *and that they might have an abundance*; beſides life, might have an abundance of grace from Chriſt, all ſpiritual bleſſings in him now, and all fulneſs of joy, glory, and happineſs hereafter.

Ver. 11. *I am the good ſhepherd*, &c.] A ſhepherd of his Father's appointing, calling, and ſending, to whom the care of all his ſheep, or choſen ones, was committed; who was ſet up as a ſhepherd over them by him, and was entruſted with them; and who being called, undertook to feed them; and being promiſed, was ſent unto the loſt ſheep of the houſe of *Iſrael*; and under the character of a ſhepherd, died for them, and roſe again, and is accountable to his Father for every one of them; the ſhepherd, the great and chief ſhepherd, the famous one, ſo often ſpoken and propheſied of, *Gen.* xlix. 24. *Iſa.* xl. 11. *Ezek.* xxxiv. 23. And diſcharging his office aright, he is the good ſhepherd; as appears in his providing good paſture, and a good fold for his ſheep; in protecting them from their enemies; in healing all their diſeaſes; in reſtoring their ſouls when ſtrayed from him; in watching over them in the night ſeaſons, leſt any hurt them; in ſearching for them, when they have been driven, or ſcattered in the dark and cloudy day; in caring for them, ſo that he loſe none of them; and in nothing more than in what follows, *the good ſhepherd giveth his life for the ſheep*: not only expoſes it to danger, as *David* did his, for the ſake of his father's flock, but gives it away freely and voluntarily, for the ſake of the ſheep; in their room and ſtead, as a ranſom for them, that they may be delivered from death, and might have eternal life: the *Ethiopic* verſion renders it, *the good ſhepherd gives his life for the redemption of his ſheep*; ſo *Nonnus* paraphraſes it, the *ranſom price of his own ſheep*: this belongs to Chriſt's prieſtly office, and with the *Jews* prieſts were ſometimes ſhepherds: hence we read [q] of, רועים כהנים, *ſhepherds that were prieſts. Philo* the *Jew*, ſpeaks [r] of God as a ſhepherd and king; and of his ſetting his Word, his firſt-born ſon, over the holy flock, to take care of it: and a good ſhepherd is thus deſcribed by the [s] *Jews*; "as רועה טוב, "*a good ſhepherd* delivers the flock from the wolf, "and from the lions (ſee ver. 12.) ſo he that leads "*Iſrael*, if he is good, delivers them from the "idolatrous nations, and from judgment below "and above, and leads them to the life of the "world to come, or eternal life;" (ſee ver. 10.) Which deſcription agrees with Chriſt, the good ſhepherd; and ſo the Lord is ſaid to be, רועה טוב, *the good ſhepherd*, and merciful, and there is none like him [t].

Ver. 12. *But he that is an hireling, and not the ſhepherd*, &c.] That is, who is not the owner of the ſheep, though he keeps them, yet only for reward: by whom are meant, not the faithful miniſters of the word, who live upon the Goſpel, as Chriſt has ordained, and who are worthy of their reward, and are not to be called hirelings by way of reproach; ſince they teach not for hire and reward, but for the good of ſouls, and the intereſt of the Redeemer; but ſuch who ſeek only their gain from their quarter, and mind their own things, and not the things of Jeſus Chriſt: *whoſe own the ſheep are not*; who have neither a propriety in them, nor an hearty affection for them, and ſo care not what becomes of them: ſuch an one *ſeeth the wolf coming*; by whom may be meant, either *ſatan*; ſo the *Jews* compare *Iſrael* to a flock of ſheep, and ſatan, they ſay, הוא הזאב, *he is the wolf* [u]; or any falſe prophet, or teacher, who are ravenous wolves, though ſometimes in ſheeps cloathing; or any tyrant, oppreſſor, or perſecutor of the ſaints; *and leaveth the ſheep*; as the idol ſhepherd, againſt whom a woe is pronounced, *Zech.* xi. 17. *And fleeth*; not being willing to bear any reproach or perſecution, for the ſake of Chriſt; not ſuch a keeper of the flock as *David*, who went after the lion and the bear, and when they aroſe up againſt him, did not flee, but caught them by the beard and ſlew them; nor like the apoſtle *Paul*, who fought with beaſts at *Epheſus*, and would turn his back on none, nor give place, no, not for an hour, that truth might continue: *and the wolf catcheth them*; ſome of them: *and ſcattereth the ſheep*; the reſt; ſo are the ſheep of Chriſt and his churches ſometimes ſcattered, by perſecution raiſed againſt them; ſee *Acts* viii. 1, 4. The *Jews* have a rule concerning ſuch an hireling ſhepherd [w], which is this; "a ſhepherd that feeds his flock, and leaves "it, and goes to the city, and a wolf comes and "ravines, and the lion comes and tears in pieces, "he is free; but if he leaves by it his ſtaff and "his ſcrip, he is guilty." Which *Maimonides* thus [x] expreſſes and explains; "a ſhepherd who "can deliver that which is torn, and that which is "carried captive, with other ſhepherds, and with "ſtaves, and does not call the other ſhepherds, nor "bring the ſtaves to deliver them, he is guilty: "one that keeps freely, and one that keeps for "hire; he that keeps freely, calls the ſhepherds, "and brings the ſtaves freely; and if he does "not find them, he is not guilty; but he that "keeps for hire, is obliged to hire ſhepherds and "ſtaves, in order to deliver them."

Ver. 13. *The hireling fleeth, becauſe he is an hireling*, &c.] And has no propriety in the ſheep; had he, he would abide by them, and defend them; but becauſe he has not, he'll not expoſe himſelf to any danger, but leaves them: *and careth not for the ſheep*; what becomes of them, providing only for his own ſafety. *Abarbinel* [y] has a note on *Iſa.* xl. 11. which may ſerve to illuſtrate this paſſage: "*he* "*ſhall feed his flock like a ſhepherd*; not as he that "feeds the flock of others, for the hire they give "him, but as a ſhepherd that feeds his own flock; "who has compaſſion more abundantly on it, be"cauſe it is his own flock; and therefore he ſaith, "*behold, his reward is with him*, for he does not "ſeek a reward from another; *and his work is be*"*fore him*; for he feeds what is his own, and "therefore his eyes and his heart are there." Which is not the caſe of the hireling; he does not care for them, he has not their good at heart; but the good ſhepherd has, ſuch an one as Chriſt is.

Ver. 14. *I am the good ſhepherd*, &c.] See the note on ver. 11. *And know my* ſheep; ſo as to call them all by their names: Chriſt has an univerſal, ſpecial, diſtinct, and exact knowledge of all his ſheep, as they are the choice of his Father, as his Father's gift to him, and as his own purchaſe; he bears an affectionate love to them, and takes ſpecial care of them; indulges them with intimate communion with himſelf; and owns and acknowledges them as his, both here and hereafter: *and I am known of mine*; not in a general way, as devils and external profeſſors may know him, but with a ſpecial, ſpiritual, and ſaving knowledge: Chriſt's own approve of him, as their ſhepherd and their ſaviour, and deſire no other; they love him above all, in the ſincerity of their ſouls, and with a love as ſtrong as death; they truſt in him as their ſhepherd, believing they ſhall not want; and appropriate him to themſelves, as their own; and care for him, his cauſe and intereſt, his Goſpel, ordinances,

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[q] Miſn. Becorot, c. 5. §. 4.

[r] De Agricultura, p. 195. & de nom. mutat. p. 1062.

[s] Zohar in Exod. fol. 9. 3. & 93. 2. & 106. 1.

[t] Aben Ezra in Pſal. xxiii. 3. & Kimchi in Pſal. xxiii. 2.

[u] Caphtor, fol. 58. 1.

[w] T. Bab. Bava Metzia, fol. 41. 1.

[x] Hilchot Shechirut, c. 3. §. 6.

[y] Maſhmia Jeſhua, fol. 20. 4.

dinances, and miniſters; and are not aſhamed to own him as theirs, in the moſt publick manner.

Ver. 15. *As the Father knoweth me*, &c.] Theſe words, with what follow, are in connexion with the preceding verſe; and the ſenſe is, that the mutual knowledge of Chriſt, and his ſheep, is like that which his Father and he have of each other. The Father knows Chriſt as his own ſon, and loves him as ſuch, in the moſt ſtrong and affectionate manner; and has entruſted him with the perſons, grace, and glory, of all his people: *even ſo know I the Father*; or rather, *and I know the Father*; as he needs muſt, ſince he lay in his boſom, and ſtill does, and knows his nature, perfections, purpoſes, and his whole mind and will; and loves him moſt ardently, which he has ſhown by his coming down from heaven, to do his will; and truſts in him for the accompliſhment of every thing he promiſed unto him: *and I lay down my life for the ſheep*; which proves him to be the good ſhepherd, ver. 11. The *Vulgate Latin* verſion reads, *for my ſheep*; which were his, by the Father's gift, and for no other has he laid down his life. The *Ethiopic* verſion, as before, renders it, or rather explains it, *I lay down my life for the redemption of my ſheep*.

Ver. 16. *And other ſheep I have*, &c.] Not diſtinct from thoſe for whom he laid down his life, but from thoſe who were under the Old Teſtament diſpenſation, and who heard not the thieves and robbers that were before Chriſt, ver. 8. others beſides the loſt ſheep of the houſe of *Iſrael*, or the elect among the *Jews*, to whom Chriſt was ſent; and by whom are meant the choſen of God among the *Gentiles*, who were ſheep, though not called and folded, for the reaſons given in the note on ver. 3. Theſe, though uncalled, belonged to Chriſt; he had an intereſt in them, they were given him by his Father; he had them in his hands, and upon his heart; his eye was upon them, and they were under his notice, inſpection, and care: *which are not of this fold*; of the *Jewiſh* nation and church, being aliens from the commonwealth of *Iſrael*, and ſtrangers to the covenants of promiſe; were as ſheep going aſtray, and were ſcattered about in the ſeveral parts of the world; and were to be redeemed out of every kindred, tongue, people, and nation: *them alſo I muſt bring*; out of the wilderneſs of the world, from among the men of it, their former ſinful companions, from the folds of ſin and ſatan, and the paſtures of their own righteouſneſs; to himſelf, and into his Father's preſence, to his houſe and ordinances, to a good fold and green paſtures, and at laſt to his heavenly kingdom and glory: and there was a neceſſity of doing all this, partly on account of his Father's will and pleaſure, his purpoſes and decrees, who had reſolved upon it; and partly on account of his own engagements, who had obliged himſelf to do it; as well as becauſe of the caſe and condition of theſe ſheep, who otherwiſe muſt have eternally periſhed: *and they ſhall hear my voice*; in the Goſpel, not only externally, but internally; which is owing to his powerful and efficacious grace, who quickens them, and cauſes them to hear and live; unſtops their deaf ears, and gives them ears to hear; and opens their hearts, to attend to his word, and gives them an underſtanding of it. The *Arabic* verſion reads this in connexion with the preceding clauſe, thus, *and I muſt bring them alſo to hear my voice*; as well as the reſt of the ſheep among the *Jews*, and therefore the Goſpel was ſent among them: *and there ſhall be one fold*, and *one ſhepherd*; one church-ſtate, conſiſting both of *Jews* and *Gentiles*; the middle wall of partition being broke down, theſe two coaleſce in one, become one new man, and members of one and the ſame body; for though there may be ſeveral viſible Goſpel churches, yet there is but one kind of church-ſtate, and one general aſſembly and church of the firſt-born, one family to which they all belong; for what reaſons a church is comparable to a fold, ſee the note on ver. 1. And over this fold, or flock, there is but one ſhepherd, Jeſus Chriſt; who is the rightful proprietor, and whoſe own the ſheep are; and who knows how to feed them, and does take care of them; though there are many under ſhepherds, whom he employs in feeding them: in the original text the copulative *and* is wanting, and the words ſtand thus, *one fold, one ſhepherd*; which not only expreſſes a peculiar elegance, but anſwers the proverb delivered in the ſame form; and to which agree the *Arabic* and *Ethiopic* verſions, which render them, *and there*, or *they ſhall be one fold of one ſhepherd*; or one flock which belongs to one ſhepherd only; ſee *Ezek.* xxxiv. 23. and xxxvii. 24.

Ver. 17. *Therefore doth my Father love me*, &c.] Chriſt was the object of his Father's love from all eternity, and was loved by him on various accounts; firſt and chiefly, as his own ſon, of the ſame nature with him, and equal to him; and alſo as mediator, engaging for, and on the behalf of his choſen people; and likewiſe as he was cloathed with their nature, and even in his ſtate of humiliation; and not only as ſubject to his ordinances, and obedient to his will, and doing what was pleaſing in his ſight, but likewiſe as ſuffering in their room and ſtead, and he loved him on this account; the bruiſing of him was a pleaſure to him, not for the ſake of that itſelf, but becauſe hereby his counſels and decrees were accompliſhed, his covenant fulfilled, and the ſalvation of his people obtained: hence it follows here, *becauſe I lay down my life*; that is, for the ſheep; to ranſom them from ſin and ſatan, the law, its curſe and condemnation, and from death and hell, wrath, ruin, and deſtruction: and the laying down his life on this account, was not only well pleaſing to his Father, but likewiſe was done with the following view; or at leaſt this was the event of it, *that I might take it again*; as he did, by raiſing himſelf from the dead, by which he was declared to be the Son of God; and to have made full ſatisfaction to divine juſtice, for the ſins of his people, and therefore roſe again for their juſtification; and to be the victorious conqueror over death, having now aboliſhed it, and having in his hands the keys of it, the power over that, and the grave: and which life he took up again, by his divine power, and as the ſurety of his people, to uſe it for their good; by aſcending to his God and theirs, entering into heaven as their forerunner, appearing in the preſence of God for them, as their advocate, and ever living to make interceſſion for them.

Ver. 18. *No man taketh it from me*, &c.] It was indeed taken away at the inſtigation of the *Jews*, and by the order of *Pilate*, and by means of the *Roman* ſoldiers, who crucified him; and the former of theſe are often charged with ſlaying him, and killing him, the prince of life; and it is expreſly ſaid, *his life is taken from the earth*, *Acts* viii. 33. and yet no man could, nor did take it away, without his Father's will, and determinate counſel and knowledge, by which he was delivered up into the hands of the above perſons, and by which they did to him what they did, or otherwiſe they could have had no power over him; nor could any man, nor did any man, take away his life from him, without his own conſent; he voluntarily ſurrendered himſelf, or he could never have been taken; he went freely to the croſs, or he could never have been led there; he ſuffered himſelf to be nailed to the accurſed tree, and when he hung on it, he could eaſily have diſengaged himſelf, and come down; and when they had him there, they could not have taken away his life, had he not of himſelf given up the Ghoſt, and breathed out his life and ſoul: *I lay it down of myſelf*; of my own will, or of my own accord, as the *Syriac*, *Arabic*, and *Perſic* verſions render it; which was done with the greateſt patience and meekneſs, reſolution, courage, and magnanimity; and with a full will, and with the greateſt chearfulneſs and alacrity; and that as a ranſom for his people, and that they might live through him: *I have power to lay it down*; this was not his life as God, but as man; and was ſo his own, as it was not his Father's, and was entirely at his own diſpoſe; for it was the life of that individual human nature, which was united to his divine perſon; and ſo in a ſenſe his, as it was not either the Father's or the Spirit's; and was ſo his own, as ours are not, which are from God, and dependent on him, and entirely to be diſpoſed of by him, and not by ourſelves: but Chriſt the prince of life, had a power of laying down his life of his own accord, as a ranſom price for his ſheep: *and I have power to take it again*; as he was the Son of God, and truly God, and as the ſurety of his people; having ſatisfied law and juſtice, by his obedience, ſufferings, and death, and for the ends mentioned in the note on the preceding verſe: *this commandment have I received of my Father*; which may reſpect both branches of his power, but is not the foundation of it, but the reaſon of his exerciſing it; becauſe it was ſo agreeable to his Father's will, which is the ſame with his own, as he is the Son of God, and one with his Father, and equal to him; and what he delights in as mediator, in which capacity he is conſidered as a ſervant; and in which he chearfully became obedient, even unto death, to his Father's command, or in compliance with his will: the *Syriac*, *Arabic*, and *Perſic* verſions read, *becauſe this commandment have I received of my Father*; this is a reaſon why he ſo readily exerted his power, both in laying down his life, and taking it again, becauſe it was his Father's command and will, and which he received from him, with the utmoſt pleaſure; his and his Father's love, good-will, gracious ends and views towards the elect, herein being the ſame.

Ver. 19. *There was a diviſion therefore again among the Jews*, &c.] As there had been before; ſee ch. vii. 12. and ix. 16. *For theſe ſayings*; concerning his being the good ſhepherd, and laying down his life for the ſheep, and having both a power to lay it down, and take it up again.

Ver. 20. *And many of them ſaid, he hath a devil, and is mad*, &c.] It was a notion of the *Jews*, that madneſs or diſtraction was from the devil, and therefore theſe two are here joined together, having a devil, and being mad: there is a ſpirit which they call *Tazazith*, and which they ſay [z], is an evil ſpirit that takes away the underſtanding of men; and under the influence of ſuch a *dæmon*, the *Jews* thought Chriſt to be: and therefore ſay, *why hear ye him?* he is a lunatic, he is diſtracted, he is a mad man; how can you bear to hear ſuch ranting blaſphemous ſtuff, which no man in his ſenſes would ever utter? nor is any thing he ſays to be regarded, ſince he is not in his right mind; but is under the power and influence of ſome evil ſpirit, which inſtills theſe wild and frantic notions into him, and puts him upon venting them; but ſurely no ſober man will ever give heed to them.

Ver. 21. *Others ſaid, theſe are not the words of him that hath a devil*, &c.] No madman or demoniack, one poſſeſſed of a devil, and under the influence of ſatan, would ever talk in ſo divine a manner, and ſpeak ſuch words of truth and ſoberneſs: theſe were ſome of the wiſer ſort, and were well diſpoſed to Chriſt, who reaſoned thus, and they were but few; whereas thoſe that charged him with madneſs and diſtraction, were many, as in the preceding verſe; *can a devil open the eyes of the blind?* referring to the late inſtance, of Chriſt's curing a man that was blind from his birth; if it was in the power of a devil to do ſuch an action, which it is not, yet it is not in his nature, it is not uſual with him to do any good; but to do all the hurt he can, both to the bodies and ſouls of men: in one of *Beza*'s copies it is read, *can one that has a devil, open the eyes of the blind?* ſo the *Perſic* verſion, can a *demoniac*, *&c.?* which reading ſuits beſt with what is before ſaid; and then the ſenſe is, can a mad man, one that is a lunatic, one poſſeſſed with the devil, either talk in the manner this man does, or do ſuch wonderful actions he has done, particularly cure a man that was born blind?

Ver. 22. *And it was at Jeruſalem the feaſt of the dedication*, &c.] That is, of the temple; not as built by *Solomon*, as *Nonnus* in his paraphraſe ſuggeſts; or as re-built by *Zorobabel*, for there were no annual feaſts appointed in commemoration of either of theſe; and beſides, they were neither of them in the winter-time; the dedication of *Solomon*'s temple was in autumn, at the feaſt of tabernacles, about *September*, 1 *Kings* viii. 2, 65, 66. and the dedication of the houſe in *Zorobabel*'s time, was in the ſpring, about *February*, *Ezra* vi. 15, 16. but this was the feaſt of dedication, appointed by *Judas Maccabæus* and his brethren, on account of the purging the temple, and renewing the altar, after the profanation of them by *Antiochus*; which feaſt laſted eight days, and began on the twenty-fifth of the month *Ciſleu*, which anſwers to part of our *December*; ſee 1 *Maccab.* iv. 52, 56, 59. and 2 *Maccab.* x. 5, 8. and with which the *Jewiſh* writers agree [a]: the account *Maimonides* gives [b] of it is this; "when the *Iſraelites* prevailed over their "enemies and deſtroyed them, it was on the "twenty-fifth of the month *Ciſleu*; and they went "into the temple and could not find any pure oil "in the ſanctuary, but one vial; and it was not "enough to light but one day only, and they "lighted lamps of it for eight days, until the "olives were ſqueezed, and they brought forth "pure oil: wherefore the wiſe men of that gene"ration ordered, that thoſe eight days beginning "at the twenty-fifth of *Ciſleu*, ſhould be days of "rejoicing and praiſe; and they lighted lamps at "the doors of their houſes, every night of theſe "eight nights, to ſhew and make known the mi"racle; and theſe days are called, חנוכה, *the de"dication*; and they are forbidden mourning and "faſting, as the days of *purim*; and the lighting "of the lamps on them, is a commandment from "the *Scribes*, as is the reading of the book of "*Eſther*.——How many lamps do they light at "the feaſt of dedication? the order is, that every houſe ſhould light one lamp, whether the men of the houſe be many, or whether there is but one man in it; but he that honours the command, lights up lamps according to the number of the men of the houſe, a lamp for every one, whether men or women; and he that honours it more, lights up a lamp for every man the firſt night, and adds as he goes, every night a lamp: for inſtance, if there be ten men in the houſe, the firſt night he lights up ten lamps, and on the ſecond night twenty, and on the third night thirty; until he comes to the eighth night, when he lights up fourſcore lamps." Wherefore as *Joſephus* ſays[c], this feaſt was called φωτα, *lights*; though he ſeems to aſſign another reaſon of its name, becauſe that proſperity and happineſs appeared to them beyond hope, and unexpected: and though this was only an order of *Judas* and his brethren, and the congregation of *Iſrael*, yet the *Jews* obſerve it as religiouſly, as if it was the appointment of God himſelf, and they don't ſpare to call it ſo; for in the ſervice of this feaſt, they have theſe words[d]; "bleſſed art thou, O Lord our God, the king of the world, who hath ſanctified us by his commandments, and hath *commanded* us to light the lamp of the dedication; bleſſed art thou, O Lord our God, the king of the world, who did wonders for our fathers on thoſe days, at this time; bleſſed art thou, O Lord our God, the king of the world, who has kept us alive, and preſerved us, and brought us to this time; theſe lamps we light, becauſe of the wonders and marvellous things, and ſalvations, and wars, thou haſt wrought for our fathers on thoſe days, at this time, by the hand of thine holy prieſts—Theſe lamps are holy, we have no power to uſe them, but only to behold them, ſo as to confeſs and praiſe thy great name, for thy miracles, and for thy wonders, and for thy ſalvations." And though this feaſt is ſaid to be at *Jeruſalem*, yet it was not confined there, as were the other feaſts of the paſſover, pentecoſt, and tabernacles, for this might be kept in any part of the land: mention is made of the feaſt of dedication at *Lydda*[e], and in other countries; *Maimonides*[f] ſays "it is a common cuſtom in all our cities in *Spain*, that all the men of the houſe light up a lamp the firſt night, and add as they go along, a lamp every night, till he lights up on the eighth night eight lamps, whether the men of the houſe be many, or there be but one man." Some have been of opinion, that this feaſt of dedication was on the account of the victory *Judith* gained over *Holophernes*, by cutting off his head; or however, that the commemoration of that victory, was a part of this feſtival: in the *Vulgate Latin* edition of *Judith* xvi. 31. it is ſaid, "the day of the feſtivity of this victory is received by the *Hebrews*, into the number of holy days; and is kept by the *Jews* from that time, to the preſent day." And *Sigonius*[g] aſſerts, that it is celebrated by the *Jews* on the 25th day of the month *Ciſleu*; which is the ſame day the feaſt began, that was inſtituted by *Judas Maccabæus*, on the above account: and certain it is, that the *Jews* do make mention of that fact of hers, in the ſervice for the firſt ſabbath of this feaſt[h]; and ſome of their writers would have this fact to be in the times of the *Maccabees*, though as one of their chronologers[i] obſerves, it appears from the hiſtory of *Judith*, to have been in the times of *Nebuchadnezzar*; and there are ſome that ſay it was in the times of *Cambyſes*, ſon of *Cyrus*, king of *Perſia*, and was two or three hundred years before the miracle of the dedication: but he obſerves, that the wiſe men of that age agreed to comprehend the memorial of that wonderful event, with the miracle of the dedication: and ſo *R. Leo Modena*[k] ſays, "they have a tradition, that in ordaining this feaſt to be kept, they had an eye alſo upon that famous exploit performed by *Judith* upon *Holophernes*; although many are of opinion, that this happened not at this time of the year; and that they make a commemoration of that piece of gallantry of hers now, becauſe ſhe was of the ſtock of the *Maccabees*." But that can't be, ſince ſhe muſt be ſome hundreds of years before them; wherefore others make mention of another *Judith*, a daughter of one of the *Maccabees*, who performed a like exploit upon *Nicanor*, a general of *Demetrius*'s army: to which *R. Gedaliah* has reſpect, when he ſays[l], "the wiſe men agreed to comprehend together in the joy of the feaſt of dedication, the affair of *Judith*, ſeeing there was another *Judith*, from her that killed *Holophernes*, a daughter of the *Maccabees*." But it is not clear that there was any ſuch woman, nor that *Nicanor* was ſlain by one; and beſides, he was killed on the thirteenth of *Adar*, and that day was ordained to be kept yearly on that account, 1 *Maccab*. vii. 43, 49. 2 *Maccab*. xv. 36. and the month of *Adar* anſwers to part of *February*. *And it was winter*; for the month *Ciſleu* anſwers to our *November* and *December*; ſo that the twenty-fifth of that month might be about the tenth of *December*, and the *Jews* reckon part of that month winter, and it muſt be the part in which this feaſt was; they ſay[m], "half *Ciſleu*, *Tebet*, and half *Shebet*, are, חורף, *winter*:" ſo that the Evangeliſt might with propriety ſay, according to the ſenſe of the *Jewiſh* nation, that it was winter; though it was but juſt entered, even not more than ten days: the reaſon why this is obſerved, may be for what follows.

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[z] R. David Kimchi, Sepher Shoraſh rad. זזת.

[a] Ganz Tzemach David, par. 1. fol. 22. 1. Tzeror Hammor, fol. 137. 2.

[b] Hilchot Megilla Uchanucha, c. 3. § 2, 3. & 4. 1, 2. Vid. T. Bab. Sabbat, fol. 21. 2.

Ver. 23. *And Jeſus walked in the temple*, &c.] To keep himſelf warm, and to ſecure him the better from the inclemency of the weather: *in Solomon's porch*; which was covered over, and the outſide of it was incloſed with a wall, which made it very convenient for ſuch a purpoſe: this was on the outſide of the temple eaſtward, and was a very magnificent ſtructure: the account *Joſephus*[n] gives of it is this; "there was a porch without the temple, overlooking a deep valley, ſupported by walls of four hundred cubits, made of four-ſquare ſtone very white; the length of each ſtone was twenty cubits, and the breadth ſix; the work of king *Solomon*, who firſt founded the whole temple." Now, though this was not the porch that was built by *Solomon*, yet as it was built on the ſame ſpot, and in imitation of it, it bore his name; mention is made of it, in *Acts* iii. 11. and v. 12.

Ver. 24. *Then came the Jews round about him*, &c.] Who might be walking there on the ſame account, and ſeeing Jeſus, took this opportunity, and got about him in great numbers, and hemmed him in; having a deſign upon him to enſnare him, if poſſible: *and ſaid unto him, how long doſt thou make us doubt?* or as the *Vulgate Latin*, *Syriac*, *Perſic*, and *Ethiopic* verſions literally render it, *how long doſt thou take away our ſoul?* that is, deprive us of the knowledge of thee; *Nonnus* renders it, *wherefore*

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[c] Antiqu. l. 12. c. 7. §. 7.

[d] Seder Tephillot, fol. 234. 1, 2. Ed. Amſterd.

[e] T. Bab. Roſhhaſhana, fol. 18. 2.

[f] Hilchot Chanuca, c. 4. §. 3.

[g] De Repub. Heb. l. 3. c. 17.

[h] Seder Tephillot, fol. 133. 2.

[i] Ganz Tzemach David, par. 1. fol. 22. 1.

[k] Hiſtory of the rites, &c, of the Jews, c. 9.

[l] Shalſhelet Hakabala, fol. 17. 2.

[m] Bereſhit Rabba, §. 34. fol. 30. 2. T. Bab. Bava Metzia, fol. 106. 2.

[n] Antiqu. l. 20. c. 8. §. 7.

wherefore doſt thou ſteal away our minds with words? ſo *Jacob* when he went away privately, without the knowledge of *Laban*, is ſaid to ſteal away the heart of *Laban*, as it is in the *Hebrew* text, in *Gen.* xxxi. 20, 26 *. In like manner the *Jews* charge Chriſt with taking away their ſoul, or ſtealing away their heart, or hiding himſelf from them; not telling them plainly, who he was: therefore ſay they, *if thou be the Chriſt, tell us plainly*; freely, boldly, openly, in expreſs words; this they ſaid, not as deſirous of knowing who he was, or for the ſake of information, but in order to inſnare him; that ſhould he ſay he was not the Chriſt, as they might hope he would, for fear of them, now they had got him by himſelf, hemmed him in, it would then leſſen his credit among the people; and ſhould he ſay he was the Meſſiah, they would have whereof to accuſe him to the *Roman* governour, as an enemy to *Cæſar*, as one that ſet up for king of the *Jews*.

Ver. 25. *Jeſus anſwered them, I told you, and ye believed not*, &c.] He had often ſaid, what amounted to it, in his miniſtry and doctrine; as that God was his father, and he was the light of the world, and the good ſhepherd, and the like; but they gave no heed nor credit to his words, even though he told them, that unleſs they believed he was ſuch a perſon, they ſhould die in their ſins: *the works that I do in my Father's name, they bear witneſs of me*; ſuch as healing the ſick, diſpoſſeſſing devils, cleanſing lepers, giving ſight to the blind, cauſing the deaf to hear, the dumb to ſpeak, and the lame to walk, and raiſing the dead to life; ſuggeſting, that beſides his words, his doctrine and miniſtry, they had his miracles before them, which plainly ſhowed who he was; ſo that they need not have been in any doubt of mind, or ſuſpence about him; nor had they any reaſon to complain of his hiding himſelf from them, or depriving them of the knowledge of him.

Ver. 26. *But ye believe not*, &c.] In me, as the Meſſiah: *becauſe ye are not of my ſheep*; they were not among the ſheep given him by his Father, were they, they would have come to him; that is, have believed in him, according to *John* vi. 37. they were not the choſen of God, predeſtinated unto eternal life; for as many as are ordained of God to eternal happineſs, do believe in God's own time, *Acts* xiii. 48. but theſe not being the elect of God, had not the faith of God's elect. Chriſt, as the omniſcient God, knew this, that they were not the choſen of God; for he was preſent, when the names of God's elect were written in the book of life; had they been his ſheep, he muſt have known them, for he knows all the ſheep, and calls them by name; had they been given him by the Father, he muſt have known it, and would have owned them as ſuch; but ſo it was not, and therefore they were left to hardneſs and unbelief: *as I ſaid unto you*; which ſeems to refer to what follows, ſince he had ſaid before, that the ſheep hear the voice of the ſhepherd, and follow him, and that he knows them, ver. 4, 14. This clauſe is omitted in the *Vulgate Latin* verſion, and in *Nonnus*, but is in the *Greek* copies, and *Oriental* verſions.

Ver. 27. *My ſheep hear my voice*, &c.] The voice of Chriſt in his Goſpel, both externally and internally; ſee the notes on ver. 4, 16. and ſince therefore theſe *Jews* did not, it was a plain caſe they were not of his ſheep: *and I know them*; ſee the note on ver. 14. but Chriſt knew not theſe as the elect of God, or as the Father's gift to him, and therefore they could not be his ſheep: *and they follow me*; both in the exerciſe of grace, and in the diſcharge of duty, and whitherſoever he the good ſhepherd leads them; ſee the notes on ver. 3, 4. But now, whereas theſe *Jews* did not follow Chriſt, but turned their backs on him, and rejected him, it was notorious that they were none of his ſheep; but both happy and ſafe are thoſe perſons, that are the ſheep of Chriſt, as appears from what is next ſaid of them.

Ver. 28. *And I give unto them eternal life*, &c.] Chriſt gives eternal life to his ſheep, or people now; he gives them a ſpiritual life, or a life of grace, which iſſues in eternal life; he gives them himſelf, who is the true God and eternal life, and whoever has him, has life; he gives them the knowledge of himſelf, which is life eternal; and he gives them his righteouſneſs, which is their juſtification of life, or what entitles them to eternal life; and he gives them the foretaſtes of it, in faith and hope, in the enjoyment of himſelf, and the diſcoveries of his love; he gives them the earneſt and pledge of it, his own Spirit; and they have this life in him as their repreſentative, and it is hid with him in God, and is ſafe and ſecure for them; and he will actually give it to them in their own perſons, to be for ever enjoyed by them; and becauſe of the certainty of it, he is ſaid to do it now: this is a pure gift, it is of grace, and not of works; and it is in the gift of Chriſt as mediator, who has power to give it to as many as the Father has given him: *and they ſhall never periſh*; though they were loſt in *Adam*, and in a periſhing condition in themſelves, during their ſtate of unregeneracy; in which condition they ſee themſelves to be, when convinced by the Spirit of God; and come as perſons ready to periſh to Chriſt, as a Saviour, reſolving, that if they periſh, they'll periſh at his feet: and though after converſion, they are ſubject to many falls and ſpiritual declenſions, and loſe their peace, joy, and comfort, and imagine their ſtrength and hope are periſhed, or at leaſt fear they ſhall one day periſh through one ſin, or ſnare, or temptation or another, yet they ſhall never periſh in ſuch ſenſe as the wicked will; they'll not be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power: *neither ſhall any pluck them out of my hand*; Chriſt's ſheep are in his hands, being put there by God the Father, both as an inſtance of his love to Chriſt, and them; and this was done from all eternity, even when they were choſen in him; ſo that they were in the hands of Chriſt, before they were in the loins of *Adam*; and were preſerved in him, notwithſtanding *Adam*'s fall, and through the ruins of it. To be in the hands of Chriſt, is to be high in his eſteem and favour; the ſaints are a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God; they are a ſignet on his right-hand that ſhall never be plucked off; they are engraven on the palms of his hands: to be in the hands of Chriſt, is to be in his poſſeſſion, and at his diſpoſe, as all the elect of God are; and to be under his guidance, care, and protection, as they be; they are fed according to the integrity of his heart, and guided by the ſkilfulneſs of his hands; they are always under his care and watchful eye, who protects them from all their enemies, and hides them in the hollow of his hand: hence, becauſe they are ſo, they are called the *ſheep of his hand*, *Pſal.* xcv. 7. And none ſhall ever pluck them from thence; no man can do it, not any falſe teacher can remove them from Chriſt, by all the art and cunning he is maſter of; nor any violent perſecutor, by all the force and power he can uſe; nor can any ſin, or ſnare, or temptation, draw them out of Chriſt's hands; nor any adverſity whatever, ſeparate them from him; they muſt be ſafe, and always abide there, who are in the hands of Chriſt; for his hands have laid the foundations of the heavens and the earth, they graſp the whole univerſe, and hold all things together; and who then can pluck any out of theſe hands? Moreover, Chriſt as mediator, has all power in heaven and earth; and even as man, he is the man of God's right-hand, made ſtrong for himſelf.

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* See De Dieu in loc.

Ver. 29. *My Father which gave* them *me*, &c.] So the ſheep came to be Chriſt's, and to be in his hand; the Father gave them to him, put them into his hands, and made them his care and charge: *is greater than all*; than all gods, than all beings, than all creatures, angels and men, and than all the enemies of his people; this muſt be allowed: the *Vulgate Latin* verſion, and ſo ſome of the ancients read, *what my Father gave to me, is greater than all*; meaning, that the church given to him, and built on him, is ſtronger than all its enemies: *and none is able to pluck* them *out of my Father's hand*; ſo that theſe ſheep have a double ſecurity; they are in the hands of Chriſt, and they are in the hands of the Father of Chriſt; wherefore could it be thought, which ought not to be, that they could be plucked out of Chriſt's hands, yet it can never be imagined, that any can pluck them out of the hands of God the Father; and there is no more reaſon to think that they can be plucked out of the hands of the one, than there is that they can be plucked out of the hands of the other, as is clear from what follows in the next verſe; ſee *Wiſdom* iii. 1.

Ver. 30. *I and* my *Father are one.*] Not in perſon, for the Father muſt be a diſtinct perſon from the Son, and the Son a diſtinct perſon from the Father; and which is further manifeſt, from the uſe of the verb plural, *I and* my *Father*, εσμεν, *we are one*; that is, in nature and eſſence, and perfections, particularly in power; ſince Chriſt is ſpeaking of the impoſſibility of plucking any of the ſheep, out of his own and his Father's hands; giving this as a reaſon for it, their unity of nature, and equality of power; ſo that it muſt be as impracticable to pluck them out of his hands, as out of his Father's, becauſe he is equal with God the Father, and the one God with him. The *Jew* [p] objects, that "if the ſenſe of this expreſſion is, that the Father and the Son are one, as the *Nazarenes* underſtand and believe it, it will be found that Jeſus himſelf deſtroys this ſaying, as it is written in *Mark* xiii. 32. for ſaith Jeſus, *that day and that hour, there is none knoweth, not the angels, nor the Son, but the Father only*; lo, theſe words ſhew, that the Father and the Son are not one, ſince the Son does not know what the Father knows." But it ſhould be obſerved, that Chriſt is both the Son of God, and the ſon of man, as the chriſtians believe; as he is the Son of God, he lay in the boſom of his Father, and was privy to all his ſecrets, to all his thoughts, purpoſes, and deſigns; and as ſuch, he knew the day and hour of judgment, being God omniſcient; and in this reſpect is one with the Father, having the ſame perfections of power, knowledge, &c. but then as the ſon of man, he is not of the ſame nature, and has not the ſame knowledge; his knowledge of things was derived, communicated, and not infinite; and did not reach to all things at once, but was capable of being increaſed, as it was: and it is with regard to him as the ſon of man, that Jeſus ſpeaks of himſelf in *Mark*; whereas he is here treating of his divine ſonſhip, and almighty power; wherefore conſidered in the relation of the Son of God, and as poſſeſſed of the ſame perfections with God, he and his Father are one; though as man, he is different from him, and knew not ſome things he did: ſo that there is no contradiction between the words of Chriſt in one place, and in the other; nor is he chargeable with any blaſphemy againſt God, or any arrogance in himſelf, by aſſuming deity to himſelf; nor deſerving of puniſhment, even to be deprived of human life, as the *Jew* ſuggeſts; nor is what he produces from a *Socinian* writer, of any moment, that theſe words do not neceſſarily ſuppoſe, that the Father and the Son are of the ſame eſſence; ſince it may be ſaid of two men, that they are one, and yet are not the ſame man, but one is one man, and the other another; for we don't ſay they are one and the ſame perſon, which does not follow from their being of one and the ſame nature, but that they are one God, and two diſtinct perſons.

Ver. 31. *Then the Jews took up ſtones again to ſtone him.*] As they had done before, ch. viii. 59. ſee the note there.

Ver. 32. *Jeſus anſwered them, many good works*, &c.] Such as healing the ſick, and all manner of diſeaſes; diſpoſſeſſing devils, cleanſing lepers, giving ſight to the blind, cauſing the dumb to ſpeak, the deaf to hear, and the lame to walk; which were not only works of power, but of mercy and beneficence; and therefore are called good works, as well as they were great and miraculous ones: *have I ſhewed you from my Father*; which Chriſt did in the name, and by the command and authority of the Father; who gave him them to do, and did them by him; and which were evident and notorious, and were done ſo openly and publickly, that they could not be denied: *for which of theſe works do ye ſtone me?* ſuggeſting, that his publick life had been a continued ſeries of ſuch kind actions to the ſons of men, and it could be for nothing elſe ſurely, that they took up ſtones to ſtone him; wherefore the part they acted, was a moſt ungrateful, cruel, and barbarous one.

Ver. 33. *The Jews anſwered him, ſaying*, &c.] As follows; *for a good work we ſtone thee not*: they could not deny that he had done many good works; this was too barefaced to be contradicted; yet they cared not to own them; and though they induſtriouſly concealed their reſentment at them, yet they were very much gravelled and made uneaſy by them, but choſe to give another reaſon for their ſtoning him: *but for blaſphemy*; which required death by ſtoning, according to *Lev.* xxiv. 16. and according to the *Jews* oral law [q]: *and becauſe that thou, being a man, makeſt thyſelf God*; which they concluded very rightly, from his ſaying ver. 30. that God was his father, and that he and his Father were one; that is, in nature and eſſence, and therefore he muſt be God; but then this was no blaſphemy, but a real truth, as is hereafter made to appear; nor is there any contradiction between his being man, and being God; he is truly and really man, but then he is not a mere man, as the *Jews* ſuggeſted; but is truly God, as well as man, and is both God and man in one perſon, the divine and

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[p] R. Iſaac Chizzuk Emuna, par. 2. c. 50. p. 438, 439.

[q] Miſn. Sanhedrin, c. 7. §. 4.

human nature being united in him, of which they were ignorant: two miſtakes they ſeem to be guilty of in this account; one that Chriſt was a mere man, the other that he made himſelf God, or aſſumed deity to himſelf, which did not belong to him, and therefore muſt be guilty of blaſphemy; neither of which were true: the phraſe is uſed by the *Jews*, of others who have taken upon them the name and title of God; as of *Hiram* king of *Tyre*, of whom they ſay, שעשה עצמו אלוה, *that he made himſelf God* [r]; the ſame they ſay of *Nebuchadnezzar*; and the modern *Jews* ſtill continue the ſame charge againſt Jeſus, as their anceſtors did, and expreſs it in the ſame language, and ſay of him, that he was a man, and ſet himſelf up for God [s].

Ver. 34. *Jeſus anſwered them, is it not written in your law*, &c.] In the law which was given unto them, of which they boaſted, and pretended to underſtand, and interpret, even in *Pſal.* lxxxii. 6. for the law includes not only the pentateuch, but all the books of the Old Teſtament: it is an obſervation of one of the *Jewiſh* doctors [t], that "with the wiſe men of bleſſed memory, it is found in many places that the word *law*, comprehends the prophets and the hagiographa." Among which laſt ſtands the book of *Pſalms*; and this may be confirmed by a paſſage out of the *Talmud* [u]; it is aſked, "from whence does the reſurrection of the dead appear, מן התורה, *out of the law?*" It is anſwered, "as it is ſaid in *Pſal.* lxxxiv. 4. *Bleſſed are they that dwell in thy houſe, they will ſtill praiſe thee, Selah*; *they do praiſe thee*, it is not ſaid, but *they will praiſe thee*; from hence is a proof of the reſurrection of the dead, *out of the law.*" The ſame queſtion is again put, and then *Iſa.* lii. 8. is cited, and the like obſervation made upon it. Moreover, this is a way of ſpeaking uſed by the *Jews*, when they introduce another citing a paſſage of ſcripture thus [w], הלא כתיב בתורתכם, *is it not written in your law, Deut.* iv. 9. *only take heed to thyſelf, &c.* ſo here the ſcripture follows, *I ſaid, ye are Gods?* which is ſpoken to civil magiſtrates, ſo called, becauſe of their authority and power; and becauſe they do, in ſome ſort, repreſent the divine majeſty, in the government of nations and kingdoms. Many of the *Jewiſh* writers by *gods*, underſtand *the angels*. The *Targum* paraphraſes the words thus, "I ſaid ye are accounted as angels, as the angels on high, all of you;" and to this ſenſe, ſome of their commentators interpret it. *Jarchi*'s Gloſs is, *ye are Gods*; that is, angels; for when I gave the law to you, it was on this account, that the angel of death might not any more rule over you: the note of *Aben Ezra* is, *and the children of the moſt high*; as angels; and the ſenſe is, your ſoul is as the ſoul of angels: hence the [x] *Jew* charges Chriſt with ſeeking refuge in words, that will not profit, or be any help to him, when he cites theſe words, ſhewing that magiſtrates are called Gods, when the ſenſe is only, that they are like to the angels in reſpect of their ſouls: but let it be obſerved, that it is not ſaid, *ye are as Gods*, as in *Gen.* iii. 5. but *ye are Gods*; not like unto them only, but are in ſome ſenſe Gods; and beſides, to ſay that they are like to angels, with reſpect to their ſouls, which come from above, is to ſay no more of the judges of the earth, than what may be ſaid of every man: to which may be added, that this objector himſelf owns, that judges are called, אלהים, *Gods*, as in *Exod.* xxii. 9. *the cauſe of both parties ſhall come before*, אלהים, *the judges*; and that even the word is uſed in this ſenſe in this very pſalm, from whence theſe words are cited, ver. 1. *he judgeth among* אלהים, *the Gods*; and both *Kimchi* and *Ben Melech*, interpret this text itſelf in the ſame way, and obſerve, that judges are called Gods, when they judge truly and aright: all which is ſufficient to juſtify our Lord, in the citation of this paſſage, and the uſe he makes of it.

Ver. 35. *If he called them Gods, unto whom the word of God came*, &c.] The *Syriac* verſion reads, *becauſe the word of God came to them*; either the divine Logos, the eſſential Word, the Son of God, who appeared to *Moſes*, and made him a God to *Pharaoh*, and who appointed rulers and magiſtrates among the *Jews*; and who is the king of kings, and lord of lords, from whom all receive their power and dominion: this ſenſe is favoured by the *Ethiopic* verſion, which renders it, *if he called them Gods to whom God appeared, the word of God was with them*: or elſe the commiſſion from God, authorizing them to act in the capacity of rulers and governours, is here meant; or rather the word of God, which in the paſſage of ſcripture cited, calls them ſo, as it certainly does: *and the ſcripture cannot be broken*; or be made null and void; whatever that ſays is true, there's no contradicting it, or objecting to it: it is a *Jewiſh* way of ſpeaking, much uſed in the *Talmud* [y]; when one doctor has produced an argument, or inſtance, in any point of debate, another ſays, איכא למיפרך, *it may be broken*, or objected to, in ſuch and ſuch a manner, and be refuted: but the ſcripture can't be broken, that is not to be objected to, there can be no confutation of that.

Ver. 36. *Say ye of him whom the Father hath ſanctified*, &c.] Not by making his human nature pure and holy, and free from all ſin, and by beſtowing the holy Spirit on him without meaſure, though both true; but theſe were upon, or after his miſſion into the world; whereas ſanctification here, deſigns ſomething previous to that, and reſpects the eternal ſeparation of him to his office, as mediator, in the counſel, purpoſes, and decrees of God, and in the covenant of his grace, being preordained thereunto, before the foundation of the world; which ſuppoſes his eternal exiſtence as a divine perſon, and tacitly proves his true and proper deity: *and ſent into the world*; in human nature, to obtain eternal redemption and ſalvation for his people; to ſave them from ſin, ſatan, the world, law, hell and death, which none but God could do: *thou blaſphemeſt, becauſe I ſaid, I am the Son of God*; for what he had ſaid in ver. 30. is equivalent to it; and in it he was rightly underſtood by the *Jews*, and what he here and afterwards ſays confirms it: the argument is what the *Jews* call, קל וחומר, *from the leſſer to the greater*, and ſtands thus; that if mere frail mortal men, and ſome of them wicked men, being made rulers and judges in the earth, are called Gods, by God himſelf, to whom the word of God came in time, and conſtituted them Gods, or governours, but for a time; and this is a fact ſtands recorded in ſcripture, which cannot be denied or diſproved, then ſurely it cannot be blaſphemy in Chriſt, to aſſert himſelf to be the Son of God, who exiſted as a divine perſon from all eternity; and was ſo early ſet apart to the office of prophet, prieſt, and king; and in the fulneſs of time, was ſent into this world, to be the author of eternal ſalvation to the ſons of men.

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[r] Bereſhit Rabba, §. 96. fol. 83. 4. & Tzeror Hammor, fol. 134. 4.

[s] Aben Ezra in Gen. xxvii. 39. & Abarbinel Maſhmia Jeſhua, fol 5. 1.

[t] R. Azarias in Meor Enayim, c. 7. fol. 47. 1.

[u] T. Bab. Sanhedrin, fol. 91. 2.

[w] T. Bab. Beracot, fol. 32. 2.

[x] R. Iſaac Chizzuk Emuna, par, 2. c. 51. p. 440, 441.

[y] T. Bab. Zebachim, fol. 4. 1, & Becorot, fol. 32 1. & paſſim.

Ver. 37. *If I do not the works of my Father*, &c.] Not only what the Father had given him to finiſh, and which he wrought by him as man, but ſuch as were as great as the Father had done, and were equal to them; and which could not be done by any, but by the Father, or by one that is equal with him: *believe me not*; Chriſt appeals to his miracles as proofs of his deity, ſonſhip, and Meſſiah, and deſires no other credit than what they demand; ſee *Matt.* xi. 3, 4, 5. *John* v. 36.

Ver. 38. *But if I do*, &c.] Works, which none but God can do: *though ye believe not me*; what Chriſt ſaid in his doctrine and miniſtry, though they paid no regard to that, and did not receive his teſtimony, on the credit of him the teſtifier, as they ought to have done: *believe the works*; not only that they are true and real, and not imaginary and deluſory; but for the ſake of them believe the above aſſertion, that Chriſt is the Son of God, he and his Father being one; or take ſuch notice of theſe works and miracles, conſider the nature, evidence, and importance of them, and the divine power that attends them, *that ye may know and believe, that the Father is in me, and I in him*; or *in the Father*, as one of *Beza*'s exemplars; the *Vulgate Latin*, *Perſic*, and *Ethiopic* verſions read; or *in my Father*, as read the *Syriac* and *Arabic* verſions; that they are one in nature, diſtinct in perſon, equal in power, and have a mutual inhabitation and communion in the divine eſſence; all which is manifeſt, by doing the ſame works, and which are out of the reach and power of any mere creature.

Ver. 39. *Therefore they ſought again to take him*, &c.] Not to take away his life by ſtoning him, as before, in the manner the furious zealots did, and was the part they were about to act juſt now; but to lay hold upon him, and bring him before the *Sanhedrim*, as they had done in ch. v. he being ſo far from clearing himſelf from the charge of blaſphemy, they had brought againſt him, that in their opinion he had greatly ſtrengthened it; and they thought they had now ſufficient proof and evidence to convict him as a blaſphemer, in their high court of judicature; and therefore attempted to lay hands on him, and bring him thither: *but he eſcaped out of their hand*; either by withdrawing from them in ſome private way; or by open force, exerting his power, and obliging them on every ſide to fall back, and give way to him; or by rendering himſelf inviſible to them; and this he did, not through fear of death, but becauſe his time was not yet come, and he had other work to do, before he ſuffered and died.

Ver. 40. *And went away again beyond Jordan*, &c.] Where he had been before; and whither he went; not merely for the ſecurity of his perſon, much leſs to indulge himſelf in eaſe, but to preach the Goſpel, work miracles, and bring many ſouls to believe on him, as did: and he went *into the place where John at firſt baptized*; that is, *Bethabara*; where he baptized before he was at *Enon*, near *Salim*, *John* i. 28. and iii. 23. and was the place where Chriſt himſelf was baptized, and where *John* bore ſuch a teſtimony of him: *and there he abode*; how long is not certain, perhaps till he went to *Bethany*, on account of raiſing *Lazarus* from the dead.

Ver. 41. *And many reſorted to him*, &c.] From all the parts adjacent, having heard of his being there, and of the fame of him; and many of them doubtleſs perſonally knew him; theſe came to him, ſome very likely to be healed by him, others to ſee his perſon and miracles, and others to hear him preach: *and ſaid, John did no miracle*; though it was now three years ago, yet the name, miniſtry, and baptiſm of *John*, were freſh in the memory of men in thoſe parts; and what they ſay one to another, was not to leſſen the character of *John*, but to exalt Jeſus Chriſt, and to give a reaſon why they ſhould receive and embrace him; for if *John*, who did no miracle, who only taught and baptized, and directed men to the Meſſiah, was juſtly reckoned a very great perſon, and his doctrine was received, and his baptiſm was ſubmitted to, then much more ſhould this illuſtrious perſon be attended to; who beſides his divine doctrine, did ſuch great and amazing miracles; to which they add, though *John* did no miracle to confirm his miſſion, miniſtry, and baptiſm, *but all things that John ſpake of this man, were true*; as that he was greater than he, was the Lamb of God, yea, the Son of God, the Saviour of the world, and true Meſſiah, who ſhould baptize men with the Holy Ghoſt and with fire.

Ver. 42. *And many believed on him there.*] Thro' the doctrine he preached, the miracles he wrought, and through comparing theſe things with what *John* had ſaid of him: this ſhows the reaſon of Chriſt's leaving *Jeruſalem*, and coming into theſe parts; there were others that were to believe in his name: the word *there*, is left out in the *Vulgate Latin*, *Syriac*, and *Perſic* verſions.

CHAP. XI.

Ver. 1. NOW *a certain man was ſick*, &c.] Very likely of a fever; *Nonnus* calls it a morbid fire, a hot and burning diſeaſe: named *Lazarus of Bethany*; for his name, which the *Ethiopic* verſion reads *Eleazar*, and the *Perſic* verſion *Gazarus*, ſee the note on *Luke* xvi. 24. and for the place *Bethany*, ſee the notes on *Matt.* xxi. 1, 17. *The town of Mary and her ſiſter Martha*; where they were both born, as well as *Lazarus*, or at leaſt where they dwelt; of the former, ſome account is given in the next verſe, and of the latter, ſee the note on *Luke* x. 38.

Ver. 2. *It was* that *Mary which anointed the Lord with ointment*, &c.] Not the woman in *Luke* vii. 37. as ſome have thought, whoſe name is not mentioned, and which hiſtory is not related by *John* at all; but *Mary* in *John* xii. 3. who is both mentioned by name, and along with *Lazarus* her brother, and with whom all the circumſtances of the affair ſuit; and though the fact was not yet done, yet *John* writing many years after it was done, and when it was well known, proleptically, and in a parentheſis, takes notice of it here: *and wiped his feet with her hair*; inſtead of a napkin, after ſhe had anointed them with oil; ſee the notes on *Luke* vii. 37. and on *John* xii. 3. *Whoſe brother Lazarus was ſick*; this is obſerved, to ſhow how well they were all acquainted with Chriſt, and affected to him.

Ver. 3. *Therefore his ſiſters ſent unto him*, &c.] Both the ſiſters of *Lazarus*, *Mary* and *Martha*, ſent to Jeſus; they did not go themſelves, being women, and the place where Jeſus was, was at ſome diſtance; and beſides, it was neceſſary they ſhould abide at home, to attend their brother in his ſickneſs, and therefore they ſent a meſſenger, or meſſengers to Chriſt, *ſaying, Lord, behold, he whom thou loveſt is ſick*; for it ſeems that *Lazarus* was in a very ſingular manner loved by Chriſt, as man, as *John* the beloved diſciple was; and this is the rather put into the meſſage by the ſiſters, to engage Jeſus to come to his aſſiſtance; and they were very right in applying to Chriſt in this time of need, who is the phyſician, both of the bodies and ſouls of men; and are greatly to be commended both for their modeſty and piety, in not preſcribing to Chriſt, what ſhould be done in this caſe: and it may be further obſerved, that ſuch who are the peculiar objects of Chriſt's love, are attended in this life with bodily ſickneſs, diſorders, and diſeaſes, which are ſent unto them, not in a way of vindictive wrath, but in love, and as fatherly chaſtizements; which as they are deſigned, ſo they are over-ruled for their good; and are to be conſidered, not as inſtances of wrath, but as tokens of love.

Ver. 4. *When Jeſus heard* that, *&c.*] That his friend *Lazarus* was ſick, *he ſaid*; either to his diſciples, or to the meſſenger or meſſengers that brought the account to him, and that on purpoſe to yield ſome relief to the afflicted family when it ſhould be reported to them: *this ſickneſs is not unto death*; it was to iſſue in death, but not in death which was to continue, or under which *Lazarus* was to continue till the general reſurrection; for tho' he ſhould die, yet he ſhould be ſo quickly reſtored again to life, that it ſcarcely deſerved the name of death. The *Jews* diſtinguiſh between ſickneſs and ſickneſs; there are ſome that are *ſick*, the greater part of whom are, לחיים, *for life*; and there are others that are *ſick*, the greater part of whom are, למיתה, *for death* [z], or are ſick unto death, whoſe ſickneſs iſſues in death; but this of *Lazarus*'s was not to be unto death, at leaſt not finally: *but for the glory of God*; of his power and goodneſs in raiſing him again: *that the Son of God might be glorified thereby*; that is, that his glory, as the Son of God, might be made manifeſt in the reſurrection of him from the dead; ſee ch. ii. 11.

Ver. 5. *Now Jeſus loved Martha, and her ſiſter, and Lazarus.*] Not only with an everlaſting love, a love of complacency and delight, an unchangeable one, and which never varies, nor will ever end, with which he loves all his people alike; but with a very great human affection, and which was very ſingular and peculiar to them: theſe were the intimate friends, and familiar acquaintance of Chriſt, whom he often viſited, at whoſe houſe he frequently was when in thoſe parts; they were very hoſpitable to him; they kindly received him into their houſes, and generouſly entertained him, and which he returned in love to them: hence *Nonnus* paraphraſes the words, "Jeſus loved the women, φιλοξεινους, "*who were lovers of hoſpitality*, by the law of "kindneſs."

Ver. 6. *When he had heard therefore that he was ſick*, &c.] Tho' Chriſt had heard that *Lazarus* was ſick, and by ſuch good hands, a meſſage being ſent him by his ſiſters, to acquaint him with it; and tho' he had ſuch a very great love for him, and the whole family, yet he did not go directly to him, and to his aſſiſtance: but *he abode two days ſtill in the ſame place where he was*; at *Bethabara*, beyond *Jordan*; this he did to try the faith and patience of the ſiſters of *Lazarus*, and that the miracle of raiſing him from the dead might be the more manifeſt, and his own glory might be the more illuſtrious, and yet equal, if not greater tenderneſs and love be ſhown to his friends.

Ver. 7. *Then after that*, &c.] The next day, the third day after he had heard of *Lazarus*'s ſickneſs: *ſaith he to* his *diſciples, let us go into Judea again*; for the country beyond *Jordan* was diſtinguiſhed from *Judea*; ſee *Matt.* iv. 25. and the note there.

Ver. 8. His *diſciples ſaid unto him, maſter*, &c.] Addreſſing him very reverently, and with great concern for his ſafety, as well as their own: *the Jews of late*, or but now, *ſought to ſtone thee*; as they had attempted to do twice in a very little time; ſee ch. viii. 59. and x. 31. *and goeſt thou thither again?* where there are ſo many enemies, and ſo much danger, and but little hope of doing much good; whereas here he was among his friends, and in ſafety, and very uſeful.

Ver. 9. *Jeſus anſwered, are there not twelve hours in the day?* &c.] So the *Jews* reckoned, and ſo they commonly ſay [a], שתים עשרה שעות הוי היום, *twelve hours are a day*, or a day conſiſts of twelve hours, which they divided into four parts, each part conſiſting of three hours. This was a matter well known, and Chriſt puts the queſtion as ſuch, it being what might be eaſily anſwered, and at once aſſented to: *if any man walk in the day*; within any of the twelve hours, even in the laſt of them, *he ſtumbleth not*, at any ſtone or ſtumbling-block in the way, *becauſe he ſeeth the light of this world*; the ſun in the horizon not being as yet ſet, by the light of which he ſees what is before him, and avoids it; ſee the note on ch. viii. 12. So our Lord intimates, that as yet it was day with him, his time of life was not expired; and ſo, as yet, it was a time of walking and working; nor did he fear any danger he was expoſed to, or any ſnares that were laid for him, ſince he could not be hurt by any, nor his life taken from him before his time.

Ver. 10. *But if a man walk in the night*, &c.] After the ſun is ſet, and there is no light in the air and heavens to direct him: *he ſtumbleth*; at every thing that lies in the way, *becauſe there is no light in him*; there being none from above communicated to him. So our Lord ſuggeſts, that when the time of his death was come, he ſhould then fall a prey into the hands of his enemies, but till then he ſhould walk ſafe and ſecure; nor had he any thing to fear from them, and therefore could go into *Judea* again, with intrepidity and unconcern.

Ver. 11. *Theſe things ſaid he*, &c.] In anſwer to his diſciples, and made a pauſe. *And after that he ſaith unto them, our friend Lazarus ſleepeth*; meaning, that he was dead; in which ſenſe the word is often uſed in the Old Teſtament, and in the common dialect of the *Jews*, and frequently in their writings; and eſpecially it is ſo uſed of good men: and it is an obſervation of theirs [b], that "it "is uſual to ſay of the righteous, that there is no "death in them, אלא שינה, *but ſleep*;" ſee the notes on *Matt.* ix. 24. 1 *Cor.* xv. 18, 20. 1 *Theſſ.* iv. 13, 14. *but I go, that I may awake him out of ſleep*; that is, to raiſe him from the dead, for the reſurrection of the dead is expreſſed by awaking; ſee *Pſ.* xvii. 15. *Iſ.* xix. 26. *Dan.* xii. 2. which for Chriſt to do, was as eaſy as to awake a man out of natural ſleep: theſe words reſpecting *Lazarus*'s ſleeping and awaking, expreſs both the omniſcience and omnipotence of Chriſt; his omniſcience, that he ſhould know that *Lazarus* was dead, when at ſuch a diſtance from him; and his omnipotence, that he could raiſe him from the dead; and yet his great modeſty to ſignify it in ſuch covert language, tho' not difficult to be underſtood.

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[z] T. Bab. Kidduſhin, fol. 71. 2.

[a] T. Bab. Sanhedrin, fol. 38. 2. Avoda Zara, fol. 3. 2. Vid. Philo. de Somniis, p. 1143.

[b] Gloſſ. in T. Hieroſ. Celaim in En Yaacob, fol. 4. 4.

Ver. 12. *Then ſaid his diſciples, Lord, if he ſleep*, &c.] Soundly, quietly, and comfortably, and takes reſt in it: *he ſhall do well*; or *be ſaved* from the diſeaſe; he will be delivered from it; he'll recover out of it; it is a ſign the diſtemper is leaving him, and he is growing better, and will be reſtored to his health again: the *Ethiopic* verſion renders it by many words, *he will be well*, and *will awake*, and *will live*. Sound ſleep is a ſign of health. This they ſaid to put off their maſter from going into *Judea*, fearing the danger he would be expoſed unto.

Ver. 13. *Howbeit Jeſus ſpake of his death*, &c.] Under the figurative phraſe of ſleeping: *but they thought that he had ſpoken of taking of reſt in ſleep*; in a literal and natural ſenſe.

Ver. 14. *Then ſaid Jeſus unto them plainly*, &c.] Without a figure, when he perceived they did not underſtand him, and yet it was a very eaſy and uſual metaphor which he had made uſe of; but ſuch was the preſent ſtupidity of their minds, that they did not take in his meaning: wherefore, without reproaching them with it, he ſaid to them in ſo many words, *Lazarus is dead*. The *Perſic* verſion reads, *Lazarus is dead indeed*, as he really was.

Ver. 15. *And I am glad for your ſakes, that I was not there*, &c.] At *Bethany*, before he died, or when he died; becauſe he might have been prevailed upon thro' the ſolicitations of his dear friends, *Mary* and *Martha*, and thro' tender affection to *Lazarus*, to have prevented his death, by rebuking the diſtemper, and reſtoring him to health, or to have raiſed him immediately as ſoon as he was dead; and in either caſe the miracle would not have been ſo illuſtrious, nor have been ſuch a means of confirming the faith of his diſciples, as now it would be: *to the intent ye may believe*; more ſtrongly, that he was the Son of God, and true Meſſiah: *nevertheleſs, let us go unto him*; to *Lazarus*, to the grave where he he lies: the *Syriac* verſion reads, *let us go there*; to *Bethany*, where he lived, and died, and now lay interred.

Ver. 16. *Then ſaid Thomas, who is called Didymus*, &c.] The former was his *Hebrew* name, and the latter his *Greek* name, and both ſignify a *twin*; and perhaps he may be ſo called becauſe he was one: the ſame ſaid *unto his fellow-diſciples*; the other eleven; tho' the *Ethiopic* verſion reads, *to the next of the diſciples*; as if he addreſſed himſelf only to one of them, to him that was neareſt to him: *let us alſo go, that we may die with him*; either with *Lazarus*, as ſome think, or rather with Chriſt; for he, and the reſt of the diſciples, imagined that Chriſt, by returning to *Judea*, would be in great danger of loſing his life; yea, by this expreſſion they ſeem to be poſitive of it, that it was a matter out of queſtion with them, that he would die, ſhould he venture there again: and therefore *Thomas* ſtirs up his fellow-diſciples to go along with him, and die all together; ſignifying, that they ſhould have but little comfort when he was taken from them: but both *Thomas*, and the reſt, were differently minded, when Chriſt was apprehended, for they all forſook him and fled, and provided for their own ſafety, and left him to die alone, *Matt.* xxvii. 56.

Ver. 17. *Then when Jeſus came*, &c.] The *Alexandrian* copy, and all the *Oriental* verſions add, *to Bethany*; tho' it ſeems by what follows, that he was not come to the town itſelf, but near it; and it looks as if it was not far from *Lazarus*'s grave; and it was uſual to bury without the city; and here he had intelligence of his, *Lazarus*'s death, and how long he had been dead: *for he found he had lien in the grave four days already*; it is very likely that he died the ſame day that *Mary* and *Martha* ſent to Chriſt to acquaint him with his ſickneſs, and the ſame day he was buried; for the *Jews* uſed to bury the ſame day a perſon died, and ſo they do now: and after Chriſt had this account, he ſtayed two days where he was, and on the third day he propoſed to his diſciples to go into *Judea*; and very probably on that, or on the next day, which was the fourth, they ſet out and came to *Bethany*; ſee the note on ver. 39.

Ver. 18. *Now Bethany was nigh unto Jeruſalem*, &c.] Which was a reaſon why there were ſo many of the *Jews* come there to condole the two ſiſters upon the death of their brother; and by this means the following miracle became more known there: it was *about fifteen furlongs off*; that is, about two miles, for ſeven furlongs and a half made a *Jewiſh* mile, as appears from one of their canons [c], which runs thus: "they don't ſpread nets for doves, except it be diſtant from an habitable place, "שלשים ריס, *thirty furlongs*;" which the commentators ſay [d] are *four miles*: and ſtill more expreſsly it is ſaid [e], that "between *Jeruſalem* and "*Zuck*, (the place where the ſcape goat was "had) there were ten tents, and ninety furlongs, "שבעה ומחצה לכל מיל, *ſeven and a half to every* "*mile*." Hence a furlong was called one-ſeventh and a half of a mile [f], which was 266 cubits, and two-thirds of one.

Ver. 19. *And many of the Jews came to Martha and Mary*, &c.] Or *to thoſe that were about Martha and Mary*; in order to have acceſs to them, they came to them, and to the reſt of the family; tho' the phraſe may deſign them only, as the *Vulgate Latin*, and all the *Oriental* verſions read: theſe *Jews*, as appears from the context, ver. 18, 45, 46. came from *Jeruſalem*, and might be ſome of the principal inhabitants; and it may be concluded, that theſe perſons, *Lazarus*, *Martha*, and *Mary*, were people of note and figure; and indeed all the accounts of them here, and elſewhere, ſhew the ſame; ſee *Luke* x. 38. *John* xii. 1, 2, 3. The end of their coming to them was *to comfort them concerning their brother*; by reaſon of his death, as was uſual with the *Jews* to do, after the dead was buried; for they did not allow of it before: hence that ſaying [g] of *R. Simeon ben Eleazar*, "don't comfort him (thy "friend) in the time his dead lies before him." The firſt office of this kind was done when they returned from the grave; for it is ſaid [h], "when "they return from the grave they make rows "round about the mourner, לנחמו, *to comfort him*, "and they make him to ſit, and they ſtand, and "there never were leſs than ten in a row." It was an ancient cuſtom for the mourners to ſtand in their place in a row, and all the people paſſed by, and every man as he came to the mourner *comforted him*, and paſſed on [i]. But beſides theſe conſolations, there were others adminiſtred at their own houſes, which were uſually done the firſt week:

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[c] Miſna Bava Kama, c. 7. §. 7.
[d] Maimon. Jarchi, & Bartenora in ib.
[e] Miſn. Yoma, c. 6. §. 4.
[f] T. Bab. Bava Metzia, fol. 33. 1. Maimon. Hilch. Rotzeach, c. 13. §. 6.
[g] Pirke Abot, c. 4. §. 18.
[h] Gloſſ. in Cetubot, fol. 8. 2. & in Beracot, fol. 16. 2.
[i] Gloſſ. in T. Bab. Sanhedrin, fol. 19. 1.

for it is ſaid [k], "the mourner the firſt week does not go out of the door of his houſe; the ſecond he goes out, but does not ſit, or continue in his place; the third he continues in his place, but does not ſpeak; the fourth, lo, he is as every other man. *R. Judah* ſays, there's no need to ſay, the firſt week he does not go out of the door of his houſe, for behold, all come to his houſe, לנחמו, *to comfort him.*" And it was on the third day more particularly on which theſe conſolatory viſits were paid [l]: "on the firſt day he (the mourner) did not wear his phylacteries; on the ſecond, he put them on; on the third day, others come *to comfort him.*" This rule the *Jews* here ſeem to have obſerved, ſince *Lazarus* had been dead four days; and they were come from *Jeruſalem* hither to comfort his ſiſters on account of his death. The whole of this ceremony is thus related by *Maimonides* [m], "how do they comfort mourners? after they have buried the dead, the mourners gather together, and ſtand on the ſide of the grave; and all that accompany the dead ſtand round about them, one row within another; and there is no row leſs than ten; and the mourners are not of the number; the mourners ſtand on the left hand of the comforters; and all the comforters go to the mourners, one by one, and ſay to them, תנוחמו מן השמים, *may ye be comforted from heaven*: after that the mourner goes to his houſe, and every day of the ſeven days of mourning, men come *to comfort him*; whether new faces come, or do not, the mourner ſits down at the head, (or in the chief place) and no comforters may ſit but upon the floor, as it is ſaid, *Job* ii. 13. *and they ſat with him on the ground*: nor may they ſay any thing until the mourner has opened his mouth firſt, as it is ſaid, *Job* ii. 13. *and none ſpake a word unto him*: and it is written afterwards, ch. iii. 1. *ſo opened Job his mouth*, &c. and *Eliphaz anſwered*, ch. iv. 1. and when he nodds with his head, the comforters may not ſit with him any longer, that they may not trouble him more than is neceſſary. If a man dies, and there are no mourners to be comforted, ten worthy men go and ſit in his place all the ſeven days of mourning; and the reſt of the people gather to them; and if there are not ten fixed every day, ten of the reſt of the people gather together, and ſit in his place:" for this buſineſs of comforting mourners was reckoned an act of great piety and mercy [n]; and theſe *Jews* here might come, not ſo much out of reſpect to the dead, or to his ſiſters, as becauſe it was thought to be a meritorious act.

Ver. 20. *Then Martha, as ſoon as ſhe heard that Jeſus was coming*, &c.] Which ſhe might hear of, either by a meſſenger ſent by Chriſt to her, to acquaint her of it; or rather by ſome of the people of the town, who knew him, and ran and told her of it; and ſhe being an active perſon, and ſtirring about houſe, might receive the report unknown to her ſiſter, as it ſeems ſhe did; and as ſoon as ſhe had the hint, without ſtaying to communicate it to her ſiſter, *went and met him*; either thro' her great affection to him, and eager deſire of ſeeing him; or to conſult his ſafety, and let him know what number of *Jews* were in their houſe, that he might conſider whether it would be ſafe for him to be at their houſe or not. *But Mary ſat* ſtill *in the houſe*; not out of diſreſpect to Jeſus, or thro' want of affection to him, or thro' any indifference and ſloth; but becauſe ſhe knew not that Jeſus was coming; ſee ver. 28, 29.

Ver. 21. *Then ſaid Martha unto Jeſus*, &c.] When ſhe was come to him, *Lord, if thou hadſt been here my brother had not died*; which expreſſes much faith, but with a mixture of weakneſs, as if the preſence of Chriſt was neceſſary for the working a cure; whereas he could as well have reſtored her brother to health abſent, as preſent, had it been his will, as he did the centurion's ſervant, and the nobleman's ſon of *Capernaum*.

Ver. 22. *But I know that even now*, &c.] At this diſtance of time, tho' her brother had been in the grave four days: *whatſoever thou wilt aſk of God, God will give it thee*; whether *Martha* had ſuch a clear notion of the deity of Chriſt, as yet, as ſhe afterwards had, is not ſo certain: however, ſhe was perſuaded that he had great intereſt with God, and that whatever he deſired of him was granted to him; and tho' ſhe does not mention the reſurrection of her brother, yet it ſeems to be what ſhe had in view.

Ver. 23. *Jeſus ſaith unto her, thy brother ſhall riſe again.*] Chriſt knew what ſhe meant, and accordingly gave her anſwer, and yet in ſuch general terms, that ſhe could not tell whether his meaning was, that he ſhould riſe now, or at the general reſurrection.

Ver. 24. *Martha ſaith unto him*, &c.] Being deſirous of knowing the ſenſe and meaning of Chriſt, as well as to expreſs her own faith; *I know that he ſhall riſe again in the reſurrection, at the laſt day.* The *Jews* were divided about the doctrine of the reſurrection, the *Sadducees* denied it, the *Phariſees* aſſerted it; and on this latter ſide was *Martha*; ſhe believed there would be a reſurrection of the dead; that this would be at the laſt day, or at the end of the world; and that her brother would riſe at that general reſurrection: wherefore, if Chriſt meant no more than that, this was what ſhe always believed. The *Syriac* verſion renders it, *in the conſolation* at *the laſt day*; and ſo the time of the reſurrection is, by the *Jews*, called *the days of conſolation* [o]. And good reaſon there is for it in thoſe who ſhall have part in the firſt reſurrection, or come forth to the reſurrection of life; their bodies will riſe glorious, powerful, ſpiritual, and incorruptible, faſhioned like to the glorious body of Chriſt; they'll no more be attended with infirmities, diſorders, and diſeaſes; they'll feel no more pain, nor die any more; being re-united to their ſouls, they'll meet the Lord in the air, and in the judgment, they'll ſtand at his right hand; they'll enter into his joy, and be for ever with him; with their bodily eyes they'll behold Chriſt, and ſee him for themſelves, and not another; they'll meet their ſpiritual friends and acquaintance, and enjoy their company for ever; they'll have uninterrupted communion with angels and ſaints, and with God, Father, Son, and Spirit; their conſolation will be inconceivable and inexpreſſible.

Ver. 25. *Jeſus ſaid unto her, I am the reſurrection and the life*, &c.] Signifying, that he was able of himſelf to raiſe men from death to life, without aſking it of his Father; and that he could do it now, as well as at the general reſurrection; at which time Chriſt will be the efficient cauſe of it; and which will diſplay both his omniſcience and his omnipotence; as his reſurrection is the earneſt and pledge, and will be the model and exemplar of it. This is true of Chriſt, with regard to a ſpiritual reſurrection, from a death of ſin, to a life of grace; he is concerned both in the life itſelf, and in the reſurrection to it: he is the meritorious and procuring cauſe of it; he died for his people, that they, being dead to ſin, might live unto God, and unto righteouſneſs: he is the author of it; he ſays unto them, when dead in ſin, live; he ſpeaks life into them; he commands it in them, and by his ſpirit breathes into them the breath of ſpiritual life, and implants the principle of it in their ſouls; and he ſupports and maintains it by giving himſelf to them as the bread of life to feed upon, and by ſupplying them with grace continually; yea, he himſelf is their life; he lives in them, and their life is hid with him. It is owing to his reſurrection, that they are begotten again to a lively hope, or are quickened, that has a virtual influence upon it; and it is not only the cauſe, but the exemplar of it. Saints, as they are planted together in the likeneſs of his death, ſo in the likeneſs of his reſurrection: to which may be added, that it is his voice in the Goſpel, attended with an almighty power, which is the means of quickening them, which they hear, and ſo live; and it is his image that is enſtamped upon them; and by his Spirit they are made to live, and to walk in newneſs of life. *He that believeth in me, though he were dead, yet ſhall he live*; believers in Chriſt die as well as others, tho' death is not a penal evil to them; its curſe is removed, its ſting is taken away, being ſatisfied for by Chriſt, and ſo becomes a bleſſing and privilege to them, and is deſirable by them; but tho' they die, they ſhall live again; their duſt is under the peculiar care of Chriſt; and they ſhall riſe by virtue of union to him, and ſhall riſe, firſt in the morning of the reſurrection, and with peculiar privileges, or to the reſurrection of life, and with the peculiar properties of incorruption, power, glory, and ſpirituality. So likewiſe ſuch that have been dead in ſin, and dead in law, under a ſentence of condemnation, as all mankind are in *Adam*, and being in a natural and ſinful eſtate, and as the choſen of God themſelves are; yet being brought to believe in Chriſt, that is, to ſee the excellency and ſuitableneſs of him as a Saviour, and the neceſſity of ſalvation by him; to go out of themſelves to him, diſclaiming their own righteouſneſs; venture their ſouls upon him, give up themſelves to him, truſt in him, and depend upon him for eternal life and ſalvation; theſe live ſpiritually: they appear to have a principle of life in them; they breathe after ſpiritual things; they ſee the Son of God, and behold his glory; they handle the word of life; they ſpeak the language of *Canaan*, and walk by faith on Chriſt, as they have received him; they live a life of ſanctification and juſtification; they are manifeſtly in Chriſt, and have him, an intereſt in him, and ſo muſt have life; they live comfortably; they live by faith on Chriſt, and his righteouſneſs, and have communion with him here, and expect to have, and ſhall have eternal life hereafter.

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[k] T. Bab. Moed Katon, fol. 23. 1.

[l] Maſſech. Semachot, c. 6. fol. 14. 3.

[m] Hilch. Ebel, c. 13. §. 1, 2, 3, 4.

[n] Maimon. in Miſn. Peah, c. 1. §. 1.

[o] Targum Jon. in Gen. i. 21. & in Hoſ. vi. 2.

Ver. 26. *And whoſoever liveth and believeth in me*, &c.] Whoever will be found alive at Chriſt's ſecond coming, and is a believer in him, *ſhall never die*, but ſhall be changed, and ſhall be for ever with Chriſt; and ſuch as ſhall be raiſed to life by him, ſhall never die any more, not even a bodily death, and much leſs an eternal one, or the ſecond death: and though believers die a corporal death as others do, yet their ſouls live, and live in happineſs, whilſt their bodies are under the power of death; nor ſhall they always continue ſo, but being raiſed, ſhall become immortal, and die no more. So living believers in Chriſt ſhall never die more a ſpiritual death; they are paſſed from death to life, and ſhall never return to death more; their ſpiritual life cannot be loſt; grace in them is an immortal ſeed, a well of living water ſpringing up into everlaſting life: grace may be very low in its exerciſe, and may ſeem to be ready to die; they may be in lifeleſs frames, and without the comforts of a ſpiritual life, and be under the hidings of God's face, which is as death unto them, and may reckon themſelves as free among the dead; yet the principle of life will never be extinct in them; nor ſhall they die the ſecond death, which lies in an eternal ſeparation from God, and in an everlaſting ſenſe of his wrath; that ſhall have no power on them, nor ſhall they be in the leaſt hurt by it; for they are ordained to eternal life, and have the promiſe of it; they are united to Chriſt, and their life is ſecured in him; and he has redeemed them from death; and they have the ſpirit of life dwelling in them, as the pledge and earneſt of eternal glory. *Believeſt thou this?* the whole of this concerning the power of Chriſt, and privilege of believers; every tittle of it is to be believed. And as with reſpect to a corporal reſurrection, ſo with regard to a ſpiritual one; that men by nature are dead in ſins; that Chriſt is the author of the reſurrection from ſuch a ſtate, to a ſpiritual life; that this life is only by Chriſt, and can never be loſt: this is a doctrine to be believed; it is the doctrine of the ſcriptures; it is according to godlineſs; it makes for the comfort of the people of God, and glorifies the divine perfections.

Ver. 27. *She ſaith unto him, yea, Lord*, &c.] That is, ſhe firmly believed all that he ſaid concerning himſelf, and the happineſs of thoſe that believed in him: and for the confirmation of it adds, *I believe*; or *I have believed*, as the *Vulgate Latin* verſion renders it; that is, long ago, ever ſince ſhe knew him: *that thou art the Chriſt the Son of God, which ſhould come into the world*; that he was the true Meſſiah, and the proper and natural Son of God, of the ſame nature with God, equal to him, having the ſame perfections with him; and who was long promiſed, much propheſied of, and greatly expected to come into the world; and was now come into the world by the aſſumption of human nature, to work out ſalvation for his people; and therefore, ſince ſhe believed all this of him, ſhe muſt believe that he was able to raiſe the dead to life, and to ſecure thoſe that believe in him from dying eternally.

Ver. 28. *And when ſhe had ſo ſaid*, &c.] Had expreſſed her faith in Chriſt in ſuch terms, as the Apoſtles themſelves did, *Matt.* xvi. 16. *John* i. 49. and vi. 69. *She went her way*; from Chriſt, being ordered by him to go to her ſiſter *Mary*, and fetch her to him: *and called Mary her ſiſter ſecretly*; either beckoned her to come to her, or whiſpered her in the ear privately, as *Nonnus* paraphraſes it, that the *Jews*, who were enemies to Chriſt, might not hear: *ſaying*, *the maſter is come*; near the town; is not a great way off: ſhe might uſe the phraſe, *the maſter*, for greater privacy, that ſhould ſhe be overheard, it would not be known who ſhe meant; and becauſe it was an uſual appellation by which Chriſt was called in that family, and by which he was well known; and was expreſſive of honour to him, and ſubjection in them as his diſciples: *and calleth for thee*; to come to him; Chriſt aſked after her, deſired to ſee her, and ordered her to come to him; which was an inſtance of his reſpect for her.

Ver. 29. *As ſoon as ſhe heard* that, *&c.*] That Chriſt was come, and enquired for her, and wanted to ſee her: *ſhe aroſe quickly, and came unto him*; having an equal affection for him as her ſiſter *Martha*; and which ſhe ſhowed, by leaving her comforters at once, and by making the haſte ſhe did, to another and better comforter: both *Martha* and *Mary*, out of their great love to Chriſt, break thro' the rule for mourners mentioned in ver. 19. of not going out of the door of the houſe the firſt week of mourning.

Ver. 30. *Now Jeſus was not yet come into the town*, &c.] Of *Bethany*, but ſtaid without, being nearer to *Lazarus*'s grave, which he intended to go to, in order to raiſe him to life, it being uſual to bury the dead without the towns and cities; ſee the notes on *Matt.* viii. 28. and *Luke* vii. 12. *but was in that place where Martha met him*; here he ſtopped, and here he continued: the *Perſic* verſion reads, *but was ſitting in the ſame place*, &c. waiting for the coming of *Mary* along with *Martha*; judging this to be a more ſuitable place to converſe together in, than their own houſe, which was thronged with *Jews*; and eſpecially he choſe it for the reaſon above given.

Ver. 31. *The Jews then which were with her in the houſe*, &c.] Who came from *Jeruſalem* to viſit this afflicted family, and continued in the houſe with them: *and comforted her*; which was the end of their coming, ver. 19. This they endeavoured to do, tho' they did not ſucceed: *when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her*; they did not know what *Martha* whiſpered to her, but obſerved that ſhe roſe off her ſeat in great haſte, and went out of the houſe at once; and therefore they went after to ſee where ſhe went, and to perſuade her to return; *ſaying*, within themſelves; *thinking*, as all the *Oriental* verſions ſeem to read, *ſhe goeth unto the grave to weep there*: The *Jews* were wont to go to the graves on different accounts; one was to ſee whether the perſons were dead or no: for ſo it is ſaid [p], "they go to the graves and viſit until three days." It happened that they viſited one, and he lived five and twenty years, and after that died: and another was on a religious account; ſuch went to the graves of the prophets, wiſe men, and righteous, and proſtrated themſelves upon them, to pray with weeping and ſupplication, and ſeek mercy for themſelves, and for their brethren, expreſſing their faith in the reſurrection [q]. Dr. *Pocock* [r] has given a large form of prayer uſed by them at ſuch times, from *Solomon bar Nathan*; and is as follows: "let it be the will of the Lord our God, our creator, our holy one, the holy one of *Jacob*, who hath created all the children of his covenant in judgment, and cauſes them to die in judgment, and will raiſe them again to the life of the world to come, who knows the number of them all; that he would haſten to awake our maſter and doctor, (ſuch an one) that holy, (or that righteous, or that wiſe doctor) whoſe body dwells in this ſepulchre, whoſe bones reſt in the midſt of theſe ſtones; and that he would quicken him with that eternal life which no death follows; with that life which ſwallows up all death, and which wipes away all tears, and takes away all reproach; together with all thoſe who are written unto life in *Jeruſalem*; with the ſeven ſhepherds, and eight principal men, who are ſpoken of in *Mic.* v. 5. and give him a part with them that underſtand, and with them that juſtify many, who will be like the ſtars for ever and ever; and the whole reſidue of the people of the Lord, the houſe of *Iſrael*, who keep the covenant of our God, and do his pleaſure, may the Lord our God ſhake all theſe out of their duſt, and let their lot, and our lot, be in life, in everlaſting life, that in it he may eſtabliſh all, both great and ſmall, according to what is written, *Pſ.* lxxii. 16. *there ſhall be an handful of corn*, &c. and confirm the aſſurance he gave by *Iſaiah* the prophet, the ſon of *Amos*, *Iſ.* xxvi. 19. *thy dead men ſhall live*, &c. and as he promiſed to *Daniel*, a man of deſires, *Dan.* xii. 13. *but go thou thy way till the end be*, *&c.* and as he promiſed to all the congregations of *Iſrael*, by his ſervant *Ezekiel*, the ſon of *Buzi* the prieſt, *Ezek.* xxxvii. 12. *therefore propheſy and ſay to them*, &c. that the ſaints may rejoice with glory, and ſing upon their beds, and that the righteous may rejoice, and exult before God, and be glad in his ſalvation, and ſay in that day, *behold this is our God, we have waited for him*, &c. *Iſ.* xxv. 9. and we will bleſs the Lord from this time forth, and for ever, Hallelujah." A ſhorter one, which is in their liturgies, and is uſed as they paſs by the ſepulchres of the *Iſraelites*, is this: "bleſſed art thou, O Lord our God, who has formed you in judgment, and has quickened you in judgment, and has fed you in judgment, and knows the number of all of you, and he will quicken you, and reſtore you; bleſſed art thou, O Lord, that quickens the dead." But ſometimes they went only to vent their grief, and lament the loſs of their deceaſed friends, which the *Jews* imagined was the caſe of *Mary*. And ſuch a cuſtom as this is uſed by the *Turks*, whoſe women on *Friday*, which is their day of worſhip, go before ſun-riſing to the graves of the deceaſed, which are without the city, where they mourn over the death of their friends, and ſprinkle their monuments with water and flowers; and even ſuch as are not at the funeral or interment of the dead, after ſome days, will go to the graves, and make their lamentations there, and enquire of the dead the reaſon of their departure, and, as it were, expoſtulate with them, and to their lamentations add oblations of loaves, cheeſes, eggs, and fleſh [s]. The *Perſians* alſo viſit the ſepulchres of their principal *Imams*, or prelates [t]; and the *Jews* were wont to viſit the graves of their great men, in honour to them; yea, the diſciples of the wiſe men uſed to meet there to ſtudy the law, thereby ſhewing reſpect, and doing honour to the deceaſed. It is ſaid of *Hezekiah*, 2 *Chron.* xxxii. 33. *that all Judah, and the inhabitants of Jeruſalem, did him honour at his death*; from whence, ſay the *Talmudiſts* [u], we learn, that they fixed a ſitting or a ſchool at his grave; the gloſs is, a ſeſſion (or ſchool) of the wiſe men to ſtudy in the law there. So ſays *Maimonides* [w], when a king dies they make a ſitting at his grave ſeven days, as it is ſaid, 2 *Chron.* xxxii. 33. *they did him honour at his death*; that is, they made a ſitting at his grave.

Ver. 32. *Then when Mary was come where Jeſus was*, &c.] Where *Martha* met him, and where ſhe left him. Travellers tell us, that cloſe by a well, about a ſtone's caſt out of the town of *Bethany*, is ſhewed the

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[p] Maſſech. Semachot, c. 8. fol. 15. 1.

[q] Cippi Heb. p. 3, 4.

[r] Miſc. not. in port. Moſis, p. 224.

[s] Gejer. de Ebræor. Luctu, c. 6. §. 26.

[t] Reland. de Relig. Mohammed. l. 1. p. 72.

[u] T. Bab. Bava Kama, fol. 16. 2.

[w] Hilchot Ebel. c. 14. §. 25.

place where *Martha* met our Lord when he came to raiſe *Lazarus*, and where *Mary*, being called alſo, met him; but this is not to be depended on, nor is it of any moment to know it. It is bleſſed meeting Chriſt any where; and where he is preached, and his ordinances adminiſtred, let it be in what place it will, there may the preſence of Chriſt be expected; and it is an encouragement to go there where others have met with him: *Martha* had been here before, and had had ſome converſation with Chriſt to her great ſatisfaction, and ſhe goes and calls her ſiſter, that ſhe might enjoy the ſame: ſo ſouls that have met with Jeſus under ſuch a miniſtry, in ſuch a place, invite others to go thither alſo; and often it is that this is a means, in providence, of finding Chriſt, and enjoying communion with him. *And ſaw him, ſhe fell down at his feet*; in great reſpect to him, and reverence of him, worſhipping him as her Lord and God. *Saying unto him, Lord, if thou hadſt been here, my brother had not died*; which were the ſame words *Martha* uttered upon her firſt meeting Jeſus, ver. 21. and it is very likely that they had often expreſſed themſelves in ſuch language one to another, ſaying to each other, if our Lord Jeſus had been but here, our dear brother *Lazarus* would not have died.

Ver. 33. *When Jeſus therefore ſaw her weeping*, &c.] At his feet, who, for ſorrow and grief of heart, could ſay no more to him; but having expreſſed theſe words, burſt out into floods of tears: *and the Jews alſo weeping, which came with her*; either thro' ſympathy with her, or hypocritically: *he groaned in the ſpirit*; in his human ſoul; and which ſhews, that he had a real human ſoul, ſubject to paſſions, tho' ſinleſs ones. The word ſignifies an inward motion of the mind, thro' indignation and anger; and it may be partly at the weakneſs of *Mary*'s faith, and at her immoderate ſorrow; and partly at the hypocriſy of the *Jews:* or elſe this inward groaning was thro' grief, ſympathizing with *Mary*, and her friends, his human ſoul being touched with a fellow-feeling of their griefs and ſorrows: *and was troubled*; or *troubled himſelf*; threw himſelf into ſome forms and geſtures of ſorrow, and mourning, as lifting up his eyes, wringing his hands, and changing the form of his countenance.

Ver. 34. *And ſaid, where have ye laid him?* &c.] This he might ſay as man, tho' he, as the omniſcient God, knew where he was laid; and that it might appear there was no juggle and contrivance between him, and the relations of the deceaſed; and to raiſe ſome expectation of what he intended to do; and to draw the *Jews* thither, that they might be witneſſes of the miracle he was about to work. *They ſay unto him*; That is, *Martha* and *Mary*, *Lord, come and ſee*; it being but a little way off.

Ver. 35. *Jeſus wept.*] As he was going along to the grave, ſee ver. 28. as he was meditating upon the ſtate of his friend *Lazarus*, the diſtreſs his two ſiſters were in, and the greater damnation that would befall the *Jews* then preſent, who notwithſtanding the miracle, would not believe in him. This ſhews him to be truly and really man, ſubject to like paſſions, only without ſin.

Ver. 36. *Then ſaid the Jews, behold, how he loved him!*] *Lazarus*; for they ſuppoſed that theſe tears were ſhed purely on his account; and by all circumſtances they could not but judge, that they proceeded from an hearty and ſincere affection to him; and it was amazing to them, that his love to him ſhould be ſo ſtrong, when he was no relation, only as they imagined, a common friend. Chriſt's love to all his people, even when they are dead in treſpaſſes and ſins, is wonderful, and paſſes knowledge. And it is amazing indeed, if it be conſidered who the lover is, the eternal ſon of God, who is God over all, bleſſed for ever, the creator of all things, the king of kings, and lord of lords: and alſo, who they are that are loved by him, not only creatures, but ſinful ones, exceeding mean and abject; the baſe things of this world, bankrupts, beggars, yea, comparable to the beaſts that periſh; who had nothing external, nor internal, to recommend them to him, and engage his affections; yea, every thing to give him an averſion to them, and render them odious in his ſight, being enemies in their minds by wicked works, and children of wrath, as others: and likewiſe, if it be conſidered, what he has done for theſe, in which his love appears to them; as before time, in eſpouſing their perſons, becoming their ſurety, engaging in covenant with his Father for them, agreeing to all he propoſed, taking the care of their perſons, and of all bleſſings and promiſes, grace and glory for them; and in time here on earth, by aſſuming their nature, fulfilling the law for them, dying in their room and ſtead, paying their debts, procuring all bleſſings for them, peace, pardon, righteouſneſs, and eternal redemption; and now in heaven, by preparing a place for them, being their interceſſor and advocate there, ſupplying their wants, frequently viſiting them, and indulging them with communion with himſelf, preſerving them ſafe to his kingdom and glory, into which he will introduce them, preſenting them to his father with exceeding joy; all which are marvellous acts of love and grace: to which may be added, the conſideration of the nature of his love, that it ſhould be from everlaſting, before theſe perſons were born; that it ſhould be a love of complacency and delight in them; that it ſhould be free, and unmerited, without any reaſon, or motive on their part; that it ſhould be diſtinguiſhing, that they, and not others, ſhould be the objects of it; and that it ſhould continue unchangeably the ſame, notwithſtanding their manifold tranſgreſſions, and provocations; wherefore it may be juſtly ſaid, behold, how he loved them!

Ver. 37. *And ſome of them ſaid*, &c.] Who were averſe to him, and bore him a ſecret grudge, and were willing to put the worſt conſtruction on every action of his: *could not this man which opened the eyes of the blind*; as it is ſaid, at leaſt pretended, that he did, ch. ix. 6, 7. for this muſt be underſtood as calling the miracle into queſtion, and as a ſneer upon it, and not as taking it for granted that ſo it was; and even ſuppoſing that, it is mentioned to his reproach, ſince if ſo, he might *have cauſed that even this man ſhould not have died:* for either the above cure was a ſham, or if it was a real thing, he who did that could have prevented *Lazarus*'s death; and if he could, and would not, where is his friendſhip? and what muſt be thought of all this ſhow of affection to him? and what are theſe tears, but crocodile ones? but this reaſoning, as ſpecious as it may ſeem, was very fallacious; for he that cured the man born blind, could raiſe *Lazarus* from the dead, which he intended; and therefore did not prevent his death, that he might ſtill give more joy to the family, bring more glory to God, and himſelf, and more ſhame and confuſion to his enemies.

Ver. 38. *Jeſus therefore groaning in himſelf*, &c.] Not only thro' grief juſt coming up to the grave, where his dear friend lay, but thro' an holy anger and indignation at the malice and wickedneſs of the *Jews: cometh to the grave* of *Lazarus*, *it was a* *cave*; either a natural one, ſuch as were in rocks and mountains, of which ſort there were many in *Judea*, and near *Jeruſalem*, being a rocky and mountainous country, of which *Joſephus*[x] makes mention; where thieves and robbers ſheltered themſelves, and could not eaſily be come at, and where perſons in danger fled to for ſafety, and hid themſelves; and the reaſon why ſuch places were choſe to bury in, was becauſe, here the bodies were ſafe from beaſts of prey: or this was an artificial cave made out of a rock, in form of one, as was the tomb of *Joſeph* of *Arimathea*; and it was the common cuſtom of the *Jews* to make caves and bury in; yea, they were obliged to it by their traditions: thus ſays *Maimonides*[y], "he that ſells a place to his friend to make in it a grave, or that receives from his friend a place to make in it a grave עושה מערה, *muſt make a cave*, and open in it eight graves, three on one ſide and three on another, and two over againſt the entrance *into the cave*; the meaſure of *the cave* is four cubits by ſix, and every grave is four cubits long, and ſix hands broad, and ſeven high; and there is a ſpace between every grave, on the ſides a cubit and a half, and between the two in the middle two cubits." And elſewhere[z] he obſerves, that "they dig מערות, *caves* in the earth, and make a grave in the ſide *of the cave*, and bury him (the dead) in it." And ſuch caves for burying the dead, were at and near the mount of *Olives*; and near the ſame muſt be this cave where *Lazarus* was buried; for *Bethany* was not far from thence: ſo in the *Cippi Hebraici* we read[a], that at the bottom of the mount (of *Olives*) is a very great *cave*, ſaid to be *Haggai* the prophet's; and in it are many caves—And near it is the grave of *Zachariah* the prophet, in a *cave* ſhut up; and frequent mention is made there of caves in which perſons were buried; ſee the note on *Matt.* xxiii. 29. perhaps the cuſtom of burying in them might take its riſe from the cave of *Machpelah*, which *Abraham*, their father, bought for a burying-place for his dead. The ſepulchre of *Lazarus* is pretended[b] to be ſhewn to travellers to this day, over which is built a chapel of marble, very decent, and comely, and ſtands cloſe by a church built in honour of *Martha* and *Mary*, the two ſiſters of *Lazarus*, in the place where their houſe ſtood; but certain it is, that the grave of *Lazarus* was out of the town: *and a ſtone lay upon it*. Our verſion is not ſo accurate, nor ſo agreeable to the form of graves with the *Jews*, nor to this of *Lazarus*'s; their graves were not as ours, dug in the earth and open above, ſo as to have a ſtone laid over them, for they often were, as this, caves in rocks, either natural, or hewn out of them by art; and there was a door at the ſide of them, by which there was an entrance into them; and at this door a ſtone was laid: it would be better rendred here, and *a ſtone was laid to it*; not *upon it*, for it had no opening above, but *to it*, at the ſide of it; and accordingly the *Syriac* and *Perſic* verſions read, *a ſtone was laid at the door of it*; and the *Arabic* verſion, *and there was a great ſtone at the door of it*; as was at the door of Chriſt's ſepulchre. In the *Jewiſh* ſepulchres there was, חצר, *a court*[c], which was before the entrance into the cave; this was four ſquare; it was ſix cubits long, and ſix broad; and here the bearers put down the corps, and from hence it was carried into the cave, at which there was an entrance ſometimes called, פי המערה, *the mouth of the cave*[d]; and ſometimes, פתח הקבר, *the door of the grave*[e]; of its form, meaſure, and place, there is no expreſs mention in the *Jewiſh* writings: it is thought to be about a cubits breadth, and was on the ſide of the cave; ſo that at it, it might be looked into; and at the mouth of the cave was a ſtone put to ſtop it up, which was called, גולל, from its being rolled there; tho' that with which the mouth of the cave was ſhut up, was not always a ſtone, nor made of ſtone; *Maimonides*[f] ſays, it was made of ſtone, or wood, or the like matter; and ſo in the *Miſna*[g] it is ſaid, "גולל לקבר, the *covering for a grave*, (or that with which it is ſtopped up) if it be made of a piece of timber, whether it ſtands, or whether it inclines to the ſide, does not defile, but over-againſt the door only;" ſee the note on *Matt.* xxvii. 60.

Ver. 39. *Jeſus ſaid, take ye away the ſtone*, &c.] This was ſaid either to the *Jews*, or rather to the ſervants that came along with *Martha* and *Mary*; and this he ordered, not to facilitate the reſurrection, or merely in order to make way for *Lazarus*: he that could command him to come forth, could have commanded away the ſtone, but he choſe to have it removed this way, that the corps might be ſeen, and even ſmelt; and that it might be manifeſt, there was no fallacy, nor any intrigue between him, and the ſiſters of the deceaſed in this matter: this order was contrary to a rule of the *Jews*, which forbid the opening of a grave after it was ſtopped up[h]; but a greater than the fathers of the traditions was here, even he who has the keys of hell, or the grave, and can open, or order it to be opened, when he pleaſes: *Martha the ſiſter of him that was dead*; that is, of *Lazarus*, as the *Perſic* verſion expreſſes it, calling him, *Gazarus*, *ſaith unto him, Lord, by this time he ſtinketh*; or *ſmells*; not that ſhe perceived this upon their moving the ſtone, but ſhe concluded it from the time he had been dead, and had lain in the grave, in which dead bodies uſually putrify and ſmell: whether ſhe ſaid this out of reſpect to her brother, being unwilling he ſhould be expoſed to the view of perſons, in ſuch a ſtate of corruption, ſhe knew he muſt be; or whether out of reſpect to Chriſt, leſt he ſhould be diſordered with the offenſive ſmell, is not certain: however, it ſeems as if ſhe had no notion that Chriſt was about to raiſe her brother from the dead; and that the ſtone was commanded to be removed for that purpoſe, not merely for a ſight of the dead, but that the dead might be ſeen to come forth alive: ſhe imagined that Chriſt only wanted to have the ſtone removed, that he might have a ſight of his deceaſed friend, which ſhe thought would be very diſagreeable and nauſeous; ſo ſoon had ſhe forgot what Chriſt had ſaid to her, and loſt that little exerciſe ſhe had of faith and hope, with reſpect to the reſurrection of her brother. Frames of ſoul, and acts of grace, are very changeable, and uncertain things; and eſpecially when carnal reaſoning is indulged. *For he hath been dead four days*; he had been ſo long in the grave, ver. 17. The word *dead* is not in the text; he might have been dead longer; tho' the *Jews* uſually buried on the ſame day a perſon died: however, the ſenſe is here, he had been ſo long in the grave; and ſo the *Perſic* verſion renders it, *for it is the fourth day that he has been in the*

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[x] Antiq. l. 14. c. 15. §. 5.

[y] Hilchot Mecira, c. 21. §. 6.

[z] Hilchot Ebel, c. 4. §. 4.

[a] P. 27, 29. Ed. Hottinger.

[b] Itinerar. Bunting. p. 364.

[c] Miſn. Bava Bathra, c. 6. §. 8.

[d] Miſn. ib.

[e] Maimon. R. Samſon, & Bartenora in Miſn. Ohalot, c. 15. §. 8.

[f] In Miſn. Ohalot, c 2. §. 4.

[g] Ib. c. 15. §. 8.

[h] Apud Buxtorf. Lex. Rab. col. 437.

the grave; in the original text it is, *he is one of four days*; ſo many days he had been in the houſe appointed for all living; ſo long he had been removed from the ſight of men, and had been in another world, and had begun another æra, and four days had paſſed in it; he was ſo many days old according to that: ſo that his countenance was changed, he was not fit to be ſeen, nor approached unto; nor was there any hope of his returning to life. The *Jews* [i] ſay, that "for three days the ſoul "goes to the grave, thinking the body may return; "but when it ſees the figure of the face changed, it "goes away, and leaves it, as it is ſaid, *Job* xiv. 22." So of *Jonah*'s being three days and three nights in the whale's belly, they ſay [k], "theſe are the three "days a man is in the grave, and his bowels burſt; "and after three days that defilement is turned "upon his face." Hence, they don't allow any one to bear witneſs of one that is dead or killed, that he is ſuch an one, after three days, becauſe then his countenance is changed [l], and he can't be well known.

Ver. 40. *Jeſus ſaith unto her, ſaid I not unto thee*, &c.] Not in ſo many words, but what might be concluded from what he ſaid; yea, the following expreſs words might be delivered by Chriſt, in his converſation with *Martha*, tho' they are not before recorded by the Evangeliſt: *that if thou wouldſt believe thou ſhouldſt ſee the glory of God*; a glorious work of God, wherein the glory of his power and goodneſs would be diſplayed, and the Son of God be glorified. or ſhould ſee ſuch a miracle wrought, which ſhould engage her to glorify God; and on account of which, ſhe would ſee juſt reaſon to do it, and would be concerned in it; and when it would appear that the ſickneſs and death of her brother, which had given her and her ſiſter ſo much diſtreſs and uneaſineſs, were for the glory of God, and the honour of Chriſt; ſee ver. 4. Moreover, to *ſee the glory of God*, is to ſee Chriſt, who is the brightneſs of his father's glory; and tho' ſhe had a ſight of him now, and before this time, with her bodily eyes, and alſo with the eyes of her underſtanding, and knew that he was the Son of God, and the true Meſſiah; yet it is ſuggeſted, that upon a freſh and ſtrong exerciſe of faith on Chriſt, with reſpect to the reſurrection of her brother, and by means of that, ſhe ſhould have a clearer view of his glory, as the only-begotten of the Father; for as he was declared to be the Son of God, by his own reſurrection from the dead afterwards, ſo he was more fully manifeſted to be that glorious and divine perſon, by his raiſing others from the dead, than by any other miracle; and to be indulged with ſuch a ſight of him, is a very high favour; ſee *Pſal.* lxiii. 2. and ſuch who have their faith moſt in exerciſe, ſee much of the glory of God, both in the face of Chriſt, and in his providences, and the performance of his promiſes.

Ver. 41. *Then they took away the ſtone*, &c.] *From the door of the ſepulchre*, as the *Arabic* verſion adds; *from the place where the dead was laid*: this clauſe is left out in the *Alexandrian* copy, and in the *Vulgate Latin*, and all the *Oriental* verſions: *and Jeſus lift up his eyes*; to heaven; this is a praying geſture, as in ch. xvii. 1. *and ſaid, father, I thank thee that thou haſt heard me*; which cannot refer to the reſurrection of *Lazarus* from the dead, or to any aſſiſtance given him in performing that miracle, becauſe that as yet was not done; and when it was done, was done by his own power, as all the circumſtances of it ſhow: but it relates to every thing in which he had before heard him, and was a foundation for him, as man, to believe he ſtill would, in whatever was to come; and particularly to the preſent opportunity of ſhowing his power in ſo remarkable a manner, and before ſo many witneſſes.

Ver. 42. *And I knew that thou heareſt me always*, &c.] Which was not only a ſupport to the faith of Chriſt, as man, but is alſo to his people, whoſe advocate, interceſſor, and mediator he is. *But becauſe of the people which ſtand by, I ſaid* it; that he was heard, and always heard by God; and therefore muſt have great intereſt in his affection, and knowledge of his will; yea, their wills muſt be the ſame: *that they may believe that thou haſt ſent me*; for if he had not ſent him, he would never have heard him in any thing, and much leſs in every thing; wherefore this was a full proof, and clear evidence of his divine miſſion.

Ver. 43. *And when he had thus ſpoken*, &c.] To God his Father, in the preſence and hearing of the people; *he cried with a loud voice*; not on account of the dead, but for the ſake of thoſe around him, that all might hear and obſerve; and chiefly to ſhew his majeſty, power and authority, and that what he did was open and above-board, and not done by any ſecret ſuperſtitious and magical whiſper; and as an emblem of the voice and power of his Goſpel in quickning dead ſinners, and of the voice of the arch-angel and trumpet of God, at the general reſurrection: *Lazarus come forth*; he calls him by his name, not only as being his friend, and known by him, but to diſtinguiſh him from any other corps that might lie interred in the ſame cave; and he bids him come forth out of the cave, he being quickned and raiſed immediately by the power which went forth from Chriſt as ſoon as ever he lifted up his voice; which ſhewed him to be truly and properly God, and to have an abſolute dominion over death and the grave,

Ver. 44. *And he that was dead came forth*, &c.] That is, he who had been dead, being now made alive, and raiſed up, and ſet on his feet, came out of the cave: *bound hand foot with grave clothes*; not that his hands were bound together, and much leſs his hands and feet together, with any bands or liſts of cloth; but his whole body, as *Nonnus* expreſſes it, was bound with grave clothes from head to foot, according to the manner of the eaſtern countries, *Jews*, *Egyptians*, and others, who uſed to wrap up their dead in many folds of linen cloth, as infants are wrapped in ſwaddling bands; and their manner was to let down their arms and hands cloſe by their ſides, and wind up all together from head to foot: ſo that there was another miracle beſides that of raiſing him from the dead; that in ſuch a ſituation, in which he could have no natural uſe of his hands and feet, he ſhould riſe up, ſtand on his feet, walk, and come forth thus bound, out of the cave: *and his face was bound about with a napkin*; the uſe of which was not only to tie up the chin and jaws, but to hide the grim and ghaſtly looks of a dead corps; and one of the ſame price and value was uſed by rich and poor; for it is ſaid [m], "the wiſe "men introduced a cuſtom of uſing, סודר, *a napkin*, (the very word here uſed, which *Nonnus* "ſays is *Syriac*) of the ſame value, not exceeding "a penny, that he might not be aſhamed who had

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[i] Bereſhit Rabba, §. 100. fol. 88. 2. & T. Hieroſ. Moed Katon, fol. 82. 2. [k] Zohar in Exod. fol. 78. 2. [l] Miſn. Yebamot, c. 16. §. 3. & Maimon. Jarchi, & Bartenora in ib. & Maimon. Hilchot Geruſhim, c. 13. §. 21. T. Bab. Yebamot, fol. 120. 1. & Gloſſ. in ib. [m] Maimon. Hilchot Ebel, c. 4. §. 1.

"not one ſo good as another; and they cover the "faces of the dead, that they might not ſhame the "poor, whoſe faces were black with famine." For it ſeems [a], "formerly they uſed to uncover "the faces of the rich, and cover the faces of the "poor, becauſe their faces were black through "want, and the poor were aſhamed; wherefore "they ordered, that they ſhould cover the faces of "all, for the honour of the poor." *Jeſus ſaith unto them*; to the ſervants that ſtood by: *looſe him, and let him go*; unwind the linen rolls about him, and ſet his hands and feet at liberty, and let him go to his own houſe.

Ver. 45. *Then many of the Jews which came to Mary*, &c.] To her houſe, to comfort her, and that came along with her to the grave: *and had ſeen the things which Jeſus did*; in raiſing the dead body of *Lazarus*, and cauſing him to walk, though bound in grave clothes: *believed on him*; that he was the true Meſſiah: ſuch an effect the miracle had on them; ſo that it was a happy day for them, that they came from *Jeruſalem* to *Bethany*, to pay this viſit.

Ver. 46. *But ſome of them went their way to the Phariſees*, &c.] At *Jeruſalem*, who were members of the *Sanhedrim*; ſo far were ſome of them from receiving any advantage by this miracle, that they were the more hardned and filled with malice and envy to Chriſt, and made the beſt of their way to acquaint his moſt inveterate enemies: *and told them what things Jeſus had done*; at *Bethany*; not to ſoften their minds, and bring them to entertain a good opinion of him, but to irritate them, and put them upon ſchemes to deſtroy him; thus even miracles, as well as the doctrines of the Goſpel, are to ſome the ſavour of death unto death, whilſt to others the ſavour of life unto life.

Ver. 47. *Then gathered the chief prieſts and the Phariſees a council*, &c.] They convened the *Sanhedrim*, the great council of the nation together, of which they were ſome of the principal members: *and ſaid, what do we?* that is, why is nothing done? why are we ſo dilatory? why do we ſit ſtill, and do nothing? or what is to be done? this now lies before us, this is to be conſidered and deliberated on: *for this man doth many miracles*; this is owned, and could not be denied by them; and ſhould have been a reaſon why they ſhould have acknowledged him to have been the Meſſiah, and embraced him; whereas they uſed it as a reaſon, why they ſhould think of, and concert ſome meaſures, to hinder and put a ſtop to the belief of him as ſuch.

Ver. 48. *If we let him thus alone*, &c.] Going about from place to place, teaching the people, and doing ſuch miracles: *all men will believe on him*; the whole nation will receive him as the Meſſiah, and proclaim him their king, and yield a chearful obedience to all his commands: *the Romans will come*; againſt us, with their powerful armies; interpreting the ſetting him up as Meſſiah, to be an inſtance of rebellion againſt *Cæſar*, and his government: *and take away both our place and nation*; that is, will deſtroy the temple, their holy place, the place of their religion and worſhip; and their city, the place of their habitation, and lay waſte their country; and take away from them that little ſhare of power and government they had, and ſtrip them both of their civil and religious privileges: the *Perſic* verſion renders it, *they will take away our place, and make a decree againſt our religion*.

Ver. 49. *And one of them* named *Caiaphas*, &c.] See the notes on *Matt.* xxvii. 3. *Luke* iii. 2. *John* xviii. 13. *being the high-prieſt that ſame year*; the high prieſthood originally, was not annual, but for life; but towards the cloſe of the ſecond temple, it came into the hands of the king, to appoint who would to be high-prieſt [b]; and it became venal; it was purchaſed with money; inſomuch that they changed the prieſthood once a twelve month, and every year a new high-prieſt was made [c]: now this man being in ſuch an high office, and a man of no conſcience, and of bad principles, being a *Sadducee*, as ſeems from *Acts* iv. 6. and v. 17. who denied the reſurrection of the dead, and was unconcerned about a future ſtate; and having no reſtraint upon him, in a bold, haughty, and bluſtring manner, *ſaid unto them, ye know nothing at all*; ye are a parcel of ignorant and ſtupid creatures, mere fools and ideots, to ſit diſputing and arguing, *pro* and *con*, about ſuch a fellow as this; what is to be done is obvious enough, and that is to take away this man's life, without any more ado; it matters not what he is, nor what he does; theſe are things that are not to be conſidered, they are out of the queſtion; would you ſave the nation, deſtroy the man; things are come to this criſis, that either his life muſt go, or the nation periſh; and which is moſt expedient, requires no time to debate about.

Ver. 50. *Nor conſider that it is expedient for us*, &c.] Prieſts, *Levites*, *Phariſees*, the *Sanhedrim*, and eccleſiaſtical rulers of the people; who, as *Caiaphas* apprehended, muſt ſuffer in their characters and revenues, muſt quit their honourable and gainful poſts and places, if Jeſus went on and ſucceeded at this rate: wherefore it was moſt expedient and advantageous for them, which was the main thing to be conſidered in ſuch a council, ſo he thought it was, *that one man ſhould die for the people, and that the whole nation periſh not*; he proceeded entirely upon this political principle, that a publick good ought to be preferred to a private one; that it was no matter what the man was, whether innocent or not; common prudence, and the publick ſafety of the nation, required him to fall a ſacrifice, rather than the *Romans* ſhould be exaſperated and provoked to ſuch a degree, as to threaten the utter ruin and deſtruction of the whole nation.

Ver. 51. *And this ſpake he not of himſelf*, &c.] Not of his own deviſing and dictating, but by the Spirit of God; as a wicked man ſometimes may, and as *Balaam* did; the Spirit of God dictated the words unto him, and put them into his mouth; nor did he uſe them in the ſenſe, in which the Holy Ghoſt deſigned them; *but being high-prieſt that year*; by his office he was the oracle of God, and was ſo eſteemed by the people, and therefore a proper perſon to be made uſe of in this way; and eſpecially being high-prieſt *that year*, in which the prieſthood was to be changed, and viſion and prophecy to be ſealed up; *he propheſied*; though he did not know he did, as did *Pharoah*, *Exod.* x. 28. and the people of the *Jews*, *Matt.* xxvii. 25. *That Jeſus ſhould die for that nation*; theſe words, with what follows in the next verſe, are the words of the Evangeliſt, interpreting the prophecy of *Caiaphas*, according to the ſenſe of the Holy Ghoſt, that Jeſus ſhould die, which was contrary to a notion the *Jews* had imbibed, concerning the Meſſiah; ſee ch. xii. 34. But Jeſus the true Meſſiah muſt die; this was determined in the counſel of God, agreed to by Chriſt in the covenant of grace, foretold by the prophets from the beginning of the world, typified by ſacrifices and other things, under the for-

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[a] T. Bab. Moed Katon, fol. 27. 1.

[b] Miſn. Yebamot, c. 6. §. 4.

[c] T. Bab. Yoma, fol. 8. 2. Juchaſin, fol. 139. 1.

ther diſpenſation, predicted by Chriſt himſelf, and accordingly came to paſs; and upon the above accounts was neceſſary, as well as for the ſalvation of his people, who otherwiſe muſt have periſhed; and yet was free and voluntary in him, and a ſtrong expreſſion, and a demonſtrative proof of his love to them: and not only this prophecy declared, that Jeſus ſhould die, but that he ſhould die for that nation, for the nation of the *Jews*; not for every individual in it, for all of them were not ſaved by him; ſome received him not; they rejected him as the Meſſiah, Saviour, and Redeemer, and died in their ſins; but for all the elect of God among them, the ſheep of the houſe of *Iſrael*, to whom he was ſent, and whom he came to ſeek and ſave; and whom he bleſſed, by turning them away from their iniquities, and by taking away their iniquities from them: and moreover, this prophecy ſuggeſts, that Jeſus was to die, not merely as a martyr, to confirm with his blood the doctrine he preached, nor only as an example of courage, meekneſs, patience, and love, but for, or in the room and ſtead of his people, as their ſurety; giving his life a ranſom, and himſelf a ſacrifice to the juſtice of God, for them; thereby fulfilling the law, and ſatisfying it, and appeaſing the wrath of God on their account.

Ver. 52. *And not for that nation only*, &c.] For though Chriſt, as a prophet, was ſent to the *Jews* only, and was the miniſter of the circumciſion, yet as a prieſt he did not die for them only, but for the *Gentiles* alſo; even for the whole myſtical *Iſrael* of God, all the world over, whether among *Jews* or *Gentiles*; ſee 1 *John* ii. 2. *But that alſo he ſhould gather together in one, the children of God that were ſcattered abroad*; by which may be meant, not only the elect of God among the *Jews*, who were ſcattered amidſt the nations of the world, for whom Chriſt died, and to whom the Goſpel was in the firſt place ſent, and who were gathered together into a Goſpel church-ſtate; ſee *John* vii. 35. 1 *Pet.* i. 1, 2. *James* i. 1. but rather the elect of God among the *Gentiles*, called *the children of God*, in oppoſition to a notion of the *Jews*, who took this character to themſelves, on account of their national adoption, and denied it to the *Gentiles*, reckoning them no other than as dogs; and becauſe they were the children of God by ſpecial adoption, in divine predeſtination, and in the covenant of grace; and were ſo conſidered, when given to Chriſt, who looked upon them as in this relation, when he aſſumed their nature, and died in their room and ſtead; and not merely becauſe they would hereafter appear to be the children of God in regeneration, and by faith in Chriſt Jeſus, and have the witneſſings of the Spirit that they were ſo; and much leſs becauſe they had a fitneſs and diſpoſition to be the children of God, ſince they were by nature as others, children of wrath: and theſe are ſaid to be *ſcattered abroad*, both from God, as they were by the fall, and by their own tranſgreſſions; which ſeparated between God and them, and ſet them at a diſtance from him; for in their nature head, and nature ſtate, they are afar off from him, and from one another; which may regard not only diſtance of place, being ſcattered about in the ſeveral parts of the world, but their diſagreement in mind and judgment, in religion and manners; every one purſuing his own way, going aſtray like loſt ſheep: now Chriſt died for them, in order to bring them nigh to God, to the one true and living God; and to gather them together under one head, himſelf, their common head; by whom they were repreſented in his crucifixion, burial, and reſurrection; and to make them one body; and bring them into one fold, into one church-ſtate here, and at laſt to one place, to heaven, there to be for ever with him; and ſo the *Perſic* verſion renders it, *that he might gather them into one place*: and in this, the red heifer was a type of Chriſt; whoſe blood was ſprinkled directly before the tabernacle of the congregation, and without the camp; and which was done, as a *Jewiſh* writer ſays [q], "to call to mind the deſign of the heifer, "which was to bring, המרוחקים, *thoſe that were* "*afar off*, from the camp of the *Shechinah*, to be "near unto it."

Ver. 53. *Then from that day forth*, &c.] *Caiaphas*'s reaſoning appeared ſo good, and his advice ſo agreeable, that it was at once, and generally aſſented to, except by one or two, as *Nicodemus*, and *Joſeph* of *Arimathea*; that ever after this, *they took counſel together*; at certain times, and that very often, and agreed in their counſel, *for to put him to death*: this they reſolved upon, before there was any legal proceſs, before any crime was charged upon him, or any proof given, or he was heard what he had to ſay for himſelf; ſo highly approved of was *Caiaphas*'s motion, to put him to death, right or wrong, whether he was innocent or not; that they had nothing to do, but to conſult of ways and means of getting him into their hands, and of taking away his life in a manner, as would be moſt for their own credit among the people, and to his ſhame and diſgrace, and at the moſt proper and ſuitable time.

Ver. 54. *Jeſus therefore*, &c.] Knowing the reſolution the *Sanhedrim* had taken to put him to death, and the ſchemes they were forming to apprehend him: *walked no more openly among the Jews*; at, or near *Jeruſalem*; he did not teach in their ſtreets, nor work miracles, nor appear in publick company: *but went thence*; from *Bethany*: *unto a country near to the wilderneſs*; whether this was the wilderneſs of *Judea*, where *John* came preaching, and near to which our Lord was before he came to *Bethany*, or the wilderneſs of *Bethaven*, *Joſh.* xviii. 12. is not certain: *into a city called Ephraim*; the *Vulgate Latin*, *Syriac*, *Arabic*, and *Perſic* verſions call it *Ephrem*, and ſo ſome copies; it ſeems to be the ſame with the *Ephraim* of the *Miſnic* and *Talmudic* doctors; concerning which they ſay [r], "*Micmas* and *Mezonicha*, are the firſt for fine flour, "and the next to them is *Ephraim* in the valley." For it ſeems there were two *Ephraims*, one in the valley, and another in the mount [s]: it was a place very fruitful for wheat; hence that ſaying of *Jannes* and *Jambres*, the magicians of *Egypt*, to *Moſes* [t]; "do you bring ſtraw to *Ephraim*?" which was a proverbial expreſſion, the ſame with ours of carrying coals to *Newcaſtle*: they ſeeing *Moſes* do ſigns and wonders, ſuppoſed he did them by enchantment; and the ſenſe of their proverb is, do you bring enchantments into *Egypt*, where there are ſo many already? This *Ephraim* the *Jews* ſay [u], is the ſame with that in 2 *Chron.* xiii. 19. and as there *Bethel* is mentioned with it, it ſeems to have been in the tribe of *Benjamin*: and it may be obſerved, that *Joſephus* [w] ſpeaks of an *Ephraim*, along with *Bethel* likewiſe; ſo, that they all ſeem to mean the ſame place; and according to the ſame writer, it was but a little city, and it may be an obſcure one, for which

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[q] Abarbinel in Lev. xix. 3, 4.

[r] Miſn. Menachot, c. 8. §. 1.

[s] Bartenora in ib.

[t] T. Bab. Menachot, fol. 85. 1. Gloſſ. in ib. Tzeror Hammor, fol. 170. 2. Bereſhit Rabba, §. 86. fol. 75. 4.

[u] Yom Tob in Miſn. Menachot, c. 8. §. 1. & Gloſſ. in T. Bab. Menachot, fol. 83. 2.

[w] De Bello Jud. l. 4. c. 9. §. 9.

which reaſon Chriſt withdrew to it. *Epiphanius*[x] makes mention of the wilderneſs of *Bethel* and *Ephraim*, through which he travelled, accompanied by a *Jew*, as he came up from *Jericho* to the hill country; and is very likely the ſame wilderneſs, which is here ſpoken of; and by ſome called *Quarentana*, and placed by the river *Chereth*, in the tribe of *Benjamin*, north-eaſt of *Jeruſalem*; and the ſame writer elſewhere calls[y] *Ephraim*, the city of the wilderneſs: according to *Jerom*[z], it was twenty miles from *Ælia*, or *Jeruſalem*; though according to *Euſebius*, it was but eight miles, which is thought to be the trueſt account; and by them both is ſaid to be a very large village, and in which they may not differ from *Joſephus*; for it might be a large village, and yet a little city. *Jerom*[a] takes notice of a place called *Aphra*, in the tribe of *Benjamin*, which he ſays at that time was called the village *Effrem*, and was five miles from *Bethel* eaſtward; and of another called *Aphraim*, a city in the tribe of *Iſſachar*, which in his time went by the name of the village *Affarea*, ſix miles from the legion, northward; the former agrees beſt with this *Ephraim*. *And there continued with his diſciples*; ſpending his time in private converſation with them, teaching and inſtructing them in things concerning the kingdom of God, his time with them being now but ſhort.

Ver. 55. *And the Jews paſſover was nigh at hand*, &c.] Which was the fourth paſſover from Chriſt's entrance on his publick miniſtry, and the laſt he eat with his diſciples; when he, by being ſacrificed for his people, put an end to that, and all other ceremonial obſervances: *and many went out of the country up to Jeruſalem, before the paſſover*; not only from the country where *Ephraim* was, but from all other countries in *Judea* and *Galilee*: all the males were obliged to go up to *Jeruſalem*, at the time of the paſſover, where it was only kept; but many went before that time, for the reaſon following: *to purify themſelves*; we read in 2 *Chron*. xxx. 18. of many that had not cleanſed themſelves, and yet eat the paſſover; for whom *Hezekiah* prayed, that they might be pardoned, which ſhows that they had done amiſs: upon which place, *Jarchi* has this obſervation; that "*Judah* (the men of *Judah*) were "all clean, becauſe they were near to *Jeruſalem*, "and could purify and ſanctify themſelves, and "return to *Jeruſalem*; but many of *Ephraim*, and "*Menaſſeh*, and *Iſſachar*, and *Zabulon*, could not "do ſo." And this ſeems to be the caſe of theſe people, they were country people, that lived at a diſtance, and not having purified themſelves from ſeveral uncleanneſſes, came up before the time, that they might cleanſe themſelves, and be ready at the time: in ſeveral caſes purification was required; as in women after lying-in, menſtruous and profluvious perſons, and ſuch that had touched a dead body, or any creeping thing, and in other caſes; and which by reaſon of diſtance, might be neglected; wherefore it was neceſſary they ſhould come up before the time of the paſſover, to fit themſelves for it: the rule about defiled perſons eating the paſſover, is this[b]; "if the congregation "is polluted, or the greateſt part of it, or the "prieſts are unclean, and the congregation pure, "it is kept in uncleanneſs; but if the leſſer part of "the congregation is defiled, the pure keep the "firſt paſſover, and the unclean the ſecond." This their commentators ſay[c], is to be underſtood of uncleanneſs, by touching the dead, which required ſeven days of purification; and it is very probable that this was the caſe of theſe perſons, ſince it was about ſo many days before the paſſover, that they came up; ſee ch. xii. 1. The account *Maimonides*[d] gives of this matter, is this; "who "is a defiled perſon, that is put off to the ſecond "paſſover? every one who cannot eat the paſſover, "on the night of the fifteenth of *Niſan*, becauſe "of his uncleanneſs; as profluvious men and women, menſtruous and lying-in women, and the "huſbands of menſtruous women; but he that "toucheth the dead carcaſs of a beaſt, or a creeping thing, and the like, on the fourteenth, lo, "he dips, and they ſlay for him (the paſſover) after he has dipped; and in the evening, when his "ſun is ſet, he eats the paſſover; he that is defiled by touching the dead, whoſe ſeventh day "happens to be on the fourteenth, though he "dips and is ſprinkled on, and lo, he is fit to eat "the holy things at evening, yet they don't kill "for him, but he is put off to the ſecond paſſover; as it is ſaid, *Numb*. ix. 6. *And there were* "*certain men who were defiled by the dead body of* "*a man, that they could not keep the paſſover on that* "*day*; by tradition it is learned, that it was their "ſeventh day, and therefore they aſked if it ſhould "be killed for them, and they ſhould eat at evening? and it was declared to them, that they "ſhould not kill for them: of what is this to be "underſtood? when he is polluted with a defilement by the dead, which *Nazarites* ſhave for; "but if he is polluted with other defilements by the "dead, which the *Nazarites* do not ſhave for, they "kill for him on his ſeventh day, after he has "dipped, and is ſprinkled upon; and when his "ſun is ſet, he eats his paſſover: a profluvious perſon, who ſees two appearances, and reckons "ſeven days, and dips on the ſeventh, they kill "for him, and he eats at evening——They don't "kill for a menſtruous woman on her ſeventh day, "for lo, ſhe does not dip till the eighth night, and "ſhe is not fit to eat holy things until the ninth "night." Theſe, with many other caſes there inſtanced in, may ſerve to illuſtrate this paſſage.

Ver. 56. *Then ſought they for Jeſus*, &c.] That is, the country people; ſome on one account, and ſome on another; ſome out of curioſity to ſee his perſon, others to ſee his miracles, and others to hear his doctrine; and ſome it may be to take him, and deliver him up to the *Sanhedrim*, who had iſſued out a proclamation to that purpoſe, and doubtleſs offered a reward: *and ſpake among themſelves, as they ſtood in the temple*; whither they came to purify themſelves, according to the law of the ſanctuary: *what think ye, that he will not come to the feaſt?* it was a matter of diſpute with them, whether Chriſt would come or no, to the feaſt; ſome might be of opinion that he would not, at leaſt they very much queſtioned it, ſince the *Sanhedrim* had publiſhed ſuch an order for the diſcovery of him; and ſince upon it he was gone from *Bethany*, further into the country; though others might be differently minded, and believe he would come, ſince all the males of *Iſrael* were obliged to appear at that feaſt, and it was his duty; and they could not perſuade themſelves that he would neglect his duty, for fear of the *Jews*.

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[x] Adv. Hæreſ. l. 1. Tom. II. Hæreſ. 30.

[y] Ib. Hæreſ. 29.

[z] De locis Hebraicis, fol. 91. A.

[a] Ib. fol. 88. H. I.

[b] Miſn. Peſachim, c 7. §. 6. Vid. Maimon. Korban Peſach. c. 7. §. 1, 2, 3, 4, 5, 6. & Biah Hamikdaſh, c. 4. §. 10—18.

[c] Maimon. & Bartenora in Miſn. ib.

[d] Hilchot Korban Peſach, c. 6. §. 1, 2, 3.

Ver. 57. *Now both the chief prieſts and the Phariſees*, &c.] Who were of the *Sanhedrim*: *had given a commandment*; or publiſhed an edict, a decree of the ſenate: *that if any man knew where he were, he ſhould ſhew it, that they might take him*; and this made it a doubtful point with ſome, whether he would come to the feaſt or no; and was the reaſon why others ſought for him, and enquired after him, that they might diſcover him to the chief prieſts and *Phariſees*, and have the promiſed reward.

CHAP. XII.

Ver. 1. THEN *Jeſus ſix days before the paſſover*, &c.] Or *before the ſix days of the paſſover*; not as deſigning the days of that feaſt, for they were ſeven; but as reckoning ſo many days back from it, that is, before the ſixth day from the enſuing paſſover: if there were ſix compleat days between this and the paſſover, as this way of ſpeaking ſeems to imply; then this muſt be the day before the *Jewiſh* ſabbath, and this is more likely, than that Chriſt ſhould travel on the ſabbath-day: but if this was the ſixth day before it, it was their ſabbath-day, and ſo at the going out of it in the evening, a ſupper was made for him, which with the *Jews* on that night, was a plentiful one; for they remembered the ſabbath in its going out, as well as in its coming in [e], and this was to prevent grief at the going out of it: ſo ſome days before the paſſover, the lamb was ſeparated from the flock, and kept up till the fourteenth day, *Exod.* xii. 3, 6. particularly it may be obſerved, that ſeven days before the day of atonement, the high-prieſt was ſeparated from his own houſe, and had to the chamber *Palhedrin* [f]; and much ſuch a ſpace of time there was, between the day of the great atonement by Chriſt, and his unction by *Mary*; which is ſaid to be againſt the day of his burial, which being the ſame day with his ſufferings, was the great day of atonement: at this time Jeſus *came to Bethany, where Lazarus was, which had been dead*; the laſt clauſe is left out in the *Syriac, Perſic*, and *Ethiopic* verſions: *whom he raiſed from the dead*; that is, *Jeſus*, as the *Alexandrian* copy, the *Vulgate Latin*, and all the *Oriental* verſions expreſs; and the *Ethiopic* verſion adds, *in Bethany*. This was the town of *Lazarus*; here he lived, and here he died, and here he was raiſed from the dead; and here he continued and dwelt, after his reſurrection; and hither Chriſt came to ſee him, and the reſt of the family, though he knew he expoſed himſelf to danger in ſo doing.

Ver. 2. *There they made him a ſupper*, &c.] At *Bethany*, in the houſe of *Lazarus, Martha*, and *Mary*; by whoſe order, and at whoſe charge it was prepared for him; and not in the houſe of *Simon the leper*, which was four days after this, *Matt.* xxvi. 2, 6. *And Martha ſerved*; who was always a buſy, active, and ſtirring woman; and this ſhe did, to teſtify her love to Chriſt, and great reſpect for him; otherwiſe, as ſhe was a perſon of ſubſtance, ſhe had ſervants enough to wait at table: *but Lazarus was one of them that ſat at the table with him*; and eat and drank, and converſed; by which it appeared, that he was really riſen from the dead, and was in a good ſtate of health.

Ver. 3. *Then took Mary a pound of ointment very coſtly*, &c.] Worth three hundred pence, according to *Judas*'s eſtimation of it. This *Mary*, was the other ſiſter of *Lazarus*; ſee the notes on *Matt.* xxvi. 7. and *Mark* xiv. 3. concerning the nature and value of this ointment: *and anointed the feet of Jeſus*; as he lay upon the bed or couch, at ſupper: *and wiped his feet with her hair*; ſee the note on *Luke* vii. 38. *And the houſe was filled with the odour of the ointment*; ſee *Cant.* i. 3, 12. ointment of ſpikenard, was very odoriferous: this may be an emblem of the ſweet ſavour of Chriſt, in the miniſtration of the Goſpel, throughout the whole world.

Ver. 4. *Then ſaith one of his diſciples*, &c.] Who had no true love for his maſter, was an hypocrite, and a covetous perſon: *Judas Iſcariot*; ſo called, to diſtinguiſh him from another *Judas*, an apoſtle; ſee the note on *Matt.* x. 4. *Simon's ſon*; this is omitted in the *Vulgate Latin, Syriac, Perſic*, and *Ethiopic* verſions; ſee the note on ch. xiii. 2. *which ſhould betray him*; and ſo he did; this was predetermined by God, foretold in prophecy, and foreknown by Chriſt; and is obſerved here, to ſhew the temper and character of the man.

Ver. 5. *Why was not this ointment ſold for three hundred pence*, &c.] Meaning *Roman* pence, one of which is of the value of our money, ſeven pence halfpenny; ſo that three hundred pence, amount to nine pounds ſeven ſhillings and ſix-pence: *and given to the poor?* this was his pretence, and with which he covered himſelf; his uneaſineſs was, becauſe it was not ſold, and the money put into his hands, as appears by what follows.

Ver. 6. *This he ſaid, not that he cared for the poor*, &c.] He had no affection for them, and was unconcerned about them, and took no care of them to feed and cloath them; he was no ways ſolicitous for their ſupport, refreſhment, and more comfortable living: *but becauſe he was a thief*; to his maſter, and purloined the money he was intruſted with by him, and put it to his own uſe: *and had the bag, and bare what was put therein*; the word rendered a *bag*, is adopted by the *Rabbinical Jews*, into their language; and is ſometime read *Gloſkema*, and at other times *Dloſkema*, and is uſed by them for different things; ſometimes [g] for a bier, or coffin, in which the dead was buried, which ſenſe can have no place here; ſometimes for a cheſt, or coffer [h]; and ſo the *Septuagint* uſe the *Greek* word, in 2 *Chron.* xxiv. 8, 10, 11. for the cheſt into which the people put their collection; and it may be ſo interpreted here, and ſo *Nonnus* renders it; it may ſignify the cheſt or coffer, which *Judas* had the care of, the keys of which were in his hands, and whatever were to be put into it, he bore, or carried thither: and it is alſo uſed by the *Jewiſh* writers, for a purſe [i]; it is aſked, "what is "*Dloſkema?* ſays *Rabbah bar Samuel*, טליקא דסבי, "*the purſe of old men*;" or ſuch as ancient men uſe; and this is the ſignification of it here: it may be the ſame with the *Loculi* of the *Romans*, and ſo the *Vulgate Latin* renders it here; which were different from a cheſt, or coffer, being moveable, and to be carried about, and which were carried by ſervants, as well as the purſe [k]. *Judas* had the purſe, into which was put whatſoever was miniſtred to Chriſt, for the common ſupply of him and his diſciples, and for the relief of the poor.

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[e] Maimon. Hilchot Sabbat, c. 29. §. 1. 11, 12, 29.

[f] Miſn. Yoma, c. 1. §. 1.

[g] Targum Jon. & Hieruſ. in Gen. l. 26. T. Bab. Moed Katon, fol. 24. 2. & Maſſech. Semacot, c. 3. §. 2.

[h] Miſn. Meila, c. 6. §. 1. T. Bab. Megilla, fol. 26. 2.

[i] T. Bab. Gittin, fol. 28. 1. & Bava Metzia, fol. 20. 2.

[k] Vid. Pignorium de Servis, p. 327, 328.

Ver. 7. *Then ſaid Jeſus, let her alone*, &c.] Don't diſturb her in what ſhe does, or hinder her, or blame her for it: *againſt the day of my burial hath ſhe kept this*; this ointment, which ſhe now poured on Chriſt; it was uſual to embalm the dead, with ointments and ſpices: Chriſt ſuggeſts, that the time of his death and burial were nigh, and that this woman had kept this ointment till now, for ſuch a purpoſe; and whereas ſhe would not be able to make uſe of it at the time of his interment, ſhe had embalmed his body with it now, beforehand; though without any knowledge of his death, or any ſuch intention and deſign in her, but the Holy Ghoſt ſo directing her: for this is not to be underſtood of her keeping any part of it till that time, which it does not appear ſhe did.

Ver. 8. *For the poor always ye have with you*, &c.] And ſo would not want opportunities of ſhewing a regard to them, which Chriſt always recommended; nor does he here in the leaſt diſcourage, an induſtrious and affectionate concern for them: the words ſeem to be a ſort of prophecy, that there would be always poor perſons in the churches of Chriſt, to be taken care of and provided for; ſee the note on *Matt.* xxvi. 11. and yet the *Jews* ſuppoſe caſes, in which the collectors of alms may have no poor to diſtribute to, and direct what they ſhall do in ſuch caſes [l]: *but me ye have not always*; meaning, with reſpect to his corporal preſence, which would be quickly withdrawn from them, when there would be no more an opportunity of ſhewing him perſonal reſpect, in ſuch a way.

Ver. 9. *Much of the people of the Jews therefore knew that he was there*, &c.] That is, many of the *Jews* that dwelt at *Jeruſalem*, knew that Jeſus was at *Bethany*; for it being but two miles from *Jeruſalem*, the report of his being come, ſoon reached thither: *and they came from Jeruſalem to Bethany, not for Jeſus ſake only*; to ſee him, and hear him, and obſerve what he ſaid and did: *but that they might ſee Lazarus alſo, whom he had raiſed from the dead*; that is, whom Jeſus had raiſed from the dead, as the *Alexandrian* copy, and the *Ethiopic* verſion expreſs it; for it equally excited their curioſity, to ſee the perſon that had been dead, and was raiſed from the dead, as to ſee him who raiſed him: and 'tis very likely before they had no opportunity of ſeeing him; it may be he did not appear publickly before, but kept himſelf retired; but now *Jeſus* being come, he ſhewed himſelf openly; which the *Jeruſalem Jews* being informed of, induced them to come to ſee both the one and the other.

Ver. 10. *But the chief prieſts*, &c.] With the reſt of the *Sanhedrim*: *conſulted that they might put Lazarus alſo to death*; as well as Jeſus, and that for no other crime, but becauſe he was raiſed from the dead by him; which ſhows, what conſciences theſe men had, and how horribly wicked they were; that they ſtuck at nothing, whereby they might ſatisfy their malice and envy, and ſecure their worldly intereſts and advantages.

Ver. 11. *Becauſe that by reaſon of him*, &c.] Of the miracle which was wrought upon him, in raiſing him from the dead, of which he was a living and an abiding witneſs: *many of the Jews went away*; not from *Jeruſalem* only, but from the chief prieſts and *Phariſees*, and the reſt of the *Jews*, that combined againſt Chriſt; they withdrew themſelves from their party, and deſerted them: *and believed on Jeſus*; as the Meſſiah; ſo that they found their intereſt was decreaſing and weakening every day, and that thoſe on the ſide of Chriſt were increaſing; and this they could not bear, and therefore conſulted to take away the life of *Lazarus*, as well as Jeſus; who they imagined as long as he lived, would be a means of inducing perſons to believe in Jeſus as the Meſſiah; whereas if he was dead, the fact would be forgotten, or be more eaſily denied.

Ver. 12. *On the next day, much people that were come to the feaſt*, &c.] Of the paſſover; and they were much people indeed, that came yearly to this feaſt, from all parts of the nation; for all the males in *Iſrael*, were obliged to appear at this time; and though the women were not obliged, yet multitudes of them came, and the fame of Jeſus might bring the more; add to which, that there was now a general expectation of the Meſſiah's coming, which brought the *Jews* from all parts of the world, to *Jeruſalem*; ſo that this might be called indeed, פסח מעוכין, *a crouded paſſover*: and tho' the following account is a ſtretching it too far, yet it may ſerve to illuſtrate this matter: "would you deſire to know what multitudes were at *Jeruſalem* of the prieſts, you may know, as it is written, 1 *Kings* viii. 63. and the tradition is, that an ox was offered for twenty-four, and a ſheep for eleven—— King *Agrippa* ſought to know what was the number of the multitude, which were in *Jeruſalem*; he ſaid to the prieſts, lay by for me one kidney of every paſſover lamb; they laid by for him ſix hundred thouſand pair of kidneys, double the number of thoſe that came out of *Egypt*; and there is never a paſſover lamb, but there are more than ten numbered for it [m], *&c.*" Now the day following the ſupper at *Bethany*, and which ſeems to be the firſt day of the week, this multitude of people, *when they heard that Jeſus was coming to Jeruſalem*; from *Bethany*, which was ſoon known, it being ſo near.

Ver. 13. *Took branches of palm-trees*, &c.] The *Ethiopic* verſion adds, *and young ſhoots from Jeruſalem*; theſe grew in great plenty, on one part of the mount of *Olives*, that next to *Bethany*, from whence that town had its name; for it ſignifies the houſe of dates, the fruit of the palm-tree; ſee the note on *Matt.* xxi. 17. And as that tree was a ſign of joy and victory, they carried branches of it in their hands, as they met the king Meſſiah, who was about to make his publick entrance into *Jeruſalem*, in triumph; and where by his ſufferings and death, he ſhould gain the victory over ſin, ſatan, the world, and death; and lay a ſolid foundation for joy and peace, to all that believe in him: the *Jews* ſay [n], "if a man takes, באיין, (the very *Greek* word here uſed) palm-tree branches in his hands, we know that he is victorious." The *Perſic* verſion reads, *branches of olives*. *And went forth to meet him, and cried*; when they came up to him, and as he paſſed by them: *Hoſanna, bleſſed is the king of Iſrael, that cometh in the name of the Lord*; ſee the note on *Matt.* xxi. 9.

Ver. 14. *And Jeſus when he had found a young aſs*, &c.] Which he ſent his diſciples for, to a neighbouring village, and they brought to him: *ſat thereon, as it is written*; in *Zech.* ix. 9. though ſome part of the words ſeems to be taken out of *Iſa.* lxii. 11. ſee the note on *Matt.* xxi. 5. and ſo *Nonnus* paraphraſes it here, "that it might be fulfilled which *Eſaias* ſaid."

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[l] T. Bab. Peſachim, fol. 13. 1. & Bava Metzia, fol. 38. 1. & Bava Bathra, fol. 8. 2.

[m] Echa Rabbati, fol. 42. 3, 4.

[n] Vajikra Rabba, §. 30. fol. 170. 3.

Ver. 15. *Fear not, daughter of Zion,* &c.] But rejoice; ſee *Zech.* ix. 9. and the note on *Matt.* xxi. 5.

Ver. 16. *Theſe things underſtood not his diſciples at the firſt,* &c.] Or *at that time,* as the *Syriac* and *Perſic* verſions render it; or *on that day,* as the *Ethiopic* verſion; they did not then know the ſenſe of that prophecy, nor that the things which were now doing, were a fulfilling of it: *but when Jeſus was glorified*; was raiſed from the dead, and aſcended to heaven, and was ſet down at the right-hand of God, crowned with glory and honour; and when having received the promiſe of the Father, the Holy Ghoſt, and his gifts, he poured them forth in a very plenteous and extraordinary manner upon them; whereby their minds were greatly illuminated, and they had a very diſtinct knowledge of the ſcriptures of the Old Teſtament; and ſaw clearly, how they ſeverally had their accompliſhment in Chriſt: *then remembred they that theſe things were written of him*; in the prophecies of the Old Teſtament: *and that they had done theſe things unto him*; both the diſciples and the multitude, or that theſe things were done to him; ſuch as bringing the aſs to him, laying their cloaths on it, and ſetting him upon it, attending him with ſhoutings and hoſannah's to the city of *Jeruſalem, &c.*

Ver. 17. *The people therefore that was with him,* &c.] The *Jews,* that came from *Jeruſalem* to *Bethany,* to comfort the two ſiſters of *Lazarus* upon his death, who believed in Chriſt; and others of the town of *Bethany,* who with them were along with Chriſt: *when he called Lazarus out of his grave*; ſaying, *Lazarus,* come forth: *and raiſed him from the dead*; to life: *bare record*; to the *Jews* at *Jeruſalem,* and to the people that came out of the ſeveral countries, of the truth of that fact; declaring, that they were eye and ear witneſſes of the whole, and that it was a truth that might be depended on.

Ver. 18. *For this cauſe the people alſo met him,* &c.] This was a principal reaſon, among others, which induced them to ſet out in the manner they did, with palm-tree branches in their hands, and accoſt him as the king of *Iſrael,* when they met him, and *hoſanna* him into the city: *for that they heard that he had done this miracle*; the witneſſes were ſo many, and the proofs they gave ſo ſtrong, that they firmly believed it: and this being a moſt amazing miracle, and which exceeded even any of the ſame kind; *Jairus*'s daughter was but juſt dead, and the widow of *Naim*'s ſon was not buried, when they were raiſed, but *Lazarus* had been dead and buried four days; it made a very ſtrong impreſſion upon the minds of the people, and engaged their attention to him, and belief in him.

Ver. 19. *The Phariſees therefore ſaid among themſelves,* &c.] Either when aſſembled in their own private houſes, or in the *Sanhedrim*; or as they ſtood together in the ſtreets, ſeeing Jeſus paſs by in ſuch pomp, and ſuch a multitude with him: *perceive ye how ye prevail nothing?* the *Vulgate Latin* and *Arabic* verſions read, *we prevail nothing,* ſo *Nonnus*; the ſenſe is the ſame; ſuggeſting, that all their wiſe ſchemes and crafty councils, ſignified nothing; the commands they enjoined the people not to follow him, or to apprehend him, or to ſhew them where he was, were diſregarded; their threatenings to put out of the ſynagogue, ſuch as ſhould confeſs him, were taken no notice of; their promiſes of reward were ſlighted; their examples were not followed; and all their artifice and cunning, backed with power and authority, did not ſucceed: *behold, the world is gone after him*; the *Vulgate Latin, Syriac, Arabic,* and *Ethiopic* verſions read, *the whole world,* and ſo *Nonnus*; the *Perſic* verſion, *all the people*; that is, a very great number of people; for they could not mean, that all the inhabitants of the world, or every individual of mankind were followers of him, and became his diſciples, nor even all in their own land; they themſelves, with multitudes more of the ſame complexion, were an exception to this: but they ſpeak in the common dialect of that nation, of which take two or three inſtances; "it happened to a certain high-"prieſt, that he went out of the ſanctuary, "יהוו אולי כולי עלמא בתריה, *and the whole world* "*went after him*; and when they ſaw *Shemaiah* "and *Abtalion,* they left him, and went after "them [o]." And again [p], "*R. Aba* proclaimed, "whoever ſeeks riches, and whoever ſeeks the "way of life in the world to come, let him come "and ſtudy in the law, and, כולי עלמא, *the whole* "*world* will gather together to him." Once more [q], "*Jonathan* ſaid to *David,* 1 *Sam.* xxiii. 17. "*Thou ſhalt be king over Iſrael, and I will be next* "*to thee*; what is the meaning of this? perhaps "*Jonathan* the ſon of *Saul* ſaw, עלמא, *the world* "draw after *David.*" This ſhews the ſenſe of thoſe phraſes, *the world,* and *the whole world,* when uſed in the article of redemption by Jeſus Chriſt; ſee the note on 1 *John* ii. 2.

Ver. 20. *And there were certain Greeks,* &c.] *Hellenes,* ſo called, from *Hellen* a king of that name, as *Pliny* ſays [r]. Theſe were not Græcizing *Jews,* or *Jews* that dwelt in *Greece,* and ſpoke the *Greek* language; for they were called not *Hellenes,* but *Helleniſts*; but theſe were, as the *Vulgate Latin* and *Syriac* verſions render it, *Gentiles*; and were either mere *Gentiles,* and yet devout and religious men, who were allowed to offer ſacrifice, and to worſhip in the court of the *Gentiles*; or they were proſelytes, either of righteouſneſs, and ſo were circumciſed, and had a right to eat of the paſſover, as well as to worſhip at it; or of the gate, and ſo being uncircumciſed, might not eat of the paſſover, yet might worſhip at it; which latter ſeems to be the caſe, by what follows: for theſe were *among them, that came up to worſhip at the feaſt*; of the paſſover, which was near at hand: theſe were among thoſe, that went forth to meet *Jeſus,* and that attended him to *Jeruſalem,* who were come up out of the country to this feaſt; and theſe came along with them to worſhip at it, to offer their ſacrifices, and join in prayer, though they might not eat of the paſſover.

Ver. 21. *The ſame came therefore to Philip,* &c.] Who might know him; they might have been ſome of his neighbours formerly, for that *Philip*'s parents, though *Jews,* dwelt among *Greeks,* ſeems probable, from the name given to him, which is a *Greek* one; ſome have thought, that theſe *Greeks* were *Syrophænicians,* who dwelt upon the borders of *Tyre* and *Sidon,* and were not far off from *Galilee,* and from *Bethſaida,* the native place of *Philip,* and is therefore mentioned as follows: *which was of Bethſaida of Galilee*; as in *John* i. 44. ſee the note there. This place may be interpreted, *the houſe of hunting,* or *of fiſhing*; for it is not eaſy to ſay, which it has its name from, ſince, צידא, *ſaida* ſignifies both hunting and fiſhing: and ſeeing it was in or near the tribe of *Nephthali,* where was plenty of deer, and a wilderneſs was near it, where might be wild beaſts, it might be ſo called from

[o] T. Bab. Yoma, fol. 71. 2.

[p] Zohar in Gen. fol. 60. 4.

[q] T. Bab. Bava Metzia, fol. 85. 1.

[r] Nat. Hiſt. l. 4. c. 7.

hunting: and as it was ſituated near the lake of *Geneſaret*, it might have its name from the fiſhing-trade uſed in it; for *Peter* and *Andrew*, who were of it, were both fiſhermen: but it is yet more difficult to determine, whether this is the ſame with, or different from the *Bethſaida Joſephus* [s] ſpeaks of, as rebuilt by *Philip*, and called by him *Julias*, after the name of *Cæſar*'s daughter, as I have obſerved in the notes on *Luke* ix. 10. and *John* i. 44. ſince this was in *Galilee*, of which *Herod Antipas* was tetrarch, and where *Philip* could have no power to rebuild places, and change their names; and beſides the city, which he repaired, and called *Julias*, according to *Joſephus* [t], was in lower *Gaulonitis*, and therefore muſt be different, unleſs that, or any part of it, can be thought to be the ſame with *Galilee*; wherefore the learned *Reland* [u] thinks, that there were two *Bethſaida*'s, and which ſeems very probable; and it is likely, that this is here purpoſely called *Bethſaida* of *Galilee*, to diſtinguiſh it from the other, which, by ſome perſons, might ſtill be called *Bethſaida*, though it had got a new name. Moreover, this *Bethſaida* is mentioned in other places along with *Capernaum* and *Choraſin*, *Matt*. xi. 21, 23. which were in *Galilee*. And *Epiphanius* ſays [w], that *Bethſaida* and *Capernaum* were not far diſtant one from another; and according to *Jerom* [x], *Choraſin* was but two miles from *Capernaum*; and who elſewhere ſays [y], that *Capernaum*, *Tiberias*, *Bethſaida*, and *Choraſin* were ſituated on the ſhore of the lake of *Geneſaret*. It is ſaid to be fifty-ſix miles from *Jeruſalem*: *and deſired him, ſaying, Sir, we would ſee Jeſus*; that is, they intreated him, that he would introduce them into the company of Jeſus; they wanted to be admitted into his preſence, to have ſome diſcourſe and converſation with him; and what might make them the more deſirous of it, was the miracle he had lately wrought in raiſing *Lazarus* from the dead; as alſo the uncommon manner of his entring into *Jeruſalem*, which they ſaw; and which ſhows, that it was not a bare ſight of his perſon, they meant, but the enjoyment of his company, for a while; and this favour they aſk of *Philip*, with great reſpect to him, and in a very polite way, and yet with great ſincerity, and ſtrong affection, and earneſt importunity; and was a pledge and preſage of the future converſion of the *Gentiles*, when the *Jews* would be rejected. And it may be obſerved, that ſenſible ſinners are very deſirous of having a ſpiritual ſight of Chriſt, of the glories of his perſon, and the fulneſs of his grace, and to ſee their intereſt in him, and to have communion and fellowſhip with him: he is all in all to them; no object ſo delightful, and ſatisfying to them as he is; and they never ſee him, but they receive ſomething from him, and are made more like unto him.

Ver. 22. *Philip cometh and telleth Andrew*, &c.] The requeſt the *Greeks* made to him, and this he did, that he might have his advice in this matter; and that not only becauſe he might be a ſenior man as well as apoſtle, but becauſe he was of the ſame town, and might know theſe men as well as *Philip*: *and again, Andrew and Philip told Jeſus*; after they had conſulted together, whether it was proper or no, to move this thing to their maſter, ſince he had forbid them going in the way of the *Gentiles*, they agreed to acquaint him with it, that he might do his pleaſure.

Ver. 23. *And Jeſus anſwered them*, &c.] Not directly and particularly; he did not in plain terms ſignify what was his will, whether theſe *Greeks* ſhould be admitted or no; and yet expreſſed himſelf in ſuch a manner as ſhows he was not averſe to it, but was pleaſed with it, and takes notice of it, as an evidence of the near approach of his glorification: *ſaying, the hour is come, that the Son of man ſhould be glorified*; by riſing from the dead, aſcending to heaven, ſitting at the right hand of God, and from thence pouring forth the Spirit upon his diſciples, who ſhould go and preach the Goſpel to the *Gentiles*, as well as *Jews*; and which would iſſue in the converſion of many of them, and ſo in his glory, of which the coming of theſe *Greeks*, was an earneſt. But he intimates in the next verſe, that he muſt firſt die.

Ver. 24. *Verily verily I ſay unto you*, &c.] This is a certain truth in nature, Chriſt was about to aſſert; and what he ſignifies by it would be a certain fact, and which he mentions, that his death might not be a ſtumbling-block to his diſciples, or any objection to his glorification; but was rather to be conſidered as a means of it, and neceſſary in order to it: *except a corn of wheat fall into the ground*; or is ſown in the earth; for ſowing with the *Jews* is expreſſed by the falling of the ſeed into the earth; ſee the note on *Matt*. xiii. 4. and is a very fit phraſe to ſet forth the death of Chriſt by, who fell a ſacrifice to juſtice by the hands of men: *and die*; or is corrupted, and putrifies; and which is done in three days time in moiſt land, but is longer in dry ground ere it periſhes [z]: and a corn of wheat is almoſt the only ſeed, that being caſt into the earth, does die; and therefore is very aptly uſed by Chriſt: *it abideth alone*; a mere ſingle corn as it is: *but if it die*; if it waſtes, conſumes, and rots, as it does, being caſt into the earth, in the time before mentioned: *it bringeth forth much fruit*; it ſhoots out, and riſes above ground, and appears in blade, and ſtalk, and ear, and produces many corns or grains of wheat; all which our Lord intends ſhould be accommodated to himſelf, and to his death, and the fruits of it. He compares himſelf to a corn of wheat; to wheat, for the choiceneſs and excellency of it above all other grain, he being the chiefeſt among ten thouſand, angels or men; and for the purity and cleanneſs of it, he being, even in his human nature, pure, and free from ſin; and for its fruitfulneſs, he being fruitful in himſelf, and the cauſe of all fruitfulneſs in his people; and for its uſefulneſs for food, he being the bread of life, and the fineſt of the wheat: and whereas the wheat muſt be threſhed, and ground, and ſifted, and kneaded, and baked, before it is fit for food; all this may expreſs the ſufferings and death of Chriſt, in order to be proper food for the faith of his people: and Chriſt here compares himſelf to a ſingle corn of wheat, becauſe he was of little account among men, and but little or nothing was expected by them from him; and chiefly becauſe he was alone in the ſalvation of his people. The death of Chriſt is ſignified by the falling of the corn of wheat into the ground, and dying, and ſhews that Chriſt's death was not accidental, but deſigned; it was determined in the counſels and purpoſes of God, and intended for his glory and the redemption of men; even as wheat falls out of the hands of the ſower, not caſually, but on purpoſe, that it may die and ſpring up again, and produce an increaſe: and alſo, that the death of Chriſt was voluntary, both on his Father's part, and on his own; and was real, and not in appearance only, and yet was but for a ſhort time; as the corn of wheat that dies, ſoon revives again, and is quickly above ground, ſo Chriſt, tho' he really died, did not long continue under the power of death, but roſe again the third day, and now lives for ever. Moreover, Chriſt intimates by this ſimile, that if he had not died, he ſhould have been alone; not without his Father, and the bleſſed Spirit; nor without the holy and elect angels, but without any of the ſons of men, who all fell and died in *Adam*; and had not Chriſt died, none of them would have lived; none of them could have been juſtified; nor could their ſins have been expiated; nor would any of them have been regenerated: Chriſt muſt have been without them in heaven; wherefore he choſe rather to die for them, that they might be for ever with him, than be alone in the human nature. And he further obſerves hereby, that his death would be productive of much fruit; which may be underſtood both of a large harveſt of ſouls, that ſhould be ſaved, among *Jews*, and *Gentiles*, and eſpecially the latter; and of the bleſſings of grace, as redemption, juſtification, peace, pardon and eternal life that ſhould follow upon it.

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[s] Antiq. l. 18. c. 2. §. 1. Ed. Hudſon.

[t] De Bello Jud. l. 2. c. 9. §. 1.

[u] Paleſtina Illuſtrata, l. 3. p. 654, 655.

[w] Contra Hæreſ. l. 2. Hæreſ. 51.

[x] De locis Hebraicis, fol. 90. 6.

[y] Commmen t. in Eſaiam, c. 9. 1.

[z] Rabbenu Samſon & Bartenora in Miſn. Celaim, c. 2. §. 3.

Ver. 25. *He that loveth his life ſhall loſe it*, &c.] The ſenſe is, that whoever is ſo in love with this preſent temporal life, as to be anxiouſly careful of it, and takes all precautions to ſecure it; and rather than to expoſe it to any danger, chooſes to deny the faith of Chriſt, and deſert his cauſe and intereſt; as ſuch an one ſhall not long enjoy this life, ſo he ſhall come ſhort of an eternal one: *and he that hateth his life in this world*; on the other hand, whoever ſeems careleſs about it, and not to conſult the ſafety of it, but is unconcerned about it; yea, as if he was throwing it away, as of no great moment and ſignificancy, rather than do any thing to preſerve it, which would be ſcandalous to himſelf, and be diſhonourable to his Lord and maſter; he *ſhall keep it unto life eternal*: he ſhall be preſerved in his temporal life, in a remarkable manner, until he has done the will and work of God, notwithſtanding all attempts upon it; and he ſhall appear to have that ſpiritual life, which is the beginning and pledge of, and which ſprings up unto, and iſſues in eternal life; and that he ſhall enjoy in the world to come. This Chriſt ſaid to let his diſciples and followers know, that they muſt ſuffer and die, as well as he, tho' not on the ſame account, and for the ſelf-ſame reaſons; and that their ſufferings and death in his cauſe, and for his Goſpel, would turn to their advantage.

Ver. 26. *If any man ſerve me*, &c.] Or is willing to be a ſervant of Chriſt, and to be eſteemed as ſuch: *let him follow me*; as in the exerciſe of the graces of love, humility, patience, ſelf-denial, and reſignation of will to the will of God, and in the diſcharge of every duty, walking as he walked, ſo in a way of ſuffering; for as the maſter, ſo the ſervants, as the head, ſo the members, through many tribulations, muſt enter the kingdom; to which he encourages by the following things: *and where I am*; in heaven, as he now was, as the ſon of God; or *where I ſhall be*, as the *Syriac* and *Perſic* verſions render it, even as man, in the human nature, when raiſed from the dead; *there ſhall alſo my ſervant be*; when he has done his work, and the place is prepared for him, and he for that, and where he ſhall ever abide; and as a further encouragement, he adds, *if any man ſerve me, him will* my *father honour*; by accepting his ſervice, affording him his gracious preſence here, and by giving him eternal glory hereafter, to which he has called him.

Ver. 27. *Now is my ſoul troubled*, &c.] At the hardneſs and unbelief of the *Jews*, and the rejection of them, when the *Gentiles* would be called, and converted, by which he would be glorified; and at the conduct and carriage of his diſciples to him, he had a foreknowledge of; at the betraying of him by one, and the denial of him by another, and the flight of them all from him; and at the devil, and the furious and violent attack he knew he would make upon him, tho' he had obliged him to leave him, when he aſſaulted him before, and knew he could find nothing in him now, and that as God, he was able to deſtroy him; but this was to be done by him, as man, and by dying too: he was in his human ſoul troubled at the thoughts of his death, tho' it was his father's will, and he had agreed to it, and was for the ſalvation of his people, his heart was ſo much ſet upon; yet it was terrible to the human nature, and eſpecially as attended with the wrath of God; at the apprehenſions of which, his ſoul was exceedingly troubled; not as about to fall on him on his own perſonal account, but as being the ſurety of his people, and as having their ſins upon him to ſatisfy angry and injured juſtice for: *and what ſhall I ſay?* this queſtion he puts, as being in the utmoſt diſtreſs, and difficulty, as if he knew not what to ſay; and yet not as adviſing with his diſciples, what was to be ſaid or done in his caſe; but is rather uſed to introduce another queſtion, as the following words may be formed: ſhall I ſay, *Father, ſave me from this hour?* as requeſting his father, that he might be ſtrengthened under his ſufferings and death, and carried thro' them, and out of them; or rather as deprecating them, deſiring the cup might paſs from him, as he afterwards did; and then the ſenſe is, ſhall I put up ſuch a petition to my father, to ſave me from ſorrows, ſufferings, and death? no, I will not: the human nature thro' frailty might prompt him to it, and he be juſt going to do it, when he corrects himſelf, ſaying; *but for this cauſe came I unto this hour*: this hour or time of ſorrow and ſuffering was appointed for him; it was fixed in the covenant of grace, and Chriſt had agreed to it; he was ſent into this world, and he came into it, on account of this hour; and was preſerved hitherto for this purpoſe; and was now come to *Jeruſalem*, and was there at this inſtant, for that very reaſon, namely, to ſuffer and die. And ſince this was the caſe, he would not put up ſuch a petition to his father, but the following one.

Ver. 28. *Father, glorify thy name*, &c.] The perfections of his nature, particularly his juſtice and holineſs, meaning in himſelf, by his ſufferings and death; intimating hereby, that his father's glory was what he had in view, and that the ſecuring of that would give him an infinite pleaſure amidſt all his ſorrows. The *Arabic* verſion, and *Nonnus*, read *glorify thy Son*, as in ch. xvii. 1. and the *Ethiopic* verſion takes in both, *glorify thy name, and thy Son*: and indeed, what glorifies the one, glorifies the other; ſee ch. xiii. 31, 32. *Then came there a voice from heaven*; as at his baptiſm and transfiguration, and which came from the Father, and was an articulate one, and what the *Jews* call *Bath Kol*, or *the daughter of the voice*: ſaying, *I have both glorified* it; meaning in the incarnation, miniſtry, obedience and miracles of Chriſt; and particularly in that late one in raiſing *Lazarus* from the dead: *and will glorify* it *again*; by ſupporting him under, and carrying him thro' his ſufferings and death, and by raiſing him from the dead, and ſetting him at his own right hand.

Ver. 29. *The people therefore that ſtood by and heard* it, &c.] Some more confuſedly, who were fartheſt off; others more diſtinctly, who were nearer: the firſt of theſe, *ſaid that it thundred*; as it uſed to do when *Bath Kol* was heard, which as the *Jews* ſay [a], "is a voice that comes out of heaven proceeding from the midſt of another voice," as thunder; wherefore ſome took this for thunder, and others for the voice of an angel out of the thunder: *others ſaid, an angel ſpoke to him*; theſe being nearer, perceived it was an articulate voice, which expreſſed certain diſtinct words, which they thought were delivered by an angel; for the *Jews* had a mighty notion of the diſcourſe and converſation of angels with men, which their doctors pretended to underſtand; particularly *R. Jochanan ben Zaccai a Rabbi*, who was living at this time, had learned their ſpeech, and was well verſed in it [b].

Ver. 30. *Jeſus anſwered and ſaid*, &c.] To the people that ſtood by, and were diſputing among themſelves about what they heard, whether it was thunder, or the voice of an angel: *this voice came not becauſe of me*; at leaſt not only and chiefly; it was not ſo much in anſwer to his prayer, or in order to comfort him under the apprehenſions he had of his ſufferings and death, or to aſſure him of his future glorification, tho' all this was true: *but for your ſakes*; to convince them that he was the Meſſiah, and engage them to believe in him, or to leave them without excuſe; ſince not only miracles were wrought before their eyes, but with their ears they heard God ſpeaking to him, and which is the rule that they themſelves preſcribe; for according to them, no man is to be hearkened to, tho' he ſhould do as many ſigns and wonders as *Moſes*, the ſon of *Amram*, unleſs they hear with their ears, that the Lord ſpeaks to him as he did to *Moſes* [c].

Ver. 31. *Now is the judgment of this world*, &c.] That is, in a very ſhort time will be the judgment either of the *Jewiſh* world, when that ſhall be reproved, convinced and condemned for their ſin of rejecting Chriſt, and crucifying him, by the ſpirit, in the miniſtration of the Goſpel; and they ſtill continuing in their impenitence and unbelief, in proceſs of time wrath will come upon them, upon their nation, city, and temple, to the uttermoſt; or of the *Gentile* world, when there ſhall be a diſcrimination, and ſeparation made in it, of the choſen of God, who ſhall be called by ſpecial grace, and with the converted and believing *Jews*, ſhall form a Goſpel church-ſtate, ſeparate from the world of the ungodly; or of the world of God's elect among *Jews* and *Gentiles*, whoſe cauſe, being undertook by Chriſt, he will now vindicate it, and redeem them from ſin and ſatan, who have uſurped a power and dominion over them: hence it follows, *now ſhall the prince of this world be caſt out*. The phraſe, שר העולם *the prince of the world*, is much uſed by *Jewiſh* writers [d], by whom an angel is meant; and they ſeem to deſign the angel of death, which is the devil: and it is certain, that he is here intended, and is ſo called, not becauſe he has any legal power and authority over the world; but becauſe he has uſurped a dominion over it, and has great power and efficacy in the hearts of the children of diſobedience, who yield a voluntary ſubjection to him, as if he was their proper lord and ſovereign: now the time was at hand, when he ſhould be caſt out of the Empire of the world, he had aſſumed, and out of the temples of the *Gentiles*, and out of the hearts of God's elect among them.

Ver. 32. *And I, if I be lifted up from the earth*, &c.] The death of Chriſt is here ſignified by his being *lifted up from the earth*, in alluſion to the lifting up of the brazen ſerpent on the pole; and ſhews, that his death would not be natural, but violent, and would be public, and not private; and fitly expreſſes his mediation between God, and men, being lifted up between the heavens and the earth; and points out the death of the croſs, as is intimated in the next verſe: and the *if* here does not ſuppoſe that his death, and the manner of it, were uncertain, for it was determined by God, agreed to by himſelf, predicted in the ſcriptures, ſignified by types, and foretold by himſelf, and was neceſſary for the ſalvation of his people; but it deſigns the time of his drawing perſons to himſelf, which is afterwards expreſſed, and may be rendered, *when I am lifted up*, as it is by the *Syriac*, *Arabic*, and *Perſic* verſions: now when this will be, Chriſt ſays, I *will draw all men to me*; which is not to be underſtood of the concourſe of people about him, when on the croſs, ſome for him, and others againſt him, ſome to bewail him, and others to reproach him; but rather, of the gathering of the elect to him, and in him, as their head and repreſentative, when he was crucified for them; or of the collection of them, thro' the miniſtry of the apoſtles, and of their being brought to believe on him for eternal life and ſalvation: and this drawing of them to him, in conſequence of his death, ſuppoſes diſtance from him, want of power, and will, to come to him, and the efficacious grace of God to bring them, tho' without any force and compulſion; and this is to be underſtood not of every individual of human nature; for all are not drawn to Chriſt, or enabled to come to him, and believe in him. There were many of the *Jews* who would not, and did not come to him for life; and who inſtead of being drawn to him in this ſenſe, when lifted up on the croſs, vilified and reproached him; moreover, in the preceding verſe, a *world* is ſpoken of, whoſe judgment, or condemnation, was now come; and beſides, there was at this time a multitude of ſouls in hell, who could not, nor never will be, drawn to Chriſt; and a greater number ſtill there will be at the laſt day, who, inſtead of drawing to him in this gracious way and manner, will be bid to depart from him, as having been workers of iniquity. Chriſt died indeed for all men who are drawn unto him; but this is not true of all men, that are, were, or ſhall be in the world. Add to this, that the word *men* is not in the text, it is only παντας, *all*: *Beza*'s moſt ancient copy, and ſome others, and the *Vulgate Latin* verſion read παντα, *all things*; and by *all* are meant, all the elect of God, all the children of God, that were ſcattered abroad; the *Perſic* verſion reads, *I will draw my friends to me*; it deſigns ſome of all ſorts of men, of every ſtate, condition, age, ſex, and nation, *Gentiles* as well as *Jews*, and eſpecially the former; which agrees with the ancient prophecy, *Gen.* xlix. 10. and with the context, and the occaſion of the words, which was the deſire of the *Greeks*, that were come to the feaſt, to ſee Jeſus; and which was a ſpecimen of the large numbers of

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[a] Piſke Toſephot in T. Bab. Sanhedrin, art. 30.

[b] T. Bab. Succa, fol. 28. 1. & Bava Bathra, fol. 134. 1.

[c] R. Moſis Kotſenſis præfat. ad Mitzvot Tora, pr. Affirm.

[d] T. Bab. Yebamot, fol. 16. 2. & Sanhedrin, fol. 94. 1. & Cholin, fol. 60. 1.

them, that ſhould be drawn to Chriſt, thro' the preaching of the Goſpel, after his death: the *Jews* ſay, that in the time to come, or in the days of the Meſſiah, all the proſelytes ſhall be, גרורים, *drawn*, ſhall freely become proſelytes [e]. The alluſion here, is to the ſetting up of a ſtandard or enſign, to gather perſons together. Chriſt's croſs is the ſtandard, his love is the banner, and he himſelf is the enſign, which draw ſouls to himſelf, and engage them to enliſt themſelves under him, and become his voluntiers in the day of his power; ſee *Iſ.* xi. 10.

Ver. 33. *This he ſaid*, &c.] Theſe are the words of the Evangeliſt, interpreting the deſign of Chriſt in the above words, thereby *ſignifying what death he ſhould die*; the phraſe of being lifted up from the earth, not only ſignified his death, but the kind, or manner of it, that it ſhould be by crucifixion; a perſon crucified being ſtretched forth upon a croſs, and that erected, was lifted up between earth and heaven.

Ver. 34. *The people anſwered him*, &c.] Not the *Greeks*, but the *Jews*, and theſe not ſuch as were friends to Chriſt, but cavillers at him: *we have heard out of the law*; not the five books of *Moſes*, but the prophets, and Hagiographa; even all the books of the Old Teſtament are called the law; ſee the note on ch. x. 34. *that Chriſt abideth for ever*; referring to thoſe places which ſpeak of the perpetuity of his prieſthood, and the everlaſting duration of his kingdom, *Pſal.* cx. 4. and xlv. 6. and lxxii. 17. and lxxxix. 36, 37. *Dan.* ii. 44. and vii. 13, 14. in which laſt text expreſs mention is made of the ſon of man, and that and the firſt may be more eſpecially reſpected; from whence it appears, that theſe paſſages were underſtood of the Meſſiah by the ancient *Jews*: they knew he was deſigned in *Pſal.* cx. 4. He is *David*'s Lord that was bid to ſit at the right hand of *Jehovah*, after he was raiſed from the dead, and had aſcended on high; whoſe Goſpel went forth with power, and whoſe people, by it, were made willing to ſubmit to him, to his righteouſneſs, and the ſcepter of his kingdom; and who alſo is a prieſt for ever; and which is appealed to as a proof of the nature, kind, and duration of Chriſt's prieſthood, *Heb.* v. 6. and vii. 17. and ſo it may be obſerved it is expreſsly applied to him by *Jewiſh* writers: in *Zech.* iv. 14. it is ſaid, *theſe are the two anointed ones that ſtand by the Lord of the whole earth*; of which this interpretation is given [f]. "Theſe are *Aaron* and the *Meſſiah*; and "it would not be known which of them is (moſt) "beloved, but that he ſays, *Pſal.* cx. 4. *the Lord* "*hath ſworn, and will not repent, thou art a prieſt* "*for ever*; from whence it is manifeſt that the "Meſſiah is more beloved than *Aaron* the righteous "prieſt." And ſo another of them [g] ſpeaking of *Melchizedek*, ſays, "this is that which is written "*Pſal.* cx. 4. *the Lord hath ſworn*, &c. who is this? "this is he that is juſt, and having ſalvation, the "king Meſſiah, as it is ſaid, *Zach.* ix. 9." So the 45th *Pſalm* is underſtood by them of the Meſſiah; the king, in ver. 1. is by *Ben Melech*, ſaid to be the king Meſſiah; ver. 2. is thus paraphraſed by the *Targum*, "thy beauty, O king Meſſiah, is more ex"cellent than the children of men." And *Aben Ezra* obſerves, that this *Pſalm* is either concerning *David*, or the Meſſiah his ſon, whoſe name is *David*, *Ezek.* xxxvii. 25. [h] and the paſſage in *Pſal.* lxxii. 17. is frequently interpreted of the Meſſiah and his name, and is brought as a proof of the antiquity of it [i]; and *Pſal.* lxxxix. 36. is alſo applied to him; and as for *Dan.* vii. 13. that is by many, both ancient and modern *Jews*, explained of the Meſſiah [k]: and ſince then they underſtood theſe paſſages of him, it is eaſy to obſerve from whence they took this notion that the Meſſiah ſhould abide for ever; but then they ſhould have obſerved out of the ſame law, or holy ſcriptures, that the Meſſiah was to be ſtricken and cut off, was to be brought to the duſt of death, and to pour out his ſoul unto death; all which is conſiſtent with his abiding for ever, in his perſon and office; for tho' according to the ſaid writings, he was to die and be buried, yet he was not to ſee corruption; he was to riſe again, aſcend on high, ſit at the right hand of God, and rule till all his enemies became his foot-ſtool; his ſufferings were to be in the way, and in order to his entrance into the glory that ſhould always abide. The *Jews* have entertained a notion that Meſſiah the ſon of *David* ſhall not die, and they lay down this as a rule, that if any one ſets up for a Meſſiah, and does not proſper, but is *ſlain*, it is a plain caſe he is not the Meſſiah; ſo all the wiſe men at firſt thought that *Ben Coziba* was the Meſſiah, but when he was ſlain it was known to them that he was not [l]. And upon this principle theſe *Jews* confront the Meſſiahſhip of Jeſus, ſaying, *and how ſayeſt thou, the ſon of man muſt be lifted up?* for it ſeems Chriſt uſed the phraſe the ſon of man, in his diſcourſe, tho' *John* has not recorded it; he attending to his ſenſe, and not to his expreſs words. The *Jews* rightly underſtood him, that by the ſon of man he meant the Meſſiah, and by his being lifted up, his death; but they did not underſtand, how the Meſſiah could die, and yet abide for ever; and therefore ſince he intended himſelf by the ſon of man, they concluded he talked very inconſiſtent with the ſcriptures, and with the character he aſſumed, and aſk very pertly, *who is this ſon of man?* is there any other ſon of man beſides the Meſſiah? and can the ſon of man, that is the Meſſiah, be lifted up, or die, who is to abide for ever? and if thou art to be lifted up, or die, thou art not the Meſſiah or *Daniel*'s ſon of man, whoſe kingdom is everlaſting: but how come the *Jews* themſelves to ſay, that the days of the Meſſiah, according to ſome, are but forty years, according to others ſeventy, according to others, three hundred and ſixty-five [m]? yea, they ſay, he ſhall be as other men, marry, have children, and then die [n]. And how comes it to paſs that *Meſſiah ben Joſeph* ſhall be ſlain [o]? the truth of the matter is this, they having loſt the true ſenſe of the prophecies concerning the Meſſiah, and obſerving ſome that ſeem to differ, and which they know not how to reconcile, have fancied two Meſſiahs, the one that will be much diſtreſſed and be overcome and be ſlain; the other, who will be potent and victorious.

Ver. 35. *Then Jeſus ſaid unto them*, &c.] Not directly anſwering to their queſtions, but ſuggeſts to them their ignorance and ſtupidity, amidſt ſo much light, that was about them: *yet a little while is the light with you*; meaning either himſelf, the light of the world, ch. viii. 12. and xii. 46. who was to be but a very little while longer with them, a few days more, and he was to go away from them by death, and be ſeen and heard no more by them: or the Goſpel, which, tho' that was to continue ſomewhat longer, it being after Chriſt's death, reſurrection, and aſcenſion to be preached to the *Jews*, both in *Judea*, and in other parts of the world; yet that would be but for a little while, as the event has ſhown; for the *Jews* rejecting the Goſpel, and putting it away from them, the Apoſtles, as they were ordered, turned to the *Gentiles*, *Acts* xiii. 46, 47. *walk while ye have the light*; that is, as it is explained in the following verſe, *believe ye in the light*; which the *Perſic* verſion adds here, and leaves out there: and the ſenſe is, believe in the Meſſiah, and in his Goſpel; embrace him and that, and walk on in him, and worthy of him and of his Goſpel, as children of the light: *leſt darkneſs come upon you*; ſuddenly, at an unawares; either a greater degree of the darkneſs of ignorance and unbelief; even a judicial blindneſs and ſtupidity, which did ſeize on that people, and continues upon them to this day; or the darkneſs of afflictions, calamities, and diſtreſs, and which have come upon them to the uttermoſt, to the deſtruction of their temple, city, and nation; or elſe a worſe darkneſs, even blackneſs of darkneſs, outer darkneſs in hell, where are weeping, wailing, and gnaſhing of teeth. *For he that walketh in darkneſs, knoweth not whither he goeth*; he cannot ſee his way, nor the ſtumbling-blocks that lie in it, and the dangers he is expoſed unto; nor does he know where it leads, and what is the end of it; and juſt ſo it is with a man in a ſtate of unregeneracy, and more eſpecially under judicial blindneſs: he is not aware of the pits and ſnares that lie in his way, or of the dark mountains on which he ſtumbles; and tho' deſtruction and miſery are in his ways, he knows not that he is going thereunto.

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[e] T. Bab. Avoda Zara, fol. 24. 1. & Gloſſ. in ib.

[f] Abot R. Nathan, c. 34.

[g] R. Moſes Hadarſan in Galatin. de cath. ver. l. 10. c. 6.

[h] Vid. Tzeror Hammor, fol. 49. 2.

[i] T. Bab. Peſachim, fol. 54. 1. Nedarim, fol. 39. 2. Bereſhit Rabba, fol. 1, 2. Echa Rabbati, fol. 50. 2. Pirke Eliezer, c. 32.

[k] Zohar in Gen. fol. 85. 4. Bemid bar Rabba, §. 13. fol. 209. 4. Jarchi & Saadiah Gaon in Dan. vii. 13. & R. Jeſhua in Aben Ezra in ib.

[l] Maimon. Hilchot Melacim, c. 11. §. 3, 4. Vid. Bereſhit. Rabba, §. 98. fol. 86. 2.

[m] T. Bab. Sanhedrin, fol. 99. 1.

[n] Maimon in Miſn. Sanhedrin, c. 11. §. 1.

[o] T. Bab. Succa, fol. 52. 1.

Ver. 36. *While ye have light, believe in the light*, &c.] Receive the Meſſiah, and credit the Goſpel-revelation; this is an explanation of the exhortation in the preceding verſe: *that ye may be the children of the light*; that is, that they might appear to be ſuch who are enlightened perſons; and ſuch are truly ſo, who are made light in the Lord, or who are enlightened by the Spirit of God to ſee their own ſinfulneſs, impotency, and unrighteouſneſs, and their need of Chriſt, and his righteouſneſs and ſtrength, and of ſalvation by him; and who are made meet, by the grace of God, to be partakers of the inheritance of the ſaints in light; and which is made manifeſt by believing in Chriſt, and walking on in him, as they have received him, and by walking honeſtly, as in the day-time, and circumſpectly, not as fools, but as wiſe, for ſuch walk as children of the light. *Theſe things ſpake Jeſus, and departed*; from thoſe *Jews*, as being unworthy of any further converſation with him; and from *Jeruſalem*, very likely to *Bethany*, whither he frequently retired, eſpecially at night, during the few days before the paſſover: *and did hide himſelf from them*; for his ſafety, for he knew that they were irritated by what he ſaid, and would ſeek to lay hold upon him, and deliver him to the *Sanhedrim*; and whereas his hour was not yet fully come, there were a few more ſands in the glaſs to run, he provided for his ſecurity, by abſconding from them; and this was an emblem of his wholly removing from them, and leaving them, and their houſe deſolate; and it is very likely that from this time forward, they ſaw him no more as miniſtring the word unto them; and alſo of his taking his Goſpel from them in a little time, and of his hiding the things of it from them, which reſpected himſelf, and ſalvation by him.

Ver. 37. *But though he had done ſo many miracles before them*, &c.] Openly, and in the preſence of them; meaning thoſe miracles which were done at *Jeruſalem*, as thoſe which brought *Nicodemus* to him, and to an acknowledgment of him as a teacher ſent from God; and particularly the cure of the lame man at *Betheſda*'s pool, the giving ſight to the man that was born blind, by anointing his eyes with clay, and ſending him to waſh in the pool of *Siloam*, and the raiſing *Lazarus* from the dead at *Bethany*, which was within two miles of *Jeruſalem*, in the preſence of many of them who were come there to comfort *Martha* and *Mary*. *Yet they believed not on him*; the miracles done by Chriſt before their eyes, which they could not deny, nor diſprove, and were ſo many, and ſo great, were aggravations of their unbelief; and ſuch indeed is the nature of that ſin, and ſo deeply rooted is it, that the moſt powerful means, and mighty works, will not bring a perſon to believe in Chriſt, without the powerful and efficacious grace of God.

Ver. 38. *That the ſaying of Eſaias the prophet might be fulfilled*, &c.] For though this was not the end of theſe men in diſbelieving Chriſt, that the words of *Eſaiah* might be fulfilled, yet hereby they were eventually fulfilled; and tho' the predictions of the prophet had no ſuch influence on the wills of theſe men, as to lay upon them a coactive neceſſity, or force them to do, or to anſwer to the things foretold; yet they were to have, and had an infallible event or completion, otherwiſe the foreknowledge of God, and the authority of the prophetic writings, could not be maintained: *which he ſpake* in *Iſ.* liii. 1. *Lord, who hath believed our report?* which words the prophet delivered by way of complaint to God the Father; not ſo much with reſpect to his own time, and the men of it, as to the times of Chriſt, and his Apoſtles, whom he perſonates; for the whole chapter is a prophecy of the Meſſiah, and ſuggeſts, that in thoſe times there would be but few that would believe the report made in the miniſtry of the Goſpel, concerning the Meſſiah, his perſon, office, and grace; tho' ſo true in itſelf, and ſo much confirmed by miracles, and mighty deeds; the reaſon of which he intimates would be his outward mean appearance in the world; and which, 'tis certain, was the true reaſon, God denying the influence of his powerful and ſpecial grace, as follows: *and to whom hath the arm of the Lord been revealed?* meaning either the Goſpel, which is the power of God unto ſalvation, and which was hid from the wiſe and prudent; or the Lord Jeſus Chriſt himſelf, who is the power of God, by whom he made the heavens and the earth, and upholds them in their being, and by whom he has redeemed and ſaved his people; and who was not revealed neither to them in the miniſtry of the word, nor in them the hope of glory: or the holy Spirit, is meant the finger of God, by whom theſe ſurprizing miracles were done; and yet he did not exert himſelf in theſe perſons, in the ſpecial operations of his grace; or the powerful and efficacious grace of God itſelf is deſigned, which was not put forth, and did not attend the report of the Goſpel, and therefore it was not believed.

Ver. 39. *Therefore they could not believe*, &c.] God had determined to leave them to the blindneſs and hardneſs of their hearts, and to deny them his grace, which only could cure them of it, and enable them to believe: he had foretold this in prophecy, and they were manifeſtly the perſons ſpoken of; and therefore conſidering the decrees of God, the predictions of the prophet, and the hardneſs of their hearts, they were left unto, it was morally impoſſible they ſhould believe, *becauſe that Eſaias ſaid again,* in *Iſ.* vi. 9, 10.

Ver. 40. *He hath blinded their eyes, and hardened their heart,* &c.] It is of no great moment, whether the *he,* who is ſaid to blind and harden, be God or Chriſt, or whether the words be rendered, *it hath blinded,* &c. that is, malice or wickedneſs; or whether they be read imperſonally, *their eyes are blinded,* &c. ſince God or Chriſt blind and harden not by any poſitive act, but by leaving and giving men up to the blindneſs and hardneſs of their hearts, and denying them the grace which could only cure them, and which they are not obliged to give; and which was the caſe of theſe *Jews,* ſo as never to be converted, or be turned even by external repentance and reformation, that they might be healed in a national way, and be preſerved from national ruin, as it follows, *that they ſhould not ſee with their eyes,* &c. ſee the notes on *Matt.* xiii. 14, 15. The *Syriac* and *Perſic* verſions read, *they have blinded their eyes,* &c.

Ver. 41. *Theſe things ſaid Eſaias,* &c.] Concerning the blinding and hardening of the *Jews: when he ſaw his glory, and ſpake of him;* when he ſaw, in a viſionary way, the glory of the Meſſiah in the temple, and the angels covering their faces with their wings at the ſight of him; and when he ſpake of him as the king, the Lord of hoſts, whom he had ſeen, *Iſ.* vi. 1—10. from whence it is clear that he had reſpect to the *Jews* in the times of the Meſſiah. The prophet ſays in ver. 1. that he *ſaw the Lord:* the *Targumiſt* renders it, *I ſaw,* את יקרא דיי, *the glory of Jehovah;* and in ver. 6. he ſays, *mine eyes have ſeen the king,* Jehovah, Zebaot, the Lord of hoſts; which the *Chaldee* paraphraſe renders, *mine eyes have ſeen,* את יקר, *the glory* of the *Shekinah,* the king of the world, the Lord of hoſts. Agreeable to which our Lord ſays here, that he ſaw his glory, the glory of his majeſty, the glory of his divine nature, the train of his divine perfections, filling the temple of the human nature; and he ſpoke of him as the true Jehovah, the Lord of hoſts; and which therefore is a very clear and ſtrong proof of the proper divinity of Chriſt. And it may be obſerved from hence, that ſuch perſons who have a true, ſpiritual, and ſaving ſight of Chriſt, of the glory of his perſon, and the fulneſs of his grace, cannot but be ſpeaking of him to others, either in private, or in publick, as *Iſaiah* here did, and as the church in *Cant.* v. 10—16. and as the Apoſtles of Chriſt, *John* i. 14. 1 *John* i. 1, 2. and indeed, ſhould they hold their peace, the ſtones would cry out; ſuch muſt, and will ſpeak of his glory in his temple, *Pſ.* xxix. 9. and cxlv. 4, 5, 6, 7, 11, 12.

Ver. 42. *Nevertheleſs among the chief rulers alſo,* &c.] Theſe were the members of the *Jewiſh Sanhedrim,* as *Nicodemus, Joſeph* of *Arimathea,* and others: *many believed on him;* that he was the Meſſiah, tho' they did not believe in him in a ſpiritual and ſaving manner, as their redeemer and ſaviour, only in their minds, being convicted by his miracles, gave an aſſent unto him, as the promiſed Meſſiah. The two perſons juſt mentioned may be thought truly to have believed in Chriſt; but the many here ſpoken of ſeem to have had only an hiſtorical faith in him, as appears by what follows: *but becauſe of the Phariſees they did not confeſs him;* as they ought to have done, and as they would have done, if their faith had been right; for where with the heart men believe in Chriſt to righteouſneſs, there, with the mouth, confeſſion is made to ſalvation; and between a non-confeſſion of Chriſt, and a denying him, is no medium; and Chriſt interprets the one to be the ſame with the other; ſee *Rom.* x. 9, 10. *Matt.* x. 32, 33. and this they did not do, becauſe of the *Phariſees,* who were the inveterate and implacable enemies of Chriſt, and were the prevailing party in the *Sanhedrim:* wherefore theſe chief-rulers, tho' many, were afraid of them, *leſt they ſhould be put out of the ſynagogue;* for they had made a decree in the *Sanhedrim,* that whoever confeſſed that Jeſus was the Meſſiah, ſhould be caſt out; and they had put it into execution upon the man born blind, whoſe eyes Chriſt opened, for ſpeaking in favour of his benefactor; and this had ſtruck terror in the minds, not only of the common people, but of the chief-rulers themſelves; for it was looked upon as a very dreadful thing to be put out of the ſynagogue; ſee the note on ch. ix. 22.

Ver. 43. *For they loved the praiſe of men,* &c.] To be in the eſteem of men, to have their applauſe, and receive honour from them: *more than the praiſe of God;* than either to receive honour from him, and be praiſed by him, or to praiſe and glorify him. By confeſſing Chriſt they knew they ſhould run the riſque of loſing their places of honour and profit, and of falling under the diſgrace and contempt of men; and therefore they choſe rather not to confeſs Chriſt, than by ſo doing to glorify God, and pleaſe him, and be praiſed by him, as all the faithful profeſſors of Chriſt will be at the laſt day; for then every ſuch an one will have praiſe of God, and it will be ſaid, well done good and faithful ſervant, enter into the joy of thy Lord.

Ver. 44. *Jeſus cried and ſaid,* &c.] Upon this occaſion, on account of the prevailing hardneſs and unbelief of the *Jewiſh* nation, and the non-confeſſion of him by thoſe who did believe him to be the Meſſiah. He *cried* with a loud voice, that he might be heard, and his audience left inexcuſable; it denotes the concern of his mind, the vehemency of his ſpirit, and that openneſs and freedom in which he diſcharged his miniſtry, by ſhewing the nature, excellency, and uſefulneſs of believing in him, and the dangerous conſequences of unbelief: *he that believeth on me, believeth not on me;* which is not to be underſtood ſimply and abſolutely, for this would be a contradiction in terms: they that believe in Chriſt, do believe in him, and they do right to believe in him; Chriſt is the object of faith; he is propoſed as ſuch in the Goſpel; and it is his Father's will, and his own advice, that his people ſhould believe in him: but then thoſe that truly believe in him, do not believe in him as a mere man, but as God, as the Son of God; and not as ſeparate from, or to the excluſion of his Father: nor do they believe in him as a new, or another God, but as the one God with the Father, and the Spirit; for he and his Father are one: nor do they believe in him *only;* and ſo the *Arabic* verſion reads; but in God the Father alſo: nor does their faith reſt in him, but it proceeds thro' him, as the mediator unto God; ſee 1 *Pet.* i. 21. Beſides, he is here to be conſidered in his office-capacity, as being ſent of God; and he that believes on him as the ſent of God, does not ſo much believe on him, as on the ſender of him, as follows: *but on him that ſent me;* juſt as whatever honour or diſhonour are done to an embaſſador, ſent by an earthly king to a foreign court, are not ſo much done to the embaſſador that is ſent, as to the king that ſends him; for what is done to him, is all one as if it was perſonally done to his prince: ſo he that deſpiſes Chriſt, deſpiſes him that ſent him; and he that receives Chriſt, receives him that ſent him; and he that believes on Chriſt, believes on him that ſent him; ſee *Luke* x. 16. *Matt.* x. 40.

Ver. 45. *And he that ſeeth me, ſeeth him that ſent me.*] Not with bodily eyes, for there were many that ſaw Chriſt, who never ſaw the Father: they ſaw Chriſt as a mere man, and were offended at the meanneſs of his outward appearance: they ſaw nothing divine in him, nor the glory of the Father thro' him; but with the eyes of the underſtanding, whoever ſaw or perceived the glory of Chriſt in his miracles, ſaw the glory of God in them alſo, for the Father that dwelt in him did the works, *John* ii. 11. and xi. 40. and xiv. 10. and whoever truly ſees Chriſt with an eye of faith, ſees his glory, as the glory of the only-begotten of the Father, as the brightneſs of his Father's glory, as having the fulneſs of the Godhead dwelling in him, the ſame perfections as in the Father; ſo that he that hath ſeen the one, hath ſeen the other alſo, *John.* xiv. 9.

Ver. 46. *I am come a light into the world,* &c.] And even as the light of it, being the ſun of righteouſneſs that was to ariſe, and now was riſen, to enlighten men with the light of the living; ſee *John* iii. 19. and viii. 12. *that whoſoever believeth on me ſhould not abide in darkneſs*; God's elect themſelves, whilſt in a ſtate of unregeneracy and unbelief, are in darkneſs; when Chriſt ſhines in upon them, and infuſes the light of faith into them, they are no longer in darkneſs; the darkneſs is paſt, at leaſt in a great meaſure, and the true light ſhines; in which they ſee light, ſee the glory and grace of Chriſt, and the inviſible realities of another world: nor do they continue in the darkneſs of ſin, ignorance, and unbelief, but walk in the light of truth, faith, and holineſs, until the perfect day comes, when all the ſhadows of remaining darkneſs will flee away.

Ver. 47. *And if any man hear my words and believe not,* &c.] Men may hear the Goſpel of Chriſt, and not underſtand it; and they may underſtand it literally and grammatically, tho' not ſpiritually and experimentally, and not believe it; not ſo much as give credit or an aſſent to the truth of it, but reject and deny it; for though faith comes by hearing to ſome, it does not come to all: ſome receive no profit by hearing it, becauſe it is not mixed with faith by them. The *Alexandrian* copy, and all the *Oriental* verſions, and alſo *Nonnus*, read the laſt clauſe thus, *and keep* them *not*; or does not obſerve them, is negligent of them, and ſhews no regard, and yields not the obedience of faith to them; the ſenſe is the ſame. *I judge him not*; I do not accuſe him to the Father, nor do I condemn him, nor ſhall I take vengeance on him for ſo doing; meaning, that he ſhould do none of theſe things now, tho' hereafter he will be a ſwift witneſs againſt him, and will convict, and condemn him, and paſs ſentence on him, and execute it: *for I came not to judge the world, but to ſave the world.* Chriſt, at his firſt coming, came not under the character of a judge, but a ſaviour; wherefore ſuitable to his character, and the end of his coming, he would not accuſe, condemn, or judge any man, even the greateſt unbelievers in him, and deſpiſers of him, but would leave them to another day, when righteous judgment ſhall take place.

Ver. 48. *He that rejecteth me,* &c.] As the Meſſiah, with abhorrence and contempt, as many among the *Jews* did, who would not have him to reign over them, but ſought to put him to death: *and receiveth not my words*; the doctrines of the Goſpel, but diſbelieves them, and denies them to be true, looking upon them as the doctrines of a mere man, and an impoſtor: *hath one that judgeth him*; let not ſuch an one think that he ſhall eſcape righteous judgment; tho' Chriſt does not judge him now, there is one that judges him, yea, even now; and declares, that he that believeth not ſhall be damned, and that he is condemned already: *the word that I have ſpoken unto you, the ſame ſhall judge him in the laſt day*; according to the different diſpenſations wicked men are under in this world, will be the rule of their judgment hereafter: ſuch who are only under the law of nature, will be judged according to that, that will accuſe them, convict them, and condemn them: ſuch who have been under the law of *Moſes*, or the written law, will be arraigned, proved, and pronounced guilty, and puniſhed by, and according to that law: and ſuch who have been under the Goſpel-diſpenſation, and have been favoured with the revelation of the Goſpel, but have contemned and denied it, that will judge them at the laſt day. The judge will, by its preſent declaration, and according to that proceed, as it ſtands in *Mark* xvi. 16. It will riſe up in judgment againſt ſuch perſons, and be an aggravation of their condemnation.

Ver. 49. *For I have not ſpoken of myſelf,* &c.] As man, or as ſeparate from his Father; his doctrine was not human, but divine, and therefore a rejection of it cannot eſcape notice at the future judgment: *but the Father which ſent me, he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak*; Chriſt, as man, had his miſſion, and commiſſion, and his inſtructions from his Father to preach the Goſpel unto men; he was anointed for it by the Holy Ghoſt; he was enjoined the preaching of it by his Father, and the ſeveral doctrines he publiſhed were delivered him by him; ſee *John* viii. 28. and xvii. 8.

Ver. 50. *And I know that his commandment is life everlaſting,* &c.] By *his commandment* is not meant the law; that indeed is often ſtiled the commandment; and it is the commandment of God; and many excellent things are ſaid of it; and among the reſt it is called *life*, *Deut.* xxx. 15. but not everlaſting life: it only promiſed a continuation of natural life to man, on condition of obedience to it; more than this it did not promiſe to *Adam*, in innocence; and what it promiſed to the obedient *Iſraelites*, was only a prolongation of natural life in the land which God gave unto them: but it neither promiſes, nor gives ſpiritual life to the fallen ſons of *Adam*; it leaves men as it finds them, dead in treſpaſſes and ſins; and cannot communicate either a life of ſanctification, or of juſtification to them; nor does it ſo much as give them any hopes of life, or ſhew where it is to be had; nor is everlaſting life to be obtained by the works of it: juſtification is not by the works of the law; nor ſalvation by works of righteouſneſs done by men; and conſequently eternal life is never to be attained unto by obedience to the commands of the law: it is ſo far from being in this ſenſe life everlaſting, that it is the miniſtration of condemnation and death. But the Goſpel is here meant, and is called a commandment; not that it has the nature of a law, or conſiſts of precepts, as the law does;

but becauſe it is by the commandment of the everlaſting God publiſhed by Chriſt, and his Apoſtles. Chriſt, as appears from the preceding verſe, had a commandment from his Father, what he ſhould ſay and ſpeak; now, not the doctrine he delivered was the commandment itſelf, but it was a commandment of the Father that he ſhould deliver that doctrine; beſides, the word *commandment* ſometimes ſignifies no other than a doctrine, as in *Pſ.* xix. 8. 1 *John* ii. 7. and the ſenſe is, that the doctrine of the Goſpel, which Chriſt had in commiſſion from the Father to preach, is life everlaſting; and is ſo called, becauſe it is a means of quickening ſinners with a ſpiritual life, which iſſues in an eternal one; it is the ſavour of life unto life, and the ſpirit which giveth life, and is the miniſtration of it; and it is a means of implanting the graces of the Spirit of God in the heart, which ſpring up unto everlaſting life; and of bringing ſouls to the knowledge of Chriſt, which is the beginning, pledge, and earneſt of eternal life: and beſides all this, it gives an account of the nature of eternal life; it directs the way unto it, which is by Chriſt, and deſcribes the perſons who ſhall enjoy it; ſhewing, that their title to it is the righteouſneſs of Chriſt, and their meetneſs for it the regenerating grace of the Spirit; and that all that believe in Chriſt ſhall have it: *whatſoever I ſpeak therefore, even as the Father ſaid unto me ſo I ſpeak*; and no otherwiſe; and therefore ought to be received, and not rejected. This is to be underſtood not of what Chriſt ſpoke in common converſation, but in the miniſtry of the word, even of the doctrines of the Goſpel, which were given him by his Father, and which he knew were agreeable to his mind and will, and to his council and covenant, and to every thing done and agreed therein, to which he was privy: theſe he delivered as he received them, and both as to matter and manner, as it was his Father's will and pleaſure he ſhould: he preached the righteouſneſs of God, and hid it not; he declared his faithfulneſs, and his ſalvation, and concealed not his loving kindneſs and truth, *Pſ.* xl. 9, 10. Now, tho' it is a ſufficient ground of faith to receive and believe the doctrines of the Goſpel, becauſe Chriſt has ſpoken them, who is truth itſelf; yet it is a further confirmation of them, that they are what his Father, the God of truth, ſaid unto him: and his delivering them as he had them from him, is an inſtance of his faithfulneſs to him that ſent him; and ſhould be imitated by his miniſters, who ought to declare the whole counſel of God, and keep back nothing they have received from Chriſt, and which may be profitable to the ſouls of men.

CHAP. XIII.

Ver. 1. NOW *before the feaſt of the paſſover*, &c.] This feaſt was inſtituted as a memorial of the deliverance of the children of *Iſrael* out of *Egypt*, and was an eminent type of Chriſt; and this paſſover was what Chriſt had greatly deſired, it being his laſt, and when he was to expreſs his great love to his people, mentioned here, by dying for them. It was two days before this feaſt, ſo the *Perſic* verſion reads this text, at *Bethany*, in the houſe of *Simon* the leper, that the things recorded in this chapter were tranſacted; ſee *Matt.* xxvi. 2, 6. *when Jeſus knew that his hour was come that he ſhould depart out of this world to the father.* The death of Chriſt is here ſignified by a departing out of this world, a way of ſpeaking frequently uſed by the *Jews* as expreſſive of death; ſee the note on *Phil.* i. 23. Much ſuch a phraſe is made uſe of concerning *Moſes*, of whom it is ſaid [p], that the fourth ſong that was ſung in the world, was ſung by him, "when *his time was come*, למפטר מן עלמא, "*to depart out of the world*;" an eaſy and familiar form of ſpeech to expreſs death by, as if it was only a removing from one place to another. The place from whence Chriſt was about to remove is called *this world*; this preſent world, into which he was come to ſave ſinners, and in which he then was, and where he had already met with very ill uſage, and barbarous treatment, and was to meet with more: where he was going is ſaid to be *to the Father*, in whoſe boſom he lay, by whom he was ſent, from whom he came; to his God and Father, and the God and Father of all his people, to take his place in their nature at his right hand. A time or hour was fixed for this; for as there was a ſet time, called *the fulneſs of time*, agreed upon for his coming into the world, ſo there was for his going out of it: and now this *his hour was come*; the time was now up, or at leaſt very near at hand; and he *knew* it, being God omniſcient, which gave him no uneaſineſs; nor did it in the leaſt alienate his affections from his people: for *having loved his own which were in the world, he loved them to the end.* The objects of his love are deſcribed by his property in them, *his own*: by whom are meant, not all mankind, who are his by creation; nor the *Jews*, who were his nation and countrymen according to the fleſh; nor the twelve Apoſtles only, whom he had choſen; but all the elect of God, who are his own, by his choice of them, by the Father's gift of them to him, by the purchaſe he made of them with his blood, and by his effectual call of them by his grace: theſe are alſo deſcribed by their condition and ſituation, *which were in the world*; which is not ſaid to diſtinguiſh them from the ſaints that were in heaven, or to expreſs their former ſtate of unregeneracy, but their preſent ſituation in this vain and evil world, which is no objection to Chriſt's love to them; for tho' whilſt in this world they carry about with them a body of ſin and death, are liable to many ſnares and temptations, and are involved in the troubles, and expoſed to the hatred of the world, yet are, and always will be, the objects of the love and care of Chriſt. The acts of his love to them are expreſſed both in time paſt, and to come: *having loved* them; ſo he did from everlaſting, with a love of complacency and delight, which he ſhewed as early by eſpouſing their perſons to himſelf, by undertaking their cauſe, by taking the charge of their perſons, and the care of both their grace and glory, and in time by aſſuming their nature: and having done all this, *he loved them to the end*; and which he ſhowed by dying for them; and continues to ſhow by interceding for them in heaven, by ſupplying them with all grace, and by preſerving them from a final and total falling away; and he will at laſt introduce them into his kingdom and glory, when they ſhall be for ever with him; ſo that his love to them continues not only to the end of his own life, nor barely to the end of theirs, but to the

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[p] Targum in Cant. i. 1, 7. Vid. Bereſhit Rabba, §. 96. fol. 84. 1. & Debarim Rabba, §. 11. fol. 245. 2.

the end of the world, and for ever; and ſo εις τελος ſignifies, and is rendered *continually*, *Luke* xviii. 5. and in the *Septuagint* on *Pſ.* ix. 6, 18. and xliv. 23. anſwers to לנצח, which ſignifies *for ever*; and is ſo tranſlated here by the *Ethiopic* verſion.

Ver. 2. *And ſupper being ended*, &c.] Or rather *ſupper being*, or *it being ſupper-time*, for it was not ended; not the paſchal ſupper, nor the Lord's ſupper, but the ſupper in *Simon*'s houſe at *Bethany*, two days before the paſſover. There is no mention made in this whole chapter of the paſſover-ſupper, or of any of its rites: the waſhing of the diſciples feet was a peculiar action of our Lord's, and had no manner of regard to any uſage among the *Jews* at ſuch a time; nor was it ever uſual with them, at the paſſover, to waſh the feet of thoſe that eat of it; there is not the leaſt trace of any ſuch cuſtom in any of their writings: beſides, it is ſaid in ſo many words, in ver. 1. that this was *before the feaſt of the paſſover*; and by comparing it with *Matt.* xxvi. 2, 6. it appears to be two days before it; and ſo much time ſeems neceſſary to be allowed, for *Judas* to do what he did after this ſupper, in which he was firſt inſtigated to it: and that the feaſt of the paſſover was yet to come, when this ſupper was ended, and *Judas* had taken the ſop, and was bid to do quickly what he did, is manifeſt from the ſenſe the diſciples put upon thoſe words of Chriſt, who thought he ordered him to get the neceſſaries for the feaſt, ver. 29. which can be underſtood of no other than the feaſt of the paſſover, which was at hand, and for which many things were to be got ready; to which may be added, that ſatan's entering into *Judas*, and putting it into his heart to betray his maſter, and his covenanting with the high-prieſts to do it for ſuch a ſum, were before the paſſover-ſupper, as is clear from *Luke* xxii. 1, 3, 4, 7. Nor is it reaſonable to ſuppoſe that *Judas* could meet that night, after the ſupper, with the chief-prieſts, captains, and all the council, the great *Sanhedrim*, who could not be together; ſince by the law of the paſſover, every head of a family was to be with his reſpective family: and if this could be ſuppoſed, yet there ſeems to be ſome time between this agreement, and the execution of it, in which he ſought for a proper opportunity, *Matt.* xxvi. 16. Nor can it be thought there was time enough to do all he did, as to covenant with the chief-prieſts, form his ſcheme for apprehending Chriſt, and get ſuch a number of men together for that purpoſe, between the ſupper, and the time of night in which Chriſt was betrayed. Beſides, certain it is, that Chriſt and his diſciples aroſe from the place where he eat his ſupper, and went from thence elſewhere, *John* xiv. 31. which can't be underſtood very well of any other departure than his going from *Bethany* to *Jeruſalem*, and not of his going from *Jeruſalem* to the garden, which is afterwards ſpoken of as a diſtinct thing, *John* xviii. 1. And to ſay no more, there is not in this chapter the leaſt hint of the inſtitution of the Lord's ſupper, which all the other Evangeliſts make mention of, when they relate the laſt paſſover of our Lord. The reader may be more fully ſatisfied of the truth of this by conſulting Dr. *Lightfoot* on *Matt.* xxvi. 6. *The devil having now put it into the heart of Judas Iſcariot, Simon's ſon, to betray him*; the perſon ſatan influenced and acted upon, for his purpoſe, was *Judas Iſcariot*, *Simon's ſon*: whether this was *Simon* the *Phariſee*, or *Simon* the leper, in whoſe houſe Chriſt and his diſciples were, or who he was, is not certain: was there any reaſon to think it might be *Simon* the tanner that was the father of *Judas*, or that either he or his father were tanners, I would venture to add one conjecture more to what has be made on *Matt.* x. 4. and xxvii. 5. concerning *Judas*'s ſurname, *Iſcariot*, as that it may come from *Iſcortia*, which ſignifies a tanner's coat: for ſo it is ſaid in the [q] *Talmud*, "what is, איסקורטיא, *Iſcortia?* "ſays *Rabba bar Chanah*, it is, כיתונא דצלא, *a* "*tanner's coat*:" a ſort of a leathern garment, as the gloſs ſays, which tanners put over their clothes. However, this man was an Apoſtle of Chriſt's ſatan tempted to betray him; ſo that we ſee that the higheſt office, and greateſt gifts, can't ſecure men from the temptations of ſatan: the manner in which he tempted him was, he *put*, or *caſt* it *into his heart*; it was a dart, and a fiery one he threw into him, into his very heart; which ſhows the acceſs ſatan has into, and the influence he has upon the minds of men: his end in this temptation was to work upon him *to betray* Chriſt, his Lord and Maſter, who had choſen him to be an Apoſtle of his, and had inveſted him with this high office, into the hands of his enemies, in order to be put to death. This was an affair determined by God, known by Chriſt, and which he foretold to his diſciples; yet all this did not in the leaſt excuſe the malice of ſatan, and the wickedneſs of *Judas*: it was an action deviliſh indeed, and which, one would think could never have entered into his heart, had not the devil put it there; and this was at ſupper-time, whilſt they were at table together, that this thought was darted into his mind; which is mentioned to ſhow, that no place and company can preſerve perſons from the evil ſuggeſtions of the devil, and to aggravate the ſin of *Judas*, who when, and while he was eating bread with Chriſt, firſt thought of, and determined to lift up his heel againſt him: moreover, it was when the ointment was poured on the head of Chriſt, and whilſt *Judas* was fretting at it, that *ſatan* took the opportunity of his choler and wrath, to ſtir him up to ſo vile an action. This account is prefaced to Chriſt's waſhing the feet of his diſciples, to ſhew the great compoſure of mind Chriſt was in, tho' he knew what was doing; and his wonderful condeſcenſion in waſhing the feet of ſo vile a creature, into whoſe heart ſatan had already put it to betray him; and alſo his care of, and love to the reſt of the diſciples, when ſatan had got poſſeſſion of one of them.

Ver. 3. *Jeſus knowing that the Father*, &c.] Theſe words expreſs the ſenſe Chriſt had of his own greatneſs and dignity as mediator: *that the Father had given all things into his hands*; all the perſons of the elect, all bleſſings both of grace and glory for them, and power and authority over all other perſons and things, to make them ſubſervient to his purpoſes: and that he was *come from God*; had his miſſion and commiſſion, as man, from God; did not come of himſelf, but he ſent him: *and went to God*; or was going to him in a very little time, to ſit at his right hand, to have a name above every name, and to have angels, authorities, and powers ſubject to him; which, as it ſhews his high eſteem with his Father, and his exalted character as mediator, ſo it greatly illuſtrates his wonderful humility, that in the view, and under a ſenſe and conſideration of all this, he ſhould condeſcend to waſh the feet of his diſciples; of which an account is given in the following *verſes*.

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[q] T. Bab. Nedarim, fol. 55. 2. Vid. Maimon. & Bartenora in Miſn. Celim. c. 16. §. 4. & Oholot, c. 8. §. 1.

Ver. 4. *He riſeth from ſupper*, &c.] In the midſt of the entertainment, and which no doubt was conſiderable, his mind being intent on ſomething elſe; and it being his meat and drink to do his Father's will, he riſes and leaves his diſciples ſitting to finiſh their meal; and whilſt they were murmuring at the waſte of the ointment poured on his head, and were filled with indignation at it, as they all of them were, ſee *Matt.* xxvi. 8. he riſes up to waſh their feet; amazing patience and humility! *And laid aſide his garments*; not all his garments, only his upper ones, that he might better diſpatch the buſineſs he was going about; and which was an emblem of his laying aſide, as it were for a while, his glory and dignity as the Son of God, and of his appearing in the form of a ſervant. *And took a towel*; or *linen cloth*, λεντιον, the ſame with לונטית, in the *Jeruſalem Talmud* [r]: *and girded himſelf*; with the towel, or linen cloth, which ſerved both for a girdle, and after he had waſhed his diſciples feet, to wipe them with. This was a ſervile habit; ſo ſervants uſed to ſtand at the feet of their maſters, girt about with a linen cloth [s]; and ſhews, that the ſon of man came not to be miniſtred unto, but to miniſter.

Ver. 5. *After that he poureth water into a baſon*, &c.] This alſo was a ſervile work, and what properly belonged to ſervants to do; ſee *John* ii. 5, 6, 7. The baſon to waſh the feet in, called by the *Jews*, עריבת רגלים, was fixed by their doctors to hold, *from two logs to nine kabs* [t]; not *from two logs to ten*, as Dr. *Lightfoot* has rendered the paſſage referr'd to. A *kab* held about a quart of our meaſure, and a *log* was the fourth part of a *kab*. *And began to waſh the diſciples feet.* This cuſtom of waſhing the feet was not uſed by the *Jews* at their paſſover, nor at their private entertainments, or common meals, but at the reception of ſtrangers or travellers, which were juſt come off of a journey, whereby they had contracted dirt and filth, and was a ſervile work, never performed by ſuperiors to their inferiors, but by inferiors to ſuperiors; as by the wife to the huſband, by the ſon to the father, and by the ſervant to his maſter; and was an inſtance of great humility in any others, as in *Abigail*, who ſaid to *David*, *let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord*, 1 *Sam.* xxv. 41. upon which place ſome *Jewiſh Rabbins* [u] have this note: “ this “ ſhe ſaid, על צד הענוה, *by way of humility*, to “ ſhew, that it would have been ſufficient to her, “ if ſhe became a wife to one of the ſervants of “ *David*, and waſhed his feet, as was the cuſtom “ of a wife to her huſband.” But what a ſurprizing inſtance of humility and condeſcenſion is this, that Chriſt, the Lord and Maſter, ſhould waſh the feet of his diſciples, when it was their proper work and buſineſs to have waſhed his? Tho' Dr. *Lightfoot* ſays, he does not remember that this was expected from the diſciple toward his maſter, unleſs included in that rule, *that the diſciple is to honour his maſter, more than his father*; whereas it was a fixed point [w] with the *Jews*, “ that “ all works which a ſervant does to his maſter, a “ diſciple does to his maſter, except unlooſing “ his ſhoe.” Since therefore it was the work of a ſervant to waſh his maſter's feet, a diſciple was obliged to do this to his maſter likewiſe: *and to wipe them with the towel wherewith he was girded*; as he began he went thro' with his work; and having waſhed their feet, he wipes them clean; which may deſign the purity of the lives and converſations of the ſaints in general, and of the miniſters of the Goſpel in particular, whoſe feet are beautiful when ſhod with the preparation of the Goſpel of peace, and their converſations are as become the Goſpel they preach; both which they have from Chriſt.

Ver. 6. *Then cometh he to Simon Peter*, &c.] After having waſhed the feet of ſome of the diſciples, as is thought by ſome interpreters, and particularly the feet of *Judas*, without any repulſe; tho' others are of opinion that he began with *Peter*, who modeſtly, and out of reverence to him, refuſes to be waſhed by him: *and Peter ſaith unto him, Lord, doſt thou waſh my feet!* he ſpeaks as one ſurpized and aſtoniſhed that Chriſt ſhould offer to do any ſuch thing to him; that he, who was the Son of the living God, ſhould waſh the feet of ſuch a ſinful man as he was; that thoſe hands, with which he had wrought ſuch miracles, as the opening the eyes of the blind, cleanſing lepers, and raiſing the dead, ſhould be employed in waſhing his defiled feet, the meaner and inferior parts of his body; this he thought was greatly below his dignity and character, and too much to be done by him to ſuch a worthleſs creature as he was.

Ver. 7. *Jeſus anſwered and ſaid unto him*, &c.] Chriſt replies, *what I do, thou knoweſt not now*: *Peter* knew that he was about to waſh his feet, and the reſt of the diſciples, but he did not know the meaning and myſtery of it, what Chriſt deſigned by it, and what inſtruction they were to receive from it: *but thou ſhalt know hereafter*; as he did, when he had performed this ſervice, and explained it to him. This may teach us, under dark providences, the meaning of which is not yet known by us, to wait the Lord's own time, to make things clear and plain to us, and in the mean time patiently ſubmit to the divine will.

Ver. 8. *Peter ſaith unto him, thou ſhalt never waſh my feet*, &c.] Before he had behaved with modeſty, but now with obſtinacy and perverſeneſs; and tho' theſe expreſſions might ariſe from great reverence to Chriſt, yet they were wrong and raſhly ſpoken. *Peter* ought to have been ſatisfied with Chriſt's reply, and have ſubmitted, ſince tho' he then did not know the reaſon of ſuch ſurprizing conduct, he ſhould hereafter. In order therefore to bring him to a compliance, *Jeſus anſwered him*, *if I waſh thee not, thou haſt no part with me*; he does not ſay, if I waſh not thy feet, but *thee*, meaning not with water, but with his blood, and by his Spirit; for Chriſt uſes the word *waſh* here, not literally, but in a myſtical and figurative ſenſe, and takes an occaſion, as he ſometimes does, from things natural, to diſcourſe of things ſpiritual: moreover, he does not ſay, thou haſt no part *in* me, but thou haſt no part *with* me, that is, no fellowſhip and communion with me; ſee 2 *Cor.* vi. 14, 15. and it is as if he ſhould ſay, *Peter*, if I had not waſhed thee with the waſhing of regeneration by my Spirit, and if I ſhould not ſhed my blood for thee, and waſh thee in it from thy ſins, ſad would be thy caſe; thou couldſt have no communion with me in this world, nor any part and portion with me in the heavenly inheritance hereafter. Hence, it may be obſerved, that unleſs a man is waſhed by Chriſt, he can have no part with him in this, or the other world. God's elect have a part, an intereſt in Chriſt thro' eternal, electing, and covenant-grace, and in conſequence of this are waſhed by Chriſt

both

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[r] Sabbat, fol. 3. 1. & 12. 1.

[s] Suetonius in Caligula, c. 26.

[t] Miſn. Yadaim, c. 4. §. 1. Vid. Miſn. Celim, c. 20. §. 2.

[u] R. Levi ben Gerſom & R. Samuel Laniado in 1 Sam. xxv. 41. Vid. T. Bab. Cetubot, fol. 96. 1. & Maimon. Hilch. Iſhot, c. 21. §. 7.

[w] T. Bab. Cetubot, fol. 96. 1.

both with his blood, and with the waſhing of regeneration: and this is done in order that they may have a part with Chriſt, ſpiritual fellowſhip with him now, and poſſeſs with him the undefiled inheritance, when time ſhall be no more.

Ver. 9. *Simon Peter ſaith unto him*, &c.] Being convinced of his miſtake in not ſubmitting to Chriſt, fearing he ſhould be deprived of communion with him, than which nothing was more deſirable to him, or more highly eſteemed of by him, ſays, *Lord, not my feet only, but alſo my hands and my head*; which ſhews the ſenſe he had of the general pollution of his nature, and the need he ſtood in particularly of having his feet, hands, and head waſhed, both as a miniſter, and a believer. By his *feet* may be meant, either the grace of faith, which is the foot of the ſoul, by which it goes to Chriſt, and walks on in him, and was not without its imperfections; or the affections of the mind, which are that to the ſoul, as feet are to the body; and when they move right, move heavenward, Godward, and Chriſtward; but ſometimes they are inordinate, and cleave to the things of this world: or the outward life and converſation is meant, which is attended with daily infirmities; and each of theſe need waſhing in the blood of Chriſt. His *hands* may deſign all his actions, works, ſervices, duties, and performances, the hand being the inſtrument of action; and not only the hands of wicked men, but even of ſaints, need waſhing, their beſt righteouſneſſes being as filthy rags. By his *head* may be meant doctrines and principles imbibed in the mind, and expreſſed by the lips, which were not free from miſtake and pollution, and needed purging and cleanſing; for the diſciples were not as yet clear from the prejudices of the *Jewiſh* nation, eſpecially relating to the nature of the Meſſiah's kingdom.

Ver. 10. *Jeſus ſaith to him, he that is waſhed*, &c.] Not he that is baptized; for every ſuch perſon is not wholly clean, but he who is regenerated by the Spirit of God, or rather, who is waſhed in the blood of Chriſt: ſuch an one *is clean every whit*; is all over clean; not that he has no ſin in him, nor commits any; but as he is waſhed in the blood of Chriſt, and juſtified by his righteouſneſs, he's wholly and entirely clean in the ſight of God; for he's juſtified from all things he could not be juſtified from by the law of *Moſes*; all his ſins are pardoned, and he is perfectly righteous before God; and ſo is perfectly clean thro' the word or ſentence of juſtification and abſolution pronounced on him, which muſt be underſtood in a forenſic or law ſenſe. And ſuch an one *needeth not, ſave to waſh his feet*; the feet of his life and converſation, which are continually gathering dirt, and need daily waſhing in the blood of Chriſt; and therefore recourſe muſt be conſtantly had to that fountain to waſh in, for ſin and for uncleanneſs. The alluſion is either to perſons waſhed all over in a bath, who have no need to waſh again, unleſs their feet, which may contract ſome ſoil in coming out of it; or to travellers, who have often need to waſh their feet, tho' no other part, and ſuch is the caſe of the children of God in this life; or rather to the prieſts, who having bathed themſelves in the morning, needed not to waſh again all the day, except their hands and feet, on certain occaſions [x]. *And ye are clean, but not all*; which ſhews, that juſtifying and regenerating grace are common to all the true diſciples of Chriſt; they are equally born again, alike juſtified, and are as clean one as another in the ſight of God: not only *Peter*, but all the Apoſtles, were clean, excepting one; there was one of them, *Judas*, who was not clean; and therefore he ſays, *but not all*: whence it may be obſerved, that among the pureſt ſocieties, there are ſome unclean perſons; there was a *Judas*, an unclean perſon among the pure diſciples of Chriſt; there are chaff and tares among his wheat, goats among his ſheep, and fooliſh virgins along with the wiſe ones.

Ver. 11. *For he knew who ſhould betray him*, &c.] That is, *Jeſus*, as *Beza*'s ancient copy, and the *Syriac* and *Perſic* verſions read. This he knew from the beginning; not only from the beginning of his miniſtry, when he choſe his twelve Apoſtles, but from the beginning of time, yea, from everlaſting; this being fixed by the determinate counſel of God, which he, as the omniſcient God, was privy to: he knew what preparations were making, and how things were then working, in order to bring it about; he knew that ſatan had already put it into *Judas*'s heart, and that he had conſented to it; *therefore, ſaid he, ye are not all clean*: he does not mention his name, tho' he could have done, it not being as yet proper to make ſo full a diſcovery of him, before the matter was ripe for execution; and alſo to put all the diſciples upon examination of themſelves.

Ver. 12. *So after he had waſhed their feet*, &c.] Not *Peter*'s only, but the reſt of the diſciples alſo: ſome have thought, that he waſhed only the feet of ſome of them, and not all; but it ſeems, by this expreſſion, that he performed this ſervice to each of them: and when he had gone through it with every one of them; *and had taken his garments*, and put them on, *and was ſet down again*; at the table with his diſciples, ſupper not being yet ended; when having done his work as a ſervant, he re-aſſumes the air and authority of Lord and Maſter, and begins to teach and inſtruct, into the deſign and uſe of what he had been doing, which he introduces by putting this queſtion; *he ſaid unto them, know ye what I have done to you?* They knew the outward action he had done to them, that he had waſhed their feet; but, as yet, they did not know the myſtery of it, Chriſt's deſign in it, and what he would have them learn from it.

Ver. 13. *Ye call me Maſter and Lord*, &c.] רבי and מר, *Maſter* and *Lord* were dignified titles among the *Jews*, which they frequently [y] gave to their doctors and men of learning, and are often to be met with in their writings: hence the diſciples called Chriſt by theſe names, not out of flattery, but reverence of him, and eſteem for him; nor are they blamed, but commended for it: *and ye ſay well, for ſo I am*; tho' he had acted the part of a ſervant in ſuch a ſurprizing manner, by waſhing their feet; yet he had not dropp'd and loſt, but ſtill maintains his place and authority as a *Maſter* to teach and inſtruct them, and as a *Lord* to rule and govern them.

Ver. 14. *If I then your Lord and Maſter*, &c.] Chriſt argues from theſe titles and characters, which his diſciples rightly gave him, and from what he had done to them, though he ſtood in ſuch a ſuperior relation to them, to their duty one towards another; that ſince, ſays he, *I have waſhed your feet, ye alſo ought to waſh one another's feet*: by which he does not mean barely, that they ſhould perform this ſingle action; but as this was an inſtance of humility and condeſcenſion, and doing a good office to ſtrangers and travellers, and was afterwards an expreſſion of love to the ſaints, ſee 1 *Tim.* v. 10. ſo he would teach them hereby, to behave in a ſpirit of humility and condeſcenſion to one another, to do every kind and good office, and by love to ſerve one another in all things.

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[x] Miſna Yoma, c. 3. §. 3.

[y] Vid. T. Bab. Beracot, fol. 3. 1. Derech Erets, c. 6. fol. 18. 2.

Ver. 15. *For I have given you an example*, &c.] Chriſt is an example to his people, in many things; not in his miraculous performances and mediatorial work, but in the exerciſe of grace, of meekneſs, humility, love, patience, and the like; and in the diſcharge of duty, in ſubmiſſion to ordinances, and in attending on them; and in the ſeveral duties, both to them that are without, and to them that are within; and alſo in his ſufferings and death; not that he died merely as an example, but likewiſe in the room and ſtead of his people; but here he is ſpoken of as an example, in a particular inſtance: *that ye ſhould do as I have done to you*; waſh one another's feet, as he had waſhed theirs; which is not to be underſtood literally and ſingly of this action, as though this was an ordinance binding upon all perſons, in all places, and to be attended to at certain ſtated times, as has been the practice of ſome: it was ſo underſtood by the church at *Milain*, and there practiſed; and this cuſtom was continued and defended by St. *Ambroſe*, even though not received by the church of *Rome*; in ſome places the biſhop uſed to waſh the feet of thoſe that were baptized, which in proceſs of time being thought ſufficient, inſtead of baptiſm, was forbidden by the council at *Eliberis*. In imitation of this, the pope every year, on *Thurſday* in the paſſion week, waſhes the feet of twelve men; and it is an anniverſary ceremony performed by the kings of *England* and *France*, to waſh the feet of twelve poor people, in commemoration of this action of Chriſt's: but our Lord is not to be underſtood literally, nor of any thing that was to be done once a year, but of what was daily and conſtantly to be practiſed; and which was to be done not by one only, to all the reſt, but what they were mutually to do; what they were to do to one another; for the thing ſignified, reaches to, and is obligatory upon all chriſtians. Our Lord's meaning is, that as he had by this action, given them an example of humility, condeſcenſion, and love; ſo they ſhould exerciſe theſe graces, and perform ſuch kind offices to one another, and to all their fellow chriſtians.

Ver. 16. *Verily, verily, I ſay unto you*, &c.] This is a ſtrong way of aſſeveration, and is uſed when any thing of moment and importance, and worthy of attention and obſervation is delivered. *The ſervant is not greater than his Lord*; it is enough that he be as his Lord, which was a common phraſe among the *Jews*; ſee the notes on *Matt.* x. 24, 25. and as it is there made uſe of, to inform the diſciples they muſt expect perſecution, and to encourage them to bear it with patience; here it is deſigned to engage to humility; for if a maſter condeſcends to perform ſuch an action, much more may a ſervant: *neither he that is ſent, is greater than he that ſent him*. This is alſo a way of ſpeaking, in uſe among the *Jews*; “ *R. Meir* ſays[z], who is greateſt, he that “ keeps, or he that is kept? from what is written in “ *Pſal.* xci. 11. he that is kept, is greater than he “ that keeps: ſays *R. Judah*, which is greateſt, “ he that carries, or he that is carried? from what “ is written in ver. 12. he that is carried, is greater “ than he that carries: ſays *R. Simeon*, from what “ written, in *Iſ.* vi. 8, הוי המשלח גדול מן המשתלח, “ *he that ſends, is greater than he that is ſent.*” Which is the very phraſe here uſed by Chriſt; and his meaning is this, that if it was not below him, who had choſe and called, and ſent them forth as his apoſtles, to waſh their feet, they who were ſent by him, ſhould not diſdain to waſh one another's.

Ver. 17. *If ye know theſe things*, &c.] The duties they owed to him, and one another; thoſe kind offices of love and reſpect to each other; the humility, condeſcenſion, and brotherly love, which ought to be in them, and of which he had given them an example: *happy are ye if ye do them*; for the bare theory, or a mere ſpeculative knowledge of theſe things, is not ſufficient; not he that knows and does not, but he that knows and does his maſter's will, is bleſſed; he's bleſſed with communion with his Lord, and ſhall hereafter enter into his joy, with *well done good and faithful ſervant*. There's an happineſs *in* doing well, and which follows *on* it, tho' not *for* it, in a way of merit; on the other hand, perſons who know and do not, are very unhappy: the *Jews* have a ſaying[a], “ שהלמד שלא לעשות, “ *he that learns but not to do*, it would have been “ better for him, if he had never been created; “ and ſays *R. Jochanan*, he that learns, but not to “ do, it would have been better for him if his ſecundine had been turned upon his face, and he “ had never come into the world.”

Ver. 18. *I ſpeak not of you all*, &c.] What he had before ſaid on the one hand, *ye are all clean*, for one of them was not; and on the other hand, when he put an *if* upon, or ſeemed to doubt of their knowing and doing theſe things; or what he was about to ſay concerning his being betrayed, this he did not ſpeak of them all: *I know whom I have choſen*; not to apoſtleſhip, for they were all choſen to that, *Judas* as well as the reſt, but to grace and glory, to everlaſting ſalvation and happineſs; of theſe he was well aſſured, that they were all clean, pure, and ſpotleſs, in the ſight of God; were truly regenerated by the Spirit of God, and had an experimental and practical knowledge of the things he recommended by his example, and would be the happy perſons he ſpake of; *but* he obſerves, ſo it is, and will come to paſs, that there is one of you which will betray me: *that the ſcripture may be fulfilled*, *Pſal.* xli. 9. as it literally[b] was in *Judas*'s betraying Chriſt. The paſſage is by many interpreted either of *Abitophel*, or of ſome other counſellor of *Abſalom*'s, or of *Abſalom* himſelf; and is applied to their conduct, with reſpect to *David*, at the time of their rebellion againſt him; and which is thought to be typical of the treatment Chriſt met with from an apoſtle of his: but we don't find that at the time of that rebellion, that *David* was ſick, or had any diſeaſe upon him, from whence they might hope for his death; it does not ſeem, as though it could be literally underſtood of *David* at all, and of the behaviour of any of his ſervants; but moſt properly of *David*'s ſon, the Meſſiah, Jeſus, with whom every thing in the pſalm agrees; and particularly this verſe, which ſo plainly deſcribes *Judas*, and expreſſes his baſe ingratitude, hypocriſy, and malice: the former part of the text is not cited, *yea, mine own familiar friend*, or *the man of my peace*, *in whom I truſted*; though it fully agrees with him, he being admitted to great familiarity with Chriſt, and lived peaceably with him; and who was entruſted by him, with the bag, into which the money was put, which was miniſtred, either for the ſuſtenance of him and his apoſtles, or for the uſe of the poor: but our Lord thought fit to cite no more of it, than what follows, that being ſufficiently deſcriptive of him;

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[z] Bereſhit Rabba, fol. 68. 1.

[a] Hieroſ. Beracot, fol. 3. 2.

[b] See my book of the prophecies of the Meſſiah, &c. p. 168, &c.

and eſpecially at this preſent time, when he was at table with his Lord. *He that eateth bread with me, hath lift up his heel againſt me*; he ſat down with him at table frequently, and eat bread with him; and was doing ſo, when ſatan put it into his heart to betray him; which is ſtrongly expreſſed, by *lifting up* his *heel againſt* him; and ſets forth the ingratitude, wickedneſs, and cruelty of him; who like an unruly horſe, that has thrown his rider, ſpurns at him, to deſtroy him; and alſo the inſidious manner in which he did it; he ſupplanted, he tripped him, as wreſtlers do, in order to caſt him down to the ground, and then trample upon him, and triumph over him: he firſt, מארב, *laid ſnares for him*, as *Jarchi* explains the phraſe uſed in the *pſalm*, and then, הגדיל, *he magnified his heel*, he behaved proudly and haughtily to him.

Ver. 19. *Now I tell you before it come*, &c.] That is, gave them notice of this beforehand, that one of them ſhould betray him: *that when it is come to paſs*; and they had ſeen it fulfilled exactly to a tittle, and according to this ſcripture: *ye may believe that I am he*; the Lord God omniſcient, who knows and declares things before they come to paſs, juſt as they do come to paſs, which none but the eternal God can do; and that he was the Saviour and Redeemer, the Meſſiah ſpoken of and promiſed, the very perſon propheſied of, in *Pſal.* xli. For that whole *pſalm* is applicable to Jeſus Chriſt, the true *Meſſiah*; in ver. 1, 2, 3. the happineſs of ſuch is declared, who *conſider the poor*; the Meſſiah, in his low eſtate of humiliation, who became poor for the ſake of his people; in ver. 5. his enemies are repreſented as wiſhing for his death; their hypocriſy, perfidy, and vile deſigns upon his life, are aptly deſcribed in ver. 6, 7. which they executed by ſuborning falſe witneſſes, bringing a wrong charge, דבר בליעל, *a wicked accuſation againſt him*, ver. 8. which ſucceeded, to the taking away of his life; and then they are introduced as triumphing over him, lying dead in the grave, whom they believed would never riſe more; but in this they were miſtaken, for he was raiſed up again; for which he prays, ver. 10. that he might requite them, as he did, by deſtroying their city, temple, and nation; and the whole is concluded with thankfulneſs to God, for raiſing and exalting him, and ſetting him before his face for ever, ver. 11, 12, 13. There is but one paſſage in it, which has any difficulty in applying it to Chriſt, and that is, ver. 4. where he is ſpoken of as having ſinned againſt the Lord; but the words may be rendered thus, *heal my ſoul*, *i. e.* deliver me out of my ſorrows and afflictions, כי חטאתי לך, *becauſe I have made an offering for ſin unto thee*; and well agrees with Chriſt, who was to make, and has made his ſoul an offering for ſin.

Ver. 20. *Verily, verily, I ſay unto you*, &c.] You may aſſure yourſelves of the truth of what I am going to ſay, and which I ſay for your comfort and encouragement: *he that receiveth whomſoever I ſend, receiveth me, and he that receiveth me, receiveth him that ſent me*; I have ſent you in my name to preach the Goſpel; you are my ambaſſadors, and you will be honourably received by many; and which I ſhall regard and take notice of, and eſteem, as though they had received me; even as my Father has ſent me into this world, as a ſaviour and redeemer, a prophet, prieſt, and king; and as many as have received me, are looked upon by my Father, as having received him: in ſhort, ſuch as cordially receive and embrace the miniſters of the Goſpel, receive Chriſt, in whoſe name they come, and whom they preach; and ſuch who receive Chriſt, as preached and held forth in the everlaſting Goſpel, receive the Father of Chriſt; and partake of his love, grace, and kindneſs, ſhewn forth in the miſſion and gift of Chriſt to them: Chriſt, as mediator, perſonated his Father that ſent him; and the miniſters of Chriſt perſonate him; ſo that what is done to them, either in a way of reception or rejection, he takes as done to himſelf: it is a common ſaying among the *Jews*[c], ששלוחו של אדם כמותו, *that the meſſenger of a man is as himſelf*.

Ver. 21. *When Jeſus had thus ſaid*, &c.] Having ſpoken of the miſſion of his diſciples by him, of their reception among men, and the notice that would be taken of it by him: *he was troubled in ſpirit*; in his ſoul, which ſhews him to be truly and really man, and to have an human ſoul, which ſome have denied; and that to be of like paſſions with ours, only without ſin: he was troubled, not at what he had ſaid, but at what he was about to ſay concerning the betrayer; and that not ſo much on his own account, becauſe of the danger, the ſorrows, and ſufferings he ſhould be expoſed to; as on account of the horrible blackneſs of the crime, and the vengeance that would fall upon the criminal; and being thus inwardly diſtreſſed at this affair, *he teſtified and ſaid*: he ſpake out openly and plainly, what he had before ſecretly intimated, and that with the greateſt certainty: *verily, verily, I ſay unto you*; 'tis truth, it may be believed, however unexpected and ſtrange it may ſeem to be: *that one of you ſhall betray me*; to the chief prieſts and elders, in order to be put to death.

Ver. 22. *Then the diſciples looked one to another*, &c.] As perſons ſurprized and aſtoniſhed, and as ſcarce crediting what was ſaid; not having had the leaſt ſuſpicion of any one among them, that could be guilty of ſuch an action; and expreſſing by their looks their deteſtation of, and indignation at ſo horrible an iniquity; or they looked one to another, to obſerve if they could, whether the countenance of any one would diſcover who the perſon was: *doubting of whom he ſpake*; not being able to conceive and imagine, who the perſon was he had in view; from whence it appears, that *Judas* to this time, had behaved outwardly as well as any of the other diſciples; he had given no occaſion, by his conduct, to ſuſpect him more than any other: upon this broad intimation, or rather ſtrong proteſtation which Chriſt made, that one of them ſhould betray him, their eyes were not turned to him directly and particularly, but to one another.

Ver. 23. *Now there was leaning on Jeſus's boſom*, &c.] Not preſſing upon that part of Chriſt's body, which would have been irreverent in *John*, and troubleſome to Chriſt; but leaning at table upon his bed or couch, on which he lay; and which was next to, and juſt before Chriſt; ſo that he was very near unto, and ſeemed to lie in the boſom of Chriſt; as ſuch are ſaid to do, who ſit next at table to another. The poſture of the *Jews* at table, was either *ſitting* or *lying*, and a difference they make between theſe two; “ if, ſay they[d], “ היו יושבין, *they ſat* to eat, every one aſked a “ bleſſing for himſelf; but if, הסיבו, *they lay* “ *down*, one aſked a bleſſing for them all.” This lying down was not on their backs, nor on their right ſide, but on their left; for they ſay[e], that “ lying down on the back, is not called, הסיבה, “ *lying down*; and lying on the right ſide, is not

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[c] T. Bab. Beracot, fol. 34. 2. Kidduſhin, fol. 41. 2. & 42. 1. & 43. 1. Bava Metzia, fol. 96. 1.

[d] Miſn. Beracot, c. 6. §. 6.

[e] T. Bab. Peſachim, fol. 108. 1.

"called lying down." And the reaſon given is [f], becauſe they have need of the right hand to eat with; but as they elſewhere [g] obſerve, "they uſed "to eat lying along, leaning on the left ſide, their "feet to the ground, and every man on a ſingle "couch." Would you know the order in which they lay, take the account as they have given it [h]; "when there were but two couches, the principal "perſon lay firſt, and the ſecond to him above "him; and when there were three, the principal "perſon lay in the middle, the ſecond to him "above him, and the third below him; and if he "would talk with him, he raiſed himſelf upright, "and ſitting upright he talked with him; that is, "as the *Gloſs* explains it, if the principal perſon "was deſirous to talk with him that was ſecond "to him, he muſt raiſe himſelf up from his lying "down, and ſit upright; for all the while he is "leaning, he can't talk with him, becauſe he that "is ſecond to him, is behind the head of the "principal perſon, and the face of the principal "perſon is turned to the other ſide; and its better "for the ſecond to ſit below him, that he may "hear his words, whilſt he is leaning." The form in which Chriſt and his diſciples ſat or lay at table, we may conceive was this [i]; a table was placed in the middle, and as many beds or couches round it, as there were perſons; Chriſt the principal and moſt worthy perſon lay firſt, with his head toward the table, his face ſomewhat turned from it, leaning on his left elbow upon the couch; in this poſture lay Jeſus, upon the firſt couch; in the ſame poſture lay *John*, in the next to him, and juſt before him; the hinder part of his head being towards, and near the breaſt and boſom of Jeſus; whence he is ſaid to lean upon it: now to lie next to the principal perſon, was a very great honour, as well as a mark of great affection; and for *John* to lie next to Jeſus, and as it were to lean on his boſom, ſhewed how much he was reſpected and honoured by him; and therefore *John* modeſtly conceals his name, and only ſays, *one of his diſciples whom Jeſus loved:* Chriſt, as the Son of God, and ſurety of his people, loved his true diſciples, as he does all his elect, alike; not one more than the other; but as man, he had a particular affection for this diſciple, and therefore admitted him near his perſon, and was very familiar with him.

Ver. 24. *Simon Peter therefore beckoned to him,* &c.] *Peter* perhaps lay at a diſtance from Chriſt, or in ſome ſuch poſition, that he could not whiſper to him himſelf; and beſides, knew that *John* might uſe more freedom, as he was admitted to more familiarity with him; and being at ſome diſtance alſo from him, he *beckened* to him; which was uſually done at meals, when they could not, by reaſon of their poſture, diſcourſe together: this being the caſe, מחוי ליה במחוג, *they made ſigns*, by nodding to one another [k]; that is, as the *Gloſs* explains it, they pointed with their hands and fingers, and by nodding or beckning; ſuch a method *Peter* took, ſignifying his deſire, *that he ſhould aſk who it ſhould be of whom he ſpake:* which he did not out of mere curioſity, but from an honeſt intention and pure zeal, that he with the reſt, might ſhew their abhorrence of ſuch a perſon, and avoid him; and do all that lay in their power to hinder him from putting his deſigns into execution, and that the innocent might be free from all ſuſpicion.

Ver. 25. *He then lying on Jeſus breaſt,* &c.] Being on the couch juſt before Jeſus; with his back to him, he bends backwards, and falling on Jeſus's breaſt, whiſpers in his ear: *and ſaith unto him, Lord, who is it?* uſing his intereſt in Chriſt, and making thus free with him, in compliance with *Peter*'s requeſt; and he was no doubt deſirous himſelf of knowing who the perſon was.

Ver. 26. *Jeſus anſwered, he it is,* &c.] Jeſus replied, by whiſpering; for had he ſpoken out, the reſt could not have been ſo ignorant, as they ſtill continued, after the ſign was given: Chriſt, I ſay, whiſpered to *John*, and told him by what ſign he might know the perſon, and that it was he, *to whom*, ſays he, *I ſhall give a ſop, when I have dipped it*. This was not the paſſover ſop, which was dipped into a ſauce made of various things, called by the *Jews*, חרוסת; for this was not the *paſchal* ſupper, but a common ſupper at a private houſe, two days before the feaſt of the paſſover; but this ſop, or rather cruſt of bread, which whether dipt into a liquid, or only a piece of dry bread, which Chriſt dipped his hand into the diſh for, and took, as ſome think, is not very material, was a piece of common bread, which Chriſt took up, without regard to any cuſtom, or ceremony uſed at any feaſts, and gave it to the betrayer, as a ſign by which *John* might know him: *and when he had dipped the ſop*; either into ſome ſort of broth, or any other liquid, or had dipped his hand into the diſh for it: *he gave it to Judas Iſcariot, the ſon of Simon*; ſo called, to diſtinguiſh him from another apoſtle, whoſe name was *Judas*, and was then preſent.

Ver. 27. *And after the ſop, ſatan entered into him,* &c.] After he had taken and eaten the ſop, or cruſt of bread, by which he was pointed out to be the betrayer, *ſatan entered into him*; poſſeſſed his body, and filled his mind, and ſtirred him up more eagerly to purſue with vigour, his wicked deſign. The *Jews* have a ſaying [l], that "no man commits "a tranſgreſſion, until, נכנס בו רוח שטות, *a* "*ſpirit of madneſs enters into him.*" Such an evil ſpirit entered into *Judas*, which puſhed him on to commit this horrid iniquity: *then ſaid Jeſus to him, that thou doeſt, do quickly*; this he ſaid, not as approving his wicked deſign, and exhorting him to it as a laudable action, but rather as deriding him, having nothing to care about, or fear from him; or as upbraiding him with his perfidy and wickedneſs, and ſignifying that he ſhould take no methods to prevent him, though he fully knew what was in his heart to do; and it ſeems alſo to expreſs the willingneſs of Chriſt, and his eager and hearty deſire to ſuffer and die for his people, in order to obtain ſalvation for them.

Ver. 28. *Now no man at the table,* &c.] Not one of thoſe who lay upon the couches at the table, excepting *John*, to whom the ſignal was given: *knew for what intent he ſpake this unto him*; and perhaps he might not know the meaning of his laſt words, that he ſpoke concerning the act of betraying him; nor did not imagine that the thing was ſo near and ſo ſpeedily to be done, as it was.

Ver. 29. *For ſome of them thought,* &c.] This was the thought of ſome of the diſciples, it may be of all of them but *John*; *becauſe Judas had the bag*; which was for the common ſupply of Chriſt and his diſciples, and for the relief of the poor; ſee the note on ch. xii. 6. *That Jeſus had ſaid unto him, buy thoſe things that we have need of againſt the feaſt*; the feaſt of the paſſover, which was to be two days after; and ſhews, that this was not the paſſover which Chriſt now eat with his diſciples: *or that he ſhould give ſomething to the poor*; for whom Chriſt cared, and had a hearty concern, and for whom *Judas* had very little, notwithſtanding his high pretenſions.

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[f] Gloſſ. in ib.

[g] Gloſſ. in T. Bab. Beracot, fol. 46. 2. & Bartenora in Miſn. Beracot, c. 6. §. 6.

[h] T. Bab. Beracot, fol. 46. 2.

[i] Vid Alſtorphium de lectis veterum, p. 109, 110.

[k] T. Bab. Beracot ib.

[l] T. Bab. Sota, fol. 3. 1. Tzeror Hammor, fol. 112, 1. & 117. 3.

Ver. 30. *He then having received the ſop*, &c.] As ſoon as ever he received it, he *went immediately out*; fearing leſt an entire diſcovery ſhould be made, and he be prevented accompliſhing his deſign; or being more violently ſtirred up to it by ſatan, who after the ſop entered into him, he directly went from *Bethany* to *Jeruſalem*, to the chief prieſts there, in order to conſult and agree upon the delivery of him into their hands: *and it was night*; this circumſtance is added, to ſhew how eagerly he was bent upon it; that though it was night, it did not hinder or diſcourage him from ſetting out on his journey to *Jeruſalem*; and as this was a work of darkneſs, the night was the fitteſt time for it, and was a proper emblem of the blackneſs of the crime he was going to perpetrate.

Ver. 31. *Therefore, when he was gone out, Jeſus ſaid*, &c.] Chriſt and his true diſciples being together alone, he uſed a greater freedom of converſation with them, and entered into ſome diſcourſe about his ſufferings and death; with a view to give them ſome inſtructions about their future conduct and behaviour, and in order to ſupport them under the loſs of his preſence; and tells them in the firſt place, *that now is the Son of man glorified*: by *the Son of man*, he means himſelf; a phraſe he often uſes, when ſpeaking of himſelf; this was a title the Meſſiah went by in prophecy; was true in fact of Jeſus, who was the ſon of *Abraham*, and the ſon of *David*, and expreſſes the truth of his humanity; and he the rather chuſes to uſe it now, becauſe he is ſpeaking of a glorification, which he in his divine nature was uncapable of, and which regards either time paſt, preſent, or to come: the meaning may be, either that he had been already glorified by his doctrines and miracles; or that he was now glorified, by diſcovering the traitor, before he made one ſingle overt-act towards betraying him; or that in a very ſhort time he ſhould be glorified, meaning at his death; ſee *John* xvii. 1. But how was he then glorified, when it was an accurſed one, and attended with ſo much ignominy and reproach? he was then glorified by his Father, who ſupported him in it, and carried him through it; ſo as that he conquered all his enemies, and obtained eternal ſalvation for his people: moreover, the death of Chriſt, was not only his way to glory, but was attended with many wonderful and ſurprizing events; as the darkneſs, the earthquake, the rending of the rocks, and vail of the temple, and the like; and it was alſo glorious in the eyes of his Father, becauſe hereby his purpoſes were accompliſhed, his covenant tranſactions brought about, his law and juſtice were ſatiſfied, and the ſalvation of his people finiſhed: *and God is glorified in him*. The glory of God was great, in the ſalvation of his elect by the death of Chriſt; for hereby his wiſdom and power, his truth and faithfulneſs, his juſtice and holineſs, as well as his love, grace, and mercy, were glorified.

Ver. 32. *If God be glorified in him*, &c.] Seeing this is a certain truth, is indiſputably matter of fact, that all the perfections of God are glorified in Chriſt, by his ſufferings and death: *God ſhall alſo glorify him in himſelf*; either *with himſelf*, with his own glory, which was promiſed to Chriſt, and which he had before the world was, and for which he prays, *John* xvii. 5. or *by himſelf*; by his own power, in raiſing him from the dead, ſetting him at his own right hand, and crowning him with glory and honour: *and ſhall ſtraightway glorify him*; this he'll do very quickly, he'll not leave him in the grave, nor ſuffer him to ſee corruption; he'll raiſe him again the third day, and give him glory.

Ver. 33. *Little children, yet a little while I am with you*, &c.] Chriſt having removed the ſcandal of his death, by obſerving, that both he and his Father would be glorified by it; begins more freely to open his mind to his diſciples, and acquaint them with it; whom he addreſſes in the moſt kind, tender, and affectionate manner, *little children*; expreſſing the relation which ſubſiſted between them, of which he was not unmindful; his great affection for them, his conſideration of their weakneſs, and ſympathy with them on that account; who were very ill able to bear his departure, which he now thought high time to acquaint them with, that it would be very ſhortly: it was but a little while he was to be with them, a few days more; the time of his departure was at hand, his hour was as it were come, and the laſt ſands were dropping: *ye ſhall ſeek me*; as perſons in diſtreſs, under great concern, not knowing what to do, or where to go: *and as I ſaid unto the Jews*, ch. vii. 33, 34. *whither I go ye cannot come, ſo now ſay I unto you*; but with this difference, whereas the unbelieving *Jews*, who died in their ſins, could never come whither he went, theſe his diſciples, though they could not come now, yet they ſhould hereafter, all of them, as well as *Peter*, ver. 36.

Ver. 34. *A new commandment I give unto you*, &c.] As parents, when they take their leave of their children, in their dying moments, give them proper inſtructions and orders, and lay their dying injunctions on them, ſo Chriſt taking his leave of his diſciples, gives them his; which were, that they *love one another*: as brethren in the ſame family, children of the ſame father, and fellow diſciples with each other; by keeping and agreeing together, praying one for another, bearing one another's burdens, forbearing and forgiving one another, admoniſhing each other, and building up one another in faith and holineſs: and this he calls *a new commandment*; that is, a very excellent one; as a *new name*, and a *new ſong*, denote excellent ones; or it is ſo called, becauſe it is ſet forth by Chriſt, in a new edition of it, and newly and more clearly explained, than before; and being enforced with a new argument and pattern, never uſed before, *as I have loved you*; and to be obſerved in a new manner, not *in the oldneſs of the letter, but in the newneſs of the Spirit*: beſides, though this commandment, as to the matter of it, is the ſame with that of *Moſes*, *Lev*. xix. 18. yet it takes in more, and *new* objects; ſince by *neighbour* there, ſeems to be meant *the children of their people*, the *Jews*; and ſo they underſtood it only of their countrymen, and of proſelytes at fartheſt, whereas this reaches to any *other* perſon; ſee *Rom*. xiii. 8. and as the meaſure, as well as the motive is new, for it is not now *as thyſelf*, but *as I have loved you*, the *Jew* has no reaſon to object as he does [m], to its being called a *new commandment*: and its being *new*, carries in it a reaſon or argument, why it ſhould be obſerved, as does alſo the following clauſe; *as I have loved you, that ye alſo love one another*; than which, nothing can, or ſhould, more ſtrongly engage to it: as Chriſt has loved his people freely, notwithſtanding all their unworthineſs and ungratefulneſs, ſo ſhould they love one another,

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[m] R. Iſaac Chizzuk Emuna, l. 2. c. 54. p. 444.

though there may be many things in them obſervable, which are diſagreeable; as Chriſt loves all his children without any diſtinction, ſo ſhould they love one another, whether poor or rich, weaker or ſtronger, leſſer or greater believers; and as Chriſt loves them not in word only, but in deed and in truth, ſo ſhould they love one another with a pure heart fervently, and by love ſerve one another.

Ver. 35. *By this ſhall all men know,* &c.] Not only by this you yourſelves will know that ye have paſſed from death and life, that the true work of grace is begun upon your hearts; nor only by this will you know one another to be chriſtians; but by this all men, even the men of the world will know, *that ye are my diſciples, if ye have love one to another:* and own and acknowledge it, as *Tertullian*[n] ſays, the very heathens did in his time; who would ſay when they ſaw the chriſtians paſs along the ſtreets, and meet and expreſs their affection to each other, *ſee how they love one another;* would to God the ſame was as obſervable now. The diſtinguiſhing badge and character of a diſciple of Chriſt, is not any outward garb, or any auſterities of life, by which the diſciples of *John* and of the *Phariſees* were known; nor were the ordinary nor extraordinary gifts of the Spirit, beſtowed upon the diſciples of Chriſt, what diſtinguiſhed them as ſuch; ſince thoſe who were not truly his diſciples, had theſe beſtowed on them; but love to one another, brotherly love was the diſtinguiſhing character, and this is another reaſon or argument enforcing a regard unto it.

Ver. 36. *Simon Peter ſaid unto him,* &c.] One might have expected that *Peter* would have taken ſome notice of what Chriſt ſaid laſt, about love to one another; but he paſſes over it, and takes no manner of notice of it; which did not ariſe from inattention to it, or from any diſlike of it, or diſaffection to it; for it appears from his whole conduct and writings, that he had the utmoſt regard for it; he very frequently preſſes it, and moſt fervently practiſed it; but having obſerved ſome words which dropped from Chriſt's lips, *whither I go ye cannot come,* ver. 33. his mind was intent upon them, was uneaſy about them, and very much wanted to know the meaning of them; and as ſoon as Chriſt had done ſpeaking, took the opportunity to put the queſtion: *Lord, whither goeſt thou?* imagining he was going to ſome diſtant place in the country, and which was difficult of acceſs; whereby he betrayed his weakneſs and ignorance, as the *Jews* did, ch. vii. 35. *Jeſus anſwered him, whither I go thou canſt not follow me now;* which words imply, that Chriſt was going ſomewhere in a little time; he was going to the garden to ſurrender himſelf up into the hands of his enemies, and hither *Peter* could, and did follow him, and therefore is not here meant; he was going to die for his people, in order to take away the ſting of death and the curſe of the law, and work out ſalvation for them; he was going to his Father in heaven, to receive gifts for men; and to ſend the comforter; to open the way to heaven, take poſſeſſion of it, and prepare it for his ſaints; to plead the cauſe, and tranſact the buſineſs of his dear children; and to receive a kingdom for himſelf, and return: now hither, as yet, *Peter* could not follow him; for his time of ſuffering death was not yet come; Chriſt had ſome other work for him to do firſt; he muſt open the door of faith to the *Gentiles,* and preach the Goſpel to them: *but thou ſhalt follow me afterwards;* when thy time is come, and thou haſt done the work allotted for thee, thou ſhalt follow me by dying for me; and thou ſhalt follow me into my kingdom and glory, and be for ever with me: all the ſaints ſhall follow Chriſt to heaven, who is their forerunner for them entered; and as ſure as he is there, ſo ſure ſhall they be alſo; the counſels of God are unalterable, the covenant of grace is firm and ſure, the blood of Chriſt can never be ſpilled in vain, his prayers and preparations cannot be fruitleſs, nor the work of the Spirit be ever loſt; wherefore not one of thoſe who are given to Chriſt, and come to him, and follow him here, but ſhall follow him hereafter.

Ver. 37. *Peter ſaid unto him,* &c.] Not underſtanding Chriſt's anſwer, and being diſſatisfied with it, enquires: *Lord, why cannot I follow thee now?* is the place inacceſſible? are the difficulties in the way to it inſuperable? the roughneſs of the road, or the dangers of it, will not diſcourage me; I am ready to go through the greateſt dangers and difficulties, to follow thee: yea, *I will lay down my life for thy ſake;* whatever enemies I ſhould meet with in following thee, would not diſmay me; I would readily hazard my life, and chearfully lay it down in defence of thee.

Ver. 38. *Jeſus anſwered him, wilt thou lay down thy life for my ſake,* &c.] Chriſt ſpeaks theſe words as queſtioning, not *Peter*'s ſincerity, but his ſtrength; or as deriding him, or rather pitying him; as if he ſhould ſay, thou poor vain ſelf-ſufficient man, thou doſt not know what thou talkeſt of: *verily, verily, I ſay unto thee, the cock ſhall not crow, till thou haſt denied me thrice;* not that *Peter* ſhould deny him three times, before the cock crowed once; for certain it is, that *Peter* denied Chriſt but once, before the cock crew, *Mark* xiv. 68. but the meaning is, that before the cock had done crowing, or within the time of cock crowing, he ſhould deny him thrice: whence it follows, that there is no neceſſity of concluding from hence, that this night was the paſſover night, and the night in which *Judas* betrayed Chriſt, and *Peter* denied him, but was two nights before; and therefore it is not ſaid here, as by the other Evangeliſts, *this day,* or *this night,* or *this day, even this night thou ſhalt deny me;* only in general *before the cock crow,* or within the time of cock crowing: ſo that it appears, that *Peter* twice expreſſed his confidence, in laying down his life for Chriſt; once at the ſupper in *Simon*'s houſe at *Bethany,* two days before the *paſſover,* and again at the paſſover ſupper in *Jeruſalem;* and as often Chriſt rebuked his confidence by this expreſſion, only varying it as the different times required, and therein gave a full proof of his omniſcience.

CHAP. XIV.

Ver. 1. LET *not your heart be troubled,* &c.] In ſome copies this verſe begins thus, *and he ſaid to his diſciples;* and certain it is, that theſe words are addreſſed to them in general, *Peter* being only the perſon our Lord was diſcourſing with in the latter part of the preceding chapter; but turning, as it were, from him, he directs his ſpeech to them all. There were many things which muſt needs

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[n] Apolog. c. 39.

needs lie heavy upon, and greatly depreſs the minds of the diſciples; moſt of all the loſs of Chriſt's bodily preſence, his ſpeedy departure from them, of which he had given them notice in the preceding *chapter*; alſo the manner in which he ſhould be removed from them, and the circumſtances that ſhould attend the ſame, as that he ſhould be betrayed by one of them, and denied by another; likewiſe the poor and uncomfortable ſituation they were likely to be left in, without any ſight or hope of that temporal kingdom being erected, which they had been in expectation of; and alſo the iſſue and conſequence of all this, that they would be expoſed to the hatred and perſecutions of men. Now in the multitude of theſe thoughts within them, Chriſt comforts them, bids them be of good heart, and exhorts them to an exerciſe of faith on God, and on himſelf, as the beſt way to be rid of heart-troubles, and to have peace: *ye believe in God, believe alſo in me*; which words may be read and interpreted different ways: either thus, *ye believe in God, and ye believe in me*; and ſo are both propoſitions alike, and expreſs God and Chriſt to be equally the object of their faith; and ſince therefore they had ſo good a foundation for their faith and confidence, they had no reaſon to be uneaſy: or thus, *believe in God, and believe in me*; and ſo both are exhortations to exerciſe faith alike on them both, as being the beſt antidote they could make uſe of againſt heart-troubles: or thus, *believe in God, and ye believe in me*; and ſo the former is an exhortation, the latter a propoſition: and the ſenſe is, put your truſt in God, and you will alſo truſt in me, for I am of the ſame nature and eſſence with him; I and my Father are one; ſo that if you believe in one, you muſt believe in the other: or thus, and ſo our tranſlators render them, *ye believe in God, believe alſo in me*; and ſo the former is a propoſition, or an aſſertion, and the latter is an exhortation grounded upon it: you have believed in God as faithful and true in all his promiſes, though you have not ſeen him; believe in me alſo, though I am going from you, and ſhall be abſent for a while; this you may be aſſured of, that whatever I have ſaid ſhall be accompliſhed. The words conſidered either way are a full proof of the true deity of Chriſt, ſince he is repreſented as equally the object of faith with God the Father, and lay a foundation for ſolid peace and comfort in a view of afflictions and perſecutions in the world.

Ver. 2. *In my Father's houſe are many manſions*, &c.] This he ſays to draw off their minds from an earthly kingdom to an heavenly one; to point out the place to them whither he was going, and to ſupport them with the views and hopes of glory under all their troubles. By his *Father's houſe* is meant heaven; ſee 2 *Cor.* v. 1. which is of his Father's building, where he has, and will have all his family. This Chriſt ſays partly to reconcile the minds of his diſciples to his departure from them, and partly to ſtrengthen their hope of following him thither; ſince it was his Father's, and their Father's houſe whither he was going, and in which *are many manſions*; abiding or dwelling-places; *manſions* of love, peace, joy, and reſt, which always remain: and there are *many* of them, which does not deſign different degrees of glory; for ſince the ſaints are all loved with the ſame love, bought with the ſame price, juſtified with the ſame righteouſneſs, and are equally the ſons of God, their glory will be the ſame. But it denotes fulneſs and ſufficiency of room for all his people; for the many ordained to eternal life, for whom Chriſt gave his life a ranſom, and whoſe blood is ſhed for the remiſſion of their ſins, whoſe ſins he bore, and whom he juſtifies by his knowledge; who receive him by faith, and are the many ſons he'll bring to glory. And this is ſaid for the comfort of the diſciples, who might be aſſured from hence, that there would be room not only for himſelf and *Peter*, whom he had promiſed ſhould follow him hereafter, but for them all. Very agreeable to this way of ſpeaking are many things in the *Jewiſh* writings: "ſays "*R. Iſaack*[o], how many, מדורין על מדורין, *man*-"*ſions upon manſions*, are there for the righteous in "that world? and the uppermoſt manſion of them "all is the love of their Lord." Moreover, they ſay[p], that "in the world to come every righteous "man ſhall have, מדור, *a manſion*, to himſelf." Sometimes they[q] ſpeak of *ſeven* manſions (a number of perfection) being prepared for the righteous in the other world, tho' entirely ignorant of the perſon by whom theſe manſions are prepared; who here ſays, *if it were not ſo, I would have told you, I go to prepare a place for you.* This expreſſes the certainty of it, that his Father had a houſe, and in it were many manſions, room enough for all his people, or he would have informed them otherwiſe, who muſt needs know the truth of theſe things, ſince he came from thence; and who never deceives with vain hopes of glory; and whatever he ſays is truth, and to be depended on; every thing he here delivers; both what he ſaid before, and alſo what follows: *I go to prepare a place for you*; heaven is a kingdom prepared by the Father for his ſaints, from the foundation of the world; and again, by the preſence and interceſſion of Chriſt, who is gone before, and is as a forerunner entered into it, and has took poſſeſſion of it in the name of his people; and by his own appearance there for them with his blood, righteouſneſs, and ſacrifice, he is, as it were, fitting up theſe manſions for their reception, whilſt they are by his Spirit and grace fitting and preparing for the enjoyment of them.

Ver. 3. *And if I go and prepare a place for you*, &c.] Seeing I am going to prepare, and will prepare a place for you, of the truth of which you may be fully aſſured: *I will come again*; either by death, or in perſon a ſecond time, here on earth: *and receive you unto myſelf*; I'll take you up with me to heaven; I'll receive you into glory: *that where I am there ye may be alſo*; and behold my glory, and be for ever with me, and never part more.

Ver. 4. *And whither I go ye know*, &c.] They might have known, at leaſt, whither he was going, ſince he had ſpoke of his Father's houſe, and of his going to prepare a place for them there, and doubtleſs had ſome knowledge thereof, tho' very confuſed and imperfect: *and the way ye know*; this alſo they might have known from ſome expreſſions of his, that the way to his Father's houſe lay thro' ſufferings and death, in which way they alſo were to follow him to his kingdom and glory. Tho' theſe words may be read with an interrogation, *and whither I go do ye know? and the way do ye know?* which beſt agrees with *Thomas*'s anſwer, and removes all appearance of contradiction between Chriſt's words and his.

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[o] Zohar in Deut. fol. 113. 1.

[p] Præfat. ad Sepher Raziel, fol. 2. 1. Niſhmat Chayim, fol. 26. 2. & 27. 1.

[q] T. Bab. Bava Bathra, fol. 75. 1. Niſhmat Chayim, fol. 32. 2. Midraſh Tillim in Galatin. l. 12. c. 6.

Ver. 5. *Thomas ſaith unto him*, Lord, *&c.*] Who was one of his Apoſtles, and here betrays his ignorance, as elſewhere his unbelief; and not only ſpeaks for himſelf, but for the reſt of the Apoſtles, of whom he judged by himſelf; and who, it may be, might underſtand things better than himſelf, tho' their knowledge at preſent was but ſmall: *we know not whither thou goeſt*; tho' he had but juſt told them of his Father's houſe, and of his going to prepare a place for them: *and how can we know the way?* for if we don't know the place, 'tis not reaſonable to think we ſhould know the way to it. *Thomas* ſeemed to have no other notion than that Chriſt was talking of ſome particular place in *Judea*, whither he was going, and of the road to it.

Ver. 6. *Jeſus ſaith unto him, I am the way*, &c.] Our Lord takes the opportunity of this diſcourſe about the place he was going to, and the way unto it, more fully to inſtruct his diſciples concerning himſelf, ſaying, *I am the way*; Chriſt is not merely the way, as he goes before his people as an example; or merely as a prophet, pointing out unto them, by his doctrine, the way of ſalvation; but he is the way of ſalvation itſelf by his obedience and ſacrifice; nor is there any other: he is the way of his Father's appointing, and which is entirely agreeable to the perfections of God, and ſuitable to the caſe and condition of ſinners; he is the way to all the bleſſings of the covenant of grace; and he is the right way into a Goſpel church-ſtate here; no one comes rightly into a church of Chriſt but by faith in him; and he is the way to heaven: he is entered into it himſelf by his own blood, and has opened the way to it thro' himſelf for his people: he adds, *the truth*; he is not only true, but truth itſelf: this may regard his perſon and character; he is the true God, and eternal life; truly and really man; as a prophet he taught the way of God in truth; as a prieſt, he is a faithful, as well as a merciful one, true and faithful to him that appointed him; and as a king, juſt and true are all his ways and adminiſtrations: he is the ſum and ſubſtance of all the truths of the Goſpel; they are all full of him, and center in him; and he is the truth of all the types and ſhadows, promiſes and prophecies of the Old Teſtament; they have all their accompliſhment in him; and he is the true way, in oppoſition to all falſe ones of man's deviſing. And this phraſe ſeems to be oppoſed to a notion of the *Jews*, that the law was the true way of life, and who confined truth to the law. They have a ſaying[r], that משה ותורתו אמת, *Moſes and his law are the truth*; this they make *Korah* and his company ſay in hell. That the law of *Moſes* was truth, is certain; but it is too ſtrong an expreſſion to ſay of *Moſes* himſelf, that he was truth; but well agrees with Chriſt, by whom grace and truth came in oppoſition to *Moſes*, by whom came the law: but when they ſay[s], אין אמת אלא תורה, *there's no truth but the law*, they do not ſpeak truth. More truly do they ſpeak, when, in anſwer to that queſtion, מה אמת, *what is truth?* it is ſaid, that he is the living God, and king of the world[t], characters that well agree with Chriſt. *The life*; Chriſt is the author and giver of life, natural, ſpiritual, and eternal; or he is the way of life, or *the living way*; in oppoſition to the law, which was ſo far from being the way of life, that it was the miniſtration of condemnation and death: he always, and ever will be the way; all in this way live, none ever die; and it is a way that leads to eternal life: and to conclude all the epithets in one ſentence, Chriſt is the true way to eternal life. 'Tis added by way of explanation of him, as the way, *no man cometh unto the Father but by me*; Chriſt is the only way of acceſs unto the Father; there's no coming to God as an abſolute God, nor upon the foot of the covenant of works, nor without a mediator; and the only mediator between God and man is Chriſt: he introduces and preſents the perſons and ſervices of his people to his Father, and gives them acceptance with him.

Ver. 7. *If ye had known me*, &c.] Chriſt having made mention of his Father's houſe, and of himſelf, as the way thither, and the way of acceſs to the Father, was willing to inform his diſciples better concerning him before his departure from them, which he introduces ſaying: *if ye had known me*; that is, more fully and perfectly; for that they knew Chriſt to be the Son of God, the Saviour of the world, and true Meſſiah, is certain, tho' they were not ſo thoroughly acquainted, as afterwards, with his perſon, power, and office: *ye ſhould have known my Father alſo*; for the knowledge of the Father, and of Chriſt, go together; he that ſees the one, ſees the other; he that believes in the one, believes in the other; and the knowledge of both is neceſſary to eternal life; and as a perſon increaſes in the knowledge of the one, ſo of the other. The diſciples had ſome knowledge of them both, but what was very ſmall and obſcure, in compariſon of what they afterwards had: *and from henceforth ye know him, and have ſeen him*; ſome read theſe words, *henſeforwards ye ſhall know him, and ſee him*; that is, in a very ſhort time, when the Spirit is poured down from on high upon you, and you have received the gifts of the Holy Ghoſt, you ſhall then have an enlarged knowledge both of me and my Father. Others render them, as an exhortation, *henceforward know ye him*; acknowledge the Father in all that I have done, believing that you ſee the Father in me, and in all my works; tho' they are rather to be conſidered as an aſſertion, declaring, that they then had ſome knowledge of the Father; *and now ye know him, and*, or *becauſe ye have ſeen him*; in me, who am *the brightneſs of his glory, and the expreſs image of his perſon*.

Ver. 8. *Philip ſaith to him, Lord*, &c.] Another of his diſciples addreſſes him in a reverend and becoming manner, as *Thomas* before had done, calling him *Lord*, and ſaying to him, *ſhew us the Father, and it ſufficeth us*: he ſpeaks in the name of them all, ſeems to own their ignorance of the Father, and expreſſes their deſire of ſeeing him: *ſhew us the Father*; it was a corporeal ſight of him he aſked for; ſuch a ſight of the glory of God as *Moſes* deſired, and the elders of *Iſrael* had at mount *Sinai*; and ſignifies, that if this could be obtained, it would give them full ſatisfaction: *and it ſufficeth us*; we ſhall be no more uneaſy at thy departure from us; we ſhall have no doubt about thy Father's houſe, and the many manſions in it; or of thyſelf, as the way unto it, and of our everlaſting abode with thee in it; we ſhall ſit down eaſy and contented, and trouble thee no more with queſtions about this matter.

Ver. 9. *Jeſus ſaith unto him, have I been ſo long time with you*, &c.] Converſing familiarly with you, inſtructing you by my miniſtry, and performing ſo many miraculous works among you, for ſo long a time; ſee *Heb.* v. 11, 12. *and yet haſt thou not known me, Philip?* Surely you can't be ſo ignorant as this comes to; as you have ſeen me with your bodily eyes, as a man, you muſt know that I am God by the doctrines I have taught you, and the miracles I have wrought among you: *and he that hath ſeen me*; not with the eyes of his body, but with the eyes of his underſtanding; he that has beheld the perfections of the Godhead in me: *hath ſeen the Father*; the perfections which are in him alſo; for the ſame that are in me are in him, and the ſame that are in him are in me: I am the very image of him, and am poſſeſſed of the ſame nature, attributes, and glory, that he is; ſo that he that ſees the one, ſees the other: *and how ſayeſt thou then ſhew us the Father?* ſuch a requeſt is a needleſs one, and betrays great weakneſs and ignorance.

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[r] T. Bab. Bava Bathra, fol. 74. 1. Bemidbar Rabba, fol. 223. 2.

[s] T. Hieroſ. Roſh Haſhanah, fol. 59. 1. Præfat. Echa Rabbati, fol. 36. 2.

[t] Ib. Sanhedrin, fol. 18. 1.

Ver. 10. *Believeſt thou not that I am in the Father*, &c.] This ſurely is, as it muſt needs be, and ought to be, an article of your faith, *that I am in the Father, and the Father in me*; phraſes which are expreſſive of the ſameneſs of nature in the Father and the Son; of the Son's perfect equality with the Father, ſince the Son is as much in the Father, as the Father is in the Son; and alſo of the perſonal diſtinction there is between them; for nothing with propriety can be ſaid to be in itſelf. The Father muſt be diſtinct from the Son who is in him, and the Son muſt be diſtinct from the Father, in whom he is; the Father and Son, tho' of one and the ſame nature, cannot be one, and the ſame perſon: *the words that I ſpeak unto you, I ſpeak not of myſelf*. The doctrines which I preach among you are a proof of what I aſſert, and to them I appeal; for theſe are not of myſelf, as man, *but* the Father that *dwelleth in me*; and ſo prove that I am truly God, of the ſame nature with my Father; that he is in me, and I in him; ſince they are ſuch as none but the only-begotten, who is in the boſom of the Father, could ever have declared and made known unto you. Likewiſe, the works which I do, as man, I do not of myſelf; but *he doth the works*: for ſo this paſſage muſt be underſtood and ſupplied, in which Chriſt proceeds to another argument, taken from his works, proving the Father to be in him, and that he is in the Father, which is enlarged on in the next *verſe*.

Ver. 11. *Believe me that I am in the Father, and the Father in me*, &c.] Take my word for the truth of this; you may aſſure yourſelves that nothing is more certain; but if you will not believe upon my ſaying ſo, either believe for the ſake of the doctrines I have preached unto you, which are ſuch as never any mere man ſpoke, and which have been delivered in ſuch a manner, and with ſuch authority, as never were by man. Some copies read, by way of interrogation, and ſo the *Ethiopic* verſion; and the *Vulgate Latin* verſion reads, *believe ye not? or elſe believe me for the very works ſake*: meaning his miraculous works, ſuch as raiſing the dead, cleanſing the lepers, cauſing the deaf to hear, and giving ſight to the blind; and which were ſuch as none but a divine perſon could ever perform.

Ver. 12. *Verily verily, I ſay unto you, he that believeth on me*, &c.] Having mentioned his miracles as proofs of his deity, he aſſures his diſciples, in order to comfort them under the loſs of his bodily preſence, that they ſhould do the ſame, and greater works; for we are not to underſtand theſe words of every one that believes in Chriſt, of every private believer in him, but only of the Apoſtles, and each of them, that were true believers in him: to whom he ſays, *the works that I do ſhall he do alſo*; he ſhall raiſe the dead, heal all manner of diſeaſes, and caſt out devils; things which Chriſt gave his Apoſtles power to do, when he firſt gave them a commiſſion to preach the Goſpel, and when he renewed and enlarged it; and which they did perform, not in their own name, and by their own power, but in the name, and by the power of Chriſt: *and greater works than theſe ſhall he do*; meaning, not greater in nature and kind, but more in number; for the Apoſtles, in a long ſeries of time, and courſe of years, went about preaching the Goſpel, not in *Judea* only, but in all the world; *God alſo bearing them witneſs with ſigns and wonders, and divers miracles and gifts of the Holy Ghoſt*, wherever they went: tho' perhaps by theſe *greater works* may be meant the many inſtances of converſion, which the Apoſtles were inſtrumental in, and which were more in number than thoſe which were under our Lord's perſonal miniſtry; beſides, the converſion of a ſinner is a greater work than any of the miracles of raiſing the dead, *&c.* for this includes in it all miracles: here we may ſee a ſinner dead in treſpaſſes and ſins, quickened; one born blind, made to ſee; one who was deaf to the threatenings of the law, and to the charming voice of the Goſpel, made to hear, ſo as to live; and one that had the ſpreading leproſy of ſin all over him, cleanſed from it by the blood of the Lamb: yea, tho' a miracle in nature is an inſtance and proof of divine power, yet the converſion of a ſinner, which is a miracle in grace, is not only an inſtance of the power of God, and of the greatneſs of it, but of the exceeding greatneſs of it: and the rather one may be induced to give in to this ſenſe of the paſſage, ſince 'tis added, as a reaſon, *becauſe I go to my Father*; and upon my aſcenſion the Spirit will be given to you, which ſhall not only enable you to perform miracles, as proofs of your Apoſtleſhip, and the doctrine you preach, but which ſhall powerfully attend the Goſpel to the converſion of multitudes of ſouls.

Ver. 13. *And whatſoever ye ſhall aſk in my name*, &c.] Whether it be for aſſiſtance in preaching of the Goſpel; or for the performance of miraculous operations in confirmation of it; or for ſucceſs to attend it; or for any bleſſings whatſoever, whether for themſelves or others: *that will I do*; he does not ſay, that he would be a mediator between God, and them, an advocate with the Father for them, and would intercede, and uſe his intereſt with him that it might be done, which would have been ſaying much, and all which he does; but he declares he'll do it himſelf, which is a proof of his deity, and an inſtance of his omnipotence: *that the Father may be glorified in the Son*. This may be referred either to the petition, which muſt be made with this view, that the Father may be glorified by, or in the Son, in whoſe name it is put up, and for whoſe ſake it is made; or to Chriſt's promiſe to do it; who in doing it, ſeeks not his own glory, at leaſt not ſingly; but as the good of his people, ſo the glory of his heavenly Father.

Ver. 14. *If ye ſhall aſk any thing*, &c.] Theſe words are much the ſame with the former, and have been thought, by ſome, to have crept into the text from the margin; tho' they ſeem rather to be repeated by Chriſt, the more to ſtrengthen and confirm the faith of his diſciples in this matter; that whatſoever they aſked *in his name*, either calling upon it, he being equally the object of prayer with the Father, or making mention of it, pleading the merits of his blood, righteouſneſs, and ſacrifice; whatever was according to the will of God, was for his glory, and their real good, he would do it for them, as well when abſent from them, as preſent with them.

Ver. 15. *If ye love me*, &c.] Not that Chriſt doubted of the love of his diſciples to him; but he argues from it to their obſervance of his precepts, ſeeing ye do love me; as all do who are born again, who have had any ſpiritual ſight of him, of his glory, ſuitableneſs, and fulneſs; who believe in him, and have received from him; who have had his love ſhed abroad in their hearts, having enjoyed communion with him, and know the relation he ſtands in to them: theſe love him above all others, and all of him, and that belong to him, unfeignedly, and in the ſincerity of their ſouls, as did the diſciples; and ſince they profeſſed to love, and did love him, as they ought to do, he exhorts them, ſaying, *keep my commandments:* Chriſt is Lord over his people, as he is the creator and redeemer of them, and as he is an head and huſband to them; and as ſuch he has a right to iſſue out his commands, and enjoin a regard unto them; and theſe are peculiarly *his*, as diſtinct from, tho' not in oppoſition to, or to the excluſion of his Father's commands; ſuch as the new commandment of loving one another, and the ordinances of baptiſm, and the Lord's ſupper, which are to be obſerved and kept as Chriſt has ordered them, conſtantly, in faith, and with a view to his glory.

Ver. 16. *And I will pray the Father*, &c.] Here Chriſt ſpeaks as mediator, and promiſes his diſciples, that he would intercede for them with the Father; which is deſigned as an encouragement to them to aſk for what they want, in his name, and to comfort their hearts, which were troubled at the news of his departure from them; *and he ſhall give you another comforter*. This is no inconſiderable proof of a Trinity of perſons in the Godhead: here is the Father prayed unto, the Son in human nature praying, and the Holy Ghoſt the comforter prayed for; who is the gift of the Father, thro' the prevalent mediation of the Son, and is *another comforter*; diſtinct from the Meſſiah, to whom reference is here had. One of the names of the *Meſſiah*, with the *Jews*, is, מנחם[u], *a comforter*; ſuch an one Jeſus had been to his diſciples; and now he was about to leave them, and for their ſupport under their ſorrows, he promiſes to uſe his intereſt with his Father, that he would give them another *comforter*; meaning the Spirit, who performs this his work and office, by taking of the things of Chriſt, and ſhewing them to his people; by ſhedding abroad the love of the Father, and of the Son, into their hearts; by opening and applying the precious promiſes of the Goſpel to them; by being a ſpirit of adoption in them; and by abiding with them as the ſeal, earneſt, and pledge of their future glory; and with this view Chriſt promiſes to pray for him, *that he may abide with you for ever:* not a few years only, as I have done, but as long as you live; and with all thoſe that ſhall ſucceed you in the work of the miniſtry, and with the church, and all true believers unto the end of the world: this is a proof of the ſaints final perſeverance. When we conſider theſe words, in connexion with the preceding exhortation, to keep the commands of Chriſt, and as an encouragement ſo to do, it brings to mind a ſaying of *R. Eliezer ben Jacob*[w]; "he that does one commandment gets for "himſelf, פרקליט אחד, ἑνα παρακλητον, the very "word here uſed, *one advocate*, or *comforter*; and "he that tranſgreſſes one command, gets for him"ſelf one accuſer." But tho' the word ſignifies both an advocate and a comforter, the latter ſeems to be the meaning of it here, as being more ſuited to the diſconſolate condition of the diſciples.

Ver. 17. *Even the ſpirit of truth, whom the world cannot receive*, &c.] Theſe words explain who is meant by the comforter, *even the ſpirit of truth*; the true Spirit of God, the dictator of the ſcriptures of truth, who leads men into the truths of the Goſpel, confirms them in them, and gives boldneſs and freedom to own, and confeſs them before men: *whom the world cannot receive*; the men of the world, who are as they came into the world, carnal and natural men, can neither receive the Spirit, nor the things of the Spirit, the truths and doctrines of the Goſpel; they can neither receive them into their underſtandings, nor into their affections; and indeed, becauſe they can't underſtand them, therefore they don't love them, but deſpiſe and hate them: *becauſe it ſeeth him not, neither knoweth him*; the world, and the men of it, can neither ſee him with their bodily eyes, becauſe he is a *ſpirit*; nor know him with their underſtandings, becauſe he is the *ſpirit of truth*, which they are ignorant of, for want of a ſpiritual diſcerning. *But ye know him*; as a ſpirit of illumination, regeneration, and converſion: *for he dwelleth with you*; he is an inhabitant in your hearts, he has taken up his reſidence in you as his temples: *and ſhall be in you*; as a comforter, when I am gone from you; and as a ſpirit of truth to guide you into all truth, to ſtand by you, and aſſiſt you in preaching it, and to enable you to bear a faithful and glorious teſtimony for it.

Ver. 18. *I will not leave you comfortleſs*, &c.] *Gr. orphans*, or *fatherleſs*. Chriſt ſtands in the relation of a father to his people, and they are his children, his ſpiritual ſeed and offspring; and ſo the diſciples might fear, that as Chriſt was going from them, they ſhould be left as children without a father, in a very deſolate and comfortleſs condition: to ſupport them againſt theſe fears, Chriſt promiſes that he would not leave them thus, at leaſt not long: *I will come to you*; in a very ſhort time, as he did; for on the third day he roſe again from the dead, and appeared to them, which filled them with great joy. So among the *Jews*, diſciples, and the world too, are repreſented as fatherleſs, when their doctors and wiſe men are removed by death. Says *R. Aba*[x], and ſo ſometimes others, concerning *R. Simeon ben Jochai*, "wo to the world "when thou ſhalt go out of it, wo to the genera"tion that ſhall be in the world when thou ſhalt "remove from them, וישתארון יתמין, *and they "ſhall be left fatherleſs* by thee." And in another place[y]; "afterwards *R. Akiba* went out and cried, "and his eyes flowed with water, and he ſaid, wo "*Rabbi*, wo *Rabbi*, for the world is left, יתים, "*fatherleſs* by thee."

Ver. 19. *Yet a little while and the world ſeeth me no more*, &c.] The men of the world now ſee me with their bodily eyes, which is all the ſight they have of me; and this they'll be deprived of in a very little time; they'll ſee me no more until the time that I ſhall come in the clouds of heaven to judge the world; and then every eye ſhall ſee me; *but ye ſee me*; ye ſee me now, and ſhall ſee me after my reſurrection, as they did; for then he appeared alive, and converſed with them for forty days; and when he aſcended into heaven, and ſat down at the right hand of God, they ſaw him by faith crowned with glory and honour; and will ſee him as he is when he comes a ſecond time to take them to himſelf in glory. *Becauſe I live, ye ſhall live alſo*; Chriſt lives as God, as man, and as mediator: as God, he lives the ſame life his Father does, partaking of the ſame nature, and poſſeſſing the ſame perfections; ſo he lived from everlaſting, and will live to everlaſting: as man, he lived firſt a private, and then a publick life, attended with meanneſs, reproaches, ſorrows, and ſufferings; a life which was filled up with acts of devotion and piety to God, and with doing good to the bodies and ſouls of men; he lived in all obedience to the law of God, and at laſt endured the penalty of that law, in the room and ſtead of his people; when his life was taken away for a while, and then taken up by him again; and now, as man, he lives, and lives for evermore. As mediator, he has his life from the Father, which is dependent upon him, by whom he was ſet up in an office-capacity from everlaſting; and as ſuch will live to everlaſting, to ſee the travail of his ſoul, the fruit of his ſufferings, to make interceſſion for his people, and to rule until all enemies are made his footſtool. And his people *live alſo*; which is to be underſtood, not of the preſervation of his diſciples from dying with him, when he died; for then it ſhould rather have been ſaid, *becauſe I die, ye ſhall live:* nor of the continuance of their natural life in this world; for the ſaints are not to live always here; nor do they deſire it, nor is it proper they ſhould; death is for their advantage; 'tis a bleſſing to them. Though theſe words may be underſtood of a corporal life, which they ſhall live after the reſurrection; for tho' they die, they ſhall live again, and never die more; they ſhall not only live and reign with Chriſt a thouſand years, but to all eternity. They alſo live a ſpiritual life now; a life of grace and holineſs from Chriſt; a life of faith on him, and ſometimes of communion with him, and deſire to live to his honour and glory; and ſhall hereafter live an eternal life of perfection and pleaſure with Father, Son, and Spirit for evermore. Now between theſe two lives, the life of Chriſt, and of his people, there is a cloſe connexion; the one is dependent on the other, and ſecured by the other: *becauſe I live, ye ſhall live alſo*; the ſpiritual life of a believer is from Chriſt, and is maintained by him; the ſame which is in the head, is in the members; yea, 'tis not ſo much they that live, as Chriſt that lives in them, and therefore their life can never be loſt; it's bound up in the bundle of life with Chriſt, and is hid ſafe and ſecure with him in God, and ſo out of the reach both of men and devils. The corporal life of the ſaints after death, in the reſurrection morn, ſprings from, and is ſecured by the life of Chriſt: his reſurrection from the dead is the pattern and pledge of theirs; he undertook to raiſe them from the dead, and will do it; as ſure as his dead body is raiſed and lives, ſo ſure ſhall theirs; their bodies, as well as their ſouls, are united to Chriſt; and by virtue of this union, which death does not, and cannot diſſolve, they ſhall be raiſed and live again. They are in Chriſt whilſt they are dead; and becauſe they are *the dead in Chriſt*, they ſhall *riſe firſt*. Their eternal life is in the hands of Chriſt, and when he, who is the true God, and their eternal life, ſhall appear, they ſhall appear with him in glory.

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[u] T. Hieroſ. Beracot, fol. 5. 1. T. Bab. Sanhedrin, fol. 98. 2. Echa Rabbati, fol. 50. 2.

[w] Pirke Abot, c. 4. §. 11.

[x] Zohar in Num. fol. 96. 3. & in Lev. fol. 42. 3. & in Exod. fol. 10. 3. & 28. 3.

[y] Midraſh Hannealam in Zohar in Gen. fol. 65. 4.

Ver. 20. *At that day ye ſhall know*, &c.] The things they ſhould know, or the objects of knowledge are, *that I am in my Father*; in his boſom, in union with him, partaker of the ſame nature, perfections, and glory with him, and equal to him: *and you in me*; that they were in union with him as the branches in the vine, and as the members are in the head, and how they were loved in him, choſen in him, righteous in him, riſen with him, and made to ſit together in heavenly places in him: *and I in you*; formed in their hearts, living in them, dwelling in them, as in his temples, and filling them with grace and glory. The knowledge of theſe things promiſed, deſigns, a more clear and diſtinct knowledge of them; ſomething of them was known already, but not ſo perfectly as ſhould be hereafter; and this does not ſuppoſe that theſe unions between the Father and Chriſt, and between Chriſt and his people ſhall then begin to be; for as the union between the Father and the Son, is as eternal as themſelves; ſo the union between Chriſt and his people, as he is the head and repreſentative of them, is as early as his inveſtiture with the office of a mediator, and his ſuretyſhip engagements for them, which were from eternity; and are the ground, and foundation of his being in them, and they in him in effectual vocation: nor does it ſuggeſt that they ſhall begin to be known; only that they ſhall be known in a more perfect manner: the time when this will be, is *at that day*; meaning either when he ſhould *live* in the body again, be raiſed from the dead, when he ſhould be declared to be the ſon of God with power, when it would appear that he had the ſame power with the Father, by raiſing himſelf from the dead, and when he would riſe as a public head repreſenting them, for their juſtification, and they ſhould ſee themſelves juſtified and diſcharged in him; or the day of *Pentecoſt* when *the ſpirit of truth*, he promiſes to pray for, ſhould come to them in an extraordinary manner, and lead them into the knowledge of theſe things; or the laſt day, the reſurrection morn, when, by virtue of union to Chriſt, the ſaints ſhall riſe and *live* with him for ever, and ſhall have a perfect knowledge of theſe ſeveral unions; ſee *John* xvii. 21, 23, 24.

Ver. 21. *He that hath my commandments, and keepeth them*, &c.] He that has not merely the external revelation of them in the Bible; but has them written on his heart, by the finger of the Spirit of God, and keeps them under the influence of grace and ſtrength received from him: *he it is that loveth me*; others may talk of loving Chriſt, but this is the man that truly does love him; for his obſervance of Chriſt's commands is a proof and evidence that he loves him not in word only, but in deed and in truth: and to encourage ſouls to love and obedience, Chriſt adds, *he that loveth me, ſhall be loved of my Father*; not that love to Chriſt is the cauſe, condition, or motive of the Father's love to his people; nor does his love to them begin when they begin to love Chriſt; but this expreſſion denotes ſome further and greater manifeſtation of the Father's love to ſuch perſons, and ſhews how grateful to the Father are love and obedience to the Son: *and I will love him*; which muſt be underſtood in the ſame manner; Chriſt does not begin to love his people when they begin to love, and obey him; their love and obedience to him, ſpring from his love to them; which love of his towards them was from everlaſting: but this phraſe deſigns a clearer diſcovery of his love to them, which paſſeth knowledge; and ſome freſh mark and token of his affection for them; and which is explained in the next clauſe: *and will manifeſt myſelf to him*; not in a viſible way, or in a corporeal form, as he did to his diſciples after his reſurrection; but in a ſpiritual manner, as when he makes himſelf known to his people in Ordinances, and favours them with communion with him, and they ſee his beauty, his fulneſs, his grace and righteouſneſs, his power, and his glory.

Ver. 22. *Judas ſaith unto him, not Iſcariot*, &c.] This was *Judas Lebbeus* whoſe ſirname was *Thaddeus*, the ſame with *Jude* the apoſtle, the author of the Epiſtle which bears his name; and is ſaid to be *not Iſcariot*, to diſtinguiſh him from the betrayer. The queſtion put by him, *Lord, how is it*, τι γεγονεν, which anſwers to מאי דנא or מאי האי or מהו, with the *Talmudiſts*, *what is this* thou ſayeſt? what is the meaning of it? how can it be? or what is the reaſon of it, *that thou wilt manifeſt thyſelf to us, and not unto the world?* ariſes either from ignorance of what Chriſt was ſpeaking, imagining he meant a ſpectre, or ſome apparition of himſelf after his death, which ſhould be viſible to his diſciples, and not to others; and how this could be, he wanted to know; or from that national prejudice which *Judas* and the reſt of the apoſtles had given into, of a temporal kingdom of the Meſſiah, the glory of which ſhould be viſible to all the world; and therefore he wonders that he ſhould talk of the manifeſtation of himſelf, only to ſome, or from an honeſt hearty deſire that the glory of Chriſt might not be confined to a few only; but that the whole world might ſee it, and be filled with it; or rather from his modeſty, and the ſenſe he had of his own unworthineſs, and of the reſt of the apoſtles, to have ſuch a peculiar manifeſtation of Chriſt to them, when they were no more deſerving of it than others: the queſtion is put by him with admiration and aſtoniſhment; and as not being able to give, or think of any other reaſon of ſuch a procedure, but the amazing grace of Chriſt, his free favour and ſovereign will and pleaſure.

Ver. 23. *Jeſus anſwered and ſaid unto him*, &c.] This anſwer is returned, and theſe words are ſpoken, for the further confirmation and explanation of what was before ſaid: *if a man love me, he will keep my words*; by his *words* are meant not his doctrines, but his ordinances; the ſame with his commandments, ver. 21. which he has ſaid, ordered, and commanded to be obſerved, and which are obſerved by ſuch who truly love him, and that from a principle of love to him, and with a view to his glory: and for the encouragement of ſuch perſons as before, he ſays, *and my father will love him*; which is to be underſtood not of the love of the Father, as in his own heart, which is not taken up in time, but was in him from all eternity; nor of the firſt diſcovery of it to his people, but of greater manifeſtations of it to them, and a quicker ſenſe of it in their hearts, and alſo of ſome other effects of it, to be enjoyed by them in an higher manner; ſuch as larger meaſures of grace, more communion with him here, and eternal honour and glory hereafter: *and we will come unto him*; I who am now going away, and my Father to whom I am going, and the holy Spirit, the comforter, I have promiſed to pray for: hence a proof of a plurality of perſons in the Godhead, of a Trinity of perſons, of there being neither more nor fewer then three; ſince neither more nor leſs can be collected from the context; and of their diſtinct perſonality, or it could not be ſaid with any propriety, *we* each of us *will come unto him*; not locally and viſibly, but ſpiritually, by affording our gracious and comfortable preſence, the continuance of which is promiſed next: *and make our abode with him*; which denotes habitation; for the ſaints, are the dwelling-places or temples of the living God, Father Son and Spirit; and the conſtancy and perpetuity of their reſidence in them, not as a wayfaring man but always, tho' this may not be always diſcerned by believers; and is a wonderful inſtance of the grace and condeſcenſion of God to dwell on earth with ſinful men; and a far greater one it is, than if the moſt mighty potentate on earth, ſhould take up his abode in a poor deſpicable cottage with the meaneſt of his ſubjects.

Ver. 24. *He that loveth me not, keepeth not my ſayings*, &c.] Theſe words may have reſpect both to external profeſſors of religion, who being deſtitute of true love to Chriſt, tho' they outwardly obſerve his ordinances and commands; yet inaſmuch as this does not ſpring from a principle of love to him, and is done only to be ſeen of men, or to obtain life for themſelves, may be ſaid, not to keep his words or commands, becauſe they don't keep them aright; and to the prophane world, who as they have no affection to Chriſt, pay no regard to any orders or ordinances of his: and they may be conſidered as having in them a reaſon or argument, juſtifying the conduct of Chriſt, in manifeſting himſelf to his diſciples, and not unto the world; as the following words give a reaſon why the Father takes ſo much notice of, comes and makes his abode with ſuch as keep the words of Chriſt: *and* or *for the word which you hear, is not mine, but the Father's which ſent me*; that is, it is not only mine, but my Father's alſo; it is not mine as man; it is not a ſcheme of things of my own deviſing; it is not from earth, but from heaven; my Father has a concern in it, and therefore regards ſuch who hear, receive, and keep it: and this is ſaid by him partly to engage a greater regard and attention to his word, his truths, and ordinances, by his diſciples; and to expoſe and aggravate the ſin of thoſe who deſpiſed and rejected them; ſince it was not barely caſting contempt on him, but on his Father likewiſe.

Ver. 25. *Theſe things have I ſpoken unto you*, &c.] Concerning his Father, and his Father's houſe, and the way to both; concerning his being in the Father, and the Father in him; concerning keeping his commandments, and the advantages and benefits following upon it: *being*, ſays he, yet *preſent with you*; which is a ſtrong intimation that in a little time he ſhould not be preſent with them; and that whilſt he was preſent with them, he was deſirous of ſaying ſuch things to them in a brief compendious manner, as they were able to bear; which might be of future uſe and inſtruction to them.

Ver. 26. *But the Comforter*, which is *the holy Ghoſt*, &c.] Before ſpoken of ver. 16. for whom Chriſt promiſed to pray the Father that he might be given to them. The word uſed there, as here, ſignifies an *advocate*; and is ſo rendered, 1 *John* ii. 1, a patron, one that pleads and defends the cauſe of another, before kings and princes; ſo the *Jewiſh* writers [z] uſe the word פרקליט the ſame with παρακλητος, here, and give this as the ſenſe of it: and which agrees well enough with the work and office of the Spirit of God, who has promiſed to the apoſtles to ſpeak in them and for them, when they ſhould be brought before kings and governors for Chriſt's ſake; and would ſo thoroughly plead his cauſe and theirs, as to convince the world of ſin, righteouſneſs and judgment; and who acts the part of an interceſſor, or advocate, for private believers, in prayer to the king of kings: but inaſmuch as it alſo ſignifies a *comforter*, and this being agreeable to the preſent condition of the apoſtles, as before obſerved; it may be moſt proper to retain that ſenſe of it here, who is explained to be *the holy Ghoſt*; which is a more clear and explicit account of him than before, and very diſtinctly points out the third perſon in the Trinity, who is in his nature holy, equally with the Father and Son, and the author of holineſs in all the ſaints: *whom the Father will ſend in my name*. The miſſion of the Spirit is here aſcribed to the Father, but not to the excluſion of the Son, who is alſo ſaid to ſend him, ch. xv. 26. and xvi. 7. which was not ſo proper to be mentioned here, becauſe he ſpeaks of his being ſent, *in his name*; that is, at his requeſt, thro' his mediation and interceſſion, in his room and ſtead, acting the ſame part, and bearing the ſame name of an advocate or comforter, and for the glory and honour of his name: which act of ſending does not ſuppoſe any local motion, which cannot agree with an infinite and immenſe ſpirit; nor inferiority in him to the other two perſons, ſince he who is ſent by Chriſt, and in his name, is alſo the ſender of Chriſt; but it denotes the joint conſent and agreement of Father, Son, and Spirit, in this affair: *he ſhall teach you all things*: this is the proper work and buſineſs of the Spirit, to teach, interpret, and explain all things which Chriſt had ſaid to them; to make them more plain and eaſy to their underſtandings; to inſtruct them in all things neceſſary to ſalvation, and to be known by them, that they might teach them others: *and bring all things to your remembrance, whatſoever I have ſaid to you*; which thro' inattention, or want of underſtanding in them, had ſlipped their minds, and were forgotten by them. This accounts for it, how the Evangeliſts ſome years after the death of Chriſt, at different times and places, and without conſulting each other, could commit to writing the life, actions, ſayings, and ſermons of Chriſt, with all the minute circumſtances attending them.

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[z] Maimon. & Bartenora in Pirke Abot, c. 4. §. 11.

Ver. 27. *Peace I leave with you*, &c.] Chriſt being about to die and leave his diſciples, makes his laſt will and teſtament, and as the beſt legacy he could leave them, bequeaths peace unto them; *my peace I give unto you*: he left the Goſpel of peace with them, to be preached by them to all the world; which is a declaration and publication of peace made by his blood; is a means of reconciling the minds of men to God and Chriſt, to the truths, ordinances, and people of Chriſt; of relieving and giving peace to diſtreſſed minds; and which ſhews the way to eternal peace: and as Chriſt had kept his diſciples in peace one with another, ſo he left them in peace; and left orders with them to maintain it, one among another: but what ſeems chiefly deſigned here, is peace with God, which Chriſt is the ſole author of; he was appointed in the council and covenant of peace to effect it; he became incarnate with that view, and did procure it by his ſufferings and death; and as it was publiſhed by angels, when he came into the world, he left it, and gave it to his diſciples when he was going out of it: or elſe that peace of conſcience is meant, which follows upon the former, which ariſes from the ſprinklings of the blood of Chriſt, and from a comfortable view, by faith, of an intereſt in his juſtifying righteouſneſs, and is enjoyed in a way of believing, and commonly in the uſe of ordinances: *leaving* it ſuppoſes that Chriſt was about to leave his diſciples, but would not leave them comfortleſs; he leaves a comforter with them, and bequeaths peace unto them as his laſt legacy: *giving* it, ſhews that it is not to be acquired by any thing that man can do, but is a pure free-grace-gift of Chriſt; and which being given as his legacy, is irrevocable; for the alluſion is to the making of a will or teſtament when perſons are about to die: tho' ſome have thought it refers to the cuſtom of wiſhing peace, health and proſperity among the *Jews*; but Chriſt does not ſay, *peace be to you*; which was the more uſual form of ſalutation among them, and which was uſed by them when they met, and not at parting; eſpecially we have no inſtance of ſuch a form as here uſed, by dying perſons taking their leaves of their relations and friends. It muſt indeed be owned that the phraſe, *to give peace*, is with them the ſame as to ſalute, or wiſh health and proſperity. Take two or three of their rules as inſtances of it; "whoever knows his friend, "that he is uſed, ליתן לו שלום [a], *to give him peace*; "he ſhall prevent him with peace (*i. e.* ſalute him "firſt) as it is ſaid, *ſeek peace and purſue it*; but if "he *gives* it to him, and he does not return it, he "ſhall be called a robber." Again, "[b] a man "may not go into the houſe of a ſtranger, on his "feaſt day, ליתן לו שלום, *to give peace unto "him*, (or ſalute him;) if he finds him in the ſtreet, "he may *give* it to him with a low voice, and his "head hanging down;" once [c] more, "a man "לא יתן שלום, *may not give peace to*, or ſalute "his maſter, nor return peace to him in the way "that they *give* it to friends, and they return it to "one another." Likewiſe it muſt be owned, that when they ſaluted perſons of diſtinction, ſuch as princes, nobles, and doctors, they repeated the word *peace* [d], tho' never to any ſtrangers; however certain it is, that it was another ſort of peace which Chriſt left, and gave to his diſciples, than what the *Jews* were wont to give, or wiſh to one another; *not as the world giveth, give I unto you*. The peace Chriſt gives is true, ſolid, and ſubſtantial; the peace the world, the men, and things of it give, is a falſe one, and whilſt they cry, *peace, peace, ſudden deſtruction is at hand*; the peace of the world is at beſt but an external one, but the peace Chriſt is the giver of, is internal; the peace the world affords is a very tranſient, unſtable, and ſhort-lived one, but the peace of Chriſt is laſting and durable; the peace of the world won't ſupport under the troubles of it, but the peace which Chriſt gives, chearfully carries his people thro' all the difficulties and exerciſes of this life: and as theſe differ in kind, ſo likewiſe in the manner of giving, and in the perſons to whom they are given; the world gives peace in words only, Chriſt in deed; the world gives feignedly, Chriſt heartily; the world gives it for its own advantage, Chriſt for his peoples ſake; the world gives its peace to the men of it, to the ungodly, none to the godly, whom it hates; Chriſt gives his, not to the wicked, for there's no peace to them, but to the ſaints, the excellent in the earth. Wherefore ſays Chriſt, *let not your heart be troubled*; at my departure from you, ſince I leave ſuch a peace with you: *neither let it be afraid*; at the dangers you may be expoſed unto, and the trouble you may be exerciſed with; for in the midſt of them all, *in me ye ſhall have peace*.

Ver. 28. *Ye have heard how I ſaid unto you*, &c.] Chriſt had not only told his diſciples that he ſhould depart from them in a little time, but alſo that he ſhould return again to them, and comfort them with his preſence, and receive them to himſelf, to be with him in his Father's houſe for ever: and this he again ſuggeſts, *I go away, and come again unto you*; ſo that they had not ſo much reaſon to be troubled and afraid, as they were: had he only ſaid to them that he ſhould go away, without giving any hint of his coming again, they might well have been uneaſy; what made the friends of the apoſtle *Paul* ſo ſorrowful at his departure, was moſt of all, becauſe he had ſignified to them they ſhould ſee his face no more; but Chriſt aſſured his diſciples that in a little time they ſhould ſee him again, to their unſpeakable joy and comfort: *if ye loved me*, adds he, *ye would rejoice*; not but that the diſciples did truly love Chriſt, and their concern for the loſs of his bodily preſence is a proof of it; nor was their love unknown to him, nor does he call it in queſtion, only corrects it, or rather uſes means to increaſe it, to draw it forth aright, that it might move and run in a proper channel; they loved him, and therefore was unwilling to part with him, but this was not a pure expreſſion of love to him, it ſhewed too much a regard to themſelves, than to the object loved; whereas had they conſidered things aright, ſince it was to his greater advantage to remove, they ſhould rather have diſcovered a willingneſs to it, and have rejoiced at it; this would have ſhewn pure love and unbiaſſed affection to him: two reaſons our Lord gives why they ſhould have rejoiced at his remove; one is, *becauſe*, ſays he, *I ſaid, I go unto the Father*; who was not only his, but their Father alſo; at whoſe right hand he was to ſit, an honour which no mere creature ever had; where he was to be glorified and exalted above all created beings; and beſides his glorification would ſecure and bring on theirs; as ſure as he lived in glory, ſo ſure ſhould they; yea, they ſhould immediately ſit down in heavenly places in him, as their head and repreſentative, and therefore had good reaſon to rejoice at his going away: the other is, *for my Father is greater than I*; not with reſpect to the divine nature, which is common to them both, and in which they are both one; and the Son is equal to the Father, having the ſelf-ſame eſſence, perfections, and glory: nor with reſpect to perſonality, the Son is equally a divine perſon, as the Father is, tho' the one is uſually called the firſt, the other the ſecond perſon; yet this priority is not of nature which is the ſame in both; nor of time, for the one did not exiſt before the other; nor of cauſality, for the Father is not the cauſe of the Sons exiſtence; nor of dignity, for the one has not any excellency which is wanting in the other; but of order and manner of operation: theſe words are to be underſtood, either with regard to the human nature, in which he was going to the Father, this was prepared for him by the Father, and ſtrengthened and ſupported by him, and in which he was made a little lower than the angels, and conſequently muſt be in it inferior to his Father; or with regard to his office as mediator, in which he was the Father's ſervant, was ſet up and ſent forth by him, acted under him, and in obedience to him, and was now returning to give an account of his work and ſervice; or rather with regard to his preſent ſtate, which was a ſtate of humiliation: he was attended with many griefs and ſorrows, and expoſed to many enemies, and about to undergo an accurſed death; whereas his Father was in the moſt perfect happineſs and glory, and ſo in this ſenſe *greater*. That is, more bleſſed and glorious than he; for this is not a compariſon of natures, or of perſons, but of ſtates and conditions: now he was going to the Father to partake of the ſame happineſs and glory with him, to be glorified with himſelf, with the ſame glory he had with him before the foundation of the world; wherefore on this account, his diſciples ought to have rejoiced, and not have mourned.

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[a] T. Bab. Beracot, fol. 6. 2.

[b] T. Bab. Gittin, fol. 62. 1. Maimon. Obede Cochabim, c. 10. §. 5.

[c] Maimon. Talmud Torah, c. 5. §. 5.

[d] T. Bab. Gittin, fol. 62. 1. Maimon. Hilch. Melacim, c. 10. §. 12.

Ver. 29. *And now I have told you before it came to paſs*, &c.] This is a ſtrong proof of his true and proper deity, for none but the omniſcient God can tell of things before they come to paſs; this is peculiar to him, and diſtinguiſhes him from the Gods of the *Gentiles*; ſee *Iſ.* xli. 22, 23. and xlv. 21. and xlvi. 9, 10. *that when it is come to paſs, ye might believe*: that is, that when he was removed from them, and gone to his Father, they might then believe that he was truly God, the ſon of God, the promiſed Meſſiah; and that he was then in glory, and at the right hand of God.

Ver. 30. *Hereafter I will not talk much with you*, &c.] Meaning before his death; for after his reſurrection he talked much with them, about the things pertaining to the kingdom of God; being ſeen of them and converſing with them, for the ſpace of forty days; *not much*, he ſays, chiefly what is delivered in the two next chapters: the deſign of this was, to obſerve to them that his time of departure was near at hand, and to quicken their attention to what he did ſay to them; ſince they could not expect to hear him long, or much more from him; he would be otherways engaged; *for the prince of this world cometh*: by *the prince of this world*, is meant the devil; why he is ſo called, ſee note on ch. xii. 31. the reaſon why Chriſt chuſes to uſe this circumlocution, rather than to ſay ſatan or the devil cometh; is partly to point out what a powerful adverſary he had, and was about to engage with, and partly to obſerve to his diſciples, what they muſt expect from the world, even hatred and perſecution; ſince ſatan was the prince of it, and had ſuch powerful influence over the minds of the men of it. When it is ſaid that he *cometh*, it is to be underſtood of his coming to Chriſt, tho' it is not expreſſed, and that with an intent agreeable to his character, as a thief, to kill and to deſtroy; and not of his coming merely by *Judas*, into whom he had already entred, and had put it into his heart to betray him; and by the armed ſoldiers, who would accompany him to apprehend him; and by the chief-prieſts, rulers, and people of the *Jews*, who with united voices would cry crucify him, crucify him; nor only inviſibly by his angels, his principalities and powers, he was now employing in different ways, to bring about his purpoſes; but of his coming himſelf perſonally, and viſibly: as he viſibly appeared to Chriſt in the wilderneſs, tempting him, where he left him for a ſeaſon; ſo this ſeaſon or opportunity being come, he takes it, and viſibly appears to him in the garden, where a ſharp agony and combat was between them; what ſucceſs he had in this conflict, is next mentioned: *and hath nothing in me*; or as ſome copies read it, *ſhall find nothing in me*; or as others, *hath nothing to find in me*; Chriſt had no ſin in him, which can be ſaid of none but him. The *Jews* ſay [*], that *Samael*, by whom they mean the devil, when he wreſtled with *Jacob*, שלא מצא בו עון, *could not find any iniquity in him*, he had committed; but this is only true of *Jacob*'s antitype: for tho' his emiſſaries ſought diligently for it, they could find none in him; tho' he had ſin upon him, he had none in him; the ſins of his people were imputed to him, but he had no ſin inherent in him; hence, tho' he the *Meſſiah* was *cut off*, according to *Dan.* ix. 26. *but not for himſelf*; which by the *Septuagint* is rendered rendred κ̀ κριμα ȣκ ἐςιν εν ἀυτω, *but there is no judgment* or *condemnation in him*, i. e. no cauſe of condemnation; which agrees with what is here ſaid: tho' the accuſer of men ſought to have ſomething againſt him, to accuſe him of, he could find none; ſome pretences indeed were made, and charges brought, but could not be made good, inſomuch that the judge himſelf ſaid, *I find in him no fault at all*: ſo that the devil had no power over him, no rightful power, nor any but what he had by permiſſion, nor indeed did he prevail over him; for tho' according to the firſt prophecy of the Meſſiah, ſatan bruiſed the heel of Chriſt; yet Chriſt bruiſed his head, deſtroyed him and his works, ſpoiled him, and his principalities and powers: whence it appears that the death of Chriſt was not owing to any ſin of his own, for he had none, nor could any be found in him; nor to the ſuperior power of the devil over him; he ſubmitted to death, not thro' the power of ſatan over him, and complied with all the circumſtances leading to it, not out of fear of him, but in love to his Father, and obedience to his command; as is clear from the following *verſe*.

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[*] Tzeror Hammor, fol. 44. 2.

Ver. 31. *But that the world may know*, &c.] Not the wicked and unbelieving world, but the world of God's elect, ſuch as are brought to believe in Chriſt: *that I love the Father*; Chriſt muſt needs love the Father, as being of the ſame nature and eſſence with him, and as ſtanding in the relation of a ſon to him; he loved all that the Father loves, and approved of all his purpoſes, counſels, and determinations, concerning himſelf and the ſalvation of his people; and therefore he voluntarily laid down his life for them: *and as the Father gave me commandment, ſo I do*: as a ſon is obedient to a father, ſo was Chriſt in all things obedient to the commands of his heavenly Father, in preaching the Goſpel, obeying the law, and ſuffering death; all which he did and ſuffered, as the Father gave commandment to him, as man and mediator: and that it might fully appear how much he loved his Father, and agreed with him in all his deſigns of grace; how much his will was reſigned to his, and what reſpect he paid to whatever he ſaid or ordered; he ſaid to his diſciples, *ariſe, let us go hence*: not from the paſſover, or the ſupper, for the paſſover was not as yet, and the Lord's ſupper was not inſtituted; nor in order to go to mount *Olivet*, or to the garden, where *Judas* and his armed men would be to meet him, and lay hold on him, as is generally thought; but from *Bethany*, where he and his diſciples now were, in order to go to *Jeruſalem* and keep the paſſover, inſtitute the ſupper, and then ſurrender himſelf into the hands of his enemies, and die for the ſins of his people; for between this and the ſermon in the following chapters, was the Lord's ſupper celebrated; when Chriſt having mentioned the fruit of the vine, he ſhould drink new with his diſciples in his Father's kingdom, he very pertinently enters upon the diſcourſe concerning the vine and branches, with which the next chapter begins: the phraſe is *Jewiſh*; ſo *R. Joſe* and *R. Chiyah*, ſay to one another as they ſat קום וניהך, *ariſe and let us go hence* [f].

CHAP. XV.

Ver. 1. I *AM the true vine*, &c.] The fruit of which he had been juſt ſpeaking of at ſupper with his diſciples; and then informs them, that he himſelf is the vine from whence that fruit muſt be expected, which ſhould be partook of by them in his Father's kingdom; for tho' Chriſt may be compared to a vine for its tenderneſs, weakneſs, and being ſubject to cuttings and prunings; all which may expreſs his outward meanneſs in his birth, parentage, and education, which expoſed him to the contempt of men; the weakneſs of the human nature in itſelf, his being encompaſſed with the infirmities of his people, and his ſufferings and death for their ſakes; yet he is rather called ſo with reſpect to his fruitfulneſs: for as the vine is a fruitful tree, brings forth and bears fruit in cluſters, ſo Chriſt, as man and mediator, is full of grace and truth, of all ſpiritual bleſſings, and exceeding great and precious promiſes; from him come the wine of divine love, of Goſpel-truths and Goſpel-ordinances, the various bleſſings of grace, and the joys of heaven, which are the beſt wine reſerved by him till laſt: Chriſt is the *true* vine; not that he is really and literally ſo, without a figure; but he is, as the *Syriac* renders it, גפנא דשררא, *the vine of truth*. Juſt as *Iſrael* is called *a noble vine, wholly a right ſeed*, זרע אמת, *a ſeed of truth, Jer.* ii. 21. right genuine ſeed; or, as the *Septuagint* render it, *a vine*, bringing forth fruit, πασαν αληθινην, *wholly true*; to which the alluſion may be here. Chriſt is the noble vine, the moſt excellent of vines, wholly a right ſeed, in oppoſition to, and diſtinction from, the wild and unfruitful, or degenerate plant of a ſtrange vine: to him agree all the properties of a right and real vine; he really and truly communicates life, ſap, juice, nouriſhment, and fruitfulneſs to the ſeveral branches which are in him. The metaphor Chriſt makes uſe of was well known to the *Jews*; for not only the *Jewiſh* church is often compared to a vine, but the Meſſiah too, according to them: thus the *Targumiſt* explains the phraſe in *Pſ.* lxxx. 15. *the branch thou madeſt ſtrong for thyſelf*, of the king *Meſſiah*: and indeed, by comparing it with ver. 17. it ſeems to be the true ſenſe of the paſſage [g]. The *Cabaliſtic* doctors ſay [h], that the *Shekinah* is called, גפן, *a vine*; ſee *Gen.* xlix. 11. where the *Jews* obſerve [i], the king Meſſiah is ſo called. The *Jews* [k] ſay, there was a golden vine that ſtood over the gate of the temple, and it was ſet upon props; and whoever offered a leaf, or a grape, or a cluſter, (that is, a piece of gold to the temple, in the form of either of theſe) brought it, and hung it upon it. And of this vine alſo *Joſephus* [l] makes mention, as being in *Herod*'s temple; of which he ſays, that it was over the doors (of the temple), under the edges of the wall, having cluſters hanging down from it on high, which filled ſpectators with wonder as for the largeneſs of it, ſo for the art with which it was made. And elſewhere he ſays [m], the inward door in the porch was all covered with gold, and the whole wall about it; and it had over it golden vines, from whence hung cluſters as big as the ſtature of a man: now whether our Lord may refer to this, being near the temple, and in view of it, and point to it, and call himſelf the true vine, in diſtinction from it, which was only the repreſentation of one; or whether he might take occaſion, from the ſight of a real vine, to compare himſelf to one, may be conſidered; ſince it was uſual with Chriſt upon ſight, or mention of natural things, to take the opportunity of treating of ſpiritual ones: tho' it may be rather this diſcourſe of the vine and branches might be occaſioned by his ſpeaking of the fruit of the vine, at the time he eat the paſſover, and inſtituted the ordinance of the ſupper. And *my Father is the huſbandman*; or vine-dreſſer. So God is called by *Philo* the *Jew* [n], γεωργος αγαθος, *a good huſbandman*; and the ſame the *Targumiſt* ſays of the word of the Lord [o], "and my word ſhall be unto "them, כאכרא טבא, *as a good huſbandman.*" Now Chriſt ſays this of his Father, both with reſpect to himſelf the vine, and with reſpect to the branches that were in him: he was the huſbandman to him; he planted the vine of his human nature, and filled it with all the graces of the Spirit; he ſupported it, upheld it, and made it ſtrong for himſelf, for the purpoſes of his grace, and for his own glory; and took infinite delight in it, being to him a pleaſant plant, a plant of renown. The concern this huſbandman has with the branches, is expreſſed in the following verſe.

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[f] Zohar in Exod. fol. 74. 1.

[g] Vid. R. Moſem Haderſan in Galatin. de Arcan. Cathol. verit, l. 8. c. 4.

[h] Zohar in Exod. fol. 70. 2. & Cabala denudata par. 1. p. 241.

[i] Zohar in Gen. fol. 127. 3.

[k] Miſn. Middot, c. 3. §. 8. T. Bab. Cholin, fol. 90. 2. & Tamid fol. 29. 1, 2.

[l] Antiq. l. 15. c. 11. §. 3.

[m] De bello Jud. l. 5. c. 5. §. 4.

Ver. 2. *Every branch in me that beareth not fruit*, &c.] There are two ſorts of branches in Chriſt the vine; the one ſort are ſuch who have only an hiſtorical faith in him, believe but for a time, and are removed; they are ſuch who only profeſs to believe in him, as *Simon Magus* did; are in him by profeſſion only; they ſubmit to outward ordinances, become church members, and ſo are reckoned to be in Chriſt, being in a church-ſtate, as the churches of *Judea* and *Theſſalonica*, and others, are ſaid, in general, to be in Chriſt; tho' it is not to be thought that every individual perſon in theſe churches were truly and ſavingly in him. Theſe branches are unfruitful ones; what fruit they ſeemed to have, withers away, and proves not to be genuine fruit; what fruit they bring forth is to themſelves, and not to the glory of God, being none of the fruits of his ſpirit and grace: and ſuch branches the huſbandman *taketh away*; removes them from that ſort of being which they had in Chriſt. By ſome means or another he diſcovers them to the ſaints to be what they are; ſometimes he ſuffers perſecution to ariſe becauſe of the word, and theſe men are quickly offended, and depart of their own accord; or they fall into erroneous principles, and ſet up for themſelves, and ſeparate from the churches of Chriſt; or they become guilty of ſcandalous enormities, and ſo are removed from their fellowſhip by excommunication; or if neither of theſe ſhould be the caſe, but theſe tares ſhould grow together with the wheat till the harveſt, the angels will be ſent forth, who will gather out of the kingdom of God all that offend and do iniquity, and caſt them into a furnace of fire, as branches withered, and fit to be burnt. *And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Theſe are the other ſort of branches, who are truly and ſavingly in Chriſt; ſuch as are rooted in him; to whom he is the green fir-tree, from whom all their fruit is found; who are filled by him with all the fruits of his ſpirit, grace, and righteouſneſs. Theſe are purged or pruned, chiefly by afflictions and temptations, which are as needful for their growth and fruitfulneſs, as the pruning and cutting of the vines are for theirs; and tho' theſe are ſometimes ſharp, and never joyous, but grievous, yet they are attended with the peaceable fruits of righteouſneſs, and ſo the end of bringing forth more fruit is anſwered; for it is not enough that a believer exerciſe grace, and perform good works for the preſent, but theſe muſt remain; or he muſt be conſtant herein, and ſtill bring forth fruit, and add one virtue to another, that it may appear he is not barren and unfruitful in the knowledge of Chriſt, in whom he is implanted. Theſe different acts of the vine-dreſſer *taking away* ſome branches, and *purging* others, are expreſſed by the *Miſnic* doctors [p] by פיסולה and זירודה. The former, the *commentators* [q] ſay, ſignifies to cut off the branches that are withered and periſhed, and are good for nothing; and the latter ſignifies the pruning of the vine when it has a ſuperfluity of branches, or theſe extend themſelves too far; when ſome are left, and others taken off.

Ver. 3. *Now ye are clean through the word which I have ſpoken unto you.*] Theſe words being inſerted in the diſcourſe concerning the vine and branches, and the pruning and purging them to make them fruitful, are thought, by the learned Dr. *Lightfoot*, to be an alluſion to the law in *Lev.* xix. 23. by which the fruit of trees, for the firſt three years, were accounted uncircumciſed or unclean, and in the fourth year fit for uſe; concerning which the *Talmudiſts* have a whole *tract*, called ערלה, *Orla*; the Apoſtles having enjoyed the miniſtry of Chriſt, and been his diſciples about ſuch a time. Tho' the *now* ſeems to refer to the removal, and taking away of that withered and unfruitful branch *Judas*. Chriſt, in a former chapter, had told his diſciples, that they were *clean*, *but not all*, becauſe the betrayer was among them; but he being diſcovered by Chriſt, and ordered by him to be gone, went out from among them about his wicked deſign; and now Chriſt could ſay of them all, that they were *clean:* which may be underſtood of their regeneration and ſanctification, in which their hearts were ſprinkled with clean water; were waſhed with the waſhing of regeneration; had their hearts purified by faith in the blood of Chriſt, and had pure principles of grace formed in their ſouls; of all which the Goſpel of Chriſt was the inſtrumental means: or of their juſtification by the righteouſneſs of Chriſt, by which they were juſtified from all ſin; and were all fair, and without ſpot; which was thro' the Goſpel of Chriſt revealing his righteouſneſs to them, or thro' the ſentence of juſtification he, by his Spirit, paſſed upon their conſciences.

Ver. 4. *Abide in me, and I in you*, &c.] The former of theſe is an exhortation to continue in the exerciſe of faith and love upon Chriſt, holding to him the head, cleaving to him with full purpoſe of heart, and ſo deriving life, grace, ſtrength, and nouriſhment from him; the latter is a promiſe encouraging to the former; for as Chriſt is formed in the hearts of his people, he continues there as the living principle of all grace. And ſo, *as the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye except ye abide in me*; which ſtrongly expreſſes the neceſſity of abiding in Chriſt by freſh repeated acts of faith: and it is eaſy to obſerve, that when believers depart from Chriſt, tho' it be but partially, and for a time, for they cannot finally and totally depart from him, in what a poor, withered, fruitleſs condition they are, both in their frames and duties.

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[n] Leg. Allegor. l. 1. p. 48.

[o] Targum in Hoſ. 11. 4.

[p] Miſn. Sheviith, c. 2. §. 3.

[q] Maimon. & Bartenora in ib.

Ver. 5. *I am the vine, ye are the branches*, &c.] Chriſt here repeats what he ſaid of himſelf, *the vine*, for the ſake of the application of *the branches* to his diſciples: which expreſſes their ſameneſs of nature with Chriſt; their ſtrict and cloſe union to him; and the communication of life and grace, holineſs and fruitfulneſs, of ſupport and ſtrength, and of perſeverance in grace, and holineſs to the end from him: *he that abideth in me, and I in him*; which is the caſe of all that are once in Chriſt, and he in them: *the ſame bringeth forth much fruit*; in the exerciſe of grace, and performance of good works; and continues to do ſo as long as he lives, not by virtue of his own free-will, power, and ſtrength, but by grace continually received from Chriſt: *for without me ye can do nothing*; nothing that is ſpiritually good; no, not any thing at all, be it little or great, eaſy or difficult to be performed; can't think a good thought, ſpeak a good word, or do a good action; can neither begin one, nor, when it is begun, perfect it. Nothing is to be done *without Chriſt*; without his ſpirit, grace, ſtrength, and preſence; or as *ſeparate from* him. Were it poſſible for the branches that are truly in him, to be removed from him, they could bring forth no fruits of good works, any more than a branch ſeparated from the vine can bring forth grapes; ſo that all the fruitfulneſs of a believer is to be aſcribed to Chriſt, and his grace, and not to the free-will and power of man.

Ver. 6. *If a man abide not in me*, &c.] Chriſt does not ſay, *if ye abide not in me*; he would not ſuppoſe this of his true diſciples; *Judas* now being removed, to whom he may have ſome reſpect in this verſe; tho' it may be applied to any one who has made a profeſſion of Chriſt, and denies the truths of the Goſpel, neglects the ordinances of it, or walks unworthy of his profeſſion; of whom the following things may be truly ſaid, *he is caſt forth as a branch*; that is unfruitful, and is therefore taken away from the vine, and caſt forth out of the vineyard. This ſignifies the ejection of worthleſs and fruitleſs profeſſors out of the churches; for ſuch who are either unſound in their principles, or are remiſs and negligent in their attendance on the worſhip of God, with the church, or are looſe and vain in their lives and converſations, are to be removed from communion with the people of God. *And is withered.* Some verſions, as the *Arabic*, *Syriac*, and *Perſic*, read this as an epithet of the word *branch*, thus; *the branch that is withered*; expreſſing the condition the branch is in before it is caſt forth out of the vineyard, and the reaſon of its being caſt forth: but others read it as a new and diſtinct predicate of the branch, ſhewing the caſe it is in, immediately upon its being caſt forth: it may be cut off, and caſt out with its leaves upon it, though without fruit; but as ſoon as ever it is ejected, it withers away. So mere external profeſſors of religion, when they are caſt out of the communion of the church, preſently the leaf of profeſſion, which once ſeemed green, decays, loſes its verdure, and that ſeeming fruit which grew upon them, ſhrinks to nothing, and they become *trees whoſe fruit withereth, without fruit*: their ſhew of life, zeal, religion, and holineſs diſappears, and all their external gifts, light, knowledge, and underſtanding, even in a ſpeculative way, vaniſh: *and men gather them*; or, as ſome copies have it, αυτο, *it*, which beſt agrees with the word *branch*. This was a common thing when branches were thrown out of a vineyard, for men to come and gather them up for a uſe hereafter mentioned. So when unworthy members are put out of a church of Chriſt, the men of the world gather them into their ſociety; or they are taken into the congregations of falſe teachers, who being ſenſual, and without the ſpirit, ſeparate themſelves; or it may be read imperſonally, *they are gathered*, or *it is gathered*: ſo wicked men, and Chriſtleſs profeſſors, will be gathered by the angels at the laſt day, and ſever'd by them from the righteous, whom they will place at Chriſt's left hand to receive their awful doom: *and caſt them*, or *it*, *into the fire*, *and they are burned*, or *it is burned*; for nothing elſe is ſuch a branch good for; ſee *Ezek.* xv. 2, 3, 4, 5. This may reſpect either the gnawings of conſcience, that diſtreſs of mind, if not deſpair, that fearful looking for of judgment, and fiery indignation, which attend apoſtates in this life; or their being caſt into the everlaſting burnings of hell-fire by angels at the laſt day, as will be the caſe of every unfruitful tree, of the chaff and tares.

Ver. 7. *If ye abide in me, and my words abide in you*, &c.] Abiding in Chriſt is here explained by his words or doctrines abiding in his diſciples; by which are meant his Goſpel, and the truths of it. This abides when it comes in power, and becomes the engrafted word; and may be ſaid to do ſo, when ſuch, in whoſe hearts it has a place, and has taken deep root, continue to have a reliſh and ſavour of it, a true and hearty affection for it, eſteeming it above their neceſſary food; when they hold faſt the profeſſion of it, ſtand faſt in it, ſtedfaſtly abide by it, and conſtantly attend on it; all which is a conſiderable evidence that they do, yea, there is a promiſe that they *ſhall continue in the Son and in the Father*, 1 *John* ii. 24. The bleſſing and privilege that ſuch ſhall enjoy is, *ye ſhall aſk what ye will, and it ſhall be done unto you*; or, as ſome copies read it, *it ſhall be given you*: but this muſt be underſtood not of temporal things, as riches, honours, profits, pleaſures, or whatever even the carnal mind of a believer himſelf may ſometimes deſire; but of things ſpiritual, and with ſuch limitations and reſtrictions as theſe; whatever is according to the will of God, for the Spirit of God himſelf aſks for no other for the ſaints; whatever is for the glory of God, and for their own ſpiritual profit and edification; and whatever is agreeable to the words and doctrines of Chriſt, which abide in them. Every thing of this kind they aſk in faith, and with a ſubmiſſion to the divine will, they may expect to receive.

Ver. 8. *Herein is my Father glorified*, &c.] This does not ſo much refer to what goes before concerning the diſciples abiding in Chriſt, and he and his words abiding in them, and doing for them whatever they aſk, tho' by all this God is glorified; as to what follows, the fruitfulneſs of the diſciples: *that ye bear much fruit*; of doctrine, grace, and good works, which ſhew them to be trees of righteouſneſs, the planting of the Lord, and the work of his hands; wherein the glory of his power, grace, and mercy is greatly diſplay'd. All the fruits of righteouſneſs, with which they were filled by Chriſt, were by him to the praiſe and glory of God; yea, by the fruitfulneſs of grace, and of life and converſation, by the lively exerciſe of grace, and conſcientious diſcharge of duty, as well as by light of doctrine, and uſefulneſs in the miniſtration of the Goſpel, the diſciples and ſervants of Chriſt not only glorify God themſelves, but are the means of others glorifying him. It follows, *ſo ſhall ye be my diſciples*; or *diſciples to me*; to my honour and glory alſo, as well as to my Father's;

ther's; not that their fruitfulneſs made them the diſciples of Chriſt, but made them appear to be ſo, or made them honourable ones. Juſt as good fruit does not make the tree good; the tree is firſt good, and therefore it brings forth good fruit; but ſhews it to be good: as by continuing in his word, abiding by his Goſpel they appeared to be *diſciples indeed*, really and truly ſuch; and as by loving one another, ſo by other fruits of righteouſneſs, other men, all men know that they are the diſciples of Chriſt.

Ver. 9. *As the Father hath loved me*, &c.] As his own ſon, and as mediator, from everlaſting; and in time, in his ſtate of humiliation, throughout the courſe of his obedience, and under all his ſufferings; which he teſtified more than once by a voice from heaven; which he ſhewed by concealing nothing from him as mediator, by giving all things into his hands, by ſhewing him all that he himſelf did, by appointing him the ſaviour of the body, and making him the head of the church, by exalting him at his right hand, and ordaining him to be judge of quick and dead. *So have I loved you:* Chriſt loves his as his ſpouſe and bride, as his dear children, as members of his body, as branches in him the vine, as believers in him, and followers of him; which he has ſhewn by eſpouſing both their perſons and cauſe, by aſſuming their nature, by ſuffering and dying in their room and ſtead, and making all ſuitable proviſion for them, both for time and eternity. And there is a likeneſs between the Father's love to him, and his love to his diſciples and followers: as his Father loved him from everlaſting, ſo did he love them; as his Father loved him with a love of complacency and delight, ſo did he, and ſo does he love them; and as his Father loved him with a ſpecial and peculiar affection, with an unchangeable, invariable, conſtant love, which will laſt for ever, in like manner does Chriſt love his people; and with this he enforces the following exhortation. *Continue ye in my love*; meaning either in his love to them, which, as he always continues in it without any variableneſs or ſhadow of turning, ſo he would have them continue in believing their intereſt in it, prizing and valuing it, in imitating, and remembring it; or elſe in their love to him, to his perſon, to his people, to his Goſpel, to his ordinances, ways, and worſhip, which he knew was liable to wax cold, tho' it could not be loſt.

Ver. 10. *If ye keep my commandments ye ſhall abide in my love*, &c.] Not that their continuance in the hearts of love and affection Chriſt, depended upon their obſervation of his commands; for as the keeping of them is not the cauſe or reaſon of the ſaints having an intereſt in the love of Chriſt, ſo it is not the cauſe or reaſon of their abiding in it; but to ſuch that obſerve the commandments of Chriſt he will continue to make further diſcoveries of his love, and let them ſee more clearly and largely what a value he has for them, and how much he loves them: or the ſenſe is, that by keeping the commandments of Chriſt, his diſciples and followers ſhew, that they love him, and continue in their affection to him: *even as I have kept my Father's commandments, and abide in his love.* The commandments of the Father kept by Chriſt were not only the precepts of the moral law, and the rites of the ceremonial one, which he ſtrictly obſerved; but the preaching of the Goſpel, and ſubmitting to the ordinances of it, doing of miracles, and laying down his life for his people; in performing which, as his Father teſtified his approbation of them, and how ſtrongly he was affected to him, what an abiding he had in his love; ſo Chriſt hereby ſhewed his conſtant and continued love to his Father; and which was done by him, that the world, as well as his diſciples, might know how much he loved him; ſee ch. xiv. 31.

Ver. 11. *Theſe things have I ſpoken unto you*, &c.] Concerning the vine and branches, his abiding in them, and they in him, their fruitfulneſs from him, and perſeverance in him, his love to them, and theirs to him: *that my joy might remain in you*; meaning either that joy with which he joyed in and over them, as united to him, and which is of the ſame nature as the joy of the bridegroom over the bride, and which will always remain and continue the ſame; or rather that joy which he is the author, object, ground, and matter of, for there's always reaſon to rejoice in him, even in the moſt afflictive circumſtances of life: *and that your joy might be full*; that grace of joy which is implanted in the ſoul, by the Spirit of God in regeneration, and ariſes from, and is increaſed by diſcoveries of the perſon, grace, blood, righteouſneſs, and ſacrifice of Chriſt; and is *full of glory*, upon a clear ſight of him in this life, and will be entirely full, compleatly perfected in the other world, when he will be ſeen as he is.

Ver. 12. *This is my commandment, that ye love one another*, &c.] Chriſt had been before ſpeaking of his commandments; and he mentions this as the principal one, and to which all the reſt may be reduced; for as the precepts of the ſecond table of the moral law may be briefly comprehended in this one duty, love to our neighbour, ſo all the duties of chriſtianity, relative to one another, are reducible to this, by love to ſerve each other. This was the commandment which lay uppermoſt on Chriſt's heart, and which he knew, if attended to, the reſt could not fail of being obſerved. The argument by which, and the manner in which he preſſes it, is as before: *as I have loved you*; than which nothing can be more ſtrong and forcible; ſee *John* xiii. 34.

Ver. 13. *Greater love hath no man than this*, &c.] By theſe words our Lord ſhews, how far love to another ſhould extend, even to the laying down of our lives for the brethren; which is the higheſt inſtance of love among men; *that a man lay down his life for his friends*; and in which believers ſhould not come ſhort of them; and alſo his great love to his people, and explains what he had juſt ſaid, *as I have loved you*; which in a little time would be ſeen, by his laying down his life for them: for he not only came down from heaven, and laid aſide his glory and royal majeſty, but he laid down his life; not his gold and ſilver, and the riches of this world, which were all his, but his life; than which, nothing is dearer to a man, is himſelf, his all: and beſides, Chriſt's life was not a common one, it was not the life of an innocent perſon only, or the life of a mere man, but of a man in union with the Son of God; it was the Lord of glory and prince of life, who was crucified, and ſlain; a life that was entirely at his own diſpoſe; it had never been forfeited by ſin, nor could it have been forced away from him by men or devils; it was laid down of and by himſelf, freely and voluntarily; and that *for*, in the room, and inſtead of his people, as a ranſom for them; he being their ſurety and ſubſtitute, and ſtanding in their law-place and ſtead, he took their ſins upon him, bore the curſe of the law, ſuſtained his Father's wrath, and all the puniſhment due to ſin; and ſo ſuffered death, the death of the croſs; the juſt, in the room and ſtead of the unjuſt: the perſons for whom he laid down his life, are deſcribed as *his friends*; not that they were originally ſo; being enemies and enmity itſelf to God, when he laid down his life for them, and reconciled them; they were not ſuch as had carried themſelves friendly, or had ſhewn any love and affection to him, but all the reverſe: but they are ſo called, becauſe he had choſen them for his friends; he had pitched upon them, and reſolved to make them ſo; and by dying for them, reconciled them who were enemies; and in conſequence of this, by his Spirit and grace, of enemies makes them friends; ſo that his love in dying for his people, is greater than any inſtance of love among men: he laid down his life for his enemies, without any ſiniſter ſelfiſh views, and that freely and voluntarily; whereas among men, when one man has laid down his life for others, either they have been very deſerving, or he has been forced to it, or it has been done with the view of popular applauſe and vain glory.

Ver. 14. *Ye are my friends*, &c.] This is an application of the foregoing paſſage, and more clearly explains it. The character of *friends*, is applied to the diſciples of Chriſt; and belongs not only to his apoſtles, but to all that love him, believe in him, and obey him; to whom he has ſhewed himſelf friendly, by laying down his life for them: for this clearly ſhews, that Chriſt had reſpect in the former words, to his own laying down his life for his people, in conſequence of his great love to them; whereby he has made them friends, and who appear to be ſo by their chearful obedience to him: *if ye do whatſoever I command you*; not that their doing of the commandments of Chriſt intereſted them in his favour; or made them his friends; or was the reaſon and motive of his laying down his life for them, and ſhewing himſelf in ſuch a friendly manner to them: but the ſenſe is, that by obſerving his commands from a principle of love, they would make it appear that they were his friends; being influenced by his grace, and conſtrained by a ſenſe of his love in dying for them, to act ſuch a part.

Ver. 15. *Henceforth I call you not ſervants*, &c.] As they and the reſt of the people of God had been, under the legal diſpenſation; for though they were children, yet differed nothing from ſervants; and were very much influenced and impreſſed with a ſervile ſpirit, a ſpirit of bondage unto fear, being kept under tutors and governours by a ſevere diſcipline; but now Chriſt being come in the fleſh, and being about to lay down his life, and make reconciliation for them, henceforward he would not uſe, treat, or account them as ſervants: *for the ſervant knoweth not what his Lord doeth*; deſigns to do, or is about to do; he is not made privy to all his counſels and purpoſes; theſe are only opened to him as neceſſity requires; which was pretty much the caſe of the Old Teſtament church, who comparatively ſpeaking, were uſed as ſervants; and had not the knowledge of the myſteries of grace, and of the counſels of God, as they are now laid open under the Goſpel diſpenſation: *but I have called you friends*; that is, accounted, reckoned of them, and uſed them as his friends and familiar acquaintance; whom he told all his mind unto, and would go on to treat them as ſuch; by leading them more and more, as they were able to bear it, into the deſigns of his grace, and the doctrines of his Goſpel: juſt as *Abraham* was called the friend of God, and proved to be ſo, by his not concealing from him the thing he was about to do: *for all things I have heard of my Father, I have made known unto you*; not all that he knew as the omniſcient God, for there was no neceſſity that all ſuch things ſhould be made known to them; but all things which he had delivered to him as man and mediator, by his Father, reſpecting the ſalvation of men; all things which he himſelf was to do and ſuffer, in order to obtain eternal redemption; and the whole of the Goſpel, as to the eſſential and ſubſtantial parts of it, they were to preach; for otherwiſe, there were ſome things which as yet they were not able to bear, and were reſerved to another time, to be made known unto them by his Spirit.

Ver. 16. *Ye have not choſen me, but I have choſen you*, &c.] Not but that they had made choice of him as their Lord and Maſter, Saviour and Redeemer; but not firſt, he was before-hand with them; he choſe them, before they choſe him; ſo that his choice of them was entirely free, did not ariſe from any character, motive, or condition in them: the alluſion is to a cuſtom of the *Jews*, the reverſe of which Chriſt acted; with whom it was uſual for diſciples to chuſe their own maſters, and not maſters their diſciples; hence that advice of *R. Joſhuah ben Perachiah*, ſaid [r] to be the maſter of *Jeſus* of *Nazareth*, "עשה לך רב [s], *make*, provide, or chuſe *thyſelf a maſter*, and get thyſelf a companion." Thoſe words in *Cant.* ii. 16. *my beloved is mine, and I am his*, are thus paraphraſed by the *Jews* [t]; "he hath choſen me, and I have choſen him:" which is not amiſs, provided the latter choice is thought to be by virtue, and in conſequence of the former; if not, our Lord directly oppoſes the words and ſenſe. This may be underſtood both of election to ſalvation, and of choice to the office of apoſtleſhip; in both which Chriſt was firſt, or choſe them before they choſe him, that good part, which ſhall never be taken away; for as they were choſen in him, ſo by him, before the foundation of the world; being as early loved by him, as by his Father; and in conſequence thereof, were choſen by him, for his people and peculiar treaſure; he firſt choſe and called them to be his diſciples and apoſtles, to follow him, preach his Goſpel, and become fiſhers of men; and clothed them with full power and authority, to exerciſe their high office: *and ordained you*; which may deſign either ordination to eternal life, or apoſtleſhip, before the world began; as *Jeremiah* was ordained to be a prophet, before he was born; or elſe the inveſtiture of them with that office, and with all gifts and graces neceſſary for the diſcharge of it; for when he called and ſent forth his diſciples to preach the Goſpel, he is ſaid to *ordain* them, *Mark* iii. 14. and the rather this may be meant here, becauſe the former is deſigned by his chooſing them; or he *ſet* them, or planted them in himſelf, a fruitful ſoil, that they might ſhoot up and bear much fruit, as it follows: *that ye ſhould go and bring forth fruit*; go firſt into *Judea*, and then into all the world; and bring forth the fruits of righteouſneſs and holineſs in themſelves, and be the happy means of the converſion, and ſo of bringing in a large harveſt of ſouls to Jeſus Chriſt: *and that your fruit ſhould remain*; as it has done; for they not only perſevered themſelves in faith and holineſs, in preaching the Goſpel, and living according to it, but the perſons, whoſe converſion they were inſtruments of, continued ſtedfaſtly in their doctrine, and in the fellowſhip of the ſaints; and the Goſpel which was preached by them, has remained, though not always in the ſame place, yet in the world ever ſince: *that whatſoever ye ſhall aſk of the Father in my name, he may give it you.* This is added, to encourage their perſeverance in the work he choſe and called them to, which would be attended with many difficulties and diſcouragements; wherefore as they would ſtand in need of divine aſſiſtance, they might aſſure themſelves of it; for be it what it would they ſhould aſk of his Father, making mention of his name and righteouſneſs; whether for a ſufficiency of gifts and grace in the diſcharge of their duty; or for ſucceſs in it; or for the confirmation of the truths delivered by them; or for liberty and boldneſs to ſpeak in vindication of themſelves, when called to it before kings and governours, it ſhould be given them.

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[r] Ganz Tzemach David, fol. 24. 2.

[s] Pirke Abot, c. 1. §. 6.

[t] Zohar in Exod. fol. 9. 1.

Ver. 17. *Theſe things I command you,* &c.] The doctrines which Chriſt ſpake, as one having authority, concerning the vine and branches; his love to his diſciples, in laying down his life for them, and in accounting and uſing them as friends, and not ſervants; in chuſing, ordaining, and ſending them forth, for the ends above-mentioned; theſe were delivered by him with this view, to promote brotherly love among them: *that ye love one another*; this lay much upon his heart, he often mentions it; this is the third time 'tis expreſſed by him, in theſe his laſt diſcourſes; and indeed, ſince he had declared ſuch ſtrong love and affection for them, it was but right and proper they ſhould love one another; nor does any thing more tend to increaſe mutual love among the ſaints, than the conſideration of their common intereſt in the unchangeable love of their Lord.

Ver. 18. *If the world hate you,* &c.] After our Lord had ſignified, how much he loved his diſciples, and what great things he had done for them, he faithfully acquaints them with the world's hatred of them, and what they muſt expect to meet with, from that quarter, and ſays many things to fortify their minds againſt it; his words do not imply any doubt about it, but he rather takes it for granted, as a thing out of queſtion; *if*, or *ſeeing the world hate you*; they had had ſome experience of it already, and might look for more, when their maſter was gone from them: wherefore, he, in order to engage their patience under it, ſays, *ye know that it hated me before it hated you*; which words are an appeal of Chriſt to his apoſtles, for the uſage he had met with from the wicked and unbelieving world of the *Jews*; how they had expreſſed their hatred, not only by words, calling him a gluttonous man, and a wine-bibber, a ſinner, a *Samaritan*, a madman, one that had a devil, yea, *Beelzebub* himſelf, but by deeds; taking up ſtones to ſtone him more than once, leading him to the brow of an hill, in order to caſt him down headlong, conſulting by various means, to take away his life, as *Herod* did in his very infancy; which was done, before they ſhowed ſo much hatred to his diſciples; and perhaps reference may be had to the original enmity between the ſeed of the woman, and the ſeed of the ſerpent, mentioned *Gen.* iii. 15. as well as to theſe inſtances. Moreover, the words πρωτον υμων, rendered *before you*, may be tranſlated *the firſt*, or *chief of you*, your Lord and head; and denotes the dignity, excellency, and ſuperiority of Chriſt; wherefore it is ſuggeſted, that if he who was ſo much before them in perſonal worth and greatneſs, was hated by the world, they ſhould not think it hard, or any ſtrange thing, that this ſhould be their caſe.

Ver. 19. *If ye were of the world,* &c.] Belonged to the world, were of the ſame ſpirit and principles with it, and purſued the ſame practices: *the world would love its own*; for every like loves its like; the men of the world, love each others perſons, company, and converſation: *but becauſe ye are not of the world*; once they were, being born into it, brought up in it, had their converſation among the men of it, were themſelves men of carnal, worldly, principles and practices; but being called by Chriſt, and becoming his diſciples, they were no more of it; and as he was not of the world, ſo they were not of it, though they were in it. The *Jews* diſtinguiſh the diſciples of the wiſe men, from, אינשי דעלמא, *the men of the world* [u], pretending that they were not; but this is a character that only belongs to the diſciples of Chriſt, in conſequence of their being called by him out of it: *but I have choſen you out of the world*; which deſigns not the eternal election of them, but the ſeparation of them from the reſt of the world in effectual vocation, and the deſignation of them to his work and ſervice: *therefore the world hateth you*; and ſince it was upon that account, they had no reaſon to be uneaſy, but rather to rejoice; ſeeing this was an evidence of their not belonging to the world, and of being choſen and called by Chriſt out of it.

Ver. 20. *Remember the word that I ſaid unto you,* &c.] For their further conſolation under the hatred of the world, he puts them in mind of a ſaying of his, which he had lately uſed, ch. xiii. 16. to teach them humility, ſelf-denial, and brotherly love, and elſewhere, as in *Matt.* x. 24. for the ſame purpoſe as here; namely, to engage them patiently to bear the hatred of men, and all indignities and inſults from them, for his name's ſake: *the ſervant is not greater than the Lord*; nor ſo great, and conſequently not more, nor ſo much deſerving of reſpect, or to be treated in a better manner; ſuggeſting, that Chriſt was their Lord and Maſter, as he was, and they were his ſervants; and therefore were not greater than him, but much inferior to him, and could not expect better uſage from men than he had: *if they have perſecuted me*; as they did, both by words and deeds, as before obſerved: *they will perſecute you*; and ſo they did in like manner, and from place to place: *if they have kept my ſaying*; which is either ironically ſpoken, or deſigns that inſidious malicious obſervation of Chriſt's words, made by the *Jews*, with an intent to catch and lay hold on ſomething to improve againſt him: *they will keep yours alſo*; that is, either they will attend to your doctrines, or they will make the ſame ſpiteful remarks, and put the ſame evil conſtructions on your words as on mine.

Ver. 21. *But all theſe things will they do unto you,* &c.] Chriſt here ſignifies, that all the hatred and perſecutions raiſed againſt his people by the world, would not be on their own account, for any evil actions done by them; they would not ſuffer as thieves, murderers, and evil doers, but as chriſtians; or as he ſays, *for my names ſake:* becauſe they were called by his name, and called upon his name; becauſe they profeſſed his name, and confeſſed him to be the Meſſiah and Redeemer; becauſe they loved his name Jeſus, a Saviour, believed in his name, and hoped in him for eternal life; and alſo preached him, and in his name ſalvation, and encouraged others to believe in him; and therefore they had no reaſon to be aſhamed, but rather to rejoice;

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[u] T. Bab. Kidduſhin, fol. 80. 2.

joice; as they afterwards did, that they were counted worthy to ſuffer ſhame for his name: beſides, this malice and hatred of theirs, aroſe from ignorance of the Father of Chriſt: *becauſe they know not him that ſent me*; they did not know that *Jeſus* was the *Chriſt*, and ſent of God; they did not acknowledge him to be ſo, or the Father to be the ſender of him; and becauſe Chriſt and his diſciples aſſerted this, therefore they were the objects of their hatred.

Ver. 22. *If I had not come and ſpoken unto them*, &c.] The ignorance of the *Jews* is repreſented as inexcuſable, ſince Chriſt was come, and had preached unto them; if he had not come and told them that he was the Meſſiah, they might have pleaded an excuſe for their ignorance of him, and his miſſion, and of the Father that ſent him: but inaſmuch as he was come in the fleſh, and came to them his own; and came alſo a light into the world, carrying along with him evidence, conviction, and demonſtration, of his being the *Meſſiah*; ſpeaking ſuch words as never man did; preaching with ſuch authority as the *Scribes* and *Phariſees* did not; declaring in plain terms he was the Chriſt of God, and that if they did not believe him to be ſo, they would die in their ſins; they could have no pretext to make for their ignorance and diſbelief: if all this had not been done, *they had not had ſin*; or been guilty of the ſin of unbelief, in the rejection of the *Meſſiah*; not that they would have been without ſin in any ſenſe, or without any kind of ſin, but without this particular ſin; at leaſt they would have excuſed and wiped themſelves clean, and would have looked like innocent and ſinleſs perſons, under all their ignorance and unbelief: *but now they have no cloke for their ſin*; they could not ſay, had he come to us, and told us that he was the *Meſſiah*, and given evidence of his being ſent by the Father, we would have believed him, and received him as the *Meſſiah*; for he did do this, and ſo cut off all excuſes and pretences from them.

Ver. 23. *He that hateth me, hateth my Father alſo.*] The hatred the world bears to the followers of Chriſt, is interpretatively hatred to Chriſt himſelf; and hatred to Chriſt himſelf, is no other than hatred to his Father; and indeed, all the hatred that is ſhewn by the men of the world to Chriſt, to his Goſpel, and to his faithful miniſters and followers, originally ariſes from that enmity, that is naturally in the heart of every unregenerate man againſt God: now ſince not only Chriſt, but the Father alſo, is hated by the world, the children of God and diſciples of Chriſt, may ſit eaſier under all the reſentment, frowns, and malice of the world.

Ver. 24. *If I had not done among them the works*, &c.] This is another, and a new argument, evincing the inexcuſableneſs of their ignorance, and infidelity, and ſin, taken from the works that Chriſt did; ſuch as healing the ſick, raiſing the dead, giving ſight to the blind, cauſing the dumb to ſpeak, the deaf to hear, and the lame to walk, cleanſing lepers, and caſting out of devils; which were clear proofs, and full demonſtrations of his deity, and of his being the true *Meſſiah*: *and which none other man did*; in his own name, and by his own power; and which none of the men of God ever did; as *Moſes*, *Elijah*, *Eliſha*, or others; and particularly that of giving ſight to one that was born blind: now if theſe works had not been done *among them*, openly, viſibly, and publickly, *they had not had ſin*; or ſo much ſin; or their ſin of unbelief would not have been ſo great, or attended with ſuch aggravating circumſtances; or they would not have been guilty of the ſin againſt the Holy Ghoſt, as many of them were; who ſaw his works and miracles, and were convicted in their own conſciences that he was the *Meſſiah*, and yet rejected him, againſt all the light and evidence which the Spirit of God gave by them, and by whom Chriſt wrought his miracles: *but now have they both ſeen*; the works which were done, and the Meſſiah, whoſe miſſion from the Father they proved; *and hated both me and my Father*; for their rejection of him as the Meſſiah, notwithſtanding the doctrines he taught, and the miracles he wrought, plainly aroſe from obſtinacy, malice, and inveterate hatred againſt Chriſt, and againſt the Father that ſent him.

Ver. 25. *But this cometh to paſs*, &c.] This hatred againſt Chriſt, and which is pointed at his people for his ſake, and reaches to the Father alſo on his account, is ſuffered to be, and therefore ſhould be patiently born: *that the word might be fulfilled which is written in their law*; either in *Pſal.* xxxv. 19. or rather in *Pſal.* lxix. 4. which is a pſalm of Chriſt, as appears by citations out of it in the New Teſtament, or references to it; ſee *John* ii. 17. and xix. 28. *Matt.* xxvii. 48. The whole ſcripture is ſometimes called the law, as here; for not the law of *Moſes* is meant, or the five books of *Moſes*, but the writings of the Old Teſtament; which the *Jews* had in their hands, to them being committed the oracles of God; and ſometimes are ſo called, when the book of *pſalms* is particularly referred to as now; ſee *John* x. 34. and xii. 34. the words cited are, *they hated me without a cauſe*; without any reaſon for it, Chriſt having given them no provocation, or juſt cauſe of offence, anger, or hatred. This ſin of hating without a cauſe, is repreſented by the *Jews* as a very heinous one, and as the reaſon of the deſtruction of the ſecond temple; under which they obſerve, that men ſtudied in the law, and in the commandments, and in doing of good; and therefore aſk why it was deſtroyed? the anſwer is, becauſe there was under it, שנאת חנם, *hatred without a cauſe*; to teach us that hatred without a cauſe, is equal to the three (capital) tranſgreſſions, idolatry, adultery, and murder, for which they ſay the firſt temple was deſtroyed [w]. This is a tacit acknowledgment that the ſin here mentioned, was a reigning one, or that it much abounded in the times of Chriſt.

Ver. 26. *But when the comforter is come*, &c.] Or *advocate*, the Spirit of God; who was to be, and has been an advocate for Chriſt, againſt the world, and for his people, againſt all their enemies; and who as he was to reprove, and did reprove the world of ſin, righteouſneſs, and judgment, in favour of Chriſt, ſo he was to aſſiſt his people, and plead their cauſe, and help them, in vindication of themſelves, before the princes of the earth, as he did: and who alſo was to act, and has acted the part of a *comforter* to them, under all the hatred and violence they have met with from the world; by taking and applying the things of Chriſt to them; by ſhedding the love of God in them; by applying the promiſes of the Goſpel to them; by witneſſing their adoption, and ſealing them up to the day of redemption: *whom I will ſend unto you from the Father*; viſibly, as on the day of pentecoſt, in cloven tongues as of fire; and inviſibly into their hearts, by the ſecret influence of his light and grace; which miſſion, as it ſuggeſts no inferiority in the Spirit, either to the Father or the Son; ſince the ſame Spirit with the Father, was

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[w] T. Bab. Yoma, fol. 9. 2. Hieroſ. Yoma, fol. 38. 3.

the ſender of Chriſt; ſo it is expreſſive of the equal deity of Chriſt, and his joint power and authority with the Father: *even the Spirit of truth*; who is the true Spirit, truth itſelf; yea, the true God, with the Father and Son; the ſpirit of him who is truth; the dictator of the ſcriptures of truth; who leads his people into all truth; and is the Spirit of truth, as he is a witneſs or teſtifier of Chriſt, hereafter promiſed: *which proceedeth from the Father*; Chriſt is not content to deſcribe him by his work and office, as an advocate and comforter, and as the Spirit of truth; and from his miſſion by him from the Father; all which ſhews his uſefulneſs and authority; but alſo from his nature and eſſence, which is the ſame with the Fathers; and from his peculiar perſonal and diſtinctive character, expreſſed by his proceding from the Father; and which is mentioned, as what is diſtinct from his miſſion by Chriſt, from the Father before ſpoken of; and deſigns no other, than the eternal, ineffable, and continued act of his proceſſion, from the Father and the Son; in which he partakes of the ſame nature with them, and which perſonally diſtinguiſhes him from them. The ancient *Jews* [x] ſpoke of him, juſt in the ſame language, *the Spirit of God*, in *Gen.* i. 2. they ſay is the Holy Spirit, דנפיק מאלהים, *which proceedeth from God*: very pertinently does Chriſt take notice of this his character here, when he was about to ſpeak of him as his teſtifier: *he ſhall teſtify of me*; of his deity and ſonſhip, of his incarnation, of his being the Meſſiah, of his ſufferings and death, of his reſurrection and aſcenſion, of his exaltation at the right-hand of God, and of his ordination to be the judge of quick and dead; all which he bore teſtimony to, by the gifts beſtowed upon the apoſtles, and the great grace that was upon them all; by the ſigns, wonders, and divers miracles, by which the Goſpel of Chriſt was confirmed; and by the power, influence, and ſucceſs, which attended the preaching of it every where. Thus he teſtified of Chriſt, againſt the blaſpheming *Jews*, and perſecuting *Gentiles*, to the reproof and confuſion of them; and he teſtified of him to the apoſtles, and all true believers, to their great joy and comfort, and to the ſupport of them, under all the malice and hatred of the world.

Ver. 27. *And ye ſhall alſo bear witneſs*, &c.] That is, of Chriſt; of all the things he did in *Jeruſalem*, and in the land of the *Jews*; being eye-witneſſes, and miniſters, or ſervants of the word, who conſtantly attended upon him; of all the good he did to the bodies and ſouls of men; of the various miracles he wrought, and of the ſeveral doctrines which were taught by him: what they ſaw with their eyes, heard with their ears, and with their hands handled of the word of life, that they could declare, and did declare, and bore a faithful teſtimony to; they were to be, and were witneſſes of his ſufferings and death, of his reſurrection from the dead, and aſcenſion to heaven; they were a company of ſelect men, choſen before of God, for this purpoſe; they were the moſt proper to be concerned herein, having been for a conſiderable time his intimates and aſſociates: *becauſe ye have been with me from the beginning*; from the begining of his miniſtry; for as ſoon as he entered on his public work, he called them to be followers of him; and who continued with him to the end, and therefore were the moſt capable of bearing a teſtimony concerning his perſon, doctrines, and works; of all he did and ſuffered, from firſt to laſt.

CHAP. XVI.

Ver. 1. THESE *things have I ſpoken unto you*, &c.] Concerning the world's hatred and perſecution of them, and the little regard they would ſhow to their doctrine; theſe things Chriſt thought proper to give them notice of before hand, that expecting them, they might be prepared for them, and be fortified againſt them; *that* ſays he, *ye ſhould not be offended*: his view in ſpeaking of them, was not to diſcourage them, but to prevent their ſtumbling at them, and falling by them. Hardſhips coming upon perſons at unawares, bear the harder upon their ſpirits, and they are more apt to take offence at them, and be impatient under them, which is prevented by previous intimation: had Chriſt ſaid nothing of theſe things that ſhould befal his diſciples, they might have ſurprized them, and have been a ſtumbling to them; and might have tempted them to have relinquiſhed their profeſſion of him, and dropped their miniſterial work; whereas being apprized of them before-hand, they were not ſo ſhocking to them. This ſhows the tender concern of Chriſt for his diſciples, how careful he was to remove every occaſion of ſtumbling, or what might be matter of offence to them; and may teach us to act in ſuch like manner towards one another, in this, or any other caſe.

Ver. 2. *They ſhall put you out of the ſynagogues*, &c.] The *Jews* had made a law already, that he that confeſſed that *Jeſus* was the *Meſſiah*, ſhould be caſt out of their ſynagogues; and they had put it in execution upon the blind man Chriſt reſtored to ſight, for his profeſſion of faith in him; which ſtruck ſuch a terror upon the people, that even many of the chief rulers who believed that Jeſus was the true *Meſſiah*, durſt not confeſs him, becauſe of this law; for it was what they could not bear the thoughts of, to be deemed and treated as hereticks and apoſtates, and the vileſt of wretches: for this putting out of the ſynagogue, was not the leſſer excommunication, which was called, נדוי, *Niddui*, and was a *ſeparation* from a particular ſynagogue for a while; but the greater excommunication, either by חרם, *Cherem*, or שמתא, *Shammatha*; when a perſon was cut off from the whole body of the *Jewiſh* church, called often the ſynagogue, or congregation of the people; and was devoted and conſigned to utter deſtruction, which was the heighth of their eccleſiaſtical power, their rage and malice could carry them to; and this the apoſtles were to expect; nay, not only this, but to have their lives taken away by ruffians, under a pretence of zeal for the ſervice of God, and intereſt of religion: *yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice.* For this is not to be underſtood of their being delivered up into the hands of civil magiſtrates, and of their being tried, judged, condemned, and put to death by their orders, but of their being murdered by a ſett of men called *zealots*; who in imitation of *Phinehas*, as they pretended, took upon them, whenever they found any perſon guilty of a capital crime, as idolatry, blaſphemy, *&c.* or what they judged ſo, to fall upon him at once, and without any more ado kill him; nor were they accountable to any court of judicature for ſuch an action, and which was reckoned laudable and praiſe-

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[x] Zohar in Gen. fol. 1. 4.

worthy: in this way, and by the hands of ſuch miſcreants, *Stephen* the protomartyr loſt his life; for though they had him before a council, and ſuborned witneſſes againſt him, yet when in his own defence he ſaid what theſe *zealots* interpreted blaſphemy, they ran upon him at once, and caſt him out of the city, and ſtoned him to death; and without any leave or authority from the *Sanhedrim*, as appears: and theſe men were accounted good men, zealous, קנאתו של מקום [y], *with a zeal for God*, his honour and glory; and valued themſelves much upon ſuch butcheries and inhumanity, and thought, as our Lord here ſays, that they *did God ſervice*; or as the *Syriac* renders it, דקורבנא מקרב, *offered a ſacrifice to God*, and ſo the *Arabic* and *Ethiopic*: and indeed this is a rule with the *Jews* [z], and which they form upon the inſtance and example of *Phinehas*; "that whoever ſheds the blood of wicked "men, (and ſuch they reckoned the apoſtles and "followers of Chriſt to be,) כאלו הקריב קרבן, *it* "*is all one as if he offered a ſacrifice*;" they looked upon this to be a ſacrifice acceptable and well pleaſing to God: ſo the apoſtle *Paul* in his unregenerate ſtate, thought he ought to do many things contrary to the name of Chriſt; and that he was doing God ſervice, when he perſecuted the church, and gave his voice with theſe ruffians, to put the ſaints to death.

Ver. 3. *And theſe things will they do unto you*, &c.] Chriſt here opens the true ſpring and ſource of the furious zeal of the *Jews*, againſt the apoſtles, in putting them out of their ſynagogues, and taking away their lives; it was pure wilful ignorance of the Father and himſelf: *becauſe they have not known the Father nor me*; though they boaſted of their knowledge of God, yet they knew him not as the Father and ſender of Chriſt, at leaſt they would not own him as ſuch; nor *Jeſus* as the true Meſſiah, and ſent of the Father, to redeem and ſave his people from their ſins; and ſince they neither knew the Father, nor Chriſt, it is no wonder they did not know, own, and acknowledge, the diſciples of Chriſt, but uſed them in the ill manner they did; their zeal was not according to knowledge, it was a blind and miſguided one: and this is mentioned, not to extenuate or excuſe their ſin, though it ſhews, they were not out of the reach of mercy, becauſe they, as the apoſtle ſays of himſelf, *did it ignorantly in unbelief*; but as an argument with the diſciples to bear their ill uſage with patience, and to pity them and pray for them.

Ver. 4. *But theſe things have I told you*, &c.] Chriſt enlarged on this diſagreeable ſubject, and was the more particular in enumerating the evils his apoſtles were to endure for his name ſake: *that when the time ſhall come*; ſome copies read it, *their time*; ſo the *Vulgate Latin*, *Syriac*, and *Arabic* render it; that is, the time when wicked men will be ſuffered to vent all their rage and malice: *ye may remember that I told you of them*; which might ſerve greatly to confirm them in the faith of him as the omniſcient God, and the true *Meſſiah*, and encourage them to depend on his veracity and faithfulneſs in his promiſes; that ſince the evil things which he ſpoke of came upon them, ſo they might hope, believe, and expect, that all the good things he had aſſured them of, ſhould be accompliſhed; and alſo to engage them to bear their ſufferings with the greater patience, ſince they were appointed by God, and foretold by their Lord and maſter. *And theſe things*, adds Chriſt, *I ſaid not unto you at the beginning*; when he firſt called them to be followers of him; for though when he ordained them, and ſent them forth to preach the Goſpel in the cities of *Judea*, which was ſome time after he had called them by his grace, he did acquaint them with ſome of the troubles and exerciſes they ſhould meet with; as that they ſhould be hated by all men, perſecuted from city to city, beat in the ſynagogues, delivered up to councils, and brought before kings and governours; ſee *Matt.* x. yet he did not ſo fully and diſtinctly ſpeak of theſe things, as here and at this time: his reaſon for ſuch a conduct was this, *becauſe*, ſays he, *I was with you*; wherefore he neither ſpoke ſo fully and diſtinctly of their troubles, becauſe he was with them, and took them upon himſelf; and indeed, whilſt he was with them, the rage and malice of the *Jews* were not ſo much againſt his diſciples, as himſelf; nor did he for the ſame reaſon ſpeak ſo largely of the comforter, and of the comforts they ſhould receive from him, becauſe as they had not the exerciſes they ſhould afterwards have, ſo they had him to be their comforter.

Ver. 5. *But now I go my way to him that ſent me*, &c.] Theſe words ſeem to belong to the preceding verſe, and to contain a reaſon why Chriſt ſpoke of the trials and afflictions of his diſciples now, becauſe he was going away from them to his Father; when as they would be at the head of his affairs in this world, ſo they would the more become the butt of the rage of men: *and none of you aſketh me, whither goeſt thou? Peter* indeed aſked the queſtion, ch. xiii. 36. but his meaning was, what part of the country he was going to? what private and inacceſſible place he was about to betake himſelf to? he had no notion of his going out of the world, or to heaven to his Father, and therefore enquired nothing about it; and when Chriſt had ſuggeſted to his diſciples, that he was going to his Father's houſe, to prepare manſions for them, they did not ſeem to underſtand him, ch. xiv. 2, 3, 5. Nor did they aſk what he meant by his Father's houſe, or what thoſe manſions were he was going to prepare; and what the glory was, he was going to poſſeſs for himſelf and them; they aſk neither about the place he was going to, nor the way to it, nor the happineſs to be enjoyed there.

Ver. 6. *But becauſe I have ſaid theſe things to you*, &c.] Of being hated and perſecuted by the *Jews*, of being put out of their ſynagogues, and of loſing of their lives; and particularly of his departure from them, or the loſs of his bodily preſence: *ſorrow hath filled your heart*; ſorrow for his abſence ſo poſſeſſed their minds, ſeized on all the powers and faculties of their ſouls, and engroſſed all their thoughts, that it never entered into the heart of any of them, to enquire about the place he was going to, or the ſtate he ſhould enter upon; which had they had any right notions of, would have greatly contributed to have abated their ſorrow, quieted their minds, made them eaſy under, and reconciled them unto his departure from them.

Ver. 7. *Nevertheleſs, I tell you the truth*, &c.] Chriſt was truth itſelf, and could ſay nothing elſe; but he makes uſe of this way of ſpeaking, to raiſe the attention of his diſciples, and to engage their belief of what he was about to ſay, and of which they were not eaſily perſuaded; which was, that however overwhelmed they were with grief and ſorrow, becauſe of his going away from them, a greater truth he could not tell them, than that this would be to their real good and advantage: *it is expedient*

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[y] Jarchi & Bartenora in Miſn. Sanhedrin, c. 9. §. 6.

[z] Bemidbar Rabba, Paraſh, 21. fol. 229. 3.

expedient for you that I go away; Chriſt's death here, as in many other places in theſe diſcourſes of his, is ſignified by going away, a departure, taking a ſort of a journey, ſuch an one as indeed is common to all mankind; death is the way of all the earth, and which Chriſt took by agreement with his Father; a dark way is the valley of the ſhadow of death, and ſo it was to Chriſt, who went away in the dark, under the hidings of his Father's face: it is a man's going to his long home, and a long journey it is, till he returns in the reſurrection morn; though it was a ſhort one to Chriſt, who roſe again the third day. The phraſe ſuppoſes place, and perſons he went from, this world and his diſciples; and place and perſons he went unto, the grave, heaven, his Father, the bleſſed Spirit, angels, and glorified ſaints; and is expreſſive of the voluntarineſs of his death, he was not fetched, or thruſt, and forced away, but he went away of himſelf; and is a very eaſy and familiar way of expreſſing death by, and greatly takes off the dread and terror of it; it is only moving from one place to another, as from one houſe, city, or country, to another; and ſhews, that it is not an annihilation of a man, either in body or ſoul, only a tranſlating of him from one place and ſtate to another. Now the death of Chriſt was expedient, not only for himſelf, which he does not mention; he being concerned more for the happineſs of his people than of himſelf; but for his diſciples and all believers; for hereby a great many evils were prevented falling upon them, which otherwiſe would; as the heavy ſtrokes of divine juſtice, the curſes and condemnation of the law, the wrath and vengeance of God, and eternal death, ruin, and deſtruction; as well as many good things were hereby obtained for them; as the redemption of their ſouls from ſin, law, hell, and death; peace, reconciliation, and atonement; the full and free forgiveneſs of all their ſins, an everlaſting righteouſneſs, and eternal life. Moreover, Chriſt's going away was expedient for his people; ſince he went to open the way for them into the holieſt of all, by his blood; to take poſſeſſion of heaven in their name and ſtead; to prepare manſions of glory for them; to appear in the preſence of God for them; to be their advocate, and make interceſſion for all good things for them; to tranſact all their buſineſs between God and them; to take care of their affairs; to preſent their petitions; to remove all charges and accuſations; and to aſk for, and ſee applied every bleſſing of grace unto them. The particular inſtanced in, in the text, of the expediency of it, is the miſſion and coming of the Spirit: *for if I go not away, the comforter will not come unto you; but if I depart, I will ſend him to you.* The Spirit of God in ſome ſenſe had come, before the death of Chriſt; he had appeared in the creation of all things out of nothing, as a joint creator with the Father and Son; he was come as a ſpirit of prophecy upon the inſpired writers, and others; the Old Teſtament ſaints, had received him as a Spirit of faith; he had been given to Chriſt as man, without meaſure, and the diſciples had been partakers of his gifts and graces; but he was not come in ſo peculiar a manner, as he afterwards did; as the promiſe of the Father, the glorifier of Chriſt, the comforter of his people, the Spirit of truth, and the reprover of the world: there are reaſons to be given, why the Spirit of God ſhould not come in ſuch a manner before, as after the death of Chriſt. The order of the three divine perſons in the Trinity, and in the œconomy of man's ſalvation, required ſuch a method to be obſerved; that the Father ſhould firſt, and for a while, be more eſpecially manifeſted; next the Son, and then the Spirit: beſides, our Lord has given a reaſon himſelf, why the Spirit *was not yet given, becauſe Jeſus was not yet glorified*, ch. vii. 39. And the coming of the Spirit as a comforter, and the Spirit of truth, was to be through the interceſſion, and by the miſſion of Chriſt; and therefore it was proper he ſhould go away firſt, in order to ſend him: add to all this, that if Chriſt had not gone away or died, there would have been nothing for the Spirit to have done; no blood to ſprinkle; no righteouſneſs to reveal and bring near; no ſalvation to apply; or any of the things of Chriſt, and bleſſings of grace, to have taken and ſhown; all which are owing to the death of Chriſt, and which ſhow the expediency of it: the expediency of Chriſt's death for the miſſion of the Spirit to his diſciples, is very conſpicuous; for hereby they were comforted and ſupported under a variety of troubles; were led into all truth, and ſo furniſhed for their miniſterial work; and were made abundantly ſucceſsful in it, that being attended with the demonſtration of the Spirit and of power.

Ver. 8. *And when he is come*, &c.] The coming of the Spirit here, chiefly deſigns his deſcent upon the apoſtles, at the day of *pentecoſt*; as the things aſcribed to him, and which were then done by him, clearly ſhew; though it may alſo include his coming along with, and by the miniſtration of the Goſpel, into the hearts of his people at converſion, in all after ages of time: *he will reprove the world of ſin, of righteouſneſs, and of judgment*: by *the world* is principally meant, the *Jews*; the world among whom Chriſt perſonally was, who knew him not, diſbelieved him, rejected him as the Meſſiah, hated and perſecuted him, even unto death; though not to the excluſion of the *Gentiles*, the whole world that lies in wickedneſs; ſince both joined, and were concerned in theſe things, and reproved of them; which *reproving*, as it may reſpect different perſons, may intend both ſuch reproofs and convictions, as are not attended with converſion, and iſſue in ſalvation; and ſuch as are powerful, ſpiritual, and to ſaving purpoſes: the ſeveral things the Spirit of God is ſaid to reprove of, being repeated in the following verſes, with reaſons or ſpecifications annexed to them, will be there conſidered.

Ver. 9. *Of ſin, becauſe they believe not on me.*] The *ſin* here primarily intended, is that of the *Jews*, in diſbelieving, rejecting, and crucifying Chriſt; and which the Spirit of God by *Peter*, charged upon them on the day of *pentecoſt*, and fully proved againſt them; gave ſuch clear evidence, and wrought ſuch ſtrong convictions of in their minds and conſciences, that being pricked to the heart, they cried out, *what ſhall we do? Acts* ii. 23, 36, 37. though as this paſſage may be applied to the ordinary work of the Spirit of God upon the ſouls of men, thro' the miniſtry of the word; ſo it may take in convictions of ſin of all ſorts, as of original and actual ſins, and particularly the ſin of unbelief: for the Spirit of God convinces of the ſinfulneſs and corruption of nature, the wickedneſs and plague of a man's heart, the ſin that dwells in him; how that has overſpread all the powers and faculties of his ſoul, rendered both him and his ſervices unacceptable to God, loathſome in his ſight, and himſelf hopeleſs and helpleſs, and deſerving of his wrath and diſpleaſure: he alſo convinces of actual ſins and tranſgreſſions, ſhewing that they are breaches of the law of God, and are committed againſt God himſelf; that they are deſerving of death, even eternal death; that the wrath of God is revealed againſt them, and for them comes upon the children of diſobedience; and that there is no atonement for them, or cleanſing from them, but by the blood of Chriſt: he likewiſe convinces of the ſin of unbelief, here particularly mentioned; ſhewing the evil nature and conſequences of it, to perſons enjoying a Goſpel revelation; that ſuch who diſbelieve the Meſſiah, ſhall die in their ſins; that whoever believes not in him ſhall be damned; and that faith in Chriſt is neceſſary to ſalvation, and that without it there is none.

Ver. 10. *Of righteouſneſs, becauſe I go to my Father,* &c.] The *righteouſneſs* here ſpoken of, does in the firſt ſenſe of the word, deſign the perſonal righteouſneſs of Chriſt. The *Jews* had traduced him as a wicked man, ſaid he was a ſinner himſelf, and a friend of publicans and ſinners; that he was guilty of blaſphemy and ſedition, maintained a familiarity with ſatan, yea, that he had a devil: now the Spirit of God by the mouth of *Peter*, on the day of *pentecoſt*, proved to the conviction of the *Jews*, that all this was ſlander; that Chriſt was an innocent, holy, and righteous perſon, and a man approved of God among them, as they themſelves muſt be conſcious of, *Acts* ii. 22. of all which, his going to the Father, and being received by him, were a full proof and demonſtration. The effuſion of the Spirit in that extraordinary manner upon the diſciples, ſhewed that he was gone to the Father, and had received from him the promiſe of the Holy Ghoſt, which he then ſhed abroad; and his going to the Father, and being ſet down by him at his right hand, made it clear that he came from him, and was no impoſtor; that he had acted the faithful and upright part, and was free from all the charges the *Jews* had laid againſt him. Moreover, this may alſo be very well underſtood of the mediatorial righteouſneſs of Chriſt, which he as the ſurety and ſaviour of his people, was to work out and bring in for them, in obedience to the law of God; which required holineſs of nature, perfection of obedience, and bearing its penalty, death; all which were complied with by Chriſt, and ſo the whole righteouſneſs of the law was fulfilled by him; and which is imputed by God as the juſtifying righteouſneſs, of all that believe in Jeſus; and the proof of his having wrought out this, lies in his going to the Father; for as this was the work he came about, the will of his Father he came to do, had he not done it, 'tis reaſonable to think he would never have met with ſuch a welcome from him: beſides, the donation of the Spirit, in conſequence of its being wrought out, moſt clearly demonſtrates it: likewiſe in the ordinary work of the Spirit of God upon the ſouls of his people, he always convinces them of the neceſſity of a righteouſneſs to juſtify them before God, to render them acceptable in his ſight, and to give them a right to the heavenly glory; for to admit them without a righteouſneſs, or any unrighteous perſons there, would be contrary to the juſtice of God, diſagreeable to his pure and holy nature, and deſtructive of the comfort and happineſs of the ſaints. He, the Spirit of God, convinces men of the inſufficiency of their own righteouſneſs for ſuch purpoſes; that they have no righteouſneſs that deſerves the name of one, and that what they have will not juſtify them before God, and entitle them to heaven: and this he does, by ſhewing them the corruption of their nature, their daily ſins and infirmities, in thought, word, and deed; the purity of the divine perfections, and the ſpirituality and extenſiveneſs of the law of God; which when a man is thoroughly apprized of, he can never hope for, and expect juſtification before God by his own righteouſneſs: hence the Spirit of God proceeds to convince men of the glory, excellency, fulneſs, and ſuitableneſs of the righteouſneſs of Chriſt; which he does, by revealing it to them in the Goſpel, ſetting it before them, and working faith in them to lay hold upon it; when they deſire to be found in Chriſt, not having on their own, but his righteouſneſs; which convictions appear by the mean thoughts they have of their own righteouſneſs, by hungring after Chriſt's, by diſclaiming all but his, by their conſtant mention of it, dependance on it, and ſatisfaction in it; and thus to convince of it, is the peculiar work of the Spirit, ſince naturally men are fond of their own righteouſneſs, are ignorant of Chriſt's, and ſet againſt it. 'Tis added, *and ye ſee me no more*; not but that the diſciples were to ſee Chriſt, and did ſee him after his reſurrection, and will with the reſt of ſaints ſee him at his ſecond coming: but the meaning is, that they ſhould ſee him no more, in a mean and deſpicable condition on earth, in a ſtate of humiliation, in the form of a ſervant, he having faithfully performed the whole work he came about, and particularly that of righteouſneſs, he came to bring in.

Ver. 11. *Of judgment, becauſe the prince of this world is judged.*] This is to be underſtood of the judiciary power and authority of Chriſt, who has *all judgment* committed to him by the Father, as mediator; has all power in heaven and in earth; and as he is appointed, ſo he is a very fit perſon to judge the world at the laſt day. Now this being diſputed and diſbelieved by the *Jews*, the Holy Ghoſt in the miniſtry of *Peter*, moſt clearly demonſtrated to their full conviction, that he was raiſed from the dead, ſet upon his throne, and was made, or declared, Lord and Chriſt, *Acts* ii. 24, 34, 35, 36. of which the pouring forth of the Holy Ghoſt was an evidence; and the inſtance in the text proving it, and which is a very conſiderable one, is the judgment, or condemnation and deſtruction of ſatan, the prince of the world; for Chriſt, by his death, has deſtroyed him and his works; has ſpoiled his principalities and powers; and by his reſurrection from the dead, and aſcenſion to heaven, has carried him and them captive, triumphing over them; and, through the effuſion of the Holy Spirit upon the apoſtles, and the power of it attending their miniſtry, ſatan was judged, condemned, and caſt out of the heathen world, their temples, and the ſouls of men; the prey was taken from the mighty, and the lawful captive delivered: but as this may refer to the ordinary work of the Spirit in conviction and converſion, it may be differently applied; for he convinces of various things, which come under this name: he convinces of the wrong judgment which men in a ſtate of nature form of God, whom they take to be ſuch an one as themſelves; of a crucified Chriſt, whom they eſteem fooliſhneſs; of the doctrines of Chriſt, which they judge to be abſurd and irrational; of the people of Chriſt, whom they reckon the filth of the world, and the offſcouring of all things; of the ways and ordinances of Chriſt, which are thought to be grievous, unpleaſant, and unprofitable; and of themſelves, and their own ſtate and condition, which they fancy to be good, and they in a fair way for heaven: he alſo convinces them of the excellency, truth, power, and uſefulneſs of the Goſpel, which is called *judgment*, *Iſa.* xlii. 1, 4. and li. 4. ſo as to underſtand it truly, believe it cordially, receive it in the love of it, and feel the power of it: he convinces them of a future judgment; of the reality and certainty of it; that it will be univerſal, reach to all perſons and things; that it will be carried on in the moſt righteous manner, and there will be no eſcaping it, of which the judgment and condemnation of ſatan is a ſtanding proof: and he moreover convinces of judgment or damnation; that men are under a ſentence of condemnation in *Adam*; that they are liable to eternal damnation in themſelves; that except they believe in Chriſt they will be damned, as ſure as the prince of this world is.

Ver. 12. *I have yet many things to ſay unto you*, &c.] Not with reſpect to the main doctrines of the Goſpel, for every thing of this kind he had made known unto them, ch. xv. 15. but what regarded the rejection of the *Jews*, and the calling of the *Gentiles*, the abrogation of the *Moſaic* œconomy, and ſettling the Goſpel church-ſtate, which were to come to paſs after the death and reſurrection of Chriſt, and the ſending of the Spirit: *but ye cannot bear them now*; becauſe of their prejudices in favour of their own nation, the law of *Moſes*, and the ceremonies of it, and the ſetting up of a temporal kingdom.

Ver. 13. *Howbeit, when the ſpirit of truth is come*, &c.] Of this character of the ſpirit, ſee ch. xiv. 17. His coming, as before, intends more eſpecially his deſcent on the apoſtles at *Pentecoſt*; tho' what is here ſaid of him is true of his office, and of his operations on other perſons, and at other times: *he will guide you into all truth*; neceſſary to be known, uſeful to men, profitable to the churches, even the whole counſel of God; what relates to worſhip, the nature, form, and ſpirituality of it, as well as doctrine. He is as a guide, he goes before, leads the way, removes obſtructions, opens the underſtanding, makes things plain and clear, teaches to profit, and leads in the way men ſhould go, without turning to the right hand or left, which, without ſuch a guide, they would be apt to do. The *Jews*[y] have a notion of the Holy Ghoſt being a guide into all wiſdom and knowledge. "*R. Phinehas* ſays, the holy Spirit reſted upon *Joſeph* from "his youth to the day of his death, and *guided* "*him into all wiſdom*, as a ſhepherd leads his flock, "according to *Pſ.* lxxx. 2." *For he ſhall not ſpeak of himſelf:* as Chriſt, the Son, ſpoke not of himſelf in oppoſition to the Father, ſo the Spirit ſpeaks not of himſelf in oppoſition either to the Father, or the Son, but in perfect agreement with both; being, as of the ſame nature and eſſence, power and glory, ſo of the ſame mind, underſtanding, and will; and as they agreed and wrought jointly and harmoniouſly, in the works of nature and providence, ſo in the œcomony of grace and ſalvation. *But whatſoever he ſhall hear, that ſhall he ſpeak*; as Chriſt himſelf did, ch. xv. 15. and they are ſuch things as ear has not heard beſides; what were ſecretly tranſacted in the council and covenant of peace, and agreed upon by all the three perſons; things which concern the ſalvation of men, the Goſpel church-ſtate, another world, and the glory of all the divine perſons: *and he will ſhew you things to come*; which would come to paſs after the death, reſurrection, and aſcenſion of Chriſt; things relating to the ſtate and ſettlement of the Goſpel-church, the partition-wall being broken down, the law of commandments contained in ordinances aboliſhed, and a new face of things appearing in the kingdom and intereſt of Chriſt, in conſequence of the Spirit being ſent forth, and poured down: or this may reſpect the Spirit of prophecy in the Apoſtles, who ſhowed to them many things to come in after-ages; as the riſe of the man of ſin, the great departure from the faith, and decline of the power of godlineſs in the laſt days, the calling of the *Jews*, the deſtruction of Antichriſt, the burning of the world, and the making of new heavens and new earth; and, in ſhort, what would be the ſtate of the church of Chriſt, and religion, in all the ſeveral periods of time, quite down to the coming of Chriſt, when dead ſaints ſhall be raiſed, and living ones changed, as is declared throughout the book of the *Revelations*.

Ver. 14. *He ſhall glorify me*, &c.] In the miniſtration of the Goſpel, which is *the miniſtration of the Spirit*; and aſſerts Chriſt to be God over all, to have all that the Father hath, to be poſſeſſed of all divine perfections, to have the fulneſs of the Godhead dwelling in him; aſcribes the ſame works and worſhip to him as to the Father; and, as in a glaſs, holds him forth to be beheld as the brightneſs of his glory, and his glory to be ſeen in it, as the glory of the only-begotten of the Father, full of grace and truth: it declares him to be the only ſaviour and redeemer of loſt ſinners, that juſtification is ſolely by his righteouſneſs, pardon by his blood, and atonement by his ſacrifice; and which miniſtration the Spirit makes effectual to the bringing of many ſouls to Chriſt to believe in him, profeſs his name, and expect life and ſalvation from him, by all which he is glorified. Moreover, the Spirit of God glorifies Chriſt in the experience of the ſaints, by leading them to him for righteouſneſs, peace, and pardon, for grace, and freſh ſupplies of it, for wiſdom and ſtrength, for food and reſt, for life and happineſs; and by enabling them to live by faith on him, on whom he has encouraged them to venture, and to whom they have committed their all; and by inſtructing them to glory in him, as their wiſdom, righteouſneſs, ſanctification, and redemption; and by aſcribing the glory of their ſalvation to him, and by making continual application to him, under his direction and influence; by leaning on him, and expecting every good thing from him both for time and eternity. The particular inſtance in which he glorifies Chriſt, follows, *for he ſhall receive of mine, and ſhall ſhew it unto you*; which is to be underſtood not of gifts Chriſt received from his Father, and which he gives to men by his Spirit; nor of internal grace, as faith, love, *&c.* which the Spirit from Chriſt works in the hearts of men; but either of the doctrines of the Goſpel, the deep things of God and Chriſt, which the Spirit ſearches, and reveals in the miniſtration of the word. The Goſpel is a ſort of a *Kabala*, tho' of a different kind from the oral law of the *Jews*. Chriſt received it from the Father, the Spirit received it from Chriſt, the Apoſtles received it from the Spirit, and the churches of Chriſt from them in ſucceeding generations: or this may be underſtood of the bleſſings of grace held forth in the Goſpel, ſuch as juſtification, pardon, adoption, *&c.* which are in Chriſt; and which the Spirit from Chriſt takes and ſhews to the ſaints, and witneſſes their ſpecial and particular intereſt in, and ſo comforts them, and glorifies Chriſt.

Ver. 15. *All things that the Father hath are mine*, &c.] Tho' it is true that the ſame divine nature the Father is poſſeſſed of, the Son is; and the ſame divine perfections belong to the one, as to the other; and the Son ſhares in the ſame glory and felicity

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[y] Pirke Eliezer, c. 39.

felicity the Father does; ſo that in the utmoſt extent of the phraſe, all that the Father hath are his; yet ſince Chriſt is ſpeaking of things received of him by the Spirit, and ſhewn unto his people, it rather ſeems that the bleſſings of grace, which the Father has in ſtore for his choſen ones, and the doctrines of grace, thoſe deep things of his, are here more eſpecially meant; which to reveal and apply, is the peculiar work of the Spirit; and in theſe Chriſt is equally concerned with the Father: *therefore, ſaid I, he ſhall take of mine, and ſhall ſhew it unto you*; he does not mention the things of the Father, only his own; nor was there any neceſſity for it, becauſe whatever is his, is the Father's, and whatever the Father has is his: they are jointly concerned in every thing relating to the ſalvation, benefit, comfort, and happineſs of the ſaints; ſo that when the Spirit of God takes of the things of the one, he takes of the things of the other, and diſcovers, and applies them.

Ver. 16. *A little while and ye ſhall not ſee me,* &c.] Meaning, that he ſhould be quickly taken from them by death. And in a very little time after this, having put up a prayer for them, recorded in the next chapter, he went into the garden, where he was met by *Judas* with his band of men, who laid hold on him, bound him, and led him firſt to *Annas*, then to *Caiaphas*, and from him to *Pilate*, when all the diſciples forſook him and fled, and ſaw him no more in this mortal ſtate, except *Peter* and *John*. He took his trial, was ſoon condemned, and crucified, and laid in the dark tomb, and ſilent grave, where, for a while, he was out of ſight. *And again, a little while and ye ſhall ſee me*; referring either to his riſing again the third day from his death, as was propheſied of, *Hoſ.* vi. 2. and was typified by *Jonas*'s lying three days and three nights in the whale's belly, when he appeared to, and was ſeen by his diſciples, to their great joy; or elſe to the ſhort time in which he was to be, and was ſeen by them; namely, forty days between his reſurrection and aſcenſion; a longer ſtay it was not neceſſary he ſhould make, for he had other work to do, for himſelf and them: *becauſe I go to the Father*; to give an account of the work he had finiſhed on earth; to carry in his blood, righteouſneſs, and ſacrifice; to preſent himſelf to his Father on behalf of his people; to appear in the preſence of God for them; to be their advocate, plead their cauſe, and make interceſſion for them, and take poſſeſſion of heaven in their name; to take his place at the right hand of God in their nature; to receive a kingdom for himſelf, and then return.

Ver. 17. *Then ſaid ſome of his diſciples among themſelves,* &c.] It may be, ſome of them might better underſtand the meaning of Chriſt than others, or they might all be ignorant of it; for before the effuſion of the Spirit on them, they were attended with a great deal of ignorance; and what thro' their being over-whelmed at this time with ſorrow, and what with their national ſentiments they retained about a temporal kingdom, they underſtood very little of what Chriſt ſaid to them concerning his death, the nature, uſe, and end of it. Wherefore ſome might make the motion firſt, and enquire, *what is this that he ſaith unto us, a little while and ye ſhall not ſee me?* they knew not what he meant by it, tho' he had ſo often, and ſo clearly ſpoken of his death unto them: and as ignorant were they what he ſhould deſign by ſaying, *and again a little while and ye ſhall ſee me*; tho' he had expreſly told them, in ſo many words, ſome time ago, that whereas he ſhould die, he ſhould riſe again the third day: and as much at a loſs were they to gueſs what he ſhould intend by the reaſon he gives, *and becauſe I go to the Father*; tho' he had often mentioned it already, and as what might be matter of joy unto them.

Ver. 18. *They ſaid therefore,* &c.] One, and all of them; the enquiry became univerſal; *what is this that he ſaith, a little while?* it ſeems as if this phraſe was the moſt intricate and perplexing to them; for whatever conceptions they might have of not ſeeing, and ſeeing him again, as expreſſive of his going from them, and returning to them; yet had no notion at all what he ſhould mean by *a little while*: and therefore add, *we cannot tell what he ſaith*; they knew his words, but not his meaning.

Ver. 19. *Now Jeſus knew that they were deſirous to aſk him,* &c.] This is a proof of Chriſt's deity, that he is the omniſcient God who knows all things, what is in man, even the ſecrets of the heart; for he not only knew the whiſperings of the diſciples, and their enquiries among themſelves about the ſenſe of his words, but alſo their ſecret deſires to aſk him concerning it: *and ſaid unto them, do ye enquire among yourſelves of that I ſaid, a little while and ye ſhall not ſee me, and again a little while and ye ſhall ſee me?* which he ſaid before they could put the queſtion to him, they being baſhful, and backward thro' fear or ſhame; and which not only confirms what is before obſerved of his omniſcience, but alſo ſhows his readineſs to open his mind and meaning, and explain himſelf to his diſciples, as he does in the following words.

Ver. 20. *Verily verily I ſay unto you,* &c.] A ſtrong aſſeveration, a way of ſpeaking often uſed by him, when he ſolemnly affirms any thing, and would aſſure of the truth of it, as here: *that ye ſhall weep and lament*; meaning at his death, when he ſhould be removed from them, ſo that they ſhould not ſee him; when they ſhould be filled with inward grief on account thereof, and expreſs it by mournful geſtures, and a doleful voice; and which was fulfilled in them, *Mark* xvi. 10. and how penſive the two diſciples were that were going to *Emmaus*, it's eaſy to obſerve from the account given of them: *but the world ſhall rejoice*; the unbelieving *Jews*; and not only the common people, but the chief-prieſts, with the *Scribes* and elders, mocked at him, inſulted him, and triumphed over him when on the croſs, being glad at heart they had got him there; imagining now, that it was all over, the day was their own, and they ſhould be no more diſturbed by Chriſt and his followers: *and ye ſhall be ſorrowful*; Chriſt repeats it again, and uſes a variety of words to expreſs the greatneſs of their ſorrow, and the many ways in which they would ſignify it: *but your ſorrow ſhall be turned into joy*; as it was, when he was raiſed from the dead, which was ſo wonderful and ſurprizing to them, that for joy they could ſcarce believe their own eyes; it being a mercy unexpected, tho' they had been told of it, and too great for them to enjoy; yea, that very thing which was the occaſion of their ſorrow, became the foundation of their joy; namely, the death of Chriſt, ſalvation, and all the benefits and bleſſings of grace coming to them in this way.

Ver. 21. *A woman when ſhe is in travail hath ſorrow,* &c.] As was ſaid ſhe ſhould have, *Gen.* iii. 16. This is God's ordination and appointment for ſin: *becauſe her hour is come*; is at hand; the fixed time in nature is up, and there's no avoiding it: *but as ſoon as ſhe is delivered of the child*; for tho' the ſorrow is great, yet there is a deliverance, and ſhe is ſaved in child-bearing: when *ſhe remembereth no more the anguiſh*; the ſharp pains ſhe has endured in her travail; *for joy that a man is born into the world.* Much ſuch a way of ſpeaking is uſed by the *Jews*[z], who obſerve, that "if a woman brings forth a male child, all is forgot, and ſhe repents, (*i. e.* of her impatience, or any unbecoming expreſſion in the time of labour) בשמחת הזכר, *for the joy of a man child.*" And our Lord ſeems to have reſpect to a prevailing notion among them, as well as many others, of the felicity of male children: 'tis a common ſaying with them[a], "bleſſed is he whoſe children are males, and wo to him whoſe children are females:" for they ſay[b], "when, שבא זכר בעולם, *that a man child comes into the world*, peace comes into the world." Now our Lord, by this inſtance, illuſtrates the ſorrow his diſciples ſhould have by his departure, and the joy that they ſhould be poſſeſſed of upon his return to them; that as the pains of a woman in travail are very ſharp and ſevere, and the diſtreſs of her mind, about the iſſue of things reſpecting herſelf and offspring, is very great, ſo would be the grief and trouble of the diſciples on account of the death of their Lord and Maſter: but as when a woman is ſafely delivered of a man child, ſhe is ſo filled with joy, that her ſorrow is remembered no more; ſo ſhould it be with them, when Chriſt ſhould appear to them; all their trouble, concern, anxiety of mind, and fears, that attended them, would all vaniſh away, and they be diſtreſſed with them no more.

Ver. 22. *And ye now therefore have ſorrow*, &c.] This is the application of the preceding caſe. As it is with a woman in travail, when her hour is come, ſo it was now with them, and would be when Chriſt was removed from them; and as it is with every believer, when Chriſt is abſent: for tho' there are many things that cauſe ſorrow now, as ſin, ſatan, and afflictive diſpenſations of providence, yet nothing more ſenſibly touches believers to the quick, and gives them more uneaſineſs, than when Chriſt is out of ſight: the reaſons are, becauſe he is ſo nearly related to them, being their everlaſting father, kind huſband, loving brother, and faithful friend; and becauſe they are ſo ſtrongly affected to him, there's none like him in their eſteem in heaven and in earth: he is the perſon whom their ſouls love; he is the very life of their ſouls; his favour, his gracious preſence is life to them, and his abſence is as death; nor can they be eaſy, but are reſtleſs, and upon the enquiry after him, until he returns to them, which he does in his own time; and therefore this ſorrow is but *now*, for the preſent, it is not perpetual. *But I will ſee you again*; as he did ſee his diſciples upon his reſurrection once and again, for the ſpace of forty days, at certain times, by intervals: and ſo, in a ſpiritual ſenſe, he comes and ſees his people, makes them a viſit, manifeſts himſelf unto them, and abides with them: they are always under his omniſcient eye; he always ſees them as God; and they are always under his eye of love, grace, and mercy, as mediator: but this means ſuch a ſeeing of them, as that they ſee him as well as he ſees them; and is expreſſive of a delightful intercourſe between Chriſt and them, than which nothing is more deſirable: *and your heart ſhall rejoice*; as did the hearts of the diſciples, when they ſaw Chriſt riſen from the dead; and as the hearts of believers do, when Chriſt ſo looks upon them that they can view him with an eye of faith; ſuch a ſight is a heart rejoicing one. To ſee the glory and beauty of Chriſt's perſon, the fulneſs and ſuitableneſs of him as a ſaviour; to have an appropriating view of him as ſuch; or to ſee him ſo as to have ſenſible communion with him, muſt needs fill the heart of a believer with joy unſpeakable, and full of glory: ſuch a ſight of Chriſt will rejoice the heart under a ſenſe of ſin, the pollution and guilt of it, when tempted by ſatan, or under God's afflicting hand, and even in the view of death and eternity. *And your joy no man taketh from you.* The joy of the hypocrite is but for a moment, and the joy of the chief-prieſts, *Scribes*, and *Phariſees*, was a ſhort-lived one, on account of Chriſt's death; for *Jeſus* was ſoon raiſed from the dead, and the Apoſtles were filled with the Spirit, and went forth boldly preaching in the name of Chriſt, to the great grief of theſe men. But the joy of the diſciples was durable; their riſen Lord would never die more; the bleſſings of grace, ſuch as redemption, pardon, righteouſneſs, and atonement, would, and do ever remain as the foundation of ſolid joy: nor could a ſtranger intermeddle with it; ουδεις, *not one*, either man or devil could take it away, not by all the reproaches they could caſt upon them, or perſecutions they could follow them with: and ſo, tho' a believer's joy may be damp'd by ſin, and ſatan, and the world, it may not be always in lively exerciſe; yet the matter of it always remains in Chriſt, and the principle of it in themſelves can never be deſtroyed, but will iſſue in everlaſting joy in another world.

Ver. 23. *In that day ye ſhall aſk me nothing*, &c.] Meaning, not the whole Goſpel-diſpenſation, ſo often called in prophetic language, *that day*; and is, in the New Teſtament, oppoſed to the night of *Jewiſh* and *Gentile* darkneſs; and in compariſon of the former diſpenſation, is a time of great ſpiritual light and knowledge: nor the latter part of that day, when there will be no night of darkneſs and deſertion, of error and ſecurity, of affliction and perſecution, with the church; when the earth ſhall be filled with the knowledge of the Lord; when all the children of God ſhall be taught of him, and there will be no need to ſay, know the Lord, for all ſhall know him, from the leaſt to the greateſt: nor the day of judgment, which, by way of emphaſis, is ſo frequently called *that day:* nor the ſtate of ultimate happineſs, the everlaſting day of glory; when all imperfections ſhall be done away, when ſaints will know, as they are known, and ſee Jeſus as he is, and need not aſk any queſtions about him: but the time when Chriſt, and his Apoſtles, ſhould meet again, and ſee each others faces with joy and pleaſure is meant; and the time following thereon, eſpecially the day of *Pentecoſt*, when the Spirit was poured down upon them, and, according to his promiſe, came to them, taught them all things, and led them into all truth. This aſking is not to be underſtood of aſking in prayer; for it appears, by what follows, that they ſhould aſk in his name then, and he encourages to it; but of aſking him queſtions, and that not of any ſort; for it is certain, that, within this time, they did aſk many things. *Peter* aſked what *John*, the beloved diſciple, ſhould do; and they all aſked him, a little before his aſcenſion, whether he would, at that time, reſtore again the kingdom to *Iſrael*; but it is to be reſtrained to ſuch things they had been, or were deſirous of aſking him; ſuch as, whither goeſt thou? ſhew us the Father? how is it that thou wilt manifeſt thyſelf to us, and not unto the world? and more eſpecially theſe laſt queſtions, they greatly deſired to put to him, what is this, *a little while and ye ſhall not ſee me?* and what is this, *a little while and ye ſhall ſee me?* and what is the meaning of theſe words, *becauſe I go to the Father?* Now our Lord intimates, that at this time all theſe things would be ſo clear and evident to them, that they ſhould aſk him no queſtions about them. But he adds, *verily verily I ſay unto you, whatſoever ye ſhall aſk the Father in my name he will give it you.* Aſking here ſignifies prayer, and a different word is here uſed than before. The object of prayer is the Father, tho' not to the excluſion of the Son and Spirit, who were both ſeparately, or in conjunction with the Father, prayed unto after this; ſee *Acts* vii. 59. and xxii. 16. 2 *Theſſ.* iii. 5. *Rom.* i. 7. 1 *Cor.* i. 2, 3. *Rev.* i. 4, 5. The medium of acceſs to the Father is the name of Chriſt; he is the mediator between God and man, the way of acceſs unto him; whatever is aſked, is to be aſked on account of his blood, righteouſneſs, and ſacrifice, and then there is no doubt of ſucceſs; whatever is aſked will be given; his blood within the vail ſpeaks loud for every bleſſing; his righteouſneſs God is always well pleaſed with; his ſacrifice is a ſweet-ſmelling ſavour; his mediation is powerful; and his name is always prevalent.

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[z] Tzeror Hammor, fol. 98. 2.

[a] T. Bab. Peſachim, fol. 65. 1. Kidduſhin, fol. 82. 2. Bava Bathra, fol. 16. 2. Sanhedrin, fol. 100. 2.

[b] T. Bab. Nidda, fol. 31. 2.

Ver. 24. *Hitherto have ye aſked nothing in my name,* &c.] Not that they had never prayed as yet; for they had deſired him to teach them to pray, which he did: they had prayed to him particularly for an increaſe of faith, and for many other things; but either they had only aſked him, he being preſent with them, and not the Father; or if they had aſked the Father any thing, yet not in the name of Chriſt: they had made no mention of his blood, righteouſneſs, and ſacrifice, nor any uſe of his mediation; things they had not as yet ſuch clear knowledge of; or they had not aſked as yet any extraordinary thing, as they afterwards did; ſee *Acts* iv. 29, 30. *aſk, and ye ſhall receive;* that is, in my name, and whatever ye aſk for, ye ſhall have it, to fit you for your work, to carry you thro' it, and to give you ſucceſs in it; ſee *Matt.* vii. 7. *that your joy may be full;* go chearfully through your work, find much pleaſure in it, and with great ſatisfaction ſee the Goſpel ſpread, ſouls converted, ſatan's kingdom weakened, and the intereſt of your redeemer thrive and flouriſh; than which nothing can more contribute to complete the joy of the miniſters of Chriſt.

Ver. 25. *Theſe things have I ſpoken unto you in proverbs,* &c.] Concerning his Father, and his Father's houſe, and the many manſions in it, of his going to prepare a place for them there, and of the way unto it, all which they ſeemed not to underſtand; of the nature of communion with him and his Father, and of the manifeſtation of them to them, ſo as not unto the world, which they could not account for; of their union to him under the ſimile of the vine and its branches; and of his departure from them, and return unto them; and of the ſorrow that ſhould follow upon the one, and the joy that ſhould attend the other, ſet forth in the caſe of a woman in travail, having ſorrow, and being joyful when delivered. All which, one would think, were plain and eaſy to be underſtood; but ſuch was the then preſent ſtate and caſe of the diſciples, that theſe all ſeemed as proverbs, parables, and dark ſayings, which they did not clearly underſtand: wherefore our Lord ſays, *the time cometh;* meaning either the time of his appearing unto them, after his reſurrection, or the day of Pentecoſt: *when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew plainly of the Father;* by pouring forth his Spirit upon them, who ſhould not only take of his things, but of his Father's alſo, and ſhew them unto them clearly and plainly; ſo as that they ſhould have a clear underſtanding of them, as they were capable of; of the perfections of his nature, his diſtinct perſonality, his being the Father of Chriſt, and of all the elect in him; of his everlaſting love to their perſons; of his choice of them in Chriſt; of his covenant with them in him; of his mind and will concerning them, and his gracious deſigns towards them; of his Father's houſe, and the way to it; and of the nature, deſign, and uſefulneſs of his going to him; of the diſtinction between ſpeaking in parables and dark ſayings, and ſpeaking plainly, openly, and apparently; ſee *Numb.* xii. 8.

Ver. 26. *At that day ye ſhall aſk in my name,* &c.] For when the Spirit was poured upon them, they not only received his extraordinary gifts, and had a larger meaſure of his grace beſtowed upon them; but were alſo bleſſed with him, as a Spirit of grace and ſupplication, in a more remarkable manner than ever they had been before: they then better underſtood the throne of grace, and the advantages of it; had greater enlargements and aſſiſtances at it; and were better acquainted with the mediation of Chriſt, and the neceſſity of making uſe of his name, blood, and righteouſneſs, in all their petitions and requeſts. *And I ſay not unto you, that I will pray the Father for you.* This Chriſt had promiſed before, *John* xiv. 16. nor was there any occaſion to repeat it now, of which they might be ſtrongly aſſured: beſides, at that day the Spirit would be given to them by virtue of his interceſſion; ſo that there would be no need of praying to the Father for them on that account. This is ſaid, not as if the interceſſion of Chriſt for his people would then ceaſe; for he is always their advocate with the Father, and ever lives to make interceſſion for them; tho' it may not be carried on in the ſame manner, by prayer, as when he was here on earth, his perſonal appearance, and the preſentation of his blood, ſacrifice, and righteouſneſs being ſufficient; but to declare the diſpoſition and readineſs of his Father to hear them, and grant unto them whatſoever they ſhould aſk of him in his name.

Ver. 27. *For the Father himſelf loveth you,* &c.] The Father loved them as well, and as much as the Son did, and of himſelf too, without any merit or motive in them: he loved them from everlaſting, and had given proofs of it in time, in the gift of his Son to them, and for them, and in calling them by his grace; and therefore being thus ſtrongly affected to them, they might depend upon a ready and ſpeedy anſwer from him, as might be beſt for his glory, and their good. *Becauſe ye have loved me;* not that their love to Chriſt was the cauſe of the Father's love to them; but, on the contrary, the Father's love to them was the cauſe of their love to Chriſt; and therefore as the cauſe is known by its effect, they might be aſſured of the Father's love to them by their love to Chriſt; for if the Father had not loved them, they had never loved God, nor Chriſt; but ſince they did love Chriſt, it was a clear caſe the Father loved them: and this their love is joined with faith; *and have believed that I came out from God;* being ſent by him, and am no impoſtor, but the true Meſſiah that was to come: faith in Chriſt, and love to him, go together; where the one is, there is the other, faith works by love; they are both the gifts of God's grace, and the fruits and effects of his everlaſting love; and thoſe who are poſſeſſed of them may be firmly perſuaded of their intereſt therein.

Ver. 28. *I came forth from the Father*, &c.] This is the ſum of what the Apoſtles believed, and Chriſt, in theſe diſcourſes of his, had been ſpeaking of. This his coming forth from the Father is to be underſtood, not of his eternal filiation; nor of his coming forth in a way of grace towards his own people in the council and covenant of grace and peace; nor of his conſtitution, as mediator, from everlaſting; but of his coming in the fleſh in the fulneſs of time: which ſuppoſes that he was, that he exiſted as a divine perſon before; that he was with the Father before; that he came forth from him with his knowledge, mind, and will; he came not of himſelf, but he ſent him; and yet he came willingly, was not forced, or did not come againſt his will: and this does not ſuppoſe any local motion, or change of place, but only intends an aſſumption of the human nature into unity with his divine perſon, who fills heaven and earth with his preſence; nor any ſeparation from his Father, with whom he was, and in whoſe boſom he lay when he was made fleſh, and dwelt among men; nor any abſence from heaven, for he was there when on earth. *And am come into the world*; where he was before, as the creator and upholder of it, by his immenſity and powerful preſence: this deſigns his coming and manifeſtation in the fleſh, which in general was to do the whole will of God, which he in council and covenant agreed to do, and for which he came down from heaven; and in particular to preach the Goſpel, call ſinners to repentance, give light and life to many, and to fulfil the law, by obeying its precepts, and bearing its penalty, and both to do and ſuffer in the room and ſtead of his people, and to ſave loſt ſinners, even the chief of them. *Again, I leave the world*; not that he relinquiſhed the ſuſtentation and government of it, as God, nor the care of his people in it, as mediator, for whom he retains the ſame love as ever, and will not leave them fatherleſs and comfortleſs; nor was he leaving it as never to return more; for he'll deſcend in like manner he aſcended, and will come a ſecond time and judge the world in righteouſneſs: but he was about to depart from it by death, having done the work and buſineſs for which he came about. *And go to the Father*; to give an account of his work unto him, as his righteous ſervant, being faithful to him that had appointed him; and to tranſact the affairs of his people; to appear in the preſence of God for them; to preſent their petitions, be their advocate, make interceſſion for them, take poſſeſſion of heaven in their name, and prepare it for them; to take his place at the right hand of God in human nature, and to be glorified with the glory promiſed him before the world was.

Ver. 29. *His diſciples ſaid unto him*, &c.] Upon the above diſcourſe of Chriſt, ſuch rays and beams of light darted into the minds of the Apoſtles, and things ſtood ſo clear in their view, and they ſo well underſtood what Chriſt had ſaid, that they declare, *lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb*: what he had ſaid before, were to them like proverbial, or parabolical expreſſions not eaſy to be underſtood; they were like ænigmas, riddles, and dark ſayings, the meaning of which they could not apprehend; but now they obſerve, with admiration, that what he delivered was plain, and intelligible; which was not ſo much owing to Chriſt's different way of ſpeaking now, from what it was before, as to their former dullneſs of hearing, and now having ſome further degree of light given unto them.

Ver. 30. *Now are we ſure, that thou knoweſt all things*, &c.] Not only all men, but all things, even the ſecrets of mens hearts, of which the Apoſtles had now a convincing proof; for whereas Chriſt had delivered ſome expreſſions, ver. 16. which they did not underſtand, and were deſirous to aſk him the meaning of, ver. 19. which he knowing, being God omniſcient, prevents their putting the queſtion to him, and enters upon a diſcourſe, in which he ſo clearly explained what they wanted to be informed of, without their aſking him, that they were fully aſſured that he muſt know all things; and, as they add, *needeſt not that any man ſhould aſk thee*: the meaning is, that ſhould Chriſt deliver any thing not ſo intelligible to any of his audience, and they were deſirous of knowing the ſenſe of it, there would be no need of putting the queſtion in form to him, ſince he is privy to the firſt motion of deſire riſing up in the mind; and can, and will, if he thinks fit, explain himſelf on ſuch an head, to the ſatiſfaction of the perſon, without ever aſking him; at leaſt there's no need of putting the queſtion to make him acquainted with his deſire, this being before known unto him. *By this we believe that thou cameſt forth from God*; was the true Meſſiah, and had his miſſion and commiſſion from God, as ſuch; doubtleſs they believed this before, but this inſtance of Chriſt's omniſcience was a ſtrengthening proof of it. So *Nathanael*, by Chriſt's ſaying to him, that before *Philip* called him, and when he was under the fig-tree, he ſaw him when he thought no eye did but an omniſcient one; it laid him under ſuch full convictions of him, as at once to acknowledge him the Son of God, the king of *Iſrael*. This is one of the ſigns and characters of the Meſſiah with the *Jews*, that he ſhould have a diſcerning ſpirit of men and things, according to *Iſ.* xi. 3[c].

Ver. 31. *Jeſus anſwered them, do ye now believe?*] Not as calling their faith in queſtion; or as denying they had any; or as deſpiſing it for the ſmallneſs of it; but as reproving them for their ſecurity, vain confidence and boaſting, as if their faith was ſo very ſtrong that it would never be moved; and perhaps for the lateneſs of it too: the words may be read affirmatively, without an interrogation, *ye do believe now*; they are in the *Syriac* and *Arabic* verſions read imperatively, *believe ye now*. Tho' the *now* is left out by the former, which is not to be ſpared, for the emphaſis lies on it; and a regard ſeems to be had both to time paſt and to come. The words carry in them a tacit reproof, that they believed no ſooner, or were not before this time more eſtabliſhed in their faith, when he had been ſo long with them, and they had heard ſo many diſcourſes from him, and had ſeen ſo many miracles wrought by him: however, it was not too late, and they would do well to go on believing; but 'tis ſuggeſted to them they would meet with ſomething that would try their faith: and it is as if Chriſt had ſaid, ye believe in me now, while I am with you, and all things go according to your mind; but what will you do anon, when I ſhall be taken from you, be apprehended by mine enemies, be delivered into the hands of the *Gentiles*, be crucified, die, and be laid in the grave? will ye believe then? one of you will betray me, another deny me, and all will forſake me, and ſome expreſs their doubts about me.

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[c] T. Bab. Sanhedrin, fol. 93. 2.

Ver. 32. *Behold the hour cometh, yea, is now come,* &c.] The time is at hand, yea, it may, in a ſenſe, be ſaid to be already come, it was within an hour: and indeed the following prayer might be delivered in leſs than an hour's time; when he went immediately into the garden, and was apprehended; or at leaſt in a very little while it would come to paſs, *that ye ſhall be ſcattered, every man to his own*; to his own friends, relations, and acquaintance; to his own houſe and home; to his own country *Galilee*, whither they all went, and to their trade of fiſhing again; ſee *John* xxi. 1. and ſo was fulfilled the prophecy in *Zech*. xiii. 7. *and ſhall leave me alone*; as they did in the hands of his enemies; for they all forſook him and fled, ſome one way, ſome another; tho' one or two of them, *Peter* and *John*, followed him at a diſtance; and all came together again, but not to Chriſt, until his reſurrection from the dead. *And yet I am not alone*; he was not alone at this time; and his meaning is, that he ſhould not be alone then when they ſhould be ſcattered from him: *becauſe the Father is with me*; not only as the Son of God, by virtue of union to him, and as one with him; but as mediator, in conſequence of his promiſe to uphold him, and aſſiſt him in his human nature; and tho' he withdrew his gracious and comforting preſence from him, he bearing the ſins, and ſtanding in the room and ſtead of his people, yet not his powerful and ſupporting preſence.

Ver. 33. *Theſe things I have ſpoken unto you*, &c.] As this is the concluſion of our Lord's ſermons to his diſciples, theſe words may well enough be thought to have regard to all that he had ſaid in general; as concerning his departure from them; his going to prepare a place for them; his union to them, and their communion with him; and the various perſecutions and afflictions they ſhould endure for his ſake; and the many bleſſings both of grace and glory they ſhould enjoy; and particularly what he had ſaid in the context, concerning their forſaking him, which ſuppoſed tribulation, and would be a prelude of what they were afterwards to have in the world; and concerning the preſence of his Father with him, and which they might alſo expect to have: *that in me ye might have peace*; not in the world, in which they were to have tribulation: there's no true, ſolid peace to be enjoyed in the world, and the things of it; the world can neither give it, nor take it away; nor have the men of it any knowledge and underſtanding of it; and much leſs enjoy it: nor in themſelves; ſpiritual peace does not ariſe from any duties, ſervices, and performances of men; no, not from an attendance on the Goſpel, and the ordinances of it; nor even from the graces of the Spirit; for tho' peace may be enjoyed herein, and hereby, and through theſe, as means; yet does not come from them, but from Chriſt, in whoſe ſtrength alone all duties are performed aright; who is the ſum and ſubſtance of the Goſpel, and the ordinances of it, and the object of all grace: it is in him, and in him only, in his perſon, blood, righteouſneſs, and ſacrifice, which ſpeak peace, pardon, and atonement, that a ſoul finds any true, ſolid peace, reſt, comfort, and joy; and here he may, and does find it, in oppoſition to the cry of ſin, law, and juſtice, for wrath, ruin, hell, and damnation. There's a peace by Chriſt, which he has made for his people by the blood of his croſs; and there's a peace in him, which is enjoyed thro' faith's looking to his blood for pardon, to his righteouſneſs for juſtification, to his ſacrifice for atonement and ſatisfaction; and by having communion with him, and diſcoveries of his love, and by ſeeing ſafety and ſecurity in him. *In the world ye ſhall have tribulation*; this is certain from this declaration of Chriſt, who is the omniſcient God, and truth itſelf; from the inſtance and example of Chriſt, who was all his life a man of ſorrows; from the conformity of the members to the head; from the divine appointment that has ſo determined it; from the natural enmity of the world to the ſaints; from the experience of the people of God in all ages; from the uſefulneſs of tribulation to try the graces, and bring about the temporal, ſpiritual, and eternal good of believers: and though they have tribulation in the world, yet not by way of puniſhment for ſin, but as fatherly corrections and chaſtenings for their good, that they may not be condemned with the world; and it is only in this preſent world they have it; as ſoon as they have done with the world, they'll have done with tribulation: *be of good chear, I have overcome the world*; it is very obſervable how the phraſe, *in the world ye ſhall have tribulation*, ſtands, and is encompaſſed, before, with theſe words, *that in me ye might have peace*, and behind, with theſe, *be of good chear*, &c. Believers, of all men, notwithſtanding their tribulations, have reaſon to be of good chear, ſince their ſins are forgiven, the love of God is ſhed abroad in their hearts, their redemption draws nigh, and they have hopes of glory; and particularly, becauſe as Chriſt here ſays, for their encouragement under all their tribulations in the world, *I have overcome the world*: ſatan, the god and prince of the world, with all his principalities and powers, which Chriſt has led captive, ranſomed his people from, and delivers them from the power of; and all that is in the world, the luſts and ſins of it, their damning power by the ſacrifice of himſelf, and their governing power by his ſpirit and grace; and the men of the world with all their rage and fury, whom he has trodden down in his anger, reſtrains by his power, and cauſes the remainder of their wrath to praiſe him; in all which conqueſts he makes his people ſhare, and even makes them more than conquerors, thro' himſelf: ſo that they have nothing to fear from the world; nor any reaſon to be caſt down by the tribulation they meet with in it.

CHAP. XVII.

Ver. 1. THESE *words ſpake Jeſus*, &c.] Referring to his ſermons and diſcourſes, his words of comfort, advice, direction, and inſtruction, delivered in the three preceding chapters: *and lift up his eyes to heaven*; the ſeat of the divine majeſty, the throne of his Father. This is a prayer geſture. It is ſaid [c] of *R. Tanchuma*, that הגביה פניו לשמים, *he lift up his face to heaven*, and ſaid before the holy bleſſed God, Lord of the world, *&c*. and this is expreſſive of the ardency and affection of the mind of Chriſt, and of his confidence of the divine favour: it ſhews that his mind was filled with devotion and faith, and was devoid of ſhame and fear, and was poſſeſs'd of great freedom,

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[c] Vajikra Rabba, §. 34. fol. 174. 4.

dom, boldneſs, and intrepidity: *and ſaid, Father*; or *my Father*, as the *Syriac*, *Arabic* and *Perſic* verſions read; and no doubt but he uſed the word *Abba*, which ſignifies *my Father*, thereby claiming his intereſt in him, and relation to him: *the hour is come*; to depart out of the world, to ſuffer and die for his people, which was agreed upon between him and his Father from all eternity; and it was welcome to him, on account of the ſalvation of his people, and therefore he ſpoke with an air of pleaſure and ſatisfaction; and it would be quickly over, was but an hour, as it were, tho' a time of great trouble, diſtreſs and darkneſs, and ſo a fit time for prayer: *glorify thy Son*; as man and mediator; for as God, he needed no glory, nor could any be added to him: but it deſigns ſome breakings forth of glory upon him at his death; by ſupporting him under all the ſorrows and ſufferings of it; and in carrying him thro' it; ſo that he conquered all his peoples enemies, and his own, ſin, ſatan, the world and death, and obtained eternal redemption for them: and at his reſurrection; by not ſuffering him to remain ſo long in the grave, as to ſee corruption; and by raiſing him at the exact time that was foretold by the prophets and himſelf; and by ſending an angel to roll away the ſtone; and by raiſing ſome of the ſaints along with him; and by putting ſuch a glory on his body as that it is the pattern and exemplar of the ſaints reſurrection: and at his aſcenſion to heaven, when he led captivity captive; and at his ſeſſion at the right hand of God, above all principalities and powers; and thro' the effuſion of the Spirit upon his diſciples, and the divine power that attended his Goſpel, to make it effectual to great multitudes, both to *Jews* and *Gentiles*; by all which he was glorified, purſuant to this petition of his; in which his end is, *that thy Son alſo may glorify thee*; as he had done throughout the whole of his life and converſation, and by his miniſtry and miracles; ſo now at his ſufferings and death, thro' the ſalvation of his choſen ones, in which the wiſdom, grace, juſtice, holineſs, power, and faithfulneſs of God are greatly glorified; and in the after diſcharge of other branches of his mediatorial office, in making interceſſion for his people, in the miniſtry of his word and ordinances, by his ſervants, attended with his holy Spirit, and by the adminiſtration of his kingly office.

Ver. 2. *As thou haſt given him power over all fleſh*, &c.] All men, in diſtinction from angels; and theſe as fallen, as weak, frail, ſinful and mortal creatures; men of every nation, *Jew* or *Gentile*, and of every character, elect or non elect: not but that he has alſo a power over angels; nor is his power over men limited to their *fleſh* or bodies, but reaches to their ſpirits or ſouls alſo: which *power* is a governing, diſpoſing, and judicial one; he rules them with a ſceptre of righteouſneſs, he diſpoſes of them in providence as he pleaſes, and will judge them at the laſt day: and this is a power that is *given* him by his Father, and is not that original power over all things he has as God, and the creator of them, which is natural, eſſential, and underived; but is a derived and delegated power, which he has as mediator, as ſubſervient to the ends and deſigns of his office: and as God glorified him as ſuch, by giving him this power; ſo he glorifies him again, by acknowledging it, and by uſing it for the end for which it is given: *that he ſhould give eternal life to as many as thou haſt given him*; eternal life is a gift, and not owing to the merits of men; indeed there is no merit in mens works, no not in the beſt; for theſe are previouſly due to God, cannot be profitable to him, if done aright, are not done in the creatures ſtrength, but thro' the grace of God, and bear no proportion to eternal life; which is in Chriſt's gift: not only the promiſe of it is in him, but that itſelf; it is put into his hands, and he came into this world that his people might have it; he has procured it, and has removed what lay in the way of their enjoyment of it; he has a right to beſtow it, and their right unto it comes by him, thro' his blood and righteouſneſs: the perſons on whom he confers this gift are not all men, but ſuch as the Father in the everlaſting covenant has given to him, as his people and portion, his ſpouſe and children, his jewels and his treaſure, to be ſaved and enjoyed by him; whom he has choſen and preſerved in him, and made his care and charge; to theſe, and every one of theſe, Chriſt gives this great bleſſing; nor ſhall any of them come ſhort of it; and 'tis for the ſake of this, that all creatures and things, all power in heaven and in earth are given to him.

Ver. 3. *And this is life eternal*, &c.] That is, the beginning and pledge of it, the way unto it, and means of it, and what will certainly iſſue in it: *that they might know thee, the only true God and Jeſus Chriſt, whom thou haſt ſent.* The knowledge of God here ſpoken of, is not the knowledge of him by the light of nature, and works of creation; for a man may know God in this ſenſe, and not know him in Chriſt, nor any thing of Chriſt; yea, may know God and profeſs him in words, and in works deny him, as the heathens did; nor is eternal life known hereby, nor connected with it: nor is it ſuch a knowledge of God as is to be obtained by the law of *Moſes*, in which God is repreſented as a righteous and incenſed being; nor is there in it any diſcovery of God, as a God of love, grace, and mercy in Chriſt; nor any revelation of a mediator, ſaviour and redeemer; nor can it either ſhew, or give to perſons eternal life; and yet what is here ſaid of the knowledge of God and Chriſt, the *Jews* ſay of the law[d], "one man ſaid to his friend, let us daſh them against that wall and kill them, becauſe they have left, חיי עולם הבא, *eternal life*; (the gloſs upon it is תורה, *the law*;) and employ themſelves in a temporary life, the Gloſs ſays of this world, which is merchandize." More truly does *Philo* the *Jew* ſay[e], that "fleeing to the divine being, *is eternal life*; and running from him is death." But this is to be underſtood of an Evangelic knowledge of God, as the God and Father of Chriſt, as the God of all grace, pardoning iniquity, tranſgreſſion and ſin, and of Chriſt the mediator; not a general, notional, and ſpeculative knowledge; but a practical and experimental one; a knowledge of approbation and appropriation; a fiducial one, whereby a ſoul believes in Chriſt, and truſts in his blood, righteouſneſs, and ſacrifice for ſalvation; and which, tho' imperfect, is progreſſive. The *Arians* and *Unitarians* urge this text, againſt the true and proper deity of our Lord Jeſus, and his equality with the Father, but without ſucceſs; ſince the Father is called the only true God, in oppoſition to the many falſe Gods of the heathens, but not to the excluſion of the Son or Spirit; for Chriſt is alſo ſtiled the one Lord, and only Lord God, but not to the excluſion of the Father; yea the true God and eternal life; was he not, he would never, as here, join himſelf with the only true God; and beſides, eternal life is made to depend as much upon the knowledge of him, as of the Father. The reaſon of this different mode of expreſſion, is owing to the character of Chriſt as mediator, who is ſaid to be ſent by the only true God, about the buſineſs of man's ſalvation. Nor is it of any moment what the *Jew* [f] objects, that Jeſus here confeſſes, that the true God is only one God; nor does he call himſelf God, only the Meſſiah ſent by God; and that the apoſtle *Paul* alſo aſſerts the unity of God, 1 *Tim.* i. 17. and therefore Jeſus cannot be God: for Chriſt and his Father, the only true God; are one; and that he is the one true God with his Father, he tacitly ſuggeſts here by joining himſelf with him; and what the apoſtle *Paul* ſays of the one and only wiſe God, may as well be underſtood of Chriſt, the Son of God, as of the Father; ſince all the characters in the text agree with him, and of him he had been ſpeaking in the context.

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[d] T. Bab. Taanith, fol. 21. 1.

[e] De profugis, p. 461.

Ver. 4. *I have glorified thee on the earth*, &c.] This is made uſe of as a reaſon and argument, why the Father ſhould glorify him: Chriſt glorified his Father perſonally, as he held forth and expreſſed the glory of his perſon; and verbally, by aſcribing, on all occaſions, praiſe and glory to him; and really, or by deeds, and that by various ways: as in and by his miniſtry; by aſſerting he had his miſſion, qualifications and doctrine, from him as a prophet; his principal work was to declare his Father's mind and will, his love and grace; nor did he ſeek his own, but his Father's glory: and by his miracles; for tho' theſe were proofs of his Deity and Meſſiaſhip, and diſplays of his own glory; yet the glory of his Father, eſpecially of his power, was eminently ſeen in them, for he referr'd them to him; and theſe were often the means of mens glorifying the God of *Iſrael*: and by his whole life and converſation, which was entirely according to the will of God; and every action of it was directed to his glory; particularly he glorified him by his early regard to his will, and the buſineſs he ſent him about; by his zeal for his Father's houſe; and by the exerciſe of the various graces of faith, hope, and love upon him: and as by his life, ſo at his death, even all the while he was *on the earth*; where God had been diſhonoured by the ſin of men; where Chriſt now was debaſed in human nature, and even that was for the glory of God; and this is ſaid in diſtinction from heaven, where God is glorified by the angels, and where Chriſt would ſhortly be glorified in his human nature: *I have finiſhed the work which thou gaveſt me to do*; by *the work* is meant obedience to the will of God; the deſtruction of all ſpiritual enemies, as ſin, ſatan, the world and death; and the redemption and ſalvation of his people, which was *given* him to do: he did not take it upon himſelf, but being called to it he readily accepted of it; it was appointed, and cut out for him, in the council and covenant of grace; he was thoroughly acquainted with it; and tho' it was difficult, it was pleaſant and delightful to him; nor did he leave it till he could ſay it is *finiſhed*; as it was by himſelf alone, without the help of man; and is ſo compleat that nothing can be added to it; and ſo firmly done, that it can't be unravell'd by men and devils: he ſpeaks of it as done, becauſe the time was come to finiſh it, and he was ſure of the accompliſhment of it.

Ver. 5. *And now, O Father, glorify thou me with thine own ſelf*, &c.] Not with his perfections, theſe he had, they dwelt bodily in him; or with his nature, in which he was one with him; but as mediator with his glorious preſence in heaven, by ſetting him at his right hand, and crowning him with glory and honour. The *Jews* have a notion that God will give to the king *Meſſiah*, מן הכבוד של מעלה, *of the ſupreme glory* [g]: the glory Chriſt prays for is, as he ſays, *the glory which I had with thee before the world was*; the ſame phraſe with לעולם or קודם העולם, uſed by the *Jews* [h]. This is not to be underſtood of the glory of the human nature of Chriſt, abſtractly conſidered; for that is no perſon of itſelf, but what is taken up into perſonal union with the Son of God; and therefore can't be intended by this perſonal character I; nor did it exiſt from eternity; it was indeed written in God's book of predeſtination, even all its members, when as yet there were none of them in actual being; it was ſet up in God's thoughts and counſel, as the pattern and exemplar of human nature; it had a federal union with the Son of God, or a covenant ſubſiſtence with him; and in the Old Teſtament Chriſt was often ſpoken of as man, becauſe of his frequent appearances in an human form, and becauſe of the certainty of his incarnation; but he did not really and actually exiſt as man, until he took fleſh of the virgin; for Chriſt, as man, is the ſeed of the woman, the ſon of *David*, *Abraham*, and *Adam*; he is called the laſt and ſecond *Adam*, and was not as man before the firſt: the Old Teſtament ſpeaks of his incarnation as future, nor is it poſſible that a creature can exiſt before time; for as ſoon as a creature exiſts, time begins, which is nothing elſe than the meaſure of a creature's duration; nor was the human nature of Chriſt with the Father from eternity; nor had it a glory before the world began, neither in whole, nor in part: nor is the glory of the divine nature abſtractly conſidered here meant; this glory indeed Chriſt had from everlaſting; he had it with his Father, in common with him, being in union to him; and it is true that it was in ſome meaſure veiled and covered in his ſtate of humiliation; for tho' there were ſome breakings forth of it in that ſtate, theſe were ſeen but by a few; wherefore he is thought by ſome, to pray here for the manifeſtation of this glory; but this glory was eſſential to him, was his natural right, and not to be prayed for, and which he then had as much as ever, and of which there could be no ſuſpenſion: but this deſigns the glory of him as God-man, and mediator; he was not only predeſtinated to be a mediator, but was really ſet up as ſuch from everlaſting, and had a mediatorial fulneſs of grace put into his hands, and had the honour and glory of that office given unto him by the other two perſons; and now that he might appear to be what he was, to be made, that is, made manifeſt that he was both Lord and Chriſt, he here prays; which was to be done, upon his aſcenſion to heaven, and ſeſſion at the right hand of God, by the pouring down of the Holy Ghoſt.

Ver. 6. *I have manifeſted thy name*, &c.] Not the *Nomen Tetragrammaton*, the name of four letters, the name *Jehovah*, and which the *Jews* call *Shemhamphoraſh*, and ſay is ineffable, and to be pronounced by *Adonai*; who alſo ſpeak of other names, and ſay [i], "truly the former wiſe men had holy names, which "they received from the prophets, as the name of "*ſeventy-two* letters, and the name of *forty-two* "letters, and the name of *twelve* letters, and many "other holy names; and by which they could do "new ſigns and wonders in the world; but they "did not make uſe of them, only in caſe of neceſſity, "as in a time of perſecution and diſtreſs." The name of twelve letters *Galatinus* [k] pretends, is Father, Son and Holy Ghoſt, the words for which in the *Hebrew* language conſiſt of twelve letters; and that of forty-two letters he makes to be this, the Father God, the Son God, the Holy Ghoſt God, yet there are not three Gods, but one God; or thus, the Father God, the Son God, the Holy Ghoſt God, three in one, one in three; the *Hebrew* words for which contain forty-two letters; but the authorities by which he would ſupport all this are inſufficient. However, it is none of theſe names, nor any other ſcriptural ones, that are here meant; but either God himſelf, or the perfections of his nature, or his will of command, or rather his Goſpel; unleſs Chriſt himſelf, or his name *Jeſus*, God by the angel gave him, and in whoſe name there is ſalvation, and no other can be thought to be meant; and which, as it was manifeſted to his diſciples, ſo it is to all whom God has choſen and given to Chriſt: *unto the men which thou gaveſt me out of the world*; which is to be underſtood, not merely of their being given to him as apoſtles, nor of their being given and brought to him in effectual vocation only, but of an eternal act of God's in election, and in the covenant of grace; when theſe perſons were given to Chriſt as his ſpouſe, his ſpiritual ſeed and offſpring, the ſheep of his paſture, and his portion and inheritance, to be ſaved and preſerved by him; which, as it is an inſtance of love and care on God's part to give, and of grace and condeſcenſion on Chriſt's to receive, ſo of diſtinguiſhing goodneſs, to the perſons given; ſince not all the world but ſome of it, ſhare in this favour: *thine they were, and thou gaveſt them me*; the perſons given were not the Father's merely by creation; for ſo others are his alſo; nor would they be peculiarly his, for they are the ſons likewiſe in this ſenſe; but they are his by electing grace, which is the peculiar act of the Father in Chriſt, and is unto ſalvation by him, thro' the ſanctification of the Spirit; theſe are choſen to be his peculiar people, and given to Chriſt as ſuch: *and they have kept thy word*; the Goſpel, not only in their memories, but in their hearts; and having publickly profeſſed it, they defended it valiantly againſt the enemies of it, and kept it pure and incorrupt; this ſhews that the Goſpel is meant by the name of God manifeſted to theſe perſons.

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[f] R. Iſaac Chizzuk Emuna, par. 2. c. 55. p. 445.

[g] Midraſh Tillim in Pſal. 20. apud Galatin. de arcan. cathol. ver. l. 3. c. 9.

[h] Gloſſ. in T. Bab. Peſachim, fol. 54. 1.

[i] Shaare ora, fol. 1. 3.

[k] De Arcan. Cathol. ver. l. 2. c. 11, 12.

Ver. 7. *Now they have known*, &c.] The *Syriac* verſion reads it, ידעת, *I have known*; and ſo the *Perſic* and *Gothic* verſions, contrary to moſt copies and other verſions, which read, as we render, *they have known*; that is, the diſciples and apoſtles of Chriſt: *that all things whatſoever thou haſt given me*; all temporal things, the world and the fulneſs of it; all power in heaven, and in earth, or a power of diſpoſing of all things for his own ſervice, as mediator; all ſpiritual things, the covenant of grace, with all its bleſſings and promiſes, the Spirit of God, with all his gifts and graces, a fulneſs of all grace for his people, yea, eternal life and glory; and every thing relating to his mediatorial office and character, power to perform miracles, knowledge and wiſdom to preach the Goſpel, ſtrength to procure the ſalvation of his people; every thing to qualify him for the government of the church and the judgment of the world: *are of thee*; owing to his good will and pleaſure, by his appointment and conſtitution, as an inſtance of love to him, and that he might, as man, and mediator, be honoured, and in all things have the pre-eminence, and all for the good of his choſen ones: now the knowledge of this by his diſciples, muſt greatly confirm the miſſion of Chriſt, render him very ſuitable to them, cauſe them to entertain a greater eſteem for him, lead them into ſome admiring views of the grace of God, in giving ſo much into Chriſt's hands for them, and engage them the more chearfully to obey his commands.

Ver. 8. *For I have given unto them the words*, &c.] Not commands, but doctrines; and theſe not the doctrines of men; nor any of the divers and ſtrange doctrines; but what are called in ſcripture the doctrine of God, of Chriſt, of the apoſtles, are agreeable to the ſcriptures, and according to godlineſs; and are ſtiled the word of truth, of faith, of righteouſneſs, of peace and reconciliation, of life and ſalvation, and of the Goſpel; and which Chriſt gave to his diſciples, and gifts along with them to preach them, and abilities to defend them: *which thou gaveſt me*; for the words and doctrines which Chriſt, as the great prophet in *Iſrael* ſpoke, were not his own, but his Father's; and theſe were given him to ſpeak and deliver to others, and in which he was faithful; ſo *Jonathan ben Uzziel* [1] paraphraſes the text in *Deut.* xviii. 18. concerning that prophet, the Meſſiah, God would raiſe up, after this manner; "a prophet "will I raiſe up unto them from among their "brethren, in whom the holy Spirit ſhall be, like "unto thee; ואיתן פתגמי, *and I will give the words*, "of my prophecy into his mouth, and he ſhall "ſpeak with them all that I have commanded." And ſo the Meſſiah Jeſus did: *and they have received them*; willingly and gladly, with reverence and meekneſs, with love, and thankfulneſs; ſo as to underſtand them, and believe them, and ſo as to be affectionately and cloſely attached to them: *and have known ſurely that I came out from thee*; which is meant, not of his eternal filiation, but of his conſtitution and commiſſion, as mediator by his Father; of which they had certain knowledge, full aſſurance of faith, and ſincerely owned and confeſſed being fully perſuaded he was the true Meſſiah, and no impoſtor: *and they have believed that thou didſt ſend me*; into this world, to ſeek and to ſave loſt ſinners, to redeem all the choſen ones, and perform every thing neceſſary to their ſalvation.

Ver. 9. *I pray for them*, &c.] This is to be underſtood of Chriſt, not as God; for as ſuch he is the object of prayer; nor need he pray to any other; nor is there any ſuperior to him under that conſideration to pray unto; but as man and mediator: nor is his praying any argument againſt his deity; nor proof of inferiority to his Father with reſpect to his divine nature; ſince 'tis not in that, but in his human nature, that he prayed; tho' this may be aſcribed to his whole perſon as God-man; hence he had the greateſt qualifications and abilities for this work, and his prayers were always heard: praying, as attributed to Chriſt, muſt be reſtrained to his ſtate of humiliation; prayer is never ſpoken of Chriſt but whilſt he was here on earth; his interceſſion in heaven is never expreſſed by prayer; and the ſaints when they come thither, will have done praying. Chriſt, whilſt on earth, was an excellent pattern of prayer; of private and ſolitary prayer; of ſocial prayer, for and with his diſciples; of frequent and fervent prayer; of ſubmiſſion to the will of God in prayer; and of praying even for enemies: the perſons he is here ſaid to pray for are his apoſtles; which ſhows their danger and their wants, his care over them, and concern for them, and his love unto them: *I pray not for the world*; the inhabitants of it, the carnal unbelieving part of the world, which lie in ſin, and will be condemned; as he died not for them, ſo he prayed not for them; for whom he is the propitiation, he is an advocate; and for whom he died, he makes interceſſion; and for no other, in a ſpiritual ſaving way: *but for them which thou haſt given me*; out of the world, as diſtinct from them, to be ſaved with an everlaſting ſalvation

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[1] Targum Jon. in Deut. xviii. 18.

tion by him; and to be preſerved ſafe to his kingdom and glory; for theſe he prays, for the converſion of them, the application of pardon to them, their final perſeverance and eternal glory: *for they are thine*; not merely by creation, and as the care of his providence, but by eternal election, and ſpecial grace in vocation; which is a reaſon why Chriſt prayed for them, and an argument why the Father ſhould, and would regard his prayers.

Ver. 10. *And all mine are thine, and thine are mine*, &c.] Chriſt is ſpeaking not of things, but of perſons; otherwiſe all the perfections of his nature as God, and all the works he did, and doctrines he taught as man, were, of his Father; as all the perfections of his Father, his nature, his names, his works, his worſhip were his; the ſame that belongs to the one belongs to the other: but perſons are here meant, and theſe the elect of God, particularly the apoſtles, who were his and his Father's; belonged to them both by election, covenant-tranſactions, redemption, and efficacious grace in converſion; which mutual intereſt ariſes from an union in nature, an agreement in covenant, and a conjunction in operation: *and I am glorified in them*; or by them, they aſcribing all divine perfections, works and worſhip to him; attributing the whole of their ſalvation to him, and giving him all the glory of it; believing in him; walking worthy of him, in their lives and converſations; ſuffering patiently and chearfully for his ſake; and abiding by his Goſpel and Ordinances; and he will be glorified by them, and in them hereafter, and that to all eternity.

Ver. 11. *And now I am no more in the world*, &c.] In the earth; which is no contradiction to his reſurrection from the dead, and ſtay with his diſciples for a while; nor to his return to judge the world at the laſt day; nor to his reigning on earth with his ſaints a thouſand years; ſince it will not be the world as it now is, but it will be a new earth, renewed, purified and refined, and clear of the wicked inhabitants of it; and in which will only dwell righteous perſons: beſides, Chriſt was to be, and will be no more in the world, in ſuch circumſtances, and doing ſuch work as he then was: the meaning is, that whereas he had been in the world, and had done, or as good as done the work he came about, he was now juſt going out of it; it was but a very little while he had to ſtay in it; nor ſhould he continue long with his diſciples when he roſe from the dead; and whereas his bodily preſence had been a guard unto them, a protection of them, and he had bore the heat and burden of the day for them, and had took all reproaches and perſecutions upon himſelf, now he was going from them: *but theſe are in the world*; and will continue for ſome time, they having much work to do, and be expoſed to the evils, ſnares and temptations of it; where they were hated, and were liable to great hardſhips, afflictions and perſecutions; which ſhows that Chriſt was not ſo intent on his own glory, as to neglect the good of his people, and to be unconcerned for them: *and I come to thee*; ſignifying his death; the depoſition of his ſoul into his Father's hands; his aſcenſion in ſoul and body to him; his entrance into heaven, and ſeſſion at the right hand of God; and therefore had nothing to aſk for on his own account: but his diſciples he was parting with lay near his heart, and therefore he prays; *holy Father, keep, thro' thine own name, thoſe whom thou haſt given me:* the perſon prayed unto is God the Father, the Father of Chriſt, and of his people; a very proper relation to conſider God in and under in prayer to him; ſince it muſt give freedom, boldneſs and hope of ſucceſs: the epithet *holy* is exceeding ſuitable, as it perfectly agrees with him who is eſſentially ſo; and ſince it was holineſs and an increaſe of it Chriſt prays for; and that theſe his diſciples might be kept from the evil of ſin: the perſons prayed for are thoſe that were given to Chriſt in election, and in the covenant, to be kept by him, and therefore he is the more ſolicitous for their preſervation: his requeſt is, that his father would keep them from the evil of the world; from ſinking under temptations and afflictions; faithful to him and to his Goſpel, and in unity among themſelves; and that *thro'* or *in* his own name; *in* it, in the doctrine of the Goſpel, and in the worſhip of God, and profeſſion of him; *thro'* it, thro' himſelf, as a wall of fire about them, and by his power thro' faith unto ſalvation: *that they may be one as we are*; in nature, will, affection and underſtanding; which muſt be underſtood not of equality, but of likeneſs; and deſigns not their union to Chriſt, but to one another; abiding together, cleaving to each other, ſtanding faſt in one ſpirit, having the ſame deſigns, and the intereſt of a redeemer in view, and at heart.

Ver. 12. *While I was with them in the world*, &c.] This does not imply that Chriſt was not in the world now, for he was; but ſignifies that he was juſt going out of it; and that his continuance in it was very ſhort: nor that he was, and would be no longer with his diſciples; for this is to be underſtood of his bodily, not of his ſpiritual preſence; in which reſpect Chriſt is with his people whilſt they are on earth, and they are with him when he is in heaven: *I kept them in thy name*; by his Father's authority and power, in his doctrine: *thoſe that thou gaveſt me I have kept*; that is, thoſe that were given him to be his apoſtles; theſe he kept cloſe to himſelf, and from the evil of the world, and from temporal and eternal ruin: *but the ſon of perdition*; *Judas*, a child of *ſatan*, whoſe name is *Apollyon* the deſtroyer, who was now about to betray his Lord and maſter; and was one that was appointed to eternal ruin and deſtruction, of which he was juſtly deſerving; and which is no inſtance of the apoſtacy of ſaints, ſince tho' he was given to Chriſt as an apoſtle, yet not in eternal election, to be ſaved by him: *that the ſcripture might be fulfilled*; this reſpects either Chriſt's keeping of his people, and their final perſeverance, whereby the ſcriptures that ſpeak of it are fulfilled; or rather the deſtruction of *Judas*, whereby ſuch paſſages as ſpeak of that, have their accompliſhment, particularly *Pſal.* cix. 8. Some have thought that this only refers to the general ſenſe of the ſcriptures, both the law and prophets; that ſome are choſen to everlaſting life, and others are appointed to wrath; that ſome are ſaved, and others loſt; ſome ſons of God, and others ſons of perdition; but it rather ſeems to regard ſome particular paſſage or paſſages of ſcripture relating to *Judas*, his character, condition and end, and which are very manifeſtly pointed at, in the pſalm referred to; ſee 2 *Eſdras* ii. 26.

Ver. 13. *And now come I to thee*, &c.] As in ver. 11. which he repeats as a very great happineſs to himſelf, and with much pleaſure and joy, but not without concern for thoſe he was parting from: *and theſe things I ſpeak in the world*; which he had expreſſed in this prayer concerning the nature of eternal life, and his power to give it to all the Father had given him; concerning the work of redemption finiſhed by him, and the glory due unto him on that account; concerning his choſen ones, particularly the apoſtles, and the mutual intereſt he and his Father had in them; and what he had done for them, in revealing the Goſpel to them, keeping them by the powerful influence of his grace, and the great concern he had for their future preſervation: and theſe things he took notice of in his prayer, whilſt he was in the world, before he took his leave of them; *that*, ſays he, *they may have my joy fulfilled in themſelves*; either the joy which Chriſt had in them, which was of an early date, is ſtill continued towards them, and will be more fully expreſſed, when they ſhall all be brought ſafe home to glory, and be for ever with him; or elſe the joy of which Chriſt is the author and object, which comes from him, and centers in him: ſaints rejoice in the perſon of Chriſt; in the greatneſs and dignity of his perſon, as God over all, hence they know that what he did and ſuffered anſwered the purpoſe, that he muſt have great intereſt in heaven, and they muſt be ſafe in his hands; and in the fitneſs of it, to be a mediator, he being God and man in one perſon; and in the fulneſs of it, which is all theirs, 'tis with delight they view it, with joy they receive from it, and believe they ſhall not want; and in the beauty of it, he being fairer than the children of men. The offices Chriſt bears as prophet, prieſt, and king, the relations he ſtands in as father, huſband, brother and friend; his Goſpel and communion with him, the bleſſings of grace in him, as peace, pardon, righteouſneſs and ſalvation, lay a foundation for ſolid joy in them that believe; as do alſo his death, reſurrection, exaltation and interceſſion. This joy in him is a grace of the Spirit, and is attended with faith in Chriſt; it ſhould be conſtant, but is frequently interrupted; tho' the ground and foundation of it is always the ſame; it is therefore at preſent imperfect, but may be increaſed; it is unknown to the world, and inexpreſſible by the ſaints; and may be ſaid to be *fulfilled in them*, when it abounds in them more and more; when they are full of it, and that is full of glory, and which will be fulfilled in glory.

Ver. 14. *I have given them thy word*, &c.] The Goſpel, and a commiſſion and abilities to preach it, and which is a reaſon of what follows, namely the world's hatred of them; becauſe this word is not of men, nor agreeable to carnal reaſon; it magnifies the grace of God, and deſtroys boaſting in men; it is againſt the carnal intereſt, worldly views and luſts of men: *and the world hath hated them*; the inhabitants of the world, worldly men, ſuch as are what they were when they firſt came into the world; are under the influence of the God of the world, and led by the ſpirit of it, and are wholly taken up with the things thereof: the unbelieving *Jews* are chiefly deſigned, who bore an implacable hatred to Chriſt and his apoſtles; and the ſame fate do the faithful miniſters of Chriſt and his members ſhare, in all ages and places, more or leſs: the men of the world gnaſh their teeth at them, ſecretly plot againſt them, and inwardly curſe them; rejoice at any evil that befalls them; greedily catch at any thing to reproach them; ſtick not to ſay all manner of evil of them, and to do all manner of evil to them: *becauſe they are not of the world*; they were of the world by their natural birth, and had their converſation with the men of it, whilſt in a ſtate of unregeneracy; but now they were called out of it, and were guided and led by another ſpirit; and were ſeparate from the world in their lives and converſations, and which brought the hatred of the world upon them; inaſmuch as they had been of them, but now had left them, and profeſſed they did not belong to them; and becauſe their religious lives put a diſtinguiſhing mark on them, and reproved and condemned them: *even as I am not of the world*; not that Chriſt and his people are alike in their original; they are of the earth earthly, he is the Lord from heaven; nor are they ſo perfect in their walk and converſation in the world, and ſeparation from it as he; yet there is ſome likeneſs between him and them, and ſome conformity in them to him, which makes the world hate them.

Ver. 15. *I pray not that thou ſhouldſt take them out of the world*, &c.] Either in an unuſual manner, by a tranſlation, as *Enoch* and *Elijah* were; or by death in its common form, before their time, and purely to be rid of afflictions: this he prayed not for; for he had much work for them to do, by preaching the Goſpel, for the converſion of ſinners and comfort of ſaints; and it was for his intereſt they ſhould live longer; and it would make moſt for his glory, and be beſt for his choſen people and churches: *but that thou ſhouldſt keep them from the evil*; either of ſin, which is an evil and bitter thing, being committed againſt a good God, and a righteous law, and brings ruin and deſtruction upon men; from this the apoſtles were kept, and all the ſaints are; not from indwelling ſin, nor from the commiſſion of ſin, but from the dominion of it, and from falling into it and by it, ſo as to periſh eternally: or from the evil of the world; not from affliction in it; nor from the reproach and perſecution of it; but from its wickedneſs and luſts, and from the evil men of it: or from ſatan the evil one, who is eminently, originally, and immutably ſo; not from being tempted by him, but from ſinking under his temptations, and from being devoured by him. Chriſt's praying for this, after this manner, ſhews that evil is very abhorrent, pernicious and powerful; the danger ſaints are in by it; their incapacity to keep themſelves from it; and that the Lord alone is the keeper of his people; but does not ſuggeſt that Chriſt has dropped the charge of them, or is unequal to it; but by ſo doing he expreſſes his great love to them, how dear they are to him, and what care he takes of them, and what concern he has for them.

Ver. 16. *They are not of the world, even as I am not of the world.*] Theſe words are repeated from ver. 14. where they are given as a reaſon of the world's hatred to them; and here, as ſhewing that they are expoſed to the evil of it; and in both are uſed as an argument with his Father, that he would take notice of them, and preſerve them.

Ver. 17. *Sanctify them thro' thy truth*, &c.] The *Syriac* verſion introduces this petition, with the appellation אבא, *Abba, Father:* and the ſanctification prayed for regards the apoſtles, either as miniſters of the word, and may intend their ſeparation for their work and office; for which tho' they were ſanctified or ſeparated from their mother's womb, and by Chriſt when he ſent them forth, yet were to have a freſh commiſſion and unction after our Lord's reſurrection, and upon his aſcenſion to heaven; and alſo their qualification for it, with the truth of grace and doctrine, with holineſs of heart and life, and with a preſervation in the truth, by being kept faithful to it: or it may alſo regard them as chriſtians and believers, and intend a greater degree of the ſanctification of the ſpirit, which is imperfect in this life; for tho' ſanctification in Chriſt is perfect, and ſo it is in the ſaints, as to parts, yet not as to degrees; which appears from the imperfection of faith, hope, love, and knowledge, from indwelling ſin, being in the beſt of ſaints, from their neceſſities from their diſclaiming perfection, and their deſires after it. Sanctification is a progreſſive work, which is carried on gradually; as is clear from the characters of regenerate ones, who are firſt new-born

born babes, then young men, and afterwards fathers in Chriſt; from the ſimiles, by which it is expreſſed as ſeed which opens and grows up by degrees, and light which ſhines more and more unto the perfect day; from exhortations to a concern for the growth of it, and prayers for it: and it is indeed, continually carrying on, as may be concluded from the hand in which it is; and the progreſs and finiſhing of this work, as well as the beginning of it, are entirely the Lord's; and the way and means in which this is done, are by or thro' the truth of the Goſpel: *thy word is truth*; it is *peculiarly* ſo, as the *Arabic* verſion reads it. The Goſpel is here meant, and is ſo called on account of its original, it comes from the God of truth; and becauſe of the concern which Chriſt, who is the truth, has in it, he being the author, preacher, and ſum, and ſubſtance of it; and becauſe the Spirit of truth has dictated it, leads into it, qualifies men to preach it, and makes it effectual; and becauſe it contains all truth neceſſary to ſalvation, and nothing but truth, and particularly that eminent truth, ſalvation alone by Chriſt; and becauſe it is oppoſed to the law, which is but a ſhadow, of which the good things in the Goſpel are the ſubſtance: now this is the means both of the beginning, and increaſing, and carrying on the work of ſanctification in the hearts of God's people, as well as of an experimental knowledge of it; and an increaſe of that knowledge does more and more qualify the miniſters of it, for their miniſterial work and ſervice, which ſeems here chiefly deſigned.

Ver. 18. *As thou haſt ſent me into the world*, &c.] Which does not ſuppoſe inequality of nature, nor change of place, nor any force upon him, nor diſreſpect unto him, or a ſtate of ſeparation from his Father; but that he was before he was ſent; that he was a perſon, a divine diſtinct perſon from his Father; and deſigns the manifeſtation of him in human nature; and ſhews, that as mediator, he had a divine warrant and authority, and was no impoſtor: what he was ſent into the world to do, was in general the will of God; particularly to preach the Goſpel, and chiefly and more eſpecially to work out the ſalvation of his people: *even ſo have I alſo ſent them into the world*; to preach the Goſpel likewiſe: he had already ſent them forth on this errand, and in a little time they were to receive a new and enlarged commiſſion for this ſervice; which miſſion of them to ſuch work, implies great honour put upon them, authority in them, and qualifications with them; and hence ſucceſs attended them: the place into which they were ſent is, *the world*; firſt the *Jewiſh* and then the *Gentile* world, and every part of it; out of which he would not have them taken; and where they were ſure to meet with reproach and perſecution; and where God's elect lay, who were to be converted thro' their miniſtry; for the work they were ſent thither for, was to open blind eyes, turn men from darkneſs to light, from the power of ſatan unto God, that they might receive forgiveneſs of ſin, and an inheritance among them that are ſanctified: now tho' there is not an equality between the miſſion of Chriſt by his Father, and of the apoſtles by him, yet there is a likeneſs; there's an agreement in their original, both are divine and of authority; in the place they were ſent, the world; and in their work to declare the mind and will of God: all which carries in it a ſtrong argument with his Father to regard theſe perſons; for inaſmuch as they were in a world that hated them, they needed divine power and protection; and being in a wicked world they needed ſanctification and preſervation; and having ſuch work to do, they therefore needed divine aſſiſtance, and freſh ſupplies of grace.

Ver. 19. *And for their ſakes I ſanctify myſelf*, &c.] Which is to be underſtood, not of his making himſelf holy; for he never was a ſinner, and ſo ſtood in no need of ſanctification: he was made like unto us, yet without ſin; he looked like a ſinner, but was not one; he was traduced, charged, and treated as ſuch, but was perfectly holy, and free from all ſin; he was eſſentially and infinitely holy as God; and as man, he was holy in his conception and birth; he was filled with the Holy Ghoſt, and was holy in his life and in his death: rather this may be meant of his being ſeparated, and ſet apart for his office as mediator, which, tho' done by the father, and is aſcribed unto him, *John* x. 36. yet may alſo be attributed to himſelf; ſince he voluntarily devoted himſelf to this work, and chearfully accepted of it: tho' it ſeems beſt to underſtand it of his offering himſelf a ſacrifice for, and in the room and ſtead of his people, in alluſion to the offerings under the law, the ſacrificing of which is expreſſed by ſanctifying, *Exod.* xiii. 2, 14, 15. and becauſe his ſacrifice was an holy one: what he ſanctified or offered was *himſelf*; not his divine, but human nature, his body and his ſoul; and theſe as in union with his divine perſon, which gives his ſacrifice the preference to all others, and is the true reaſon of its virtue and efficacy; and this is expreſſive of his great love. He himſelf is alſo the ſanctifier or offerer, which ſhews him to be a prieſt, and that he had a power over his own life, and that he ſacrificed it voluntarily; and this he is ſaid to do at that preſent time, becauſe the time was very near that he was to be offered up, and his preſent prayer and interceſſion were a part of his prieſtly office. This he did not for his own ſake, nor for the ſake of angels, nor for all men, but for his diſciples, as diſtinct from the world; and not for the apoſtles only, but for all that the Father had given to him; and that as their ſubſtitute and ſurety, in their room and ſtead: *that they alſo might be ſanctified thro' the truth*; that is, have all their ſins expiated, and they be cleanſed from all the guilt and filth of them, thro' Chriſt himſelf and his ſacrifice, who is the truth; or *in truth*; as it may be rendered, really and truly, in oppoſition to the legal ſacrifices which atoned for ſin, not really, only typically; or thro' the Goſpel of truth, bringing the good news of atonement by the blood and ſacrifice of Chriſt, and which the Spirit of God ſeals to the conſcience with comfort and joy.

Ver. 20. *Neither pray I for theſe alone*, &c.] Meaning his immediate apoſtles and diſciples, for whoſe preſervation and ſanctification he had been particularly praying in the preceding verſes; and now, that it might not be thought that theſe were his only favourites, and the only perſons he had a regard for, and to whom his interceſſion and ſacrifice were confined; he adds, *but for them alſo which ſhall believe in me thro' their word*: Chriſt is the object of true faith; which faith is not a mere aſſent of the mind to any truth concerning Chriſt, as that he is the Son of God, the Meſſiah and Saviour of the world; but it is a ſpiritual ſight of him, of the neceſſity, fulneſs and ſuitableneſs of him as a Saviour, a going forth unto him, laying hold on him, and depending upon him for life and ſalvation; of which the preaching of the Goſpel is the inſtrumental means: it is indeed a gift of God, and a fruit of electing grace, and which is ſecured by it; hence our Lord knew that there would be a number in all ſucceſſive generations, that would believe in him, thro' the miniſtry of the word; and for theſe perſons, and their converſion, and the ſucceſs of the Goſpel, to the good of their ſouls he prays.

Ver. 21. *That they all may be one*, &c.] Among themſelves. This may regard their unity in faith, and in the knowledge of Chriſt; for there is but one faith which all truly experienced ſouls agree in: they are converted by the ſame Spirit, and have the ſame work of grace wrought in them; and tho' they have not the ſame degree of light, and meaſure of ſpiritual knowledge, yet they agree in the main point of the Goſpel, ſalvation alone by the Lord Jeſus Chriſt; and ſuch an agreement in the doctrine of faith, and the grand articles of it, reſpecting the perſon and offices of Chriſt, is abſolutele neceſſary to their comfortable walking together in church fellowſhip, and the more honourable carrying on the worſhip of God together; and which will be more manifeſt in the latter day, when ſaints ſhall ſee eye to eye: likewiſe an unity in affection may be here deſigned, a being knit together in love to each other; which is the bond of perfectneſs, the evidence of regeneration, the badge of the chriſtian profeſſion, the beauty of church communion, and the barrier and ſecurity from the common enemy; and without which, ſocial worſhip and mutual ſervice will be either neglected or coldly performed. Moreover, this petition may have reſpect to the gathering together all the ſaints at the laſt day, as one body united together in faith and love; as one general aſſembly and church of the firſt born; as one fold of which Chriſt is the head, ſaviour and ſhepherd: *as thou Father*, art *in me, and I in thee*. There is a mutual inbeing of the Father and the Son, who are one in nature and eſſence, in power and will, and in underſtanding and affection; which union, tho' it infinitely tranſcends any kind of union among men, or that can be conceived of by men, yet is the exemplar of the ſaints union one with another, and to the divine perſons; and which muſt be underſtood not of an equality, but a likeneſs: *that they alſo may be one in us*: there is an union of all the elect to God and Chriſt, which is already compleat, and not to be prayed for; they are all loved by God with an everlaſting love, by which they are inſeparably one with him; they are all choſen in Chriſt, as members in their head, and are federally united to him, as their mediator, ſurety, and repreſentative; in conſequence of which he has aſſumed their nature, ſtood in their place and ſtead, and brought them nigh to God. There is a manifeſtation of union in converſion, when perſons openly appear to be in Chriſt; and as a fruit and effect of everlaſting love, are with loving kindneſs drawn unto him; and which will be more gloriouſly ſeen, when all the elect ſhall be brought in, and God ſhall be all in all, and is what Chriſt here prays for: *that the world may believe that thou haſt ſent me*; either the reſt of God's choſen people in the world not yet called; or rather the wicked and reprobate part of the world, particularly *Jews* and deiſts: they ſhall ſee the concord and agreement of the ſaints in doctrine, worſhip, and affection in the latter day; and when all the elect ſhall be gathered together, and not only their union to each other, but to the divine perſons ſhall clearly appear; they will then believe, and be obliged to own that Jeſus is the true Meſſiah, was ſent of God, and is no impoſtor.

Ver. 22. *And the glory which thou gaveſt me*, &c.] Not the glory of his deity; this is the ſame with his Father, what he has in right of nature, and not by gift; nor can it be communicated to creatures; this would be to make them one in the Godhead, as the three are one, which is not the deſign of the expreſſion in the cloſe of the verſe: nor his mediatorial glory, which he had with the Father before the world began; this indeed was given him by the Father, but is not given to the ſaints: nor the glory of working miracles; which glory Chriſt had, and which, as man, he had from the Father, and in which his own glory was manifeſted; this he gave to his diſciples; but all that are his have not had it, and ſome have had it who are none of his: rather the Goſpel is meant, which is glorious in its author, matter and ſubject, in its doctrines, in the bleſſings of grace it reveals, and promiſes it contains, and in the efficacy and uſefulneſs of it to the ſouls of men. This was given to Chriſt, and he gave it to his diſciples: *I have given them*; as he did the words that were given to him, ver. 8. *that they may be one, even as we are one*; for the Goſpel was given to the apoſtles, and ſtill is to the miniſters of it, to bring men to the unity of the faith, for the perfecting of the ſaints, and the edifying of the body of Chriſt: or elſe the fulneſs both of grace and glory, which is in Chriſt's hands for his people, is here deſigned. This is one conſiderable branch of the glory of Chriſt, as mediator, to be full of grace and truth; this was given him by the Father, and is what he communicates to his; even the Spirit, and all ſorts of grace, and every ſupply of it; and which greatly contributes to the union of the ſaints among themſelves: yea, eternal happineſs is often ſignified by glory; and this is given to Chriſt; he has it in his hands to give to others; and he does give it, a view of it, a right unto it, a meetneſs for it, a pledge of it, ſome foretaſtes of it, and a kind of a poſſeſſion of it; for the ſaints have it already, at leaſt in him; and he will give them the actual enjoyment of it, and this in order to their conſummate and perfect union together, as a glorious church without ſpot or wrinkle, or any ſuch thing.

Ver. 23. *I in them*, &c.] Chriſt is in his ſaints; not as he is in all the world, being the omnipreſent God; or as he is in every man, communicating the light of nature as creator; or as he is in the human nature, which is united to his divine perſon; or circumſcriptively to the excluſion of him elſewhere; for he is in heaven, his blood is within the veil, and his righteouſneſs without us: but he is in them, in a gracious manner, in regeneration; when he is revealed to them, formed in them, enters into them, takes poſſeſſion of them, communicates his grace, grants fellowſhip with himſelf, and dwells in them; not only by his ſpirit and grace, but in perſon, as the head in the members, as the maſter of the houſe, and the king of them; which is an inſtance of condeſcending grace, and is peculiar to God's elect: hence all their holineſs and fruitfulneſs; nor ſhall they ever periſh; their bodies ſhall riſe from the dead, and being reunited to their ſouls, Chriſt will be in them in a glorious manner to all eternity: *and thou in me*; the Father is in Chriſt, not only by union of nature, nor merely in him, as mediator in a way of grace; but as he will ſhew himſelf in and thro' him in glory for evermore, and is what is here prayed for: *that they may be made perfect in one*; this regards not their juſtification, which is already perfect; nor their ſanctification, which will be; but either perfection in glory, when they will be perfect in knowledge, in holineſs, in peace, joy and love: or rather the perfection of their numbers, is meant when the whole election of grace will be compleated in regeneration, ſanctification, and glorification: *and that the world may know that thou haſt ſent me*; as before, ver. 21. ſee the note there; *and haſt loved them, as thou haſt loved me*. The oriental verſions, the *Syriac*, *Arabic*, *Perſic* and *Ethiopic* all read the words thus, *and I have loved them, as thou haſt loved me*; contrary to all the *Greek* copies, and other verſions, which read as we do. The Father loved Chriſt as his own Son, and as mediator; ſo he loved him when he aſſumed human nature, and became obedient to his will both in doing and ſuffering; when his Father left him, and poured out his wrath upon him, and when he laid down his life for the ſheep. The inſtances of his love to him as mediator are, his putting all things into his hands, ſhewing him all that he does, and concealing nothing from him, and appointing him the only Saviour, the head of the church, and judge of the world. The nature of this love is, that it is from eternity; is a love of complacency and delight; it is ſpecial and peculiar, unchangeable and inſeparable, and will laſt for ever: now God has loved his people, as he has loved his Son; he loves them not merely as creatures, as the deſcendants of *Adam*, or as conſidered in themſelves, but as in Chriſt. The inſtances of his love to them are, his chuſing them in Chriſt; making a covenant with them in him; the miſſion of him into this world, to obtain ſalvation for them; the quickning and calling of them, by his grace; the care he takes of them afterwards in ſupplying their wants, ſupporting them under temptations, delivering them out of afflictions, and cauſing all things to work together for their good; to all which add the proviſions he makes for them, both for time and eternity. The nature of this love is ſuch as that he bears to Chriſt; it is from everlaſting; a love of the utmoſt delight and pleaſure; it is ſpecial and peculiar, unchangeable, and will continue for ever: there is not the ſame reaſon for his loving them as his Son; and this *as* muſt not be thought to denote equality, but ſimilitude and order.

Ver. 24. *Father, I will that they alſo whom thou haſt given me*, &c.] Not all the world, but a ſelect number; not apoſtles only, nor as ſuch; nor believers, or as ſuch, for as ſuch they were not given to Chriſt; nor as conſidered in effectual vocation; but as the elect of God, and by that eternal act of his grace; when they were given to Chriſt as his children, as his ſpouſe, as his church, as the ſheep of his hand, as his portion, and to be preſerved by him; which is known by their calling and converſion: the form in which theſe words are delivered, is not ſo much by way of intreaty, as demand; they are a declaration of Chriſt's will, in which he inſiſts on it as his right, upon the foot of his purchaſe, and thoſe covenant tranſactions which paſſed between him and his Father, on the behalf of thoſe that were given to him: that they, *be where I am*; not where he was then, unleſs it may be meant of him as the omnipreſent God, and as ſuch then in heaven; tho' he rather deſigns where he ſhould be as man, after his reſurrection, and where the ſouls of ſaints are after death; and where they will be, ſoul and body, when raiſed again; and which is deſirable both to Chriſt, and to his people; this was the joy that was ſet before him, and what they comfort one another with, that they ſhall be for ever with him: *that they may behold my glory which thou haſt given me*; not the ſimple abſtract glory of his deity; which, as it was not given to him, is not to be ſeen by them; but his glory as mediator: this was ſeen, tho' imperfectly by ſome, in the days of his fleſh; and in the glaſs of the Goſpel, a believer now has ſome views of it, and by faith ſees, knows, and is aſſured that Chriſt is glorified in heaven; but hereafter the ſaints in their own perſons, and with their own eyes, ſhall ſee him as he is, and appear in glory with him; which ſight of his glory will be near, and not at a diſtance, appropriating and aſſimilating, rejoicing, ſatisfying, and for ever: *for thou lovedſt me before the foundation of the world*; this is mentioned both as a reaſon, why ſuch a glory was given him, becauſe of his Father's early love to him as mediator; and as an argument why he might expect to be heard and anſwered, becauſe of the intereſt he had in his affections, which had been ſtrongly towards him, even from everlaſting; and becauſe the perſons he aſks, or rather demands theſe things for, ſhared in the ſame ancient love.

Ver. 25. *O righteous Father*, &c.] God is righteous in all the divine perſons; the Father is righteous, the Son is righteous, and the holy Spirit is righteous: he is ſo in his nature; righteouſneſs is a perfection of it; he is ſo in all his purpoſes and promiſes; in all his ways and works of providence and grace; in predeſtination, redemption, juſtification, pardon of ſin, and eternal glory. Chriſt makes uſe of this epithet, as containing a reaſon why he might juſtly expect that all his petitions and claims, on behalf of himſelf and people, would be regarded: *the world hath not known thee*; the unbelieving *Jews*, and idolatrous *Gentiles*, wicked men, one or another, know not God; as not the Father, ſo neither the Son, nor Spirit; tho' deity may be known by them, or that there is a God, yet they know not God in Chriſt, nor as the Father of Chriſt, or as their Father in him, nor what it is to have communion with him; nor do they know any of the things of God in a ſpiritual way; which ſhews the darkneſs and blindeſs of men by nature, the neceſſity of a divine illumination, and the miſerable ſtate of men without one: *but I have known thee*; his nature, perfections and glory, his ſecret thoughts, purpoſes and deſigns, his covenant, promiſes and bleſſings, his love, grace and good-will to his people, his whole mind and will; as he needs muſt, ſince he was one with him, and lay in his boſom: *and theſe have known that thou haſt ſent me*; meaning his diſciples and apoſtles, whom he diſtinguiſhes from the world; theſe knew the Father that ſent him, and that he was ſent by the Father; they knew the love of the Father in ſending of him, the manner in which he was ſent, and the end, man's redemption, for which he was ſent; and acknowledged all this, and which laid them under an obligation to truſt in him, love him, and magnify his grace; and is uſed by Chriſt as an argument with the Father to be concerned for them.

Ver. 26. *And I have declared unto them thy name*, &c.] Himſelf, his nature, his perfections, eſpecially of grace and mercy, his mind and will, his Goſpel; ſee the note on ver. 6. A very fit perſon Chriſt was to make this declaration, ſince he was with him from all eternity, and was in his boſom; the Father did all in him, and his name is in him; and he is the faithful witneſs; nor is any thing of God to be known ſavingly, but in and thro' Chriſt: the apoſtles are here particularly meant, tho' the ſame is true with reſpect to all that are given to Chriſt, who are his children and brethren, to whom he alſo declares the name of God: *and will declare it*; more fully to them after his reſurrection, during his forty days ſtay with them, and upon his aſcenſion, when he poured down his ſpirit in ſuch a plentiful and extraordinary manner upon them; and will declare it to others beſides them in the *Gentile* world; and ſtill more in the latter day glory, and to all believers more and more: *that the love wherewith thou haſt loved me, may be in them*; that is, that a ſenſe of that love with which God loves his Son, as mediator, might be in them, and abide in them; and which is the rather mentioned, becauſe they are loved by the Father with the ſame love, and ſhare all the bleſſed conſequences of it, the knowledge and ſenſe of which they come at, thro' Chriſt's declaring his Father's name unto them; and which they will have a greater ſenſe of, and will be ſwallowed up in it in heaven to all eternity: *and I in them*; dwelling in them, taking up his reſidence in them; not only by his ſpirit and grace here, but by his glorious preſence with them hereafter; when they ſhall be brought to his Father's houſe, behold his glory, and be for ever with him.

CHAP. XVIII.

Ver. 1. WHEN *Jeſus had ſpoken theſe words*, &c.] Referring either to his diſcourſes in chap. xiv. 15, 16. in which he acquaints his diſciples with his approaching death; comforts them under the ſorrowful apprehenſion of his departure from them; gives them many excellent promiſes for their relief, and very wholeſome advice how to conduct; lets them know what ſhould befal them, and that things, however diſtreſſing for the preſent, would have a joyful iſſue: or elſe to his prayer in the preceding chapter, in which he had been very importunate with his Father, both for himſelf and his diſciples; or to both of theſe, which is highly probable: *he went forth with his diſciples over the brook Cedron*; the ſame with *Kidron* in 2 *Sam.* xv. 23. and elſewhere: it had its name, not from cedars, for not cedars but olives chiefly grew upon the mount, which was near it; and beſides the name is not *Greek*, but *Hebrew*, tho' the *Arabic* verſion renders it, *the brook*, אל ארז, *of Cedar*: it had its name either from the darkneſs of the valley in which it ran, being between high mountains, and having gardens in it, and ſet with trees; or from the blackneſs of the water thro' the ſoil that ran into it, being a kind of a common ſewer, into which the *Jews* caſt every thing that was unclean and defiling; ſee 2 *Chron.* xxix. 16. and xxx. 14. Particularly there was a canal which led from the altar in the temple to it, by which the blood and ſoil of the ſacrifices were carried into it [m]. This brook was but about three feet over from bank to bank, and in the ſummer time was quite dry, and might be walked over dry ſhod; and is therefore by *Joſephus* ſometimes called the brook of *Kedron* [n], and ſometimes the valley of *Kedron* [o]: in this valley were corn fields; for hither the *Sanhedrim* ſent their meſſengers to reap the ſheaf of the firſt fruits, which always was to be brought from a place near to *Jeruſalem* [p]; and it is very likely that willows grew by the brook, from whence they might fetch their willow branches at the feaſt of tabernacles; for the *Jews* ſay [q], there is a place below *Jeruſalem* called *Motza*, (in the *Gemara* it is ſaid to be *Klamia* or *Colonia*), whither they went down and gathered willow branches; it ſeems to be the valley of *Kedron*, which lay on the eaſt of *Jeruſalem*, between that and the mount of *Olives* [r]; it had fields and gardens adjoining to it; ſee 2 *Kings* xxiii. 4. So we read of a garden here, into which Chriſt immediately went, when he paſſed over this brook. The blood, the filth and ſoil of it, which ſo diſcoloured the water, as to give it the name of the black brook, uſed to be ſold to the gardeners to dung their gardens with [s]. It was an emblem of this world, and the darkneſs and filthineſs of it, and of the exerciſes and troubles of the people of God in it, which lie in the way to the heavenly paradiſe and mount of *Zion*, thro' which Chriſt himſelf went, drinking *of the brook in the way*; and thro' which alſo all his diſciples and followers enter into the kingdom of heaven: it may alſo be a figure of the dark valley of the ſhadow of death, thro' which Chriſt and all his members paſs to the heavenly glory. And I ſee not why this black and unclean brook, may not be a repreſentation of the pollutions and defilements of ſin; which being laid on Chriſt when he paſſed over it, made him ſo heavy and ſore amazed in the human nature, as to deſire the cup might paſs from him. Once more let it be obſerved, that it was the brook *David* paſſed over when he fled from his ſon *Abſalom*; in this *David* was a type of Chriſt, as in other things: *Abſalom* repreſented the people of the *Jews*, who rejected the *Meſſiah*, and rebelled againſt him; *Achitophel*, *Judas*, who betrayed him; and the people that went with *David* over it, the diſciples of our Lord; only there was this difference; there was a father fleeing from a ſon, here a Son going to meet his Father's wrath; *David* and his people wept when they went over this brook, but ſo did not Chriſt and his diſciples; the ſorrowful ſcene to them both began afterwards in the garden. This black brook and dark valley, and it being very late at night when it was paſſed over, all add to that dark diſpenſation, that hour of darkneſs, which now came upon our Lord; yet he went forth over it of his own accord, willingly and chearfully, not being forced or compelled by any; and his diſciples with him, not to be partners of his ſufferings, but to be witneſſes of them, and to receive ſome knowledge and inſtruction from what they ſhould ſee and hear: *where was a garden into which he entered, and his diſciples*: there were no orchards nor gardens within the city of *Jeruſalem*, but roſe gardens, which were from the times of the prophets [t]; all others were without; and this was a very proper place for gardens, where ſo much dung was near at hand. Whether this garden belonged to one of Chriſt's friends, is not certain; but ſince he often reſorted hither, no doubt it was with the leave, and by the conſent of the proprietor of it. However ſo it was, that as the firſt *Adam*'s diſobedience was committed in a garden, the ſecond *Adam*'s obedience to death for ſin, began here; and as the ſentence of death, on account of ſin, was paſſed in a garden, it began to be executed in one.

Ver. 2. *And Judas alſo which betrayed him, knew the place*, &c.] This character is given of *Judas*, to diſtinguiſh him from another diſciple of the ſame name; and tho' as yet he had not betrayed him, yet it was determined he ſhould, and Chriſt knew it, and he was now about to do it: and it is obſerved, that *Judas* was as well acquainted with the place of Chriſt's reſort, and knew the garden he frequently retired to, as the reſt of the diſciples; to ſhew that Chriſt did not go there to hide and ſecure himſelf from him, but to meet him, and that he might have an opportunity of finding him with the greater eaſe: *for Jeſus oft-times reſorted thither with his diſciples*; when at *Jeruſalem* at any of the feaſts, and

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[m] Miſn. Middot, c. 3. §. 2. Meila, c. 3. §. 3. & Bartenora in ib. Maimon. & Bartenora in Miſn. Zebachim, c. 8. 7. & Temura, c. 7. §. 6.

[n] Antiq. l. 8. c. 1. §. 5.

[o] Ib. l. 9. c. 7. §. 3. & de bello Jud. l. 5. c. 4. §. 2. & c. 6. §. 1.

[p] Miſna Menachot, c. 10. §. 2, 3.

[q] Miſna Succa, c. 4. §. 5.

[r] Jerom de locis Hebraicis, fol. 92. C.

[s] Miſn. Yoma, c. 5. §. 6. Maimon. Meila, c. 2. §. 11.

[t] T. Bab. Bava Kama, fol. 82. 2. Abot. R. Nathan, c. 35. Maimon. Beth Habbechira, c. 7. §. 14. Moſes Kotſenſis Mitzvot Tora præcept. Aff. 164.

at this feſtival; partly for refreſhment and reſt after he had been preaching in the temple, and partly for prayer, and alſo for private converſation with his diſciples.

Ver. 3. *Judas then having received a band of men*, &c.] From the captain of this band, who in ver. 12. is called a *Chiliarch*, that is, a commander of a thouſand men, one might conclude there were ſo many in this band; but it ſeems, that ſuch an officer might have two bands under his command; and if this was the caſe, there were at leaſt five hundred men in this company; a large number indeed, to take an unarmed perſon; and yet, as if this was not ſufficient, 'tis added, *and officers from the chief prieſts and Phariſees*; ſervants that belonged to each of theſe, and who ſeem to be a conſiderable number alſo; for theſe are ſaid to be *a great multitude*; *Matt.* xxvi. 47. nay, not only ſo, but the chief prieſts, captains of the temple, and elders of the people, were themſelves among them, *Luke* xxii. 52. to ſee that the men did their work, and did not return without him; as theſe officers, when ſent by them once before, did: *cometh thither with lanterns, and torches, and weapons:* פנס, which is no other than the *Greek* word here uſed for a lantern, the *Jews* tell us[u], was an earthen veſſel, in which a candle was put and covered, that the wind might not put it out, and it had holes in the ſides of it, thro' which light was let out; their לפיד, *or lamp*, here rendered *torch*, they ſay[w], was alſo an earthen veſſel in the form of a reed, at the top of which was a proper receptacle, in which they burnt old rags dipped in oil: now tho' it was full moon, being the time of the paſſover, they brought theſe along with them to diſcover him by the light of, and find him out with them, if he ſhould hide himſelf among the trees, or in any of the more ſhady places in the garden; and they took warlike inſtruments, as ſwords, ſpears, and ſtaves, as if they had a thief or a murderer to apprehend, or a little army of men to encounter with; whereas there were only Chriſt, and his eleven diſciples; and theſe in no condition, nor had any deſign, to defend themſelves in an hoſtile manner.

Ver. 4. *Jeſus therefore knowing all things*, &c.] As being the omniſcient God, ſo his knowledge reaches to all perſons and things, without any limitation and reſtriction; tho' here it has a regard to the all things, *that ſhould come upon him*; even all the ſufferings he ſhould endure, which were all determined by God; agreed to by him, in the covenant of grace; predicted in the Old Teſtament, and foretold by himſelf: he knew all the circumſtances that would attend his ſufferings, as that he ſhould be betrayed by *Judas*; be forſaken by the reſt of his diſciples; that the *Jews* would give him gall and vinegar in his thirſt; and the ſoldiers part his garments among them: he knew the time of his ſufferings; and that it was now at hand; and that *Judas* and his company were not far off: and therefore, *went forth*; out of the garden, or at leaſt from that part of it where he was, and his diſciples with him: this was done to ſhew his willingneſs to ſuffer; he went forth of his own accord; he did not hide himſelf in the garden, as the firſt *Adam* did; he did not ſtay till thoſe that ſought his life came up to him: he went forth, not to make his eſcape from them, but to meet them, and make himſelf known unto them; *and ſaid unto them, whom ſeek ye?* this queſtion was put, not out of ignorance; for he knew full well who they were ſeeking after; nor with a deſign to deceive them, and make his eſcape; but to ſhew that he was not afraid of them, and that they could not have known him, nor have taken him, had he not made himſelf known, and offered himſelf to them; and which makes it appear, that he was willingly apprehended by them, and voluntarily ſuffered.

Ver. 5. *They anſwered him, Jeſus of Nazareth*, &c.] Their anſwer is not, *thee*; for they knew him not, their eyes were holden, or ſtruck with dimneſs, or blindneſs, as the men of *Sodom* were; or they that anſwered might be ſuch who never perſonally knew him: nor do they ſay *Chriſt*, for they rejected and denied him as the *Meſſiah*; nor do they call him that deceiver, or ſeditious perſon, as they ſometimes did, being willing to cover their malicious views and intentions; but *Jeſus* of *Nazareth*, a name by which he was commonly known, being taken from his education and converſation in that place; tho' this was ſometimes given him in a contemptuous way: *Jeſus ſaith unto them, I am he*; or *I am*, reſpecting his name *Jehovah*, averring himſelf to be the Chriſt, and owning himſelf under the name they were pleaſed to call him by; which ſhews how willing he was to be taken by them, and may teach us not to be aſhamed of him, or of any nick name we may bear for his ſake: *and Judas alſo which betrayed him ſtood with them*; this circumſtance is recorded to ſhew, that *Judas* at firſt did not know him any more than the reſt; ſo that he might eaſily have paſſed them if he had pleaſed; and that *Judas* did not ſtand with them as an idle ſpectator; he came with them to betray him, and was looking out for him; though when he ſpake he knew him not: it alſo expreſſes the different company *Judas* was in; a little while ago, he was at ſupper with Chriſt, and the other diſciples, and now he is at the head of a band of ſoldiers, and others, to betray him; and alſo his continuance in his iniquity and wicked reſolutions and agreement; as yet he had no remorſe of conſcience, or ſenſe of his ſin: and it ſeems to be mentioned alſo with this view, to inform us, that he fell to the ground with the reſt; which is related in the next verſe. The *Jew*[x] aſſerts, that there is a diſagreement between the Evangeliſt *John* and the reſt of the Evangeliſts in this account: he obſerves, that when *Judas* came with his armed men to take Jeſus, Jeſus went out to meet them, and aſked them, ſaying, whom ſeek ye? they ſay Jeſus of *Nazareth*; to whom he replies, I am he; and then *Judas*, that betrayed him, ſtood with them: but *Matthew*, in his Goſpel, chap. xxvi. 47. and *Mark*, ch. xiv. 43. and *Luke*, ch. xxii. 47. relate, that *Judas* gave a ſign to the ſoldiers, when they came to take Jeſus, ſaying, him whom I ſhall kiſs, lay hold on, and they did ſo. But here is no contradiction, *John* does not deny that *Judas* gave a ſign to the ſoldiers; tho' he omits it, it being ſo particularly obſerved by the other Evangeliſts; and only relates what is not taken notice of by them, and which no ways contradicts what they have aſſerted: the force of the objection ſeems to lie here; that, according to the other Evangeliſts, *Judas*, as ſoon as he came into the garden, made up to Chriſt, and gave the ſignal by which he might be known, whereas he is here ſaid to ſtand with the ſoldiers and officers; and that ſeeing ſuch a ſignal was given, he muſt be, and was known by it, whereas he is here repreſented as if he was not known by them until he had made himſelf known to them; and that as ſoon as *Judas* had given the ſign, they immediately ſeized him, whereas, according to this account,

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[u] Maimon. & Bartenora in Miſn. Celim, c. 2. §. 4.

[w] Ib. in §. 8.

[x] R. Iſaac Chizzuk Emuna, par. 2. c. 56. P. 445, 446.

count, they did not, until ſome words had paſſed between Chriſt and them, and they firſt fell to the ground. In anſwer to which it may be ſaid, that admitting that *Judas* did make up to Chriſt as ſoon as he entered the garden, and gave the ſignal to the ſoldiers, he might upon that immediately retire, and place himſelf among the multitude; either to give further directions and inſtructions to them, or that they might defend him from Jeſus, ſhould there be any occaſion for it: and tho' it ſhould be allowed that the ſignal was given by *Judas* before this, it might not be diſcerned by the ſoldiers, either not being near enough to obſerve it; or, as ſome think, being ſtricken with blindneſs, for a time, as the *Sodomites* were; or even ſuppoſing it was ſeen, and they knew by it which was Jeſus, it is ſtill a fuller proof of the courage and intrepidity of Chriſt to go forth, and preſent himſelf to them, and put the queſtions he did, and confirm unto them the truth of it, that he was Jeſus whom they ſought: to which may be added, that it does not appear that Chriſt was immediately ſeized by the ſoldiers, upon the ſignal given them by *Judas*, without ſome intervening words and actions; for tho' the ſignal, and the ſeizure lie very near together in the accounts of *Matthew* and *Mark*; yet *Luke* relates many things between them, as the queſtion of the diſciples, whether they ſhould ſmite with the ſword; *Peter*'s cutting off the ear of the high-prieſt's ſervant; Chriſt's rebuking him, and touching the ſervant's ear, and healing it; and ſome diſcourſe which paſſed between him, and the chief-prieſts, captains, and elders. All which agree with the account the Evangeliſt *John* here gives.

Ver. 6. *As ſoon then as he had ſaid unto them I am he*, &c.] Immediately upon his ſpeaking theſe words, which were delivered with ſo much majeſty and authority, and were attended with ſuch a divine power: *they went backward, and fell to the ground*; they were confounded, ſurprized, and intimidated, and ſeemed as if they would have choſe rather to have fled from him, than to have apprehended him; and as they retired and went backward, they fainted away, as it were, either at the majeſty of his looks, or at the power of his words, or both, ſo that they became like dead men, falling to the ground. Sometimes the majeſty of a man's perſon, or his fame for ſome remarkable things done by him, or the innocence and uprightneſs of his cauſe, have had ſuch an influence upon his enemies, that they have not been able to execute upon him what they intended. It is reported of *Caius Marius*, that being reduced to the utmoſt miſery, and ſhut up in a private houſe at *Minturnæ*, (a town in *Italy*) an executioner was ſent to kill him; and tho' he was an old man, and unarmed, and in the moſt miſerable condition, yet the executioner having drawn his ſword, could not attempt to uſe it; but, as the hiſtorian [y] ſays, being ſtruck with blindneſs at the glory of the man, ran away aſtoniſhed and trembling. Now, beſides the above things, in their higheſt perfection, there was in our Lord ſomething more than human; he was God as well as man, and he diſplayed his divine majeſty, glory, and power. This was done, not to make his eſcape from them; but to give proof of his deity, and a ſpecimen of his power at the great day; and to let them know, that if he had not thought fit to have ſurrender'd himſelf voluntarily to them, tho' he was an unarmed perſon, they with all their men and arms, could never have laid hold on him; and to ſhew them, that he could as eaſily have ſtruck them dead, as to cauſe them to fall to the ground: and ſometimes ſtriking a perſon dead immediately, is expreſſed by this phraſe of ſtriking to the ground; and is aſcribed to God, who does it by the miniſtry of angels: ſays *R. Simeon ben Shetach* [z], to ſome perſons at variance, "let the maſter of thoughts "come, (*i. e.* the bleſſed God) and take vengeance "on you; immediately *Gabriel* came והבטן בקרקע, "*and ſmote them to the ground*; and they died im"mediately." The like is elſewhere ſaid [a], "if "thou tranſgreſſeſt thy Father's command, imme"diately comes *Gabriel*, and *ſmites to the ground.*"

Ver. 7. *Then aſked he them again, whom ſeek ye*, &c.] This ſuppoſes them to be riſen up again, and on their feet; no hurt being done to them; for Chriſt always did good, and not hurt to the bodies of men; he never diſabled any, or took away life, or limb: he only did this to ſhew his power, and not to do them any real damage; and the ſame divine perſon that ſtruck them down, ſuffered them to riſe, and gave them power and ſtrength to get up; which ſhowed his great clemency and goodneſs: but they, on the contrary, perſiſted in their wicked intentions, and were ſtill ſeeking after him; a plain proof of that judicial hardneſs of heart, under which they were; and that even miracles wrought will not bring hardened ſinners to repentance without powerful and efficacious grace. When Chriſt, as fearleſs of them, and to ſhow that by this action he had no deſign to make his eſcape from them, tho' he could eaſily have done it, and that he was willing to be apprehended by them, puts the queſtion a ſecond time, and aſks them who they were ſeeking for. Something like this *Joſephus* [b] reports concerning *Eliſha* the prophet, tho' not repeated as here, nor attended with the like effect: he relates, that *Eliſha* having requeſted of God that he would ſmite his enemies with blindneſs, and that being granted he went into the midſt of them, and aſked them, τινα επιζητȣντες ηλθον, *whom do ye come to ſeek?* they ſay *Eliſha* the prophet: he promiſed them to deliver him to them, if they would follow him into the city, where he was; and ſo they being blinded by God, both in their ſight and in their mind, followed the prophet. *They ſaid Jeſus of Nazareth*; having recovered their ſpirits, and being hardened in deſperate malice and wickedneſs, impudently make this reply to him; nor would they, notwithſtanding this inſtance of his power, own him to be the Meſſiah; but ſtill contemptuouſly ſtile him *Jeſus* of *Nazareth*.

Ver. 8. *Jeſus anſwered, I have told you that I am he*, &c.] This he ſaid, upbraiding them with their ſtupidity; ſignifying he was ready to deliver himſelf up into their hands; and which he did with intrepidity and calmneſs, only on this condition, with this proviſo for his diſciples; *if therefore ye ſeek me, let theſe go their way:* Chriſt was about to ſuffer for them, and therefore it was not juſt that they ſhould ſuffer too; nor was it proper that they ſhould ſuffer with him, leſt their ſufferings ſhould be thought to be a part of the price of redemption. Beſides, their ſuffering-time was not come, and they had other work to do: this ſhows the love of Chriſt to his diſciples, and his care of them, and alſo his power, and that he could have ſaved himſelf as well as them. Moreover, theſe words may be conſidered as an emblem and pledge of the acquittance and diſcharge of God's elect, thro' the ſuretiſhip-engagements, and performances of Chriſt,

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[y] Valerius Maxim. l. 2. c. 5.

[z] T. Bab. Sanhedrin, fol. 19. 2.

[a] Shemot Rabba, §. 1. fol. 91. 2.

[b] Antiq. l. 9. c. 4. §. 3.

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who drew near to God on their account, ſubſtituted himſelf in their room, and undertook for them in the council and covenant of peace, and laid himſelf under obligation to pay their debts, to ſatisfy for their ſins, to bring in an everlaſting righteouſneſs, to keep and preſerve them in this world, and to make them happy in another. Accordingly, in the fulneſs of time he was made under the law, and ſtood in their place and ſtead, and was taken, ſuffered, died, and roſe again. Now, as there was a diſcharge and acquittance of them from eternity, a non-imputation of ſin to them, and a ſecret letting of them go upon the ſuretiſhip-engagements of Chriſt, and in virtue thereof a paſſing by, and over, the ſins of the Old Teſtament ſaints; ſo there was an open acquittance and diſcharge of them all upon the apprehenſion, ſufferings, death, and reſurrection of Chriſt; complete deliverance from wrath and condemnation being obtained, and a full title to eternal glory made. Moreover, theſe words may be conſidered not only and merely as ſpoken to the *Jews*, but as addreſſed to the law and juſtice of God; or however, as having ſome reſpect to them, while directed to the others; for juſtice finding the ſins of all the elect upon Chriſt, on whom the Father had laid them, and Chriſt had took them upon himſelf, was ſeeking for, and about to demand ſatisfaction of him for them; and he being under the law, and coming into the world to fulfil it, in the room and ſtead of his people, was about to bear the curſe of it; wherefore ſeeing this was the caſe, he inſiſts upon it, that they who were convicted of the law as tranſgreſſors, and held under it as condemned criminals and malefactors, and who were liable, as conſidered in themſelves, to be ſeized upon by the juſtice of God, and to have the ſentence of condemnation and death executed upon them, might be diſcharged and let go; and accordingly, upon the ſatisfaction made by Chriſt, this is the caſe: Chriſt's people are no longer under the law, as a miniſtration of condemnation and death, nor liable to ſuffer the vindictive wrath of God; they are become free from the curſes of a righteous law, and are let go by divine juſtice, and will never ſuffer the ſtrokes of it, neither in this world nor in that to come; there's no demand to be made upon them, either by the law or juſtice of God; there is no wrath or puniſhment will be inflicted on them, either here or hereafter; and they may, and ſhall go their way into everlaſting life, when time ſhall be no more with them, neither law nor juſtice having any thing to ſay to the contrary.

Ver. 9. *That the ſaying might be fulfilled which he ſpake,* &c.] *John* xvii. 12. *of them which thou gaveſt me have I loſt none*; which tho' it has a peculiar reſpect to the apoſtles, is true of all the elect of God; who are given to Chriſt, and ſhall none of them be loſt, neither their ſouls nor bodies; for Chriſt's charge of them reaches to both; both were given to him, both are redeemed by him, and both ſhall be ſaved in him with an everlaſting ſalvation: he ſaves their ſouls from an eternal death, and will raiſe their bodies from a corporal one; wherefore that his care of his diſciples with reſpect to their bodies, as well as ſouls, with reſpect to their temporal lives, as well as eternal happineſs might be ſeen; he made this agreement with the *Jews* that came to take him, or rather laid this injunction on them, to diſmiſs them; and which 'tis very remarkable they did; they laid hands on none of them, even tho' *Peter* drew his ſword and ſtruck off the ear of one of them: and which is a very conſiderable inſtance of the power which Chriſt had over the ſpirits of theſe men, to reſtrain them; and ſo a proof of his proper deity, as well as of the care of Chriſt for the preſervation of his apoſtles, whilſt he was here on earth; for to that time only the words cited have a reſpect; in which Chriſt ſpeaks of his keeping them whilſt he was with them, and uſes this as an argument with his Father to keep them, now he was removing from them: wherefore their loſing their lives afterwards for his ſake, as they all did excepting the apoſtle *John*, is no contradiction to this expreſſion of his; and beſides, they were preſerved by the power of God ſo long, until they had done the work which was appointed them to do, and for which they were given him, and choſen by him to be his apoſtles, and for which they were better furniſhed after his reſurrection and aſcenſion; for had they been apprehended by the *Jews* at this time, in all probability, according to an human view of things, ſuch was their weakneſs, they would have fallen moſt foully and ſhamefully, as the inſtance of *Peter*, the ſtrongeſt of them, ſhews; and therefore to prevent ſuch a temptation, and to preſerve them, our Lord took this method to deliver them out of the hands of the *Jews*: the ſaving clauſe, *but the ſon of perdition*, is here left out, becauſe *Judas*, who is deſigned by that character, was now openly declared to be what he was; he was no longer among the diſciples; he was ſeparated from them, and had betrayed his maſter, and was not of the number of thoſe Chriſt inſiſted upon might be let go.

Ver. 10. *Then Simon Peter having a ſword,* &c.] Girt about him, which he either wore in common; or particularly at the feaſt, as the *Galileans* are ſaid to do, to preſerve them from thieves and wild beaſts by the way; or was one of the two the diſciples had with them in the garden; or what *Peter* purpoſely furniſhed himſelf with to defend his maſter, taking a hint from what was ſaid by him, *Luke* xxii. 36. *drew it*; before Chriſt could give an anſwer to the queſtion put by his diſciples, whether they ſhould ſmite or no, *Luke* xxii. 49. being encouraged thereunto either by what Chriſt ſaid, *Luke* xxii. 38. or by what he had juſt done in ſtriking the man to the ground; and being provoked by that ſervant's going to lay hold on Chriſt, and who 'tis probable was more forward and buſy than any of the reſt; for it appears from the other Evangeliſts, that *Peter* did this, tho' he is not mentioned by name, by any of the reſt, juſt as they were ſeizing and apprehending Chriſt: *and ſmote the high prieſts ſervant, and cut off his right ear*; he doubtleſs ſtruck at his head, and intended to have cleaved him down, but miſſed his aim, and took off his ear: the perſon is particularly deſcribed that he was a ſervant, and the ſervant of the high prieſt, and he is mentioned alſo by name; *and the ſervants name was Malchus*; that if the truth of this relation was called in queſtion, it might eaſily be looked into and examined, when it would appear that it was perfectly right. All the Evangeliſts give an account of this action of *Peter*'s, but none of them mention his name, but this Evangeliſt; perhaps the reaſon might be, that *Peter* was alive when the other Evangeliſts wrote, and therefore it was not ſafe to ſay who it was that did it, leſt he who was the miniſter of the circumciſion, and dwelt among the *Jews*, ſhould be proſecuted for it, or their minds ſhould be prejudiced againſt him on that account; but *John* writing his Goſpel many years after his death, the reaſon for the concealment of his name no longer ſubſiſted: nor indeed is the name of the high prieſt's ſervant mentioned by any other of the Evangeliſts: *John* had, or however he writes a more exact and particular account of this matter. This was a name frequent with the *Syrians*, *Phenicians*, and *Hebrews*. *Jerom*[c] wrote the life of one *Malchus* a monk or Eremite, who was by nation a *Syrian*; and *Porphyry*, that great enemy of Chriſtianity, who was by birth a *Tyrian*, his original name was *Malchus*, as was his Father's; and *which* in the *Syrian*, and his country dialect, as he himſelf[d] and others[e] ſay, ſignifies a *king*. *Joſephus*[f] ſpeaks of one *Cleodemus*, whoſe name was *Malchus*, that wrote a hiſtory of the *Hebrews*. And ſome *Jewiſh Rabbins* were of this name; hence we read of ר״ מלוך, *R. Maluc*[g], and of ר״ מלכיו, *R. Malcio*[h]; the name is the ſame with *Malluch*, *Neh*. x. 4.

Ver. 11. *Then ſaid Jeſus unto Peter*, &c.] By way of rebuke, and to prevent his repeating the blow, and that further miſchief might not enſue; for ſuch a bold imprudent action riſqued the lives of all the diſciples, who in all probability, would have fallen a ſacrifice to the fury and reſentment of theſe men, had not Chriſt interpoſed in this prudent manner; who alſo *Luke* ſays, touched the ſervant's ear and healed him, which no doubt tended greatly to conciliate their minds, and make them eaſy: *put up thy ſword into the ſheath: Peter* was not a proper perſon to bear the ſword, and uſe it; it was a very daring attack, and a dangerous one, and was very unneceſſary; ſince Chriſt could have defended himſelf, had he thought fit, without *Peter*'s drawing his ſword; and beſides, for a word ſpeaking he could have had of his Father, more than twelve legions of angels; and it was alſo contrary to the nature of his kingdom, which was not of this world, nor to be ſupported and defended in any ſuch manner; and was moreover, as much as in *Peter* lay, an hindrance of his ſufferings, and of the execution of his Father's will and decree; wherefore he adds, *the cup which my Father hath given me:* by the cup is meant, the wrath of God, and puniſhment due to ſin, endured by Chriſt in his ſufferings, and is ſaid to be *given* him by his *Father*; becauſe he called him to theſe ſufferings, they were appointed and determined by him; yea, he was even ordered, and commanded by his Father, to drink of this cup; juſtice mixed it up, and put it into his hands; and he took it as coming from his Father, who delighted in ſeeing him drink it up, as the ſurety of his people; and a dreadful one it was, a cup of trembling and aſtoniſhment, of curſe, and not of bleſſing, of wrath and fury: the alluſion ſeems to be to the maſter of the family, who appointed, and gave to every one their cup: *ſhall I not drink it?* which expreſſes his willingneſs to do it, his eager deſire after it, his delight in it, and diſpleaſure at *Peter*'s attempt to hinder him; he being now perfectly reconciled in his human nature to drink it, tho' it was ſo bitter a potion: he found it was impoſſible, conſidering the decree of God, his own agreement, and the ſalvation of his people, that it ſhould be otherwiſe; and beſides, it was his Father's will and pleaſure, he conſidered it as coming from him; and therefore chearfully accepted it, and was reſolved to drink it up, and that nothing ſhould hinder him. The *Perſic* verſion reads it, *I will not give it to another to drink*; *Peter* by this raſh action, ſeeming as if he would have the cup out of Chriſt's hands, and have drank it himſelf; which as it could not be, nor would Chriſt ſuffer it, ſo if he had, it would have been of no advantage to the ſalvation of his people.

Ver. 12. *Then the band, and the captain, and the officers of the Jews*, &c.] Which *Judas* received, and which came along with him, ver. 3. When Jeſus had rebuked *Peter*, and healed the ſervant's ear, and ſhewed ſuch a willingneſs to ſurrender himſelf to them; they *took Jeſus and bound him*. This they did, partly for ſafety and ſecurity, he having ſeveral times eſcaped from them; and partly for contempt, and by way of reproach, uſing him as they would do the vileſt of malefactors: and this was ſubmitted to by Chriſt, that his people might be looſed from the cords of ſin, be delivered from the captivity of ſatan, and be freed from the bondage of the law; hereby the types of him were fulfilled, as the binding of *Iſaac*, when his Father was going to offer him up, and the binding of the ſacrifice with cords to the horns of the altar: who that has read the ceremonies of the ſheaf of the firſt-fruits, but muſt call them to mind, upon reading this account of the apprehenſion and binding of Chriſt, and leading him to the high prieſt. This ſheaf was fetched from places the neareſt to *Jeruſalem*, particularly from the fields of *Kidron:* the manner was this[i]; "the meſſengers of "the *Sanhedrim* went out (from *Jeruſalem*) on the "evening of the feaſt day (the ſixteenth of *Niſan*, "and over the brook *Kidron* to the adjacent fields), "and bound the ſtanding corn in bundles, that it "might be the eaſier reaped, and all the neighbouring cities gathered to together there, that it "might be reaped in great pomp; and when it "was dark, one (of the reapers) ſays to them, is "the ſun ſet? they ſay, yes; and again, is the ſun "ſet? they ſay, yes: with this ſickle (ſhall I reap?) "they ſay, yes; again, with this ſickle (ſhall I reap?) "they ſay, yes; in this baſket (ſhall I put it?) they "ſay, yes; again, in this baſket (ſhall I put it?) "they ſay, yes; if on the ſabbath-day he ſays to "them, is this ſabbath-day? they ſay, yes; again, "is this ſabbath-day? they ſay, yes; (it was ſabbath-"day this year:) ſhall I reap? they ſay to him reap, "ſhall I reap? they ſay to him reap; three times "upon every thing; then they reap it, and put it "into the baſkets, and bring it to the court, where "they dry it at the fire." Whoever reads this, will eaſily obſerve a likeneſs: the meſſengers of the great *Sanhedrim* go to the fields of *Kidron*, in the evening, with their ſickles and baſkets; bind the ſtanding corn; queſtions and anſwers paſs between them and the people before they reap; and when they have done, they bring the ſheaf in their baſket to the court, to be dried at the fire. So the officers of the high prieſt, with others, paſs over the brook *Kidron*, with lantherns, torches, and weapons; in the night go into a garden; there apprehend Jeſus; queſtions and anſwers paſs between them there; then they lay hold on him, bind him, and bring him to the high prieſt.

Ver. 13. *And led him away to Annas firſt*, &c.] Who is elſewhere mentioned with *Caiaphas* as an high-prieſt alſo, *Luke* iii. 2. *Acts* iv. 6. He was the *ſagan* of the high-prieſt; he and *Caiaphas* ſeem to have had the high-prieſthood alternately; and either now, becauſe his houſe lay firſt in the way, or rather, becauſe he was a man of age, learning, and experience, as theſe men uſually were, that they might ſupply the deficiencies of the high-prieſts, who were ſometimes very weak and unlearned men[k]; therefore they firſt lead him to him, to have his advice how to proceed, and to take him along with them to his ſon-in-law, where the great council was convened, and that he might uſe his intereſt and authority, in taking proper meaſures, in order to put Jeſus to death; and eſpecially they led him to him, for the reaſon here aſſigned; *for he was father-in-law to Caiaphas*; ſo that he was, it is very probable, the older man; and being related to him, had an intereſt in him; and to whom ſuch a ſight was equally pleaſing as to the high-prieſt himſelf, or any of the council: *which was the high-prieſt that ſame year*; for the high-prieſthood was not for life, but was often changed, being bought and ſold for money; ſee the note on *Luke* iii. 2. ſo that this clauſe is very properly added, though *Caiaphas* held it longer, or, at leaſt, had it more years than one; for *Caiaphas* was high-prieſt when *John* began to preach, *Luke* iii. 2. but he now ſucceeded *Simeon ben Camhith*, who was prieſt the year before; as was *Eleazar* the ſon of *Ananus*, the year before that; and before him *Iſhmael ben Phabi*, who were all three ſucceſſively put into the prieſthood by *Valerius Gratus*, the *Roman* governour; as was alſo *Caiaphas* this year, and whoſe name was *Joſeph*.

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[c] Tom. I. fol. 87.

[d] Porphyr. vita in Plotin. c. 17.

[e] Eunapius in vita Porphyr. p. 16.

[f] Antiq. l. 1. c. 15.

[g] T. Hieroſ. Succa, fol. 53. 3. & Bava Bathra, fol. 16. 1.

[h] T. Bab. Nidda, fol. 52. 1.

[i] Miſn. Menachot, c. 10. §. 2, 3, 4.

[k] Miſn. Yoma, c. 1. §. 3 6.

Ver. 14. *Now Caiaphas was he which gave counſel to the Jews*, &c.] The chief-prieſts and *Phariſees*, who met in council about Jeſus, *John* xi. 47, &c. the counſel he gave was, *that it was expedient that one man ſhould die for the people*; and which advice was given out of ill will and malice to Chriſt, and to prevent, as he thought, the people of the *Jews* being deſtroyed by the *Romans*; though the words have a very good ſenſe, which he did not underſtand. The people Chriſt was to die for, was not all the people of the world, nor only the people of the *Jews*, nor all of them; but all the elect of God, whom God has choſen for his ſpecial and peculiar people, and has given to Chriſt as ſuch: theſe Chriſt were to die for, and did, not merely as a martyr, to confirm his doctrine to them, or as an example to teach them meekneſs, patience, and courage, but in the room and ſtead of them, as a ſurety for them; and it was expedient that he ſhould, in ſuch ſenſe, die for them, becauſe of his ſuretiſhip-engagements, that he might make ſatiſfaction to the law and juſtice of God, and procure the ſalvation of his people, and ſend forth the ſpirit to make application of it to them.

Ver. 15. *And Simon Peter followed Jeſus*, &c.] 'Tis certain, he firſt fled with the reſt, and forſook him, as they all did, notwithſtanding his reſolution to abide by him; however, he was very deſirous to know what would become of Jeſus, and what would be the iſſue of things; with this view he followed him, and not to deny him; tho' that was the conſequence. Other Evangeliſts ſay he followed him afar off, at a diſtance; which ſhewed ſome fear; and yet to follow him at all diſcovered love and zeal. To follow Chriſt is a property of his ſheep, and is highly commendable, eſpecially to follow him in ſufferings; a greater character a perſon can't well have, than to be a follower of Jeſus, in the exerciſe of grace, in the diſcharge of duty, and in bearing the croſs; and yet it does not appear that *Peter* did well in following Chriſt now; for Chriſt had cautioned him of his over-confidence, had hinted to him that he ſhould deny him, and had diſmiſſed him, and took his leave of him, and the reſt, on whoſe diſcharge he inſiſted, when he was apprehended, ver. 8. *And ſo did another diſciple, and that diſciple was known unto the high-prieſt.* This is thought to be the Apoſtle *John*, becauſe he frequently ſpeaks of himſelf, without mentioning his name; and theſe two, *Peter* and *John*, were generally together; and certain it is, that *John* was preſent at the croſs at the time of Chriſt's crucifixion; and who is ſuppoſed to be known to the high-prieſt, by carrying fiſh to his houſe, and ſelling it to him; ſo *Nonnus* ſays, he was known from his fiſhing-trade: but it is not probable that he was known, or could be known by the high-prieſt, ſo as to have any intimacy with him; nor is it likely that he, being a *Galilean*, would venture in; he was diſcoverable by his ſpeech, and would have been in equal danger with *Peter*; rather it was ſome one of the diſciples of Chriſt, who had not openly profeſſed him; one of the chief rulers that believed in him, but, for fear of the *Phariſees*, had not confeſſed him; it may be *Nicodemus*, or *Joſeph* of *Arimathea*, or the man at whoſe houſe Chriſt had eat the paſſover. In the *Syriac* verſion he is called one of the other diſciples; not of the twelve, but others. However, through his knowledge of the high-prieſt, he *went in with Jeſus into the palace of the high-prieſt*; not *Annas*, but *Caiaphas*; for Chriſt was now brought from *Annas*'s houſe to *Caiaphas*'s, where the *Scribes* and elders were aſſembled together.

Ver. 16. *But Peter ſtood at the door without*, &c.] It being difficult to get in; and perhaps he might be fearful too of going in, leſt he ſhould be known; however, he waited, if he could hear or ſee any thing, and for a proper opportunity of entrance: it would have been well if he had took the hint of providence, acceſs not being eaſy, and have gone his way; for he was now at the door of temptation: it would have been beſt for him, if he had kept without; and indeed at a greater diſtance; but his curioſity had led him thus far, and he hoped for an opportunity of getting nearer, which offered in the following manner: *then went out that other diſciple, which was known unto the high-prieſt*; ſeeing *Peter* thro' the window, by the light of the moon, for it was full moon; and knowing him, who he was, concluded he had a mind to come in, and hear and ſee what he could, ſteps out, *and ſpake unto her that kept the door*; which might be thought more properly the buſineſs of men-ſervants; but theſe being employed in apprehending and guarding Jeſus, the maid-ſervants might be obliged to take this poſt. The *Ethiopic* verſion, in the next verſe, calls her the door-keeper's daughter; her father might be the porter, and he being buſy, ſhe ſupplied his place. Though there is no need of theſe conjectures, ſince it was uſual with other nations, and it might be with the *Jews*, for women to be door-keepers, as *Pignorius*[1] has ſhewn out of *Plautus*, *Petronius*, *Pauſanias*, and others. However, the other diſciple, who was a man of figure and authority, and was known by the ſervants of the family, ordered her to open the door, and let *Peter* in; who accordingly did: *and brought in Peter*; into the hall, where Jeſus was under the examination of the high-prieſt.

Ver. 17. *Then ſaith the damſel that kept the door unto Peter*, &c.] She being relieved, either by her father, if porter, or by a fellow-ſervant, had the opportunity of coming into the hall, where *Peter* was, and was curious to obſerve him, who he ſhould be, that that perſon of note ſhould order him to be admitted, when an affair of ſo much privacy and importance was tranſacting; and either by *Peter*'s language, or the trouble that appeared in his countenance, or fancying ſhe had ſeen him in the temple, or in ſome part of the city in company with Jeſus, addreſſes him after this manner: *art not thou alſo one of this man's diſciples?* She ſpeaks of Chriſt in the vulgar dialect of the *Jews*, calling him *this man*; not only eſteeming him a mere man, but a worthleſs man; and knowing he had diſciples, challenges him as one of them; when he, all in fright and ſurprize, not expecting ſuch a queſtion to be put to him, without any further thought, raſhly and ſuddenly ſays, *I am not:* he never denied that Chriſt was God, or the Son of God, or that he was come in the fleſh, or that he was the Meſſiah and Saviour of ſinners; but either, that he did not know what the maid ſaid, or the perſon ſhe ſpoke of; or, as here, that he was one of his diſciples; which was a very great untruth: and many are the aggravations of his fall; which came to paſs as ſoon as ever he was entered almoſt; and that by the means of a maid, a ſervant-maid, a very inferior one; and at firſt perhaps they were alone; and the queſtion put to him might not be in a virulent way, nor proceed from malice, but commiſeration of him; and yet he had not reſolution enough to own himſelf a diſciple of Jeſus; which he might have done, and in all likelihood might have gone ſafe off directly: but he that had ſo much confidence as to ſay, tho' all men deny thee, yet will not I; and had ſo much courage, as in the face of a band of ſoldiers, to draw his ſword, and ſmite one of the high-prieſt's ſervants, but a few hours before, has not ſpirit enough in him to own his maſter before a ſervant-maid!

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[1] De Servis, p. 454, 455.

Ver. 18. *And the ſervants and officers ſtood there,* &c.] In a certain part of the hall, the middle of it; the *Vulgate Latin* reads, *by the coals:* it follows, *who had made a fire of coals, for it was cold;* tho' it was the paſſover, and harveſt near. Dr. *Lightfoot* has obſerved from our countryman *Biddulph,* who was at *Jeruſalem* at this time of the year, that tho' in the day-time it was as hot as with us at mid-ſummer, yet ſuch very great dews fell as made it very cold, eſpecially in the night; and from one of the *Jewiſh* canons [m], that the year was not intercalated, (which when done was chiefly on account of the paſſover) neither for ſnow nor froſt; which, as he juſtly remarks, ſuppoſes there might be froſt and ſnow at the time of the paſſover. The ſame is obſerved in the *Talmud* [n], where the *gloſs* upon it is, "that they might not deſiſt, "on that account, from coming to the paſſover." The ſenſe is, that whereas ſometimes ſnow fell about the time of the paſſover; which might be thought to be an hindrance to ſome from coming to it; this never was a reaſon that came into conſideration with the *Sanhedrim,* or prevailed upon them to intercalate a month, that ſo the paſſover might not fall at a time of year when there was uſually ſnow. The paſſover was always in the ſpring of the year, when nights are commonly cold, as they are generally obſerved to be at the vernal equinox: this night might be remarkably cold; which ſeems to be ſuggeſted by the *Perſic* verſion, which reads, *for it was cold that night;* and the *Ethiopic* verſion, *for the cold of that night was great;* and adds what is neither in the text, nor true, *for the country was cold.* The *Arabic* verſion, as it ſhould ſeem, very wrongly renders it, *for it was winter;* ſince the paſſover was never kept in the winter-ſeaſon, but always in the ſpring, in the month *Niſan:* the winter-ſeaſon, with the *Jews,* were half the month of *Ciſleu,* all *Tebet,* and half *Shebet* [o]; tho' this is to be obſerved in favour of that verſion, that the *Jews* diſtinguiſh their winter into two parts; the one they call חורף, which, as the *gloſs* ſays, is the ſtrength of winter, the coldeſt part of it, and which laſts the time before mentioned; and the other they call קור, which is the end of winter, and when the cold is not ſo ſtrong; and half *Niſan* is taken into this; for they ſay that half *Shebet,* all *Adar,* and half *Niſan* are reckoned to this part of winter: ſo that, according to this account, the fourteenth of *Niſan,* which was the day on which the paſſover was killed; or at leaſt the fifteenth, which was now begun, was the laſt day of winter, and ſo juſt ſecures the credit of the above verſion. *And they warmed themſelves, and Peter ſtood with them, and warmed himſelf:* he was cold both inwardly and outwardly; and being ſo, he gets into bad company; and it may be with a view that he might not be ſuſpected, but be taken for one of their own ſort, as one who had the ſame ill opinion of Jeſus they had; and by the light of the fire he is again diſcovered and challenged, which makes way for a ſecond denial.

Ver. 19. *The high-prieſt then aſked Jeſus,* &c.] Being now brought from *Annas* to *Caiaphas,* who was the high-prieſt and mouth of the *Sanhedrim,* and to whom it appertained to hear and try a cauſe relating to doctrine. And what he did was by putting queſtions to him, inſtead of opening the charge againſt him, and calling for witneſſes to ſupport it. The perſon he interrogated was a greater high-prieſt than himſelf; was that prophet *Moſes* ſpoke of, to whom the *Jews* were to hearken, and no other than the Son of God, and king of *Iſrael;* who, when at twelve years of age, aſked the doctors queſtions, and anſwered theirs, to their great aſtoniſhment. He firſt enquires *of his diſciples,* not ſo much who they were, and what they were, and how many they were, and where they were now, as for what purpoſe he gathered them together; whether it was not with ſome ſeditious views to overturn the preſent government, and ſet up himſelf as a temporal prince; and this he did, that he might be able to ſend him, with a charge againſt him, to the *Roman* governor: he did not aſk for his diſciples to come and ſpeak on his behalf, if they had any thing to ſay for him, which, by their canons [p], was allowed and encouraged: "if any of the diſ"ciples (of the perſon accuſed) ſays, I have a "crime to lay to his charge, they ſilence him; "but if one of the diſciples ſays, I have ſomething "to ſay in his favour, they bring him up, and "place him between them; nor does he go down "from thence all the day; and if there is any "thing in what he ſays, שומעין לו, *they hearken "to him.*" The *Jews* indeed pretend [q], that after Jeſus was found guilty, a herald went before him forty days declaring his crime, and ſignifying, that if any one knew any thing worthy in him, to come and declare it; but none were found: but this is all lyes and falſhood, to cover their wickedneſs; no diſciple of his was allowed to ſpeak for him. The high-prieſt next aſked Jeſus *of his doctrine;* not for the ſake of information and inſtruction, nor to ſee whether it was according to the ſcriptures; but if it was a new doctrine, and his own, and whether it tended to idolatry or blaſphemy, and whether it was factious and ſeditious, that ſo they might have wherewith to accuſe him; for tho' they had got his perſon, they were at a loſs for an accuſation; and yet this ſelf-ſame man that put theſe queſtions, and was fiſhing for ſomething againſt him, had before given counſel to put him to death, right or wrong: all this was doing, and theſe queſtions were put to Jeſus, whilſt *Peter* was denying him.

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[m] Maimon. Hilch. Kiddush Chodeſh, c. 4. §. 6.
[n] T. Bab. Sanhedrin, fol. 11. 1.
[o] T. Bab. Bava Metzia, fol. 106. 2.
[p] T. Bab. Sanhedrin, fol. 40. 1. Maimon. Hilch. Sanhedrin, c. 10. §. 8.
[q] T. Bab. Sanhedrin, fol. 43. 1.

Ver. 20. *Jeſus anſwered him*, &c.] Not to the firſt of theſe queſtions concerning his diſciples; not becauſe they had all now forſaken him, and one was denying him; nor becauſe he would not betray them; nor becauſe he would ſuffer alone; but becauſe if his doctrine was good, it could not be blame-worthy to have diſciples, and to teach them: and the charge of ſedition, blaſphemy, and idolatry they wanted to faſten on him, would ſufficiently appear to be groundleſs by the doctrine he preached; and as to that he anſwers not directly what he taught, but declares the manner in which he delivered it, and which was ſuch, that they that heard him could not be ſtrangers to it. *I ſpake openly to the world*; with all plainneſs, freedom, and boldneſs, without any reſerve or ambiguity; and that not to a few perſons only, to his own particular diſciples, but to all the people of the *Jews*, who crouded in great numbers to hear him; inſomuch that it was ſaid by his enemies, that the world was gone after him. *I ever taught in the ſynagogue*; the *Arabic*, the *ſynagogues*; the places of public worſhip in all parts of the nation, where the *Jews* met to pray, and read, and hear the word: *and in the temple*; at *Jeruſalem*, whenever he was in that city; *whither the Jews always reſort*; for prayer, and to offer ſacrifice, and particularly at the three grand feſtivals of the year, the paſſover, pentecoſt, and feaſt of tabernacles, when all the males from all parts appeared before the Lord. Accordingly, the *Alexandrian* copy, and ſome others, read, *whither all the Jews reſort*; and ſo read the *Vulgate Latin*, *Syriac*, *Perſic*, and *Ethiopic* verſions. *And in ſecret have I ſaid nothing*; not but that our Lord taught in other places than what are here mentioned, as on mountains, in deſerts, by the ſea-ſhore, and in private houſes, yet generally to great multitudes; and tho' he ſometimes converſed alone, and in ſecret with his diſciples, yet what he taught them was either an explanation of what he had ſaid in publick, or was perfectly agreeable to it.

Ver. 21. *Why aſkeſt thou me?* &c.] He ſeems ſurprized at the high-prieſt's conduct, that he ſhould put ſuch queſtions to him, who ſtood bound before him; was brought there as a criminal, and was the defendant, and not obliged to accuſe himſelf; nor could it be thought, that whatever evidence or teſtimony he ſhould give, would have much weight with the perſons before whom he ſtood. *Aſk them which heard me, what I ſaid unto them*: he appeals to his hearers, many of whom were then preſent; and theſe his enemies, even his worſt enemies: ſo clear was his caſe, ſo free was his doctrine from ſedition and blaſphemy, ſo innocent was he in the whole of his deportment and conduct, that he even ſubmits to have his caſe iſſued and determined by what his hearers ſhould ſay of him; and theſe not his friends, but his enemies; ſee *Iſ.* l. 8. *behold they*, or theſe, *know what I have ſaid*; pointing at ſome perſons preſent, perhaps the very officers who had been ſent to take him before, but returned without him, declaring that never man ſpake like him.

Ver. 22. *And when he had thus ſpoken*, &c.] What was ſo right and reaſonable, in ſo becoming a manner, without heat or paſſion: *one of the officers which ſtood by*; it may be one of thoſe who had been ſent to him, and had been a hearer of him, whom Jeſus might look wiſhly at, or point unto, when he ſaid the above words, at which he might be provoked: and therefore *ſtroke Jeſus with the palm of his hand*; or gave him a rap with a rod, or ſmote him with a ſtaff, as ſome think, is the ſenſe of the phraſe; tho' the *Syriac*, agreeable to our verſion, reads it, he ſmote him, על פכה, *upon his cheek*; gave him, what we commonly call, *a ſlap on the face*; and which is always eſteemed a very great affront, and was a piece of rudeneſs and inſolence to the laſt degree in this man: *ſaying, anſwereſt thou the high-prieſt ſo?* This he ſaid, as well as gave the blow, either out of flattery to the high-prieſt, or to clear himſelf from being a favourer of Chriſt; which, by what had been ſaid, he might think would be ſuſpected: ſome have thought this was *Malchus*, whoſe ear Chriſt had healed; if ſo, he was guilty of great ingratitude.

Ver. 23. *Jeſus anſwered him*, &c.] For the high-prieſt took no notice of him, nor any of the *Sanbedrim*, tho' the action was ſo inſolent and indecent, both as to the manner in which it was done, and the perſon, an officer, by whom it was done; and conſidering the circumſtances of it, in the palace of the high-prieſt, in his preſence, and before ſo grand a council, and whilſt a cauſe was trying; and it was a barbarous, as well as an impious action, conſidering the perſon to whom it was done. Wherefore Jeſus replies to him, without making uſe of his divine power as the Son of God, or diſcovering any warmth of ſpirit, and heat of paſſion, as a man, mildly and rationally argues with him; *if I have ſpoken evil bear witneſs of the evil*: meaning, either if he had, to his knowledge, delivered any wicked doctrine in the courſe of his miniſtry, or had at that time ſaid any evil thing of the high-prieſt, or any other perſon, he deſires that he would make it to appear, and give proper proof and evidence of it: *but if well, why ſmiteſt thou me?* If he had ſaid nothing contrary to truth, reaſon, and good manners, then he ought not to be uſed and treated in ſuch an injurious way. And moreover, the officer ought to have been corrected by the council, and have been made to pay the two hundred *zuzim*, or pence, the fine for ſuch an affront, according to the *Jewiſh* canon, or more, according to the dignity of the perſon abuſed [r].

Ver. 24. *Now Annas had ſent him bound*, &c.] As he found him, when the captain, band, and officers brought him to him; who having pleaſed himſelf with ſo agreeable a ſight, and had aſked him ſome few queſtions, and perhaps inſulted him, ſent him away in this manner, *unto Caiaphas the high-prieſt*; his ſon-in-law, as the more proper perſon to be examined before; and eſpecially as the grand council was ſitting at his houſe. This was done before *Peter*'s firſt denial of Chriſt; which, 'tis plain, was in the palace of the high-prieſt, and not in *Annas*'s houſe; tho' there ſeems no reaſon on this account to place theſe words at the end of the 13th verſe, as they are by ſome, ſince they manifeſtly refer to time paſt, and do not at all obſcure or hinder the true order of the hiſtory, as ſtanding here.

Ver. 25. *And Simon Peter ſtood and warmed himſelf*, &c.] This is repeated from ver. 18. to connect the hiſtory, and carry on the thread of the account of *Peter*'s denial of Chriſt, which is interrupted by inſerting the examination of Chriſt before the high-prieſt, which was made at the ſame time. *Peter* ſtood among, and continued with the ſervants and officers of the high-prieſt, warming himſelf by a fire they had made, it being a cold night; and this proved of bad conſequence to him. The company and converſation of wicked men ſhould be abſtained from; no good is got thereby; continuance among ſuch is very dangerous; men are too often more concerned for their bodies than their ſouls; ſatan baits his temptations for the fleſhly and ſenſitive part; and that which is thought to be for good, is the occaſion of hurt. *They ſaid therefore unto him*; the ſervants and officers, among whom he ſtood warming himſelf, having obſerved what the maid had ſaid to him: *art thou not alſo one of his diſciples?* ſuſpecting that he was, tho' he had denied it, and therefore preſs him to give a direct anſwer: they might obſerve his countenance to fall, when the maid put the queſtion to him; there might be ſomething in his dreſs, and eſpecially in his ſpeech, which increaſed the ſuſpicion: but *he denied it, and ſaid, I am not*; a ſecond time. This denial of his being a diſciple of Chriſt, as before, did not ariſe from a ſenſe of his unworthineſs to be one; nor from diffidence and diſtruſt of a right to ſuch a character; but from the fear of men; and being aſhamed of Chriſt, he denies that which was his great mercy, privilege, and glory.

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[r] Miſn. Bava Kama, c. 8. §. 6.

Ver. 26. *One of the ſervants of the high-prieſt*, &c.] Hearing him ſo ſtiffly deny that he was a diſciple of *Jeſus*, when he had great reaſon to believe he was: *being his kinſman, whoſe ear Peter cut off*; a near relation of *Malchus*, to whom *Peter* had done this injury; and who was preſent at the ſame time, and no doubt took particular notice of him; and the more, becauſe of what he had done to his kinſman: *ſaith unto him, did not I ſee thee in the garden with him?* as if he ſhould have ſaid, I ſaw thee with my own eyes along with *Jeſus*, this very night in the garden, beyond *Kedron*, where he was apprehended, how canſt thou deny it? and wilt thou ſtand in it ſo confidently, that thou art not one of his diſciples?

Ver. 27. *Peter then denied again*, &c.] A third time, as the *Ethiopic* verſion renders it; and that, according to other Evangeliſts, with curſing and ſwearing; for now he was more affrighted than before, leſt ſhould he be taken up, and it be proved upon him, that he was the perſon that cut off *Malchus*'s ear, he ſhould be ſentenced to a fine, or it may be ſome capital puniſhment. The fine for plucking a man's ears, and which ſome underſtand of plucking them off, was four hundred *zuzim* [s], or pence; which, as they anſwer to *Roman* pence, amount to twelve pounds ten ſhillings; a ſum of money, *Peter* perhaps could not have raiſed, without great difficulty: and therefore, that it might be believed he was not a diſciple of Chriſt, ſo not the man; he ſwears in a prophane manner, and imprecates the judgments of God upon him: *and immediately the cock crew*; the ſecond time; which was a ſignal, by which he might call to remembrance, what Chriſt had ſaid to him; that before the cock crowed twice, he ſhould deny him thrice, *Mark* xiv. 72. It was now early in the morning, about three o'clock, or ſomewhat after.

Ver. 28. *Then led they Jeſus from Caiaphas*, &c.] When *Peter* had denied him, one of the officers had ſmote him, the high-prieſt had examined him, and they thought they had enough, out of his own mouth, to condemn him; they, the chief-prieſts, elders, *Scribes*, and the whole multitude, led him bound as he was, from *Caiaphas*'s houſe, *unto the hall of judgment*; or the *prætorium*; the place where the *Roman* governour, who was now *Pontius Pilate*, uſed to hear and try cauſes in; the *Romans* now having matters and cauſes relating to life and death, in their hands: *and it was early*; the morning indeed was come; but it was as ſoon as it was day; they had been all night in taking and examining Jeſus, and conſulting what to do with him; and as ſoon as they could expect the governour to be up, they hurry him away to him, eagerly thirſting after his blood, and fearing leſt he ſhould be reſcued out of their hands: *and they themſelves went not into the judgment-hall, leſt they ſhould be defiled*; that is, the *Jews*, only the band of *Roman* ſoldiers went in; the reaſon of this was, becauſe it was the houſe of a *Gentile*, and with them, מדורות העכ״ום טמאים, *the dwelling-houſes of Gentiles*, or idolaters, *are unclean* [t]; yea, if they were the houſes of *Iſraelites*, and *Gentiles* were admitted to dwell in them, they were defiled, and all that were in them; for ſo they ſay [u], "if the collectors for the government enter "into a houſe to dwell in, all in the houſe are de"filed." They did not think it lawful to let out a houſe in *Judea* to an heathen [w], or to aſſiſt in building a *Baſilica* for them; which they explain to be a palace, in which judges ſit to judge men [x]: hence the reaſon of their caution, and which they were the more obſervant of, *that they might eat the paſſover*; pure and undefiled; not the paſſover lamb, for that they had eaten the night before; but the *Chagigah*, or feaſt on the fifteenth day of the month. Many chriſtian writers, both ancient and modern, have concluded from hence, that Chriſt did not keep his laſt paſſover, at the ſame time the *Jews* did; and many things are ſaid to illuſtrate this matter, and juſtify our Lord in it: ſome obſerve the diſtinction of a ſacrificial, and commemorative paſſover; the ſacrificial paſſover is that, in which the lamb was ſlain, and was fixed to a certain time and place, and there was no altering it; the commemorative paſſover is that, in which no lamb is ſlain and eat, only a commemoration made of the deliverance of the people of *Iſrael*, out of *Egypt*; ſuch as is now kept by the *Jews*, being out of their own land, where ſacrifice with them is not lawful; and this 'tis ſuppoſed our Lord kept, and not the former: but it does not appear that there was ſuch a commemorative paſſover kept by the *Jews*, in our Lord's time, and whilſt the temple ſtood; and ſuppoſing there was ſuch an one allowed, and appointed for thoſe that were at a diſtance from *Jeruſalem*, and could not come up thither, (which was not the caſe of Chriſt and his diſciples) it is reaſonable to conclude, that it was to be kept, and was kept at the time the ſacrificial paſſover was, in the room of which it was ſubſtituted, as it is by the *Jews* to this day; ſo that this will by no means clear the matter, nor ſolve the difficulty; beſides, it is very manifeſt, that the paſſover our Lord kept was ſacrificial; and ſuch an one the diſciples propoſed to get ready for him, and did, of which he and they are ſaid to eat: *and the firſt day of unleavened bread, when they* KILLED *the paſſover, his diſciples ſaid to him, where wilt thou that we go and prepare, that thou mayeſt* EAT *the paſſover?* *Mark* xiv. 12. and again, *then came the day of unleavened bread, when the paſſover* MUST *be* KILLED, *Luke* xxii. 7. *They made ready the paſſover*, ver. 13. *and he ſate down, and the twelve apoſtles with him*, ver. 14. *and he ſaid unto them, with deſire I have deſired to eat this paſſover*, ver. 15. Others ſuggeſt, that this difference of obſerving the paſſover by Chriſt and the *Jews*, aroſe from fixing the beginning of the month, and ſo accordingly the feaſts in it, by the Φασις, or appearance of the moon; and that our Lord went according to the true appearance of it, and the *Jews* according to a falſe account: but of this, as a fact, there's no proof; beſides, tho' the feaſts were regulated and fixed according to the appearance of the moon, yet this was not left to the arbitrary will, pleaſure, and judgment of particular perſons, to determine as they ſhould think proper; but the *Sanhedrim*, or chief council of the nation ſat, at a proper time, to hear and examine witneſſes about the appearance of the moon; and accordingly determined, and none might fix but them [y]; and as this was doubtleſs the caſe at this time, it is not very reaſonable to think, that Chriſt would differ from them: beſides, it was either a clear caſe, or a doubtful one; if the former, then there would be no room nor reaſon to keep another day; and if it was the latter, then two days were obſerved, that they might be ſure they were right [z]; but then both were kept by all the *Jews*: and that the time of this paſſover was well known, is clear from various circumſtances; ſuch and ſuch facts were done, ſo many days before it; ſix days before it, Jeſus came to *Bethany*, *John* xii. 1. and two days before it, he was in the ſame place, *Matt.* xxvi. 2, 6. and ſays to his diſciples, *ye know that after two days is the feaſt of the paſſover*, &c. Others taking it for granted, that Chriſt kept the paſſover a day before the uſual and preciſe time, defend it, by obſerving the deſpotic and legiſlative power of Chriſt, who had a right to diſpenſe with the time of this feaſt, and could at his pleaſure anticipate it, becauſe the betraying of him and his death were ſo near at hand: that he had ſuch a power will not be diſputed; but that he ſhould uſe it in this way, does not ſeem neceſſary, on account of his death, ſeeing none but the living were obliged to it; nor ſo conſiſtent with his wiſdom, ſince hereby the mouths of his enemies would be opened againſt him, for acting not agreeable to the law of God: moreover, when it is conſidered that the paſſover, according to the *Jews*, was always kept, במועדו, *in its ſet time* [a], and was not put off on the account of the ſabbath, or any thing elſe, to another day; and that though when it was put off for particular perſons, on account of uncleanneſs, to another month, yet ſtill it was to be kept on the fourteenth day at even, in that month, *Numb.* ix. 10, 11. it will not eaſily be received that Chriſt obſerved it a day before the time: beſides, the paſſover lamb was not killed in a private houſe, but in the temple, in the court of it, and that always on the fourteenth of *Niſan*, after noon: ſo ſays *Maimonides* [b], "it is an affirmative command to ſlay the paſſover on the fourteenth of the month *Niſan*, after the middle of the day—— The paſſover is not ſlain but in the court, as the reſt of the holy things; even in the time that altars were lawful, they did not offer the paſſover on a private altar; and whoever offers the paſſover on a private altar, is to be beaten; as it is ſaid, *thou mayeſt not ſacrifice the paſſover within any of thy gates, which the Lord thy God giveth thee, Deut.* xvi. 5." And ſeeing therefore a paſſover lamb was not to be killed at home, but in the court of the prieſts, in the temple, it does not ſeem probable, that a ſingle lamb ſhould be ſuffered to be killed there, for Chriſt and his diſciples, on a day not obſerved by the *Jews*, contrary to the ſenſe of the *Sanhedrim*, and of the whole nation: add to this, that the ſacred text is expreſs for it, that it was at the exact time of this feaſt, when it was come according to general computation, that the diſciples moved to Chriſt to prepare the paſſover for him, and did, and they with him kept it: the account *Matthew* gives is very full; *now the firſt day of the feaſt of unleavened bread*; that is, when that was come in its proper time and courſe, *the diſciples came to Jeſus*; ſaying unto him, where wilt *thou that we prepare for thee to eat the paſſover?* He bids them go to the city to ſuch a man, and ſay, *I will keep the paſſover at thy houſe with my diſciples, and the diſciples did as Jeſus had appointed, and they made ready the paſſover*; *now when the even was come*, the time of eating the paſſover, according to the law of God, *he ſat down with the twelve, and as they did eat*, &c. *Matt.* xxvi. 17, 18, 19, 20. and *Mark* is ſtill more particular, who ſays, *and the firſt day of unleavened bread, when they killed the paſſover*; that is, when the *Jews* killed the paſſover, on the very day the lamb was ſlain, and eaten by them; and then follows much the ſame account as before, *Mark* xiv. 12—18. and *Luke* yet more clearly expreſſes it, *then came the day of unleavened bread, when the paſſover muſt be killed*; according to the law of God, and the common uſage of the people of the *Jews*; yea, he not only obſerves, that Chriſt kept the uſual day, but the very hour, the preciſe time of eating it; for he ſays, *and when the hour was come, he ſat down, and the twelve apoſtles with him*, *Luke* xxii. 7—14. Nor is there any thing in this text, that is an objection to Chriſt and the *Jews* keeping the paſſover at the ſame time; ſince by the paſſover here is meant, the *Chagigah*, or feaſt kept on the fifteenth day of the month, as it is ſometimes called: in *Deut.* xvi. 2. it is ſaid, *thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd*: now the paſſover of the herd, can never mean the paſſover lamb, but the paſſover *Chagigah*; and ſo the *Jewiſh* commentators explain it; *of the herd*, ſays *Jarchi*, thou ſhalt ſacrifice for the *Chagigah*; and ſays *Aben Ezra*, for the peace-offerings; ſo *Joſiah* the king, is ſaid to give for the paſſovers, three thouſand bullocks, and the prieſts three hundred oxen, and the *Levites* five hundred oxen, 2 *Chron.* xxxv. 7, 8, 9. which *Jarchi* interprets of the peace offerings of the *Chagigah*, there called paſſovers; and ſo in 1 *Eſd.* i. 7, 8, 9. mention is made of three thouſand calves, beſides lambs, that *Joſias* gave for the paſſover; and three hundred by ſome other perſons, and ſeven hundred by others: the paſſage in *Deuteronomy*, is explained of the *Chagigah*, in both *Talmuds* [c], and in other writings [d]; ſo beſides the paſſover lamb, we read of ſacrifices ſlain, לשום פסח, *in the name of* the paſſover, or on account of it [e]; and particularly of the calf and the young bullock, ſlain for the ſake of the paſſover [f]: and now this is the paſſover which theſe men were to eat that day, and therefore were careful not to defile themſelves, that ſo they might not be unfit for it; otherwiſe had it been the paſſover lamb in the evening, they might have waſhed themſelves in the evening, according to the rules of, טבול יום, or the daily waſhing, and been clean enough to have eat it: beſides, it may be obſerved, that all the ſeven days were called the paſſover; and he that eat the unleavened bread, is ſaid by eating that, to eat the paſſover; and thus they invite their gueſts daily to eat the bread, ſaying [g], "every

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[s] Miſn. Bava Kama, c. 8. §. 6. Vid. L'Empereur in ib.

[t] Miſn. Oholot, c. 18. §. 7.

[u] Maimon. Miſhcab & Moſheb, c. 12. §. 12.

[w] Miſn. Avoda Zara, c. 1. §. 8.

[x] Jarchi & Bartenora in ib. §. 7.

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[y] Maimon. Kidduſh Hachodeſh, c. 2. §. 7, 8.

[z] Ib. c. 5. §. 6, 7, 8.

[a] Maimon. in Miſn. Peſachim, c. 7. §. 4. & Bartenora in ib. c. 5. §. 4.

[b] Hilchot Korban Peſach, c. 1. §. 1, 3.

[c] T. Hieroſ. Peſach. fol. 33. 1. T. Bab. Peſachim, fol. 70. 2.

[d] Maimon. Korban Peſach, c. 10. §. 12. Moſes Kotzenſis Mitzvot Tora pr. neg. 349.

[e] Miſn. Peſachim, c. 6. §. 5.

[f] T. Bab. Menachot, fol. 3. 1.

[g] Haggadah Shel Peſach, p. 4. Ed. Rittangel.

"one that is hungry, let him come and eat all that "he needs, ניפסח, *and keep the paſſover.*" It is eaſy to obſerve the conſciences of theſe men, who were always wont to ſtrain at a gnat, and ſwallow a camel; they ſcruple going into the judgment-hall, which belonged to an heathen governour, and where was a large number of heathen ſoldiers; but they could go along with theſe into the garden to apprehend Chriſt, and ſpend a whole night in conſulting to ſhed innocent blood: no wonder that God ſhould be weary of their ſacrifices and ceremonious performances, when truſting to theſe, they had no regard to moral precepts: however, this may be teaching to us, in what manner we ſhould keep the feaſt, and eat of the true paſſover Chriſt; not with malice and wickedneſs, as theſe *Jews* eat theirs, but with ſincerity and truth: beſides, a *Sanhedrim*, when they had adjudged any one to death, were forbidden to eat any thing all that day [h]; and ſo whilſt ſcrupling one thing, they broke through another.

Ver. 29. *Pilate then went out unto them*, &c.] Either into the ſtreet, or rather into the place called the pavement, and in *Hebrew Gabbatha*; ſee ch. xix. 13. the place where the *Jewiſh Sanhedrim* uſed to ſit; wherefore in complaiſance to them, ſince they would not come into his court of judicature, he condeſcends to go into one of theirs, which ſhewed great civility and humanity in him: *and ſaid, what accuſation bring ye againſt this man?* meaning, what offence had he committed? what crime had they to charge him with? what did they accuſe him of? and what proof had they to ſupport their charge? His view was, to have the matter ſtated, the cauſe opened, and evidence given; that the accuſed being face to face with the accuſers, might anſwer for himſelf; and he, as a judge, be capable of judging between them: all which were very commendable in him, and agreeable to the *Roman* laws, and have an appearance of equity, juſtice, and impartiality.

Ver. 30. *They anſwered and ſaid unto him*, &c.] Offended at the queſtion put to them, and filled with indignation that they ſhould be ſo interrogated, with an air of haughtineſs and inſolence reply to him: *if he were not a malefactor, we would not have delivered him up unto thee*; inſinuating, that he was guilty of ſome very wicked action; not merely of a breach of ſome of their laws peculiar to them; for then they would have tried and judged him according to them, and not have brought him before him; but they ſuggeſt, that he was guilty of ſome male practices cognizable by *Cæſar*'s court; and which they did not care to mention expreſly, leſt they ſhould not ſucceed, not having it may be as yet, their witneſſes ready; and hoped he would have took their own word for it, without any further proof, they being men of ſuch rank and dignity, and of ſo much knowledge, learning, and religion; and therefore took it ill of him, that he ſhould aſk ſuch perſons as they were, ſo famous for their prudence, integrity, and ſanctity, ſuch a queſtion: however, they own themſelves to be the betrayers and deliverers up of our Lord, which Chriſt had before foretold, and which *Stephen* afterwards charged them with.

Ver. 31. *Then ſaid Pilate unto them*, &c.] Either ironically, knowing that they did not, or it was not in their power, to judge in capital cauſes; or ſeriouſly, and with ſome indignation, abhorring ſuch a method of procedure they would have had him gone into, to condemn a man without knowing his crime, and having evidence of it: *take ye him, and judge him according to your law*; this he ſaid, as chuſing to underſtand them in no other ſenſe, than that he had broken ſome peculiar law of theirs, though they had otherwiſe ſuggeſted; and as giving them liberty to take him away to one of their courts, and proceed againſt him as their law directed, and inflict ſome leſſer puniſhment on him than death, ſuch as ſcourging, *&c.* which they ſtill had a power to do, and did make uſe of: *the Jews therefore ſaid unto him, it is not lawful for us to put any man to death*; thereby inſinuating, that he was guilty of a crime, which deſerved death, and which they could not inflict; not that they were of ſuch tender conſciences, that they could not put him to death, or that they had no law to puniſh him with death, provided he was guilty; but becauſe judgments in capital caſes had ceaſed among them; nor did they try cauſes relating to life and death, the date of which they often make to be forty years before the deſtruction of the temple [i]; and which was much about, or a little before the time theſe words were ſpoken: not that this power was taken away wholly from them by the *Romans*; though ſince their ſubjection to the empire, they had not that full and free exerciſe of it as before; but through the great increaſe of iniquity, particularly murder, which cauſed ſuch frequent executions, that they were weary of them [k]; and through the negligence and indolence of the *Jewiſh Sanhedrim*, and their removal from the room *Gazith*, where they only judged capital cauſes [l]: as for the ſtoning of *Stephen*, and the putting of ſome to death againſt whom *Saul* gave his voice, theſe were the outrages of the zealots, and were not according to a formal proceſs in any court of judicature. Two executions are mentioned in their *Talmud*; the one is of a prieſt's daughter that was burnt for a harlot [m], and the other of the ſtoning of *ben Stada* in *Lydda* [n]; the one, according to them, ſeems to be before, the other after the deſtruction of the temple; but theſe dates are not certain, nor to be depended upon: for ſince the deſtruction of their city and temple, and their being carried captive into other lands, 'tis certain that the power of life and death, has been wholly taken from them; by which it appears, that the ſceptre is removed from *Judah*, and a lawgiver from between his feet; and this they own almoſt in the ſame words, as here expreſſed; for they ſay [o] of a certain man worthy of death, "why "doſt thou ſcourge him? he replies, becauſe he "lay with a beaſt; they ſay to him, haſt thou any "witneſſes? he anſwers, yes; *Elijah* came in the "form of a man, and witneſſed; they ſay if it be "ſo, he deſerves to die; to which he anſwers, "*from the day we have been carried captive out of* "*our land*, לית לן רשותא למקטל, *we have no* "*power to put to death.*" But at this time, their power was not entirely gone; but the true reaſon of their ſaying theſe words is, that they might wholly give up Chriſt to the *Roman* power, and throw off the reproach of his death from themſelves; and particularly they were deſirous he ſhould die the reproachful and painful death of the croſs, which was a *Roman* puniſhment: had they took him and judged him according to their law, which muſt have been as a falſe prophet, or for blaſphemy or idolatry, the death they muſt have adjudged him to, would have been ſtoning; but it was crucifixion they were ſet upon; and therefore deliver him up as a traitor, and a ſeditious perſon, in order thereunto.

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[h] T. Bab. Sanhedrin, fol. 63. 1. Maimon. Hilch. Sanhedrin, c. 13. §. 4.

[i] T. Bab. Sabbat, fol. 15. 1. Sanhedrin, fol. 41. 1. T. Hieroſ. Sanhedrin, fol. 18. 1. & 24. 2. Juchaſin, fol. 51. 1. Moſes Kotſenſis pr. affirm. 99.

[k] T. Bab. Avoda Zara, fol. 8. 2. Juchaſin, fol. 21. 1.

[l] Gloſſ. in T. Bab. Avoda Zara, fol. 8. 2.

[m] T. Hieroſ. Sanhedrin, fol. 24. 2.

[n] Ib. fol. 25. 4.

[o] T. Bab. Beracot, fol. 58. 1.

Ver. 32. *That the ſaying of Jeſus might be fulfilled*, &c.] That he ſhould be delivered by the *Jews* to the *Gentiles*, to crucify him; and that he ſhould be lifted up from the earth, and as the ſerpent upon the pole: *which he ſpake, ſignifying what death he ſhould die*; *Matt.* xx. 19. *John* xii. 32, 33. and iii. 14. and which was brought about this way, by the providence of God conducting this whole affair; and was chearfully ſubmitted to by Chriſt, in great love to his people, to redeem them from the curſe of the law, being hereby made a curſe for them.

Ver. 33. *Then Pilate entered into the judgment-hall again*, &c.] Where he went at firſt, but the *Jews* refuſing to come in thither to him, he came out to them; and now they ſpeaking out more plainly, that he was guilty of a crime deſerving of death; as that he ſet up himſelf as a king, in oppoſition to *Cæſar*, and taught the people not to pay tribute to him; he goes into the *prætorium* again, *and called Jeſus*; beckoned, or ſent for him; or ordered him to come in thither to him, that he might alone, and the more freely, converſe with him; which *Jeſus* did, paying no regard to the ſuperſtitious obſervances of the *Jews: and ſaid unto him, art thou the king of the Jews?* This he might ſay, from a rumour that was generally ſpread, that there was ſuch a perſon to come, and was born; and by many it was thought, that Jeſus was he; and particularly from the charge of the *Jews* againſt him, which though not here expreſſed, is elſewhere; ſee *Luke* xxiii. 2. Wherefore *Pilate* was the more ſolicitous about the matter, on account of *Cæſar*, and leſt he ſhould be charged with dilatorineſs and negligence in this affair: ſome read theſe words not by way of queſtion, but affirmation, *thou art the king of the Jews*; which method he might make uſe of, the more eaſily to get it out of him, whether he was or no: and to this reading, Chriſt's anſwer in the next verſe ſeems beſt to agree.

Ver. 34. *Jeſus anſwered him, ſayeſt thou this thing of thyſelf*, &c.] That he was the king of the *Jews*: Chriſt's meaning is, whether he aſſerted this from the ſentiments of his own mind; or moved the queſtion from any thing he himſelf had obſerved, which might give him juſt ground to ſuſpect that he had, or intended to ſet up himſelf as the king of that nation: *or did others tell it thee of me?* Whether the *Jews* had not intimated ſome ſuch thing to him, out of malice and ill-will? not but that Chriſt full well knew, where the truth of this lay; but he was deſirous of convincing *Pilate* of his weakneſs, if he ſo judged of himſelf, and of his imprudence and haſtineſs, if he took up this from others; and alſo to expoſe the baſeneſs and wickedneſs of the *Jews*, to charge him with this, when they themſelves would have made him a temporal king, and he refuſed; and when he had not only paid tribute himſelf to *Cæſar*, but had exhorted them to do the like.

Ver. 35. *Pilate anſwered, am I a Jew?* &c.] This he ſaid, in a ſort of deriſion and contempt; who was not a *Jew*, neither by birth, nor by religion, and ſo had never imbibed any notions of their king Meſſiah, nor read any thing about him; and knew nothing of his diſtinguiſhing characters and properties, by which he was deſcribed, and might be known; and therefore it remained, that what he had ſaid, though not expreſſed, was not of himſelf, of his own knowledge or obſervation, but aroſe from ſome intimations and ſuggeſtions the *Jews* had given him: *thine own nation and the chief prieſts have delivered thee unto me*; that is, the men of his nation, his countrymen the *Jews*, who beſt underſtood their own laws and books of prophecy; and what expectations they had formed from thence, concerning their king, and his kingdom; and the principal of the prieſthood, who were accounted men of the greateſt learning, piety, and integrity, they had brought him bound before him; they had entered a charge againſt him, and had delivered him up into his hands, as an enemy to *Cæſar*, and a traitor to his government: *what haſt thou done?* as an occaſion of ſuch treatment, and as the foundation of ſuch a charge; ſurely there muſt be ſomething in it, or men of ſuch character would never impeach a man altogether innocent, and one of their own country too!

Ver. 36. *Jeſus anſwered, my kingdom is not of this world*, &c.] By ſaying which, he tacitly owns he was a king: as ſuch he was ſet up, and anointed by his Father from everlaſting; was propheſied of in the Old Teſtament; declared by the angel, both when he brought the news of his conception, and of his birth; was owned by many, who knew him to be ſo in the days of his fleſh; and ſince his reſurrection, aſcenſion, and ſeſſion at God's right hand, more manifeſtly appears to be one: he alſo hereby declares, that he had a kingdom; by which he means, not his natural and univerſal kingdom, as God, and the creator and governour of all things; but his mediatorial kingdom, adminiſtered both in the days of his fleſh, and after his reſurrection; which includes the whole Goſpel diſpenſation, Chriſt's viſible church-ſtate on earth, and the whole election of grace; it takes in that which will be at the cloſe of time, in the latter day, which will be more ſpiritual, and in which Chriſt will reign before his ancients glorioſly; and alſo the kingdom of God, or of heaven, even the ultimate glory: the whole of which is not of this world; the ſubjects of Chriſt's kingdom are not of the world, they are choſen and called out of it; the kingdom itſelf does not appear in worldly pomp and ſplendor, nor is it ſupported by worldly force, nor adminiſtered by worldly laws; nor does it ſo much regard the outward, as the inward eſtates of men; it promiſes no worldly emoluments, or temporal rewards. Chriſt does not ſay it is not *in* this world, but it is not *of* it; and therefore will not fail, when this world does, and the kingdoms thereof. Every thing that is carnal, ſenſual, and worldly, muſt be removed from our conceptions of Chriſt's kingdom, here or hereafter: and to this agrees what ſome *Jewiſh* writers ſay of the Meſſiah, and his affairs; “the Meſſiah they ſay [*], is ſeparated from “the world, becauſe he is abſolutely intellectual; “but the world is corporal; how then ſhould the “Meſſiah be in this world, when the world is corporal, and, ענין המשיח הוא אלהי לא גשמי, “*the buſineſs of the Meſſiah is divine, and not corporal?*” And ſince this was the caſe, *Cæſar*, or any civil government, had no reaſon to be uneaſy on account of his being a king, and having a kingdom; ſince his kingdom and intereſts did not in the leaſt break in upon, or injure any others: and that this was the nature of his kingdom, he proves by the following reaſon; *if my kingdom were of this world, then would my ſervants fight that I ſhould not*

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[*] R. Juda Bezaleel Nitzeach Iſrael, fol. 48.

be delivered to the Jews: if Chriſt's kingdom had been a worldly one, ſet up on worldly views, and governed with worldly policy, and was to anſwer ſome worldly ends, Chriſt would have had ſervants enough among the *Jews*, who would have declared for him, and took up arms in his favour againſt the *Romans*; his own diſciples would not have ſuffered him to have been betrayed into the hands of the *Jews* by *Judas*; nor would he have hindered them from attempting his reſcue, as he did *Peter*; nor would they ſuffer him now to be delivered by *Pilate* into their hands, to put him to death; ſince they had ſuch a prince at the head of them, who was he to make uſe of his power, was able to drive all the *Roman* forces before them out of the nation, and oblige a general ſubmiſſion among the *Jews*, to the ſceptre of his kingdom: *but now is my kingdom not from hence*; it does not riſe out of, nor proceed upon, nor is it ſupported by worldly principles, wherefore none of the above methods are made uſe of.

Ver. 37. *Pilate therefore ſaid unto him,* &c.] Upon this free and full declaration of Chriſt, concerning his kingly office, and the nature of his kingdom: *art thou a king then?* or thou art a king then; for, from his having a kingdom, it might be very juſtly inferred that he was a king: *Jeſus anſwered, thou ſayeſt that I am a king*; and which was very rightly ſaid; and Chriſt by theſe words owns and confeſſes, that he was one: adding, *to this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth.* The end of Chriſt's being born, which was of a virgin, in a very miraculous manner, and of his coming into the world, which was by the aſſumption of human nature, among many other things, was to bear teſtimony to truth in general; to the whole Goſpel, the word of truth, and every branch of it, which he brought with him, conſtantly preached in life, and confirmed by his death; and particularly to this truth, that he was a king, and had a kingdom in a ſpiritual ſenſe: *every one that is of the truth*; that is of God, belongs to the ſheep of Chriſt, knows the truth as it is in Jeſus, and is on the ſide of truth, and ſtands by it: *heareth my voice*; the voice of his Goſpel; and that not only externally, but internally; ſo as to approve of it, rejoice at it, and diſtinguiſh it; and the voice of his commands, ſo as chearfully to obey them from a principle of love to him.

Ver. 38. *Pilate ſaith unto him, what is truth?* &c.] That is in general, or that which Chriſt then particularly ſpoke of: many things might be obſerved in anſwer to this queſtion, as that there is the truth and faithfulneſs of God in his word and promiſes; the truth of grace in the hearts of his people; Jeſus Chriſt himſelf is truth, he is true God, and true man; the truth of all covenant tranſactions, of all types, promiſes, and prophecies; whatever he ſaid and taught, was truth, and the truth of all doctrine comes from him. The Goſpel is truth in general, it comes from the God of truth; lies in the ſcriptures of truth; Chriſt who is truth itſelf, is the ſubſtance of it; the Spirit of truth has an hand in it, leads into it, and makes it effectual; the whole of it is true, and every particular doctrine of it; as the manifeſtation of the Son of God in human nature, his coming into the world to ſave the chief of ſinners, juſtification by his righteouſneſs, pardon by his blood, atonement by his ſacrifice, the reſurrection of the dead, &c. The ſame queſtion is put in the *Talmud*[p], מה אמת, *what is truth?* and it is anſwered, that he is the living God, and the king of the world: we don't find that our Lord gave any anſwer to this queſtion, which might be put in a ſcornful, jeering way; nor did *Pilate* wait for one; for *when he had ſaid this, he went out again unto the Jews:* as ſoon as he had put the queſtion about truth, having no great inclination to hear what Chriſt would ſay to it; nor did he put it for information ſake, or as having any opinion of Chriſt, and that he was able to anſwer it; he directly goes out of the judgment-hall, taking Jeſus along with him, and addreſſes the *Jews* after this manner: *and ſaith unto them, I find in him no fault at all*; and indeed how ſhould he? there was no ſin in his nature, nor guile in his lips, nor any iniquity in his life; the devil himſelf could find none in him. This confeſſion is both to the ſhame of *Pilate* and the *Jews*; to the reproach of *Pilate*, that after this he ſhould condemn him; and of the *Jews*, that after ſuch a fair and full declaration from the judge, they ſhould inſiſt upon his crucifixion; it ſhews however, that he died not for any ſin of his own, but for the ſins of others.

Ver. 39. *But ye have a cuſtom,* &c.] Not a law, either of God or man's, but a cuſtom; and which was not originally obſerved at the feaſt of the paſſover, and perhaps was not of any long ſtanding; but what the *Roman* governours, by the order of *Cæſar*, or of their own pleaſure, had introduced to ingratiate themſelves into the affections of the people; and being repeated once and again, was now looked for: *that I ſhould releaſe unto you one at the paſſover*; which was at this time; and more than one it ſeems it was not cuſtomary to releaſe: *will ye therefore that I releaſe unto you the king of the Jews?* who they had ſaid called himſelf ſo, and was ſo accounted by others, and which *Pilate* ſays, in a ſneering, ſarcaſtic way; though he was heartily willing to releaſe him, and was in hopes they would have agreed to it, ſince nothing could be proved againſt him; however he propoſes it to them, and leaves it to their option.

Ver. 40. *Then cried they all again,* &c.] For it ſeems that *Pilate* had made this propoſal once before, and that this was the ſecond time, though not mentioned; yet ſome copies, and the *Syriac*, *Arabic*, *Perſic*, and *Ethiopic* verſions, leave out the word *again:* they all, prieſts and people, in a very clamorous manner, cried out as one man, with one united voice, all at once; *ſaying, not this man, but Barabbas*; *now Barabbas was a robber*; who was an emblem of God's elect in a ſtate of nature, releaſed and ſet free when Chriſt was condemned. Theſe, as he, many of them at leaſt, are notorious ſinners, the chief of ſinners, robbers and murderers; who have robbed God of his glory, and deſtroyed themſelves; are priſoners, concluded in ſin and unbelief, and ſhut up in the law, and in a pit, wherein is no water, in their nature ſtate; and were, as this man, worthy of death, and by nature children of wrath; and yet children of God by adopting grace, as his name *Bar Abba* ſignifies, *the ſon of the father:* theſe, though ſuch criminals, and ſo deſerving of puniſhment, were let go free, when Chriſt was taken, condemned, and died; and which was according to the wiſe and ſecret counſel of *Jehovah*, and is a large diſcovery of divine grace; and what lays thoſe who are releaſed, under the greateſt obligations to live to him, who ſuffered for them, in their room and ſtead.

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[p] T. Hieroſ. Sanhedrin, fol. 18. 1.

CHAP. XIX.

Ver. 1. THEN *Pilate therefore took Jeſus*, &c.] Finding that the *Jews* would not agree to his releaſe, but that *Barabbas* was the perſon they choſe, and being very deſirous, if poſſible, to ſave his life, thought of this method: he ordered Jeſus to be taken by the proper officers, *and ſcourged him*; that is, commanded him to be ſcourged by them; which was done by having him to a certain place, where being ſtripped naked, and faſtened to a pillar, he was ſeverely whipped: and this he did, hoping the *Jews* would be ſatisfied therewith, and agree to his diſmiſſion; but tho' he did this with ſuch a view, yet it was a very unjuſt action in him to ſcourge a man that he himſelf could find no fault in: however, it was what was foretold by Chriſt himſelf, and was an emblem of thoſe ſtrokes and ſcourges of divine juſtice he endured, as the ſurety of his people, in his ſoul, in their ſtead; and his being ſcourged, tho' innocent, ſhews, that it was not for his own, but the ſins of others; and expreſſes the vile nature of ſin, the ſtrictneſs of juſtice, and the grace, condeſcenſion, and patience of Chriſt: and this may teach us not to think it ſtrange that any of the ſaints ſhould endure ſcourgings, in a literal ſenſe; and to bear patiently the ſcourgings and chaſtiſements of our heavenly Father, and not to fear the overflowing ſcourge or wrath of God, ſince Chriſt has bore this in our room.

Ver. 2. *And the ſoldiers platted a crown of thorns*, &c.] This was an emblem of his being ſurrounded by wicked men, ſons of *Belial*, comparable to thorns, whilſt he hung ſuffering on the croſs; and of the ſins of his people compaſſing him about, which were as thorns, very grievous to him; and of his various troubles in life, and of his being made a curſe for us at death; thorns being the produce of the curſe upon the earth. *And put it on his head*: not only by way of deriſion, as mocking at his character, the king of the *Jews*, but in order to afflict and diſtreſs him. *And they put on him a purple robe*; *Matthew* calls it a *ſcarlet robe*; and the *Arabic* and *Perſic* verſions here, *a red one*: it very probably was one of the ſoldier's coats, which are uſually red: this was ſtill in deriſion of him as a king, and was an emblem of his being clothed with our purple and ſcarlet ſins, and of the bloody ſufferings of his human nature for them, and thro' which we come to have a purple covering, or to be juſtified by his blood, and even to be made truly kings, as well as prieſts, unto God.

Ver. 3. *And ſaid, hail king of the Jews*, &c.] Some copies before this clauſe read, *and they came unto him*; and ſo read the *Vulgate Latin*, *Arabic*, *Coptic*, and *Ethiopic* verſions; that is, they came and proſtrated themſelves before him; bowed the knee unto him, and addreſſed him in a mock way, as if he was an earthly monarch juſt come to his crown, and whom they wiſhed long to live; thus mocking at his kingly office, and deſpiſing him under that character, as many do now: ſome will not have him to reign over them, but reject him as king; and others, tho' in words they own him to be king, yet diſregard his commands, and act no better part than theſe ſcoffing ſoldiers did: *and they ſmote him with their hands*; upon his cheeks, as the *Syriac* verſion reads it. Theſe, and many other affronts they gave him; in all which they were indulged by *Pilate*, and was a pleaſing ſcene to the wicked *Jews*, whoſe relentleſs hearts were not in the leaſt moved hereby, tho' *Pilate* hoped they would; and which was his view in allowing the ſoldiers to uſe ſuch incivilities and indecencies to him.

Ver. 4. *Pilate therefore went forth again*, &c.] When all this was done to Jeſus, *Pilate* went again out of the judgment-hall, or however from the place where Jeſus had been ſcourged, and ill uſed in the manner he was: he went a little before him unto the *Jews* that ſtood without, *and ſaith unto them, behold I bring him forth to you*; that is, he had ordered him to be brought forth by the ſoldiers, and they were juſt bringing him in the ſad miſerable condition in which he was, that the *Jews* might ſee, with their own eyes, how he had been uſed: *that ye may know that I find no fault in him*; for by ſeeing what was done to him, how ſeverely he had been ſcourged, and in what deriſion and contempt he had been had, and what barbarity had been exerciſed on him, they might know and believe, that if *Pilate* did all this, or allowed of it to be done to a man whom he judged innocent, purely to gratify the *Jews*; that had he found any thing in him worthy of death, he would not have ſtopped here, but would have ordered the execution of him; of this they might aſſure themſelves by his preſent conduct. *Pilate*, by his own confeſſion, in treating, or ſuffering to be treated in ſo cruel and ignominious a manner, one that he himſelf could find no fault in, or cauſe of accuſation againſt, was guilty of great injuſtice.

Ver. 5. *Then came Jeſus forth*, &c.] Out of the judgment-hall, or place where he had been ſcourged, as ſoon as *Pilate* had ſaid theſe words: *wearing the crown of thorns, and the purple robe*; with his temples ſcratched and torn with the thorny crown, and the blood running down from thence, and his face and eyes ſwoln with the blows he had received from their cloſed fiſts, and all beſmeared with his own blood, and the ſoldiers ſpittle; his body appearing to be almoſt of the ſame colour with the purple or ſcarlet robe, thro' the ſtripes and laſhes he had received, when that was thrown back. *And Pilate ſaith unto them, behold the man*; not their king, that would have provoked them; tho' he did ſay ſo afterwards, when he found he could not prevail upon them to agree to his releaſe; but the man, to move their compaſſion; ſignifying, that he was a man as they were, and that they ought to uſe him as ſuch, and treat him with humanity and pity; and that he was a poor deſpicable man, as the condition he was in, ſhewed; and that it was a weak thing in them to fear any thing with reſpect to any change of, or influence in civil government from one that made ſuch a figure; and therefore ſhould be ſatisfied with what had been done to him, and diſmiſs him.

Ver. 6. *When the chief-prieſts therefore, and officers, ſaw him*, &c.] In this piteous condition, in his mock-dreſs, and having on him all the marks of cruel uſage, enough to have moved an heart of ſtone: and tho' they were the principal men of the prieſthood, and who made great pretenſions to religion and piety, and the officers were their ſervants and attendants, and all of them uſed to ſacred employments; which might have been thought would have at leaſt influenced them to the exerciſe of humanity and compaſſion to fellow-creatures; yet inſtead of being affected with this ſight, and wrought upon by it, to have agreed to his releaſe, as *Pilate* hoped, *they cried out*, *ſaying*, *crucify him*, *crucify him*; which was done in a very noiſy and clamorous way; and the repetition of their requeſt ſhews their malignity, vehemence, and impatience; and remarkable it is, that they ſhould call for, and deſire that kind of death the ſcriptures had pointed out, that the Meſſiah ſhould die, and which was predicted by Chriſt himſelf. *Pilate ſaith unto them, take ye him, and crucify him, for I find no fault in him.* This was not leave to do it, as appears from the reaſon he gives, in which the innocence of Chriſt is again aſſerted; nor did the *Jews* take it in this light, as is evident from their reply; and 'tis clear, that after this *Pilate* thought he had a power either to releaſe or crucify him; and he did afterwards ſeek to releaſe him; and the *Jews* made a freſh requeſt to crucify him; upon which he was delivered to be crucified: but this was ſaid in a way of indignation, and as abhorring the action; and is an ironical conceſſion, and a bitter ſarcaſm upon them, that men that profeſſed ſo much religion and ſanctity, could be guilty of ſuch iniquity, as to deſire the death of one that no fault could be found in; and therefore, if ſuch were their conſciences, for his part, he deſired to have no concern in ſo unrighteous an action; but if they would, they muſt even do it themſelves.

Ver. 7. *The Jews anſwered him*, &c.] Finding they could make nothing of the charge of ſedition againſt him, and that *Pilate* could not be prevailed upon to adjudge him to death upon that ſcore, they try another method, and charge him with blaſphemy; which, if the other had ſucceeded, they would have concealed; becauſe this, if proved, according to their law, would not have brought on him the kind of death they were deſirous of: *we have a law*; meaning the law of *Moſes*, which they had received by his hands from God: *and by our law he ought to die*; referring either to the law concerning blaſphemy in general, or concerning the falſe prophet, or to the having and aſſerting of other Gods, and enticing to the worſhip of them; in either of which caſes death by ſtoning was enjoined: *becauſe he made himſelf the Son of God*; the natural and eſſential Son of God; not by adoption, or on account of his incarnation and mediatorial office; but as being one with the Father, of the ſame nature with him, and equal to him in all his perfections and glory. This he had often aſſerted in his miniſtry, or what was equivalent to it, and which they ſo underſtood; and indeed had ſaid that very morning before the high-prieſt in his palace, what amounted thereunto, and which he ſo interpreted; upon which he rent his garments, and charged him with blaſphemy: for that God has a Son, is denied by the *Jews*, ſince Jeſus aſſerted himſelf to be ſo, tho' formerly believed by them; nor was it now denied that there was a Son of God, or that he was expected; but the blaſphemy with them was, that Jeſus ſet up himſelf to be he: but now 'tis vehemently oppoſed by them, that God has a Son; ſo from *Eccl.* iv. 8. they endeavour to prove [q], that God has neither a brother, ולא בן, *nor a ſon*; but, *hear, O Iſrael*, they obſerve, *the Lord our God is one Lord.* And elſewhere [r], "*there* "*is one*; this is the holy bleſſed God; *and not a* "*ſecond*; for he has no partner or equal in his "world; *yea, he hath neither child nor brother*; he "hath no brother, nor hath he a ſon; but the "holy bleſſed God loves *Iſrael*, and calls them his "children, and his brethren." All which is oppoſed to the Chriſtian doctrine, relating to the Sonſhip of Chriſt. The conduct of theſe men, at this time, deſerves notice, as their craft in impoſing on *Pilate*'s ignorance of their laws; and the little regard that they themſelves had to them, in calling for crucifixion inſtead of ſtoning; and their inconſiſtence with themſelves, pretending before it was not lawful for them to put any man to death; and now they have a law, and by that law, in their judgment, he ought to die.

Ver. 8. *When Pilate therefore heard that ſaying*, &c.] That Jeſus had aſſerted himſelf to be the Son of God, and that the *Jews* had a law to put ſuch a perſon to death that was guilty of ſuch blaſphemy: *he was the more afraid*; he was afraid to put him to death, or to conſent to it before; partly on account of his wife's meſſage to him, and partly upon a conviction of the innocence of Chriſt, in his own conſcience: and now he was more afraid, ſince here was a charge brought againſt him he did not well underſtand the meaning of; and a law of theirs pretended to be violated hereby, which ſhould he pay no regard to, might occaſion a tumult, ſince they were already become very clamorous and noiſy; and he might be the more uneaſy, leſt the thing they charged him with aſſerting, ſhould be really fact; that he was one of the gods come down in the likeneſs of man; or that he was ſome demigod at leaſt, or ſo nearly related to deity, that it might be dangerous for him to have any thing to do with him this way: and in this ſuſpicion he might be ſtrengthened, partly from the writings of the Heathens, which ſpeak of ſuch ſort of beings; and partly from the miracles he might have heard were performed by Jeſus; and alſo by calling to mind what he had lately ſaid to him, that his kingdom was not of this world, and that he was come into it to bear witneſs to the truth.

Ver. 9. *And went again into the judgment-hall*, &c.] From whence he came out, taking Jeſus along with him, in order to interrogate him alone upon this head: *and ſaith unto Jeſus, whence art thou?* meaning not of what country he was, for he knew he was of the nation of the *Jews*; nor in what place he was born, whether at *Bethlehem*, or at *Nazareth*, for this was no concern of his; but from whence he ſprung, who were his anceſtors, and whether his deſcent was from the gods, or from men; and if from the former, from which of them; for as *Pilate* was an Heathen, he muſt be ſuppoſed to ſpeak as ſuch: *but Jeſus gave him no anſwer*; for his queſtion was frivolous, and deſerved none; and beſides, he was not worthy of one, who had uſed him ſo ill, when he knew, in his own conſcience, that he was innocent; nor was he capable of taking in an anſwer, or able to judge whether it was right or wrong; and ſince Chriſt was come to die for the ſalvation of his people, it was not proper he ſhould ſay any thing that might be a means of hindering it.

Ver. 10. *Then ſaith Pilate unto him*, &c.] Being angry with him, reſenting his ſilence, and looking upon it as a contempt of him: *ſpeakeſt thou not unto me?* he wondered that he ſtood in no fear of him, who was the *Roman* governour, his judge; who had the power of life and death; and that he ſhould make no anſwer to him, who was in ſo much dignity, and in ſo high and exalted a ſtation. *Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee?* proudly boaſting of his authority to do one or the other. The ſudden change of the man from fear, to vain and

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[q] Debarim Rabba, §. 2. fol. 237. 3.

[r] Midraſh Kohelet, fol. 70. 1.

proud boaſting, is to be obſerved; juſt now he was afraid of the divine power of Chriſt, leſt he ſhould have any divinity in him; and now he boaſts and brags of his own power, and menaces and threatens with his authority to puniſh with death, even the death of the croſs; in which he diſcovers his wickedneſs, as a magiſtrate, to endeavour to terrify one that he himſelf believed to be innocent: and beſides, his aſſertion is falſe; for he had no power, neither from God nor man, to crucify innocent men, and releaſe criminals: and moreover, he himſelf muſt be ſelf-condemned, who had a power, as he ſays, of releaſing him, and yet did not do it, tho' he had once and again declared he found no fault in him.

Ver. 11. *Jeſus anſwered*, &c.] With great intrepidity and courage, with freedom and boldneſs, as being not at all diſmayed with his threatnings, or affected with his proud boaſts, and in order to expoſe the vanity of them: *thou couldſt have no power at all againſt me, except it were given thee from above*; meaning, not from the *Jewiſh Sanhedrim*, whoſe court of judicature was in the temple, which was higher than the other part of the city; nor from the *Roman* emperor, or ſenate of *Rome*, the higher powers; by whom *Pilate* was made governour of *Judea*, and a judge in all cauſes relating to life and death; but reference is had to the place from whence he came, and to the decree and council of God above, and the agreement between the eternal three in heaven. Chriſt ſpeaks of a power he had againſt him, that is, of taking away his life; he had no lawful power to do it at all; nor any power, right or wrong, had it not been given him by God: and which is to be aſcribed, not merely to the general providence of God, without which nothing is done in this world; but to the determinate counſel of God, relating to this particular action of the crucifying of Chriſt; otherwiſe Chriſt, as God, could have ſtruck *Pilate* his judge with death immediately, and without ſo doing could as eaſily have eſcaped out of his hands, as he had ſometimes done out of the hands of the *Jews*; and, as man and mediator, he could have prayed to his Father for, and have had more than twelve legions of angels, which would ſoon have reſcued him: but this was not to be; power was given to *Pilate* from heaven againſt him; not for any evil he himſelf had committed, or merely to gratify the envy and malice of the *Jews*, but for the ſalvation of God's elect, and for the glorifying of the divine perfections: and to this the *Jews* themſelves agree in general, "that all the things of this world depend on above; and when they agree above firſt, they ſay [*], they agree below; and that there is no power below, until that דאתייהיב שולטנותא לעילא, *power is given from above*; and the whole of that depends on this:" *therefore he that delivered me unto thee, hath the greater ſin*; מן דילך, *than thine*, as the *Syriac* verſion adds; and to the ſame purpoſe the *Perſic*. *Pilate* had been guilty of ſin already in ſcourging Chriſt, and ſuffering the *Roman* ſoldiers to abuſe him; and would be guilty of a greater in delivering him up to be crucified, who he knew was innocent: but the ſin of *Judas* in delivering him into the hands of the chief-prieſts and elders, and of the chief prieſt and elders and people of the *Jews*, in delivering him to *Pilate* to crucify him, according to the *Roman* manner, were greater, in as much as theirs proceeded from malice and envy, and was done againſt greater light and knowledge; for by his works, miracles, and miniſtry, as well as by their own propheſies, they might, or muſt have known, that he was the Meſſiah, and Son of God: and it is to be obſerved, that as there is a difference in ſin, and that all ſins are not equal, the circumſtances of things making an alteration; ſo that God's decree concerning the delivery of his Son into the hands of ſinful men, does not excuſe the ſin of the betrayers of him.

Ver. 12. *And from thenceforth Pilate ſought to releaſe him*, &c.] From the time that Chriſt ſpoke the above words; or, as the *Syriac* verſion renders it, מטול הדא, *becauſe of this*, or on account of the words he had ſpoken; to which agree the *Arabic* and *Ethiopic* verſions: he ſought by all means, and ſtudied every way to bring the *Jews* to agree to his releaſe: his reaſons were, becauſe of the conſciouſneſs of guilt, and the danger of contracting more; the ſenſe he might have of a divine being, to whom he was accountable for the exerciſe of his power; his ſuſpicion that Jeſus was the Son of God, or that he was more than a man; for he perceived that power went along with his words, by the effect they had on him: but tho' he ſought to releaſe him, he did not do it, nor uſe the power he boaſted he had; the reaſon in himſelf was, he was deſirous that the *Jews* would concur with him; the ſecret one in providence was, God would not have it ſo; and yet things muſt be carried to this pitch, that it might appear that Chriſt ſuffered not for his own ſins, but ours, and that he ſuffered willingly: *but the Jews cried out, ſaying, if thou let this man go, thou art not Cæſar's friend.* Theſe were the chief-prieſts, *Scribes*, and elders of the people, more eſpecially, and by whom the common people were ſtirred up to requeſt his crucifixion; theſe ſtill made a greater outcry, and in a more clamorous way urged, that ſhould he be releaſed, *Pilate* would ſhew but little regard to *Cæſar*, by whom he was raiſed to this dignity; who had put him into this truſt; whom he repreſented, and in whoſe name he acted. This was a piece of craftineſs in them, for nothing could more nearly affect *Pilate*, than an inſinuation of want of friendſhip and fidelity to *Tiberius*, who was then *Cæſar*, or emperor; and alſo, it was an inſtance of great hypocriſy in them, to pretend a regard to *Cæſar*, when they ſcrupled paying tribute to him, and would have been glad, at any rate, to have been free from his yoke and government; and is a very ſpiteful hint, and carries in it a ſort of threatening to *Pilate*, as if they would bring a charge againſt him to *Cæſar*, ſhould he let Jeſus go with his life, whom they in a contemptuous manner call *this man*: adding, *whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar*; returning to their former charge of ſedition, finding that that of blaſphemy had not its effect: their reaſoning is very fallacious, and mere ſophiſtry; for tho' it might be allowed that whoever ſet up himſelf as a temporal king in any of *Cæſar*'s dominions, muſt be an enemy of his, a rebel againſt him; and ſuch a declaration might be truly interpreted as high-treaſon; yet Chriſt did not give out that he was ſuch a king, but, on the contrary, that his kingdom was not of this world, and therefore did not aſſume to himſelf any part of *Cæſar*'s dominions and government; and tho' the *Jews* would have took him by force, and made him a king, he refuſed it, and got out of their hands.

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[*] Zohar in Gen. fol. 99. 1.

Ver. 13. *When Pilate therefore heard that ſaying,* &c.] Of the *Jews*, that a diſmiſſion of Jeſus would ſhew an unfriendlineſs to *Cæſar*; and gave very broad hints, that they would accuſe him to *Cæſar* of treachery and unfaithfulneſs, in letting go a man, that made pretenſions to be a king in his territories; and knowing very well the jealouſies and ſuſpicions of *Tiberius*, and fearing leſt it would turn to his own diſrepute and diſadvantage, immediately *he brought Jeſus forth*; out of the judgment-hall, the place where he had been examined in; not to declare his innocence, nor to move their pity, nor to releaſe him, but to paſs ſentence on him. *And he ſat down in the judgment-ſeat*; for that purpoſe. He had ſat but little all this while, but was continually going in and out to examine Jeſus, and converſe with the *Jews*; but he now takes his place, and ſits down as a judge, in order to give the finiſhing ſtroke to this affair; and where he ſat down, was *in the place that is called the pavement, but in the Hebrew, Gabbatha.* This place, in the *Greek* tongue, was called *Lithoſtrotos*; or *the pavement of ſtones*, as the *Syriac* verſion renders it: it is thought to be the room *Gazith*, in which the *Sanhedrim* ſat in the temple when they tried capital cauſes[t]; and it was ſo called, becauſe it was paved with ſmooth, ſquare, hewn ſtones: "it was in the north part; half of it was holy, and half of it common; and it had two doors, one for that part which was holy, and another for that which was common; and in that half which was common the *Sanhedrim* ſat[u]." So that into this part of it, and by this door, *Pilate*, though a *Gentile*, might enter. This place, in the language of the *Jews*, who at this time ſpoke *Syriac*, was *Gabbatha*, from its height, as it ſhould ſeem; tho' the *Syriac* and *Perſic* verſions read *Gaphiphta*, which ſignifies a fence, or an incloſure. Mention is made in the *Talmud*[w] of the upper *Gab* in the mountain of the houſe; but whether the ſame with this *Gabbatha*, and whether this is the ſame with the chamber *Gazith*, is not certain. The *Septuagint* uſe the ſame word as *John* here does, and call by the ſame name, the pavement of the temple on which the *Iſraelites* fell and worſhipped God, 2 *Chron.* vii. 3.

Ver. 14. *And it was the preparation of the paſſover,* &c.] So the *Jews*[x] ſay, that Jeſus ſuffered on the eve of the paſſover; and the author of the blaſphemous account of his life ſays[y], it was the eve both of the paſſover and the ſabbath; which account ſo far agrees with the evangelic hiſtory; but then this preparation of the paſſover was not of the paſſover-lamb, for that had been prepared and eaten the night before. Nor do I find that there was any particular day which was called *the preparation of the paſſover* in ſuch ſenſe, and much leſs that this day was the day before the eating of the paſſover. According to the law in *Exod.* xii. 3—6. the lamb for the paſſover was to be ſeparated from the reſt of the flock on the *tenth* day of the month, and to be kept up till the *fourteenth*; but this is never called the preparation of the paſſover; and was it ſo called, it cannot be intended here; the preparing and making ready the paſſover the Evangeliſts ſpeak of, were on the ſame day it was eaten, and deſign the getting ready a place to eat it in, and things convenient for that purpoſe, and the killing the lamb, and dreſſing it, and the like, *Matt.* xxvi. 17, 19. *Mark* xiv. 12, 15, 16. *Luke* xxii. 8, 9, 12, 13. there is what the *Jews* call פרוס הפסח, which was a ſpace of fifteen days before the paſſover, and began at the middle of the thirty days before the feaſt, in which they uſed to aſk queſtions, and explain the traditions concerning the paſſover[z]; but this is never called the preparation of the paſſover: and on the night of the fourteenth month they ſought for diligently, in every hole and corner of their houſes, for leavened bread, in order to remove it[a]; but this alſo never went by any ſuch name: wherefore, if any reſpect is had to the preparation for the paſſover, it muſt either deſign the preparation of the *Chagigah*, which was a grand feſtival, commonly kept on the fifteenth day, and which was ſometimes called the paſſover; or elſe the preparation for the whole feaſt all the remaining days of it; ſee the note on ch. xviii. 28. but it ſeems beſt of all to underſtand it only of the preparation for the ſabbath, which, becauſe it was in the paſſover week, is called the paſſover preparation-day: and it may be obſerved, that it is ſometimes only called *the day of the preparation*, and *the preparation*, *Matt.* xxvii. 62. *Luke* xxiii. 54. *John* xix. 31. and ſometimes *the Jews preparation-day*, *John* xix. 42. and it is explained by the Evangeliſt *Mark*, ch. xv. 42. *It was the preparation, that is, the day before the ſabbath*; on which they both prepared themſelves for the ſabbath, and food to eat on that day; and this being the time of the paſſover likewiſe, the preparation was the greater: and therefore to diſtinguiſh this preparation-day for the ſabbath, from others, it is called the paſſover-preparation; nor have I obſerved that any other day is called the preparation but that before the ſabbath: the *Jews* diſpute about preparing food for the ſabbath on a feaſt-day, as this was; they ſeem to forbid it, but afterwards ſoften their words, and allow it with ſome proviſo's: their canon runs thus[b]; "a feaſt-day which falls on the eve of the ſabbath, a man may not boil (any thing) at the beginning of the feaſt-day for the ſabbath, but he may boil for the feaſt-day; and if there is any left, it may be left for the ſabbath; and he may make a boiling on the eve of a feaſt-day, and depend on it for the ſabbath: the houſe of *Shammai* ſay two boilings; and the houſe of *Hillel* ſay one boiling." *Bartenora* on the paſſage obſerves, that ſome ſay the reaſon of this boiling on the evening of a feaſt-day, is for the honour of the ſabbath; for becauſe from the evening of the feaſt-day, the ſabbath is remembered, that which is beſt is choſen for the ſabbath, that the ſabbath may not be forgotten thro' the buſineſs of the feaſt-day. The account *Maimonides*[c] gives of this matter is, "on a common day they *prepare* for the ſabbath, and on a common day they prepare for a feaſt-day; but they don't prepare on a feaſt-day for the ſabbath, nor is the ſabbath, מכינה, *a preparation* for a feaſt-day." This ſeems to be contrary to the practice of the *Jews* in the times of Chriſt, as related by the Evangeliſts, underſtanding by the preparation they ſpeak of, a preparation of food for the ſabbath; but what he afterwards ſays[d] makes ſome allowance for it: "a feaſt-day, which happens to be on the eve of the ſabbath, (*Friday*) they neither bake nor boil, on a feaſt-day what is eaten on the morrow, on the ſabbath; and this prohibition is from the words of the *Scribes*, (not from the word of God) that a

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[t] Gloſſ. in T. Bab. Avoda Zara, fol. 8. 2.

[u] T. Bab. Yoma, fol. 25. 1. Maimon. Hilch. Beth Habbechira, c. 5. §. 17. Bartenora in Miſn. Middot, c. 5. §. 3.

[w] T. Bab. Sabbat, fol. 115. 1.

[x] T. Bab. Sanhedrin, fol. 43. 1. & 67. 1.

[y] Toldos Jeſu, p. 18.

[z] Miſn. Shekalim, c. 3. §. 1. & Bartenora in ib. T. Bab. Peſachim, fol. 6. 1.

[a] Miſn. Peſachim, c. 1. §. 1, 2, 3.

[b] Miſn. Betza, c. 2. §. 1.

[c] Hilchot Yom Tob. c. 1. §. 19.

[d] Ib. c. 6. §. 1.

“man ſhould not boil any thing on a feaſt-day for a common day, and much leſs for the ſabbath; but if he makes a boiling (or prepares food) on the evening of a feaſt-day on which he depends and boils and bakes on a feaſt-day for the ſabbath, lo, this is lawful; and that on which he depends is called the mingling of food.” And this food, ſo called, was a ſmall portion of food prepared on a feaſt for the ſabbath, tho' not leſs than the quantity of an olive, whether for one man or a thouſand[e]; by virtue of which, they depending on it for the ſabbath, they might prepare whatever they would, after having aſked a bleſſing over it, and ſaying[f], “by this mixture it is free for me to bake and boil on a feaſt-day what is for the morrow, the ſabbath; and if a man prepares for others, he muſt ſay for me, and for ſuch an one, and ſuch an one; or for the men of the city, and then all of them may bake and boil on a feaſt-day for the ſabbath.” *And about the ſixth hour*; to which agrees the account in *Matt.* xxvii. 45. *Luke* xxiii. 44. but *Mark* ſays, ch. xv. 25. that *it was the third hour, and they crucified* him; and *Beza* ſays he found it ſo written in one copy; and ſo read *Peter* of *Alexandria*, *Beza*'s ancient copy, and ſome others, and *Nonnus*: but the copies in general agree in, and confirm the common reading, and which is differently accounted for; ſome by the different computations of the *Jews* and *Romans*; others by obſerving that the *Jewiſh* day was divided into four parts, each part containing three hours, and were called the third, the ſixth, the ninth, and the twelfth hours; and not only that time, when one of theſe hours came, was called by that name, but alſo from that all the ſpace of the three hours, till the next came, was called by the name of the former: for inſtance, all the ſpace from nine o'clock till twelve was called *the third hour*; and all from twelve to three in the afternoon *the ſixth hour*: hence the time of Chriſt's crucifixion being ſuppoſed to be ſomewhat before, but yet near our twelve of the clock, it may be truly here ſaid that it was about the ſixth hour; and as truly by *Mark* the third hour; that ſpace, which was called by the name of the third hour, being not yet paſſed, tho' it drew toward an end. This way go *Godwin* and *Hammond*, whoſe words I have expreſſed, and bids fair for the true ſolution of the difficulty: tho' it ſhould be obſerved that *Mark* agrees with the other *Evangeliſts* about the darkneſs which was at the ſixth hour, the time of Chriſt's crucifixion, ch. xv. 33, 34. and it is to be remarked, that he does not ſay that it was the third hour *when* they crucified him, or that they crucified him at the third hour; but it was the third hour, *and* they crucified him, as Dr. *Lightfoot* obſerves. It was the time of day when they ſhould have been at the daily ſacrifice, and preparing for the ſolemnity of that day particularly, which was their *Chagigah*, or grand feaſt; but inſtead of this they were proſecuting his crucifixion, which they brought about by the ſixth hour. And about this time *Pilate* ſaid, and did the following things: *and he ſaith unto the Jews, behold your king*; whom ſome of your people, it ſeems, have owned for their king, and you charge with ſetting up himſelf as one; ſee what a figure he makes; does he look like a king? this he ſaid, in order to move upon their affections, that, if poſſible, they might agree to releaſe him, and to ſhame them out of putting ſuch a poor deſpicable creature to death; and as upbraiding them for their folly, in fearing any thing from ſo mean and contemptible a man.

Ver. 15. *But they cried out away with him*, &c.] As a perſon hateful and loathſome to them, the ſight of whom they could not bear; and this they ſaid with great indignation and wrath, and with great vehemency, earneſtneſs and importunacy, in a very clamorous way; repeating the words *away with him*: they were impatient until he was ordered away for execution; and nothing would ſatisfy them but the crucifixion of him; and therefore they ſay, *crucify him*; which is alſo repeated in the *Syriac* verſion; for this was what they thirſted after, and were ſo intent upon; this cry was made by the chief prieſts: *Pilate ſaith unto them, ſhall I crucify your king?* This he ſaid either ſeriouſly or jeeringly, and it may be with a view to draw out of them their ſentiments, concerning *Cæſar*, as well as him; however it had this effect; *the chief prieſts anſwered, we have no king but Cæſar*; whereby they denied God to be their king, tho' they uſed to ſay, and ſtill ſay in their prayers; *we have no king but God*[g]: they rejected the government of the king Meſſiah, and tacitly confeſſed that the ſceptre was departed from *Judah*; and what they now ſaid, came quickly upon them, and ſtill continues; for according to prophecy, *Hoſ.* iii. 4. they have been many days and years *without a king*; and this they ſaid in ſpite to Jeſus, and not in reſpect to *Cæſar*, whoſe government they would have been glad to have had an opportunity to ſhake off. They could name no one as king but Jeſus, or *Cæſar*; the former they rejected, and were obliged to own the latter: it is a poor obſervation of the *Jew*[h] upon this paſſage, that it “ſhews that before the crucifixion of Jeſus, the *Roman Cæſars* ruled over *Iſrael*; and that this *Cæſar* was *Tiberius*, who had ſet *Pilate* over *Jeruſalem*, as is clear from *Luke* iii. 1. Wherefore here's an anſwer to the objection of the *Nazarenes*, who ſay that the *Jews*, for the ſin of crucifying Jeſus, loſt their kingdom.” To which may be replied, that this is not ſaid by any of the writers of the New Teſtament, that the kingdom of the *Jews* was taken away from them for their ſin of crucifying Jeſus; and therefore this is no contradiction to any thing ſaid by them; this is only the aſſertion of ſome private perſons, upon whom it lies to defend themſelves; and what is aſſerted, is defenſible, nor do the words of the text militate againſt it: for tho' before the crucifixion of Chriſt the *Jews* were tributary to the *Roman Cæſars*, and *Roman* governours were ſent to preſide among them; yet the government was not utterly taken from them, or their kingdom loſt; they indeed feared this would be the caſe, ſhould Jeſus ſucceed and proſper, as he did; ſaying, *the Romans ſhall come and take away both our place and nation*, *John* xi. 48. which ſhews, that as yet this was not done, tho' for their diſbelief and rejection of the Meſſiah, their deſtruction was haſtening on apace; and after the crucifixion of him, all power was taken from them; the government was ſeized upon by the *Romans* entirely, and at laſt utterly deſtroyed; beſides, the *Jews* did not own *Cæſar* to be their king, tho' they ſaid this now to ſerve a turn; and after this they had kings of the race of *Herod* over them, tho' placed there by the *Roman* emperor or ſenate.

Ver. 16. *Then delivered he him therefore*, &c.] Perceiving he could not by any means work upon them, and that nothing would ſatisfy them but his death; he therefore paſſed ſentence on him, and gave him up to their will, *unto them to be crucified*; as they requeſted, and which was done in a judicial way, and all by divine appointment, according to the counſel and foreknowledge of God: *and they took Jeſus and led him away*; directly from the judgment-hall, out of the city to the place of execution, whither he was led as a lamb to the ſlaughter, without opening his mouth againſt God or man; but behaved with the utmoſt patience, meekneſs, and reſignation.

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[e] Maimon. & Bartenora in Miſn. Betza, c. 2. §. 1.

[f] Maimon. Hilchot Yom Tob, c. 6. §. 8.

[g] T. Bab. Taanith, fol. 25. 2. Seder Tephillot, fol. 46. 2. Ed. Baſil. fol. 71. 2. Ed. Amſterd.

[h] R. Iſaac Chizzuk Emuna par. 2. c. 57. p. 446.

Ver. 17. *And he bearing his croſs*, &c.] Which was uſual for malefactors to do, as *Lipſius*[i] ſhews out of *Artemidorus*, and *Plutarch*; the former ſays, "the croſs is like to death, and he that is to be fixed to it, *firſt bears it*;" and the latter ſays, "and every one of the malefactors that are puniſhed in body, *carries out his own croſs*." So Chriſt when he firſt went out to be crucified, carried his croſs himſelf, until the *Jews* meeting with *Simon* the *Cyrenian*, obliged him to bear it after him; that is one part of it; for ſtill Chriſt continued to bear a part himſelf: of this *Iſaac* was a type, in carrying the wood on his ſhoulders for the burnt-offering; and this ſhewed that Chriſt was made ſin, and a curſe for us, and that our ſins and the puniſhment which belonged to us, were laid on him, and bore by him; and in this he has left us an example to go forth without the camp, bearing his reproach: *went forth into a place called* the place *of a ſkull, which is called in the Hebrew, Golgotha*; and ſignifies a man's ſkull: it ſeems, that as they executed malefactors here, ſo they buried them here; and in proceſs of time, their bones being dug up to make room for others, their ſkulls, with other bones, lay up and down in this place; from whence it had its name in the *Syriac* dialect, which the *Jews* then uſually ſpake: here ſome ſay *Adam*'s ſkull was found, and that it had its name from thence. This was an ancient tradition, as has been obſerved in the notes on *Matt.* xxvii. 33. and *Luke* xxiii. 33. the *Syriac* writers have it[k], who ſay, "when *Noah* went out of the ark there was made a diſtribution of the bones of *Adam*; to *Shem*, his head was given, and the place in which he was buried is called *Karkaphta*; where likewiſe Chriſt was crucified;" which word ſignifies a ſkull, as *Golgotha* does: and ſo likewiſe the *Arabic* writers[l]; who affirm that *Shem* ſaid theſe words to *Melchizedek*, "*Noah* commanded that thou ſhouldſt take the body of *Adam*, and bury it in the middle of the earth; therefore let us go, I and thou, and bury it; wherefore *Shem* and *Melchizedek* went to take the body of *Adam*, and the angel of the Lord appeared to them and went before them, till they came to the place *Calvary*, where they buried him, as the angel of the Lord commanded them:" the ſame alſo had the ancient fathers of the chriſtian church; *Cyprian*[m] ſays, that it is a tradition of the ancients, that *Adam* was buried in *Calvary* under the place where the croſs of Chriſt was fixed; and *Jerom* makes mention of it more than once; ſo *Paula* and *Euſtochium*, in an epiſtle ſuppoſed to be dictated by him, or in which he was aſſiſting, ſay,[n] in this city, meaning *Jeruſalem*, yea in this place *Adam* is ſaid to dwell, and to die; from whence the place where our Lord was crucified is called *Calvary*, becauſe there the ſkull of the ancient man was buried: and in another place he himſelf ſays[o], that he heard one diſputing in the church and explaining, *Eph.* v. 14. of *Adam* buried in *Calvary*, where the Lord was crucified, and therefore was ſo called. *Ambroſe*[p] alſo takes notice of it; the place of the croſs, ſays he, is either in the midſt of the land, that it might be conſpicuous to all, or over the grave of *Adam*, as the *Hebrews* diſpute: others ſay that the hill itſelf was in the form of a man's ſkull, and therefore was ſo called; it was ſituated, as *Jerom* ſays[q], on the north of mount *Zion*, and is thought by ſome to be the ſame with the hill *Gareb*, in *Jer.* xxxi. 39. It was uſual to crucify on high hills, ſo *Polycrates* was crucified upon the higheſt top of mount *Mycale*[r].

Ver. 18. *Where they crucified him*, &c.] Namely, at *Golgotha*, the ſame with *Calvary*; and ſo had what they were ſo deſirous of: *and two other with him, on either ſide one, and Jeſus in the midſt*; theſe other two men were thieves, as the other Evangeliſts declare; among whom Chriſt was placed, being numbred and reckoned among tranſgreſſors: he was no tranſgreſſor of the law of God himſelf, but he was accounted as ſuch by men, and was treated as if he had been one by the juſtice of God; he, as a ſurety, ſtanding in the law-place, and ſtead of his people; hence he died in their room, and for their ſins: this ſhews the low eſtate of Chriſt, the ſtrictneſs of juſtice, the wiſdom of God in ſalvation, and the grace and love of the redeemer; who condeſcended to every thing, and every circumſtance, tho' ever ſo reproachful, which were neceſſary for the redemption of his people, and the glory of the divine perfections, and for the fulfilment of purpoſes, promiſes, and predictions.

Ver. 19. *And Pilate wrote a title*, &c.] *Luke* calls it a ſuperſcription, *Mark* the ſuperſcription of his accuſation, and *Matthew* the accuſation itſelf; it contained the ſubſtance of the charge againſt him, and was written upon a table or board, and nailed to the croſs, as *Nonnus* ſuggeſts; to this is the alluſion, *Col.* ii. 14. The form of it was drawn up by *Pilate*, his judge, who ordered it to be tranſcribed upon a proper inſtrument, and placed over him: *and put it on the croſs*; not with his own hands, but by his ſervants, who did it at his command; for others are ſaid to do it, *Matt.* xxvii. 37. It was put upon *the top of the croſs*, as the *Perſic* verſion reads it; *over him*, or *over his head*, as the other Evangeliſts ſay; and may denote the riſe of his kingdom, which is from above, the viſibility of it, and the enlargement of it, thro' the croſs: *and the writing was*; the words written in the title were, *Jeſus of Nazareth, the king of the Jews*: *Jeſus* was his name, by which he was commonly called and known, and ſignifies a Saviour, as he is of all the elect of God; whom he ſaves from all their ſins, by bearing them in his own body on the croſs, and of whom he is the able and willing, the perfect and compleat, the only and everlaſting Saviour: he is ſaid to be *of Nazareth*; this was the place of which he was an inhabitant; here *Joſeph* and *Mary* lived before his conception; here he was conceived, tho' born in *Bethlehem*; where he did not abide long, but conſtantly in this place, till he was about thirty years of age; this title was ſometimes given him as a term of reproach, tho' not always: *the king of the Jews*; which both expreſſes his accuſation, and aſſerts him to be ſo.

Ver. 20. *This title then read many of the Jews*, &c.] Who were in great numbers, at the place of execution, rejoicing at his crucifixion, and inſulting him as he hung on the croſs: *for the place where Jeſus*

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[i] De Cruce, l. 2. c. 5. p. 76.

[k] Bar Bahluli apud Caſtel. Lexic. Polyglot. col. 3466.

[l] Elmacinus p. 13. Patricides, p. 12. apud Hottinger. Smegma oriental. l. 1. c. 8. p. 257.

[m] De reſurrectione Chriſti, p. 479.

[n] Epiſt. Marcellæ, fol. 42. L. Tom. I.

[o] Comment. in Eph. v. 14.

[p] Comment in Luc. xx. 33.

[q] De locis Hebraicis, fol. 92. F.

[r] Valer. Maxim. l. 6. c. ult.

Jeſus was crucified, was nigh unto the city; *Golgotha*, the place of Chriſt's crucifixion, was not more than two furlongs, or a quarter of a mile from the city of *Jeruſalem*; ſo that multitudes were continually going from thence to ſee this ſight; the city alſo being then very full of people by reaſon of the feaſt of the paſſover; to which may be added, that the croſs ſtood by the way ſide, where perſons were continually paſſing to and fro, as appears from *Matt.* xxvii. 39. *Mark* xv. 29. and where it was uſual to erect croſſes to make publick examples of malefactors, and to deter others from committing the like crimes: ſo *Alexander*, the emperor, ordered an Eunuch to be crucified by the way ſide, in which his ſervants uſed commonly to go to his ſuburb[s] or country houſe: *Cicero* ſays[t] the *Mamertines*, according to their own uſage and cuſtom, crucified behind the city, in the *Pompeian* way; and *Quinctilian* obſerves[u], as often as we crucify criminals, the moſt noted ways are choſen, where moſt may behold, and moſt may be moved with fear: and now Chriſt being crucified by a publick road-ſide, the inſcription on the croſs was doubtleſs read by more than otherwiſe it would: *and it was written in Hebrew*, and *Greek*, and *Latin*; that it might be read by all, *Jews*, *Greeks*, and *Romans*; and to ſhew that he is the Saviour of ſome of all nations; and that he is king over all. Theſe words were written in *Hebrew* letters in the *Syriac* dialect, which was uſed by the *Jews*, and is called the *Hebrew* language, ver. 13, 17. and in which it is moſt likely *Pilate* ſhould write theſe words, or order them to be written; and which, according to the *Syriac* verſion, we now have, were thus put, ישוע נצריא מלכא דיהודיא; in *Greek* the words ſtood as in the original text, thus, Ιησȣς ο Ναζωραίος ο βασιλευς των Ιȣδαιων; and in the *Latin* tongue, as may be ſuppoſed, after this manner, *Jeſus Nazarenus Rex Judæorum.* Theſe three languages may be very well thought to be underſtood by *Pilate*; at leaſt ſo much of them as to qualify him to write ſuch an inſcription as this. The *Latin* tongue was his mother tongue, which he muſt be ſuppoſed well to underſtand; and the *Greek* tongue was very much uſed by the *Romans*, ſince their conqueſt of the *Grecian* monarchy; and the emperors edicts were generally publiſhed in *Greek*, which it was therefore neceſſary for *Pilate* to underſtand; and as he was a governour of *Judea*, and had been ſo for ſome time, he muſt have acquired ſome knowledge of the *Hebrew* language; and theſe being the principal languages in the world, he choſe to write this title in them, that perſons coming from all quarters might be able to read it, and underſtand it in ſome one of them.

Ver. 21. *Then ſaid the chief prieſts of the Jews to Pilate*, &c.] Who were not only informed of this inſcription, but might read it themſelves, for they were preſent at the crucifying of Chriſt, and mocked at him as he hung on the tree; theſe, when they read the title, were greatly offended at it, partly becauſe it was doing too great an honour to Jeſus to call him the king of the *Jews*: and partly becauſe it fixed a public brand of infamy upon their nation, that a king of theirs ſhould be crucified; wherefore they went to *Pilate* and addreſſed him, ſaying, *write not the king of the Jews*: becauſe they did not own him for their king, which this title ſeemed to ſuggeſt, nor had he in their opinion any right to ſuch a character; wherefore they deſired that in the room of theſe words he would be pleaſed to put the following, *but that he ſaid, I am king of the Jews*; that ſo he might be thought to be a ſeditious perſon and a traitor, one that laid claim to the temporal crown and kingdom of *Iſrael*, and one that ſuffered juſtly for attempts of that kind.

Ver. 22. *Pilate anſwered, what I have written I have written.*] He ſeems to ſay this, as one angry and diſpleaſed with them; either becauſe they would not conſent to releaſe Jeſus, which he was deſirous of, but preſſed him ſo very hard to crucify him; or at their inſolence, in directing him in what form to put the ſuperſcription, which he determines ſhall ſtand unaltered, as he had wrote it. This he ſaid, either becauſe he could not alter it after it was written, for 'tis ſaid[w], that "a pro-conſul's table is his ſentence, "which being once read, not one letter can either "be increaſed or diminiſhed; but as it is recited, "ſo it is related in the inſtrument of the province;" or if he could have altered it, he was not ſuffered by God to do it; but was ſo directed, and overruled by divine providence, as to write, ſo to perſiſt in, and abide by what he had wrote inviolably; which is the ſenſe of his words. Dr. *Lightfoot* has given ſeveral inſtances out of the *Talmud*, ſhewing that this is a common way of ſpeaking with the *Rabbins*; and that words thus doubled ſignify that what is ſpoken of ſtands good, and is irrevocable: ſo a widow taking any of the moveable goods of her huſband deceaſed for her maintenance, it is ſaid[x], מה שתפסה תפסה, *what ſhe takes, ſhe takes*; that is, ſhe may lawfully do it, and retain it; it continues in her hands, and can't be taken away from her; and ſo the Gloſs explains it, *they don't take it from her*; and in the ſame way *Maimonides*[y] interprets it: ſo of a man that binds himſelf to offer an oblation one way, and he offers it another way, מה שהביא הביא, *what he has offered, he has offered*[z]; what he has offered is right, it ſtands good, and is not to be rejected: and again, among the rites uſed by a deceaſed brother's wife, towards him that refuſes to marry her, if one thing is done before the other, it matters not, מה שעשוי עשוי, *what is done, is done*[a]; and is not to be undone or done, over again in another way; it ſtands firm and good, and not to be objected to: and the ſame writer obſerves, that this is a ſort of prophecy of *Pilate*, and which ſhould continue, and for ever obtain, that the *Jews* ſhould have no other king Meſſiah than Jeſus of *Nazareth*; nor have they had any other; all that have riſen up have proved falſe Meſſiahs; nor will they have any other; nor indeed any king, until they ſeek the Lord their God, and *David* their king, *Hoſ.* iii. 5. that is, the ſon of *David*, as they will do in the latter day; when they ſhall be converted, and when they ſhall own him as their king, their anceſtors at this time were aſhamed of.

Ver. 23. *Then the ſoldiers when they had crucified Jeſus*, &c.] The crucifixion of Chriſt was at the requeſt and ſolicitation of the *Jews*, was ordered by the *Roman* governour, and performed by the *Roman* ſoldiers; the ſinful men into whoſe hands Chriſt was to be delivered: *took his garments*; which they had ſtripped his body of, crucifying him naked; as what properly belong'd to them, it being uſual then, as now, for executioners to have the clothes of the perſons they put to death; theſe were his inner garments: *and made four parts, to every ſoldier a part*; for it ſeems there were four of them concerned in his execution, and who were ſet to watch him: *and*

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[s] Lipſius de Cruce, l. 3. c. 13. p. 158. [t] Orat. 10. in Verrem. l. 5. p. 604. [u] Declamat. 275. [w] Apulei Florid. c. 9. [x] T. Bab. Cetubot, fol. 96. 1. [y] Hilchot Iſhot, c. 18. §. 10. [z] T. Bab. Menachot, fol. 3. 1. [a] T. Bab. Yebamot, fol. 106. 2.

and alſo his coat; or upper garment; *now the coat was without ſeam, woven from the top throughout*: in ſuch an one the *Jews* ſay[b] *Moſes* miniſtred; and of this ſort and make was the robe of the high prieſt, ſaid to be of *woven work*, *Exod.* xxiii. 32. upon which *Jarchi* remarks, ולא במחט, *and not with a needle*; it was all woven, and without any ſeam: and ſo the *Jews* ſay[c] in general of the garments of the prieſts: "the garments of the prieſts are not made "of needle-work, but of woven work; as it is ſaid, "*Exod.* xxviii. 32. *Abai* ſays, it is not neceſſary "(*i. e.* the uſe of the needle) but for their ſleeves; "according to the tradition, the ſleeve of the gar-"ments of the prieſts is woven by itſelf, and is "joined to the garment, and reaches to the palm "of the hand." So that this was an entire woven garment from top to bottom, excepting the ſleeves, which were wove ſeparately and ſewed to it; of this kind alſo was his coat, which *Jacob Iehudah Leon* ſays[d], "was a ſtately woolen coat of a ſky-colour, "wholly woven, all of one piece, without ſeam, "without ſleeves;" ſuch a garment Chriſt our great high prieſt wore, which had no ſeam in it, but was a curious piece of texture from top to bottom. The very learned *Braunius*[e] ſays, he has ſeen ſuch garments in *Holland*, and has given very fine cuts of them, and alſo of the frame in which they are wrought. What authority *Nonnus* had to call this coat a *black* one, or others for ſaying it was the work of the virgin *Mary*, I know not.

Ver. 24. *They ſaid therefore among themſelves*, &c.] When they ſaw what a curious piece of work it was, and that it was pity to divide it into parts; and beſides, that it would have been rendered entirely uſeleſs thereby; they moved it to each other, ſaying, *let us not rent it, but caſt lots for it, whoſe it ſhall be, that the ſcripture might be fulfilled*: not that they knew any thing of the ſcripture, or had any intention of fulfilling it hereby, but they were ſo directed by the providence of God, to take ſuch a ſtep; whereby was literally accompliſhed the paſſage in *Pſal.* xxii. 18. *which ſaith, they parted my raiment among them, and for my veſture they did caſt lots.* The whole pſalm is to be underſtood of the Meſſiah, not of *David* as ſome do[f]; many paſſages in it cannot be applied to him, ſuch as ſpeak of the diſlocation of his bones, the piercing of his hands and feet, and this of parting his garments, and caſting lots for his veſture; all which had their literal accompliſhment in Jeſus: nor can it be underſtood of *Eſther*, as it is by ſome *Jewiſh*[g] interpreters; there is not one word in it that agrees with her, and particularly, not the clauſe here cited; and there are ſome things in it which are manifeſtly ſpoken of a man, and not of a woman, as ver. 8. 24. nor can the whole body of the *Jewiſh* nation, or the congregation of *Iſrael* be intended, as others ſay[h]; ſince it is clear, that a ſingle perſon is ſpoken of throughout the pſalm, and who is diſtinguiſhed from others, from his brethren, from the congregation, from the ſeed of *Jacob* and *Iſrael*, ver. 22, 23. and indeed, no other than the Meſſiah can be meant; he is pointed at in the very title of it, *Aijeleth Shabar*, which words, in what way ſoever they are rendered, agree with him: if by *the morning daily ſacrifice*, as they are by the *Targum*; he is the lamb of God, who continually takes away the ſins of the world; and very fitly is he ſo called in the title of a pſalm, which ſpeaks ſo much of his ſufferings and death, which were a propitiatory ſacrifice for the ſins of his people: or by *the morning ſtar*, as others[i] interpret them; Chriſt is the bright and morning ſtar, the day ſpring from on high, the ſun of righteouſneſs, and light of the world: or by *the morning help*, as by the *Septuagint*; Chriſt had early help from God in the morning of his infancy, when *Herod* ſought his life, and in the day of ſalvation of his people; and early in the morning was he raiſed from the dead, and had glory given him: or by *the morning hind*, which ſeems beſt of all, to which he may be compared, as to a roe or hart, in *Cant.* ii. 9, 17. and viii. 14. for his love and lovelineſs, and for his ſwiftneſs and readineſs in appearing for the ſalvation of his people; and for his being hunted by *Herod* in the morning of his days; and being encompaſſed by thoſe dogs the *Scribes* and *Phariſees*, *Judas* and the band of ſoldiers; ſee ver. 16. The firſt words of the pſalm were ſpoken by Jeſus the true Meſſiah, when he hung upon the croſs, and are truly applied to himſelf; his reproaches and ſufferings endured by him there, are particularly and exactly deſcribed in it, and agree with no other; the benefits which the people of God were to enjoy, in conſequence of his ſufferings, and the converſion of the *Gentiles* ſpoken of in it, which is peculiar to the days of the Meſſiah, ſhew to whom it belongs. The *Jews themſelves* are obliged to interpret ſome parts of it concerning him; they ſometimes ſay[k], that by *Aijeleth Shabar* is meant the *Shekinah*, a name that well ſuits with the Meſſiah Jeſus, who tabernacled in our nature; the 26th verſe is applied by *Jarchi* to the time of the redemption, and the days of the Meſſiah; ſo that upon the whole, this paſſage is rightly cited with reſpect to the Meſſiah, and is truly ſaid to be fulfilled by this circumſtance, of the ſoldiers doing with his garments as they did: *theſe things therefore the ſoldiers did*; becauſe they were before determined and predicted that they ſhould be done; and therefore they were diſpoſed and directed by a ſuperior influence, in perfect agreement with the freedom of their wills to do theſe things. The whole of this account may be ſpiritually applied. The ſcriptures are the garments of Chriſt; or, as a prince of *Anhalt* ſaid, the ſwadling clothes in which the infant of *Bethlehem* was wrapt; theſe exhibit and ſhew forth Chriſt in his glory, and by which he is known and bore witneſs to, and are pure and incorrupt, fragrant, and ſavory. Hereticks are the ſoldiers that rend and tear the Scriptures in pieces, part them, add unto them, or detract from them; who corrupt, pervert, wreſt, and miſapply them; but truth is the ſeamleſs coat; it is all of a piece, is of God, there's nothing human in it; tho' it may be played with, betrayed, ſold, or denied, it cannot be deſtroyed, but is, and will be preſerved by divine providence: or the human nature of Chriſt is the veſture, with which his divine perſon was as it were covered, was put on and off, and on again as a garment; is of God, and not man; is pure and ſpotleſs; and tho' his ſoul and body were parted aſunder for a while, this could never be parted from his divine perſon: or elſe the righteouſneſs of Chriſt may be ſignified by this robe, which is often compared to one, becauſe it is put on the ſaints, and they are clothed with it; it covers, keeps warm, protects, beautifies, and adorns them; this is ſeamleſs, and all of a piece, and has nothing of mens works and ſervices tacked unto it; is enjoyed by a divine lot by ſome men, and not all, and even ſuch as have been ſinful and ungodly; it is pure, perfect, and will laſt for ever.

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[b] T. Bab. Taanith, fol. 11. 2. Gloſs in ib.

[c] T. Bab. Yoma, c. 7. fol. 72. 2. Maimon. Hilch Cele Hamikdaſh, c. 8. §. 16.

[d] Relation of memorable things in the Tabernacle, &c. c. 5. p. 23.

[e] De veſtitu Sacerdot. Heb. l. 1. c. 16. p. 346, 360, 361.

[f] R. R. in Kimchi in pſal. 22.

[g] R. R. in Jarchi in pſal. 22.

[h] Kichi & Ben Melech in ib. Vid. Kimchi & Abendana in ib.

[k] Zohar in Lev. fol. 5. 4. & Imre Bina in ib.

Ver. 25. *Now there ſtood by the croſs of Jeſus*, &c.] So near as not only to ſee him, but to hear him ſpeak: *his mother*; the mother of Jeſus, *Mary*; which ſhewed her affection to Chriſt, and her conſtancy in abiding by him to the laſt; tho' it muſt be a cutting ſight, and now was fulfilled *Simeon*'s prophecy, *Luke* ii. 35. to ſee her ſon in ſuch agonies and ſorrow, and jeered and inſulted by the worſt of men; and tho' ſhe herſelf was expoſed to danger, and liable to be abuſed by the outragious multitude; and it alſo ſhewed that ſhe ſtood in need, as others, of a crucified Saviour; ſo far was ſhe from being a co-partner with him in making ſatisfaction for ſin, as the papiſts wickedly ſay: *and his mother's ſiſter*, *Mary* the wife *of Cleophas*. The *Syriac*, *Perſic* and *Ethiopic* verſions diſtinguiſh *Mary* the wife of *Cleophas* from his mother's ſiſter, by placing the copulative *and* between them, and ſo make two perſons; whereas one and the ſame is intended, and who was the ſiſter of *Mary*, the mother of Chriſt; not her own ſiſter, for it is not likely that two ſiſters ſhould be of the ſame name; but her huſband *Joſeph*'s ſiſter, and ſo hers; or elſe *Cleophas* was *Joſeph*'s brother, as *Euſebius* from *Hegeſippus* ſays [k]: and who was alſo not the daughter of *Cleophas*, as the *Arabic* verſion has here ſupplied it; much leſs the mother of him; but his wife, as is rightly put in our tranſlation: for, according to the other Evangeliſts, ſhe was the mother of *James* and *Joſes*, and who were the ſons of *Cleophas* or *Alpheus*; which are not the names of two perſons, nor two names of one and the ſame perſon, but one and the ſame name differently pronounced; his true name in *Hebrew* was, חלפי, or חלפאי or חילפי, *Chelphi*, or *Chelphai*, or *Chilphi*, a name frequently to be met with in *Talmudic* and *Rabbinic* writings; and ſo a *Jewiſh* writer [l] obſerves, that חילפא והוא אילפא, *Chilpha is the ſame as Ilpha*; and in *Greek* may be pronounced either *Cleophas*, or *Alpheus*, as it is both ways: ignorance of this has led interpreters to form different conjectures, as that either the huſband of this *Mary* had two names; or that ſhe was twice married to two different perſons, once to *Alpheus*, and after his death to *Cleophas*; or that *Cleophas* was her father, and *Alpheus* her huſband; for neither of which is there any foundation. She was no doubt a believer in Chriſt, and came and ſtood by his croſs; not merely to keep her ſiſter company, but out of affection to Jeſus, and to teſtify her faith in him: *and Mary Magdalene*; out of whom he had caſt ſeven devils, and who had been a true penitent, a real believer in him, an hearty lover of him, was zealouſly attached to him, and followed him to the laſt. Three *Mary's* are here mentioned as together; and it is obſervable, that the greater part of thoſe that are taken notice of, as following Chriſt to the croſs, and ſtanding by it, were women, the weaker, and timorous ſex, when all his diſciples forſook him and fled; and none of them attended at the croſs, as we read of, excepting *John*; no, not even *Peter*, who boaſted ſo much of his attachment to him. Theſe good women ſtanding by the croſs of Chriſt, may teach us to do, as they did, look upon a crucified Chriſt, view his ſorrows, and his ſufferings, and our ſins laid upon him, and born and taken away by him; we ſhould look unto him for pardon, cleanſing, and juſtification, and, in ſhort, for the whole of ſalvation: we ſhould alſo weep, as they did, whilſt we look on him; ſhed even tears of affection for, and ſympathy with him; of humiliation for ſin, and of joy for a Saviour: and likewiſe ſhould abide by him as they did, by his perſon, offices and grace; by the doctrine of the croſs, continuing ſtedfaſtly in it; and by the ordinances of Chriſt, conſtantly attending on them, and that notwithſtanding all reproaches and ſufferings we may undergo.

Ver. 26. *When Jeſus therefore ſaw his mother*, &c.] Standing near him, within the reach of his voice, as well as ſight, he took notice of her, and ſhewed a concern for her temporal, as well as for her eternal good: *and the diſciple ſtanding by*; either by his croſs, or by his mother, or both: *whom he loved*; meaning *John* the writer of this Goſpel, who for modeſty's ſake often deſcribes himſelf in this manner; he being diſtinguiſhed by Chriſt from the reſt, by ſome peculiar marks of affection as man; tho' as God, and as the Redeemer, he loved his diſciples alike, as he does all his true and faithful followers: *he ſaith unto his mother*, *woman*, *behold thy ſon*; meaning not himſelf, but the diſciple, who was her ſon, not by nature, nor adoption; but who would ſhew himſelf as a ſon, by his filial affection for, care of, honour and reſpect unto her. Chriſt calls her not *mother*, but *woman*; not out of diſrepect to her, or as aſhamed of her; but partly that he might not raiſe, or add ſtrength to her paſſions, by a tenderneſs of ſpeaking; and partly to conceal her from the mob, and leſt ſhe ſhould be expoſed to their rude inſults; as alſo to let her know that all natural relation was now ceaſing between them; tho' this is a title he ſometimes uſed to give her before.

Ver. 27. *Then ſaith he to the diſciple*, &c. The ſame diſciple *John*: *behold thy mother*; take care of her, and provide for her, as if ſhe was thine own mother: this ſhews the meanneſs of Chriſt, who had nothing to leave her, tho' Lord of all; it is very probable that *Joſeph* was dead, and *Mary* now a widow; and whereas Chriſt had taken care of her, and maintained her hitherto, he now, in his dying moments, committs her to the care of this diſciple; which is an inſtance of his humanity, and of his regard to every duty; and this in particular, of honouring parents, and providing for them in diſtreſs, and old age: *and from that hour that diſciple took her to his own* home; or houſe; ſo the *Septuagint* render ביתו, *to his houſe*, by εις τα ιδια in *Eſth.* vi. 12. the phraſe here uſed, and in chap. xvi. 32. Some ſay ſhe lived with *John* at *Jeruſalem*, and there died; and others ſay, that ſhe died in the twelfth year after the reſurrection of Chriſt, being 59 years of age, and was buried by *John* in the garden of *Gethſemane*: where his houſe was is not certain, whether at *Jeruſalem* or in *Galilee*, nor how long ſhe lived with him; but this is not to be doubted, that he took care of her, and provided for her, as if ſhe was his own mother; and his doing this forthwith ſhews his great regard to Chriſt, his readineſs and chearfulneſs to comply with his orders and directions, and his unfeigned love unto him.

Ver. 28. *After this*, &c.] After he had committed his mother to the care of *John*, which was about the ſixth hour, before the darkneſs came over the land; and three hours after this was the following circumſtance, which was not without the previous knowledge of Chriſt: *Jeſus knowing that all things were now accompliſhed*; or juſt upon being accompliſhed, were as good as finiſhed, and as they were to be, would be in a very ſhort time; even all things relating to his ſufferings, and the circumſtances of them, which were afore appointed by God, and foretold in prophecy, and of which he had perfect knowledge: *that the ſcripture might be fulfilled*; might appear to have its accompliſhment, which predicted the great drought and thirſt that ſhould be on him, *Pſal.* xxii. 15. and that his enemies at ſuch a time would give him vinegar to drink, *Pſal.* lxix. 21. *ſaith, I thirſt*; which was literally true of him, and may be alſo underſtood ſpiritually of his great thirſt and eager deſire after the ſalvation of his people.

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[k] Euſeb. Eccl. Hiſt. l. 3. c. 11.

[l] Juchaſin, fol. 92. 1.

Ver. 29. *Now there was ſet a veſſel full of vinegar*, &c.] In a place near at hand, as *Nonnus* obſerves; not on purpoſe, for the ſake of them that were crucified, either to refreſh their ſpirits, or ſtop a too great effuſion of blood, that they might continue the longer in their miſery; but was for the uſe of the ſoldiers who crucified Chriſt, vinegar being part of the allowance of *Roman* ſoldiers [m], and what they uſed to drink: ſometimes it was mixed with water; which mixed liquor they called *Poſca* [n], and was what even their generals ſometimes uſed; as *Scipio*, *Metellus*, *Trajan*, *Adrian*, and others: vinegar was alſo uſed by the *Jews* for drink, as appears from *Ruth* ii. 14. *and dip thy morſel in the vinegar*, which *Boaz*'s reapers had with them in the field; *becauſe of heat*, as the commentators ſay [o]; that being good to cool and to extinguiſh thirſt; for which reaſon the ſoldiers here offer it to Chriſt; tho' the *Chaldee paraphraſe* of the above place, makes it to be a kind of ſauce or pap boiled in vinegar; and ſuch an *Embamma* made of vinegar the *Romans* had, in which they dipped their food [p]; but this here ſeems to be pure vinegar, and to be different from that which the other Evangeliſts ſpeak of, which was mingled with gall, or was ſour wine with myrrh, *Matt.* xxvii. 34. *Mark* xv. 23. Vinegar indeed is good to revive the ſpirits, and hyſſop, which is after mentioned, is an herb of a ſweet ſmell; and if the reed, which the other Evangeliſts make mention of, was the ſweet calamus, as ſome have thought, they were all of them things of a refreſhing nature: vinegar was alſo uſed for ſtopping blood [q], when it flowed from wounds in a large quantity; and of the ſame uſe were ſpunges; hence *Tertullian* [r] mentions *ſpongias retiariorum*, the ſponges of the fencers, which they had with them to ſtop any effuſion of blood that ſhould be made in their exerciſes: but then it can hardly be thought that theſe things ſhould be in common prepared at crucifixions for ſuch ends, on purpoſe to linger out a miſerable life a little longer, which would be ſhocking barbarity; and eſpecially ſuch a proviſion would never be made at this time, on ſuch an account, ſince the *Jews* ſabbath drew nigh, and they were in haſte to have the executions over before that came on, that the bodies might not remain on the croſs on that day; for which reaſon they would do nothing at this time however to prolong the lives of the malefactors; wherefore it is moſt reaſonable, that this veſſel of vinegar was not ſet for any ſuch purpoſe, but was for the uſe of the ſoldiers; and therefore this being at hand when Chriſt ſignified his thirſt, they offered ſome of it in the following manner: *and they filled a ſpunge with vinegar*; it being the nature of a ſpunge (which *Nonnus* here calls βλαϛημα θαλασσης, *a branch of the ſea*, becauſe it grows there;) to ſwallow up any thing that is liquid, and which may be again ſqueezed and ſucked out of it; hence the *Jews* ſay [s] of it, ספוג שבלע משקין, *the ſponge which ſwallows up liquids*; and uſed it for ſuch a purpoſe: *and put it upon hyſſop*; meaning not the juice of hyſſop, into which ſome have thought the ſponge with vinegar was put, but the herb, and a ſtalk of it: the other Evangeliſts ſay, it was put *upon a reed*; meaning either that the ſpunge with the hyſſop were put about a reed, and ſo given him; or rather it was a ſtalk of hyſſop, which was like a reed or cane; and in this country of *Judea* grew very large, ſufficient for ſuch a purpoſe. The hyſſop with the *Jews* was not reckoned among herbs, but trees; ſee 1 *Kings* iv. 33. and they ſpeak [t] of hyſſop which they gather, לעצים, *for wood*; the ſtalks of which therefore muſt be of ſome bigneſs; yea, they call [u] a ſtalk which has a top to it קנה, *a reed*, or cane; which obſervation ſeems to reconcile the other Evangeliſts with this: and they diſtinguiſh their hyſſop which was right for uſe from that which had an epithet joined to it; as, *Roman* hyſſop, *Græcian* hyſſop, wild and baſtard hyſſop [w]: and ſome writers [x] obſerve even of our common hyſſop, that it has ſometimes ſtalks of nine inches long, or longer, and hard and woody, nay, even a foot and a half; with one of which a man with his arms ſtretched out might poſſibly reach the mouth of a perſon on a croſs: how high croſſes uſually were is not certain, nor was there any fixed meaſure for them; ſometimes they were higher, and ſometimes lower; the croſs or gallows made by *Haman* for *Mordecai* was very high indeed, and the mouth of a perſon could not have been reached with an hyſſop ſtalk; but ſuch an one might, as was erected for *Saul*'s ſons, whoſe bodies on it could be reached by the beaſts of the field, 2 *Sam.* xxi. 10. and ſo low was the croſs on which *Blandina* the martyr ſuffered, as the church at *Lyons* relates [y], when on the croſs ſhe was expoſed to beaſts of prey, and became food for them: ſo that there is no need to ſuppoſe any fault in the text, and that inſtead of *hyſſop* it ſhould be read *hyſſos*; which was a kind of javelin the *Romans* call *Pilum*, about five or ſix foot long, which it is ſuppoſed, one of the ſoldiers might have, and on it put the hyſſop with the ſpunge and vinegar; but this conjecture is not ſupported by any copy, or ancient verſion; the *Syriac* verſion, which is a very ancient one, reads *hyſſop*. The *Arabic* and *Perſic* verſions render it, *a reed*, as in the other Evangeliſts; and the *Ethiopic* verſion has both, *they filled a ſpunge with vinegar, and it was ſet round with hyſſop, and they bound* it *upon a reed*; and ſo ſome have thought that a bunch of hyſſop was ſtuck round about the ſpunge of vinegar, which was faſtened to the top of a reed; and the words will bear to be rendered, *ſetting* it *about with hyſſop:* this they might have out of the gardens, which were near this place, or it might grow upon the mountain itſelf; for we are told [z], it grew in great plenty upon the mountains about *Jeruſalem*, and that its branches were almoſt a cubit long. *Joſephus* [a] makes mention of a village beyond *Jordan* called *Bethezob*, which, as he ſays, ſignifies the *houſe of hyſſop*; perhaps ſo called from the large quantity of hyſſop that grew near it: *and put it to his mouth*; whether Chriſt drank of it or no is not certain; it ſeems by what follows as if he did; at leaſt he took it, being offered to him: the *Jews* themſelves ſay [b], that Jeſus ſaid, give me a little water to drink, and they gave him חומץ חזק, *ſharp vinegar*; which ſo far confirms the Evangelic hiſtory.

Ver. 30. *When Jeſus therefore had received the vinegar*, &c.] Of the *Roman* ſoldiers, who offered it to him, either by way of reproach, or to quench his thirſt; and he drank of it, as is very likely: *he ſaid, it is finiſhed*; that is, the whole will of God; as that he ſhould be incarnate, be expoſed to ſhame and reproach, and ſuffer much, and die; the whole work his Father gave him to do, which was to preach the Goſpel, work miracles, and obtain eternal ſalvation for his people, all which were now done, or as good as done; the whole righteouſneſs of the law was fulfilled, an holy nature aſſumed, perfect obedience yielded to it, and the penalty of death endured; hence a perfect righteouſneſs was finiſhed agreeable to the law, which was magnified and made honourable by it, and redemption from its curſe and condemnation ſecured; ſin was made an end of, full atonement and ſatisfaction for it were given; compleat pardon procured, peace made, and redemption from all iniquity obtained; all enemies were conquered; all types, promiſes and prophecies were fulfilled, and his own courſe of life ended: the reaſon of his ſaying ſo was, becauſe all this was near being done, juſt upon finiſhing, and was as good as done; and was ſure and certain, and ſo compleat, that nothing need, or could be added to it; and it was done entirely without the help of man, and cannot be undone; all which ſince has more clearly appeared by Chriſt's reſurrection from the dead, his entrance into heaven, his ſeſſion at God's right hand, the declaration of the Goſpel, and the application of ſalvation to particular perſons: *and he bowed his head*; as one dying, and freely ſubmitting to his Father's will, and the ſtroke of death: *and gave up the ghoſt*; his ſpirit or ſoul into the hands of his Father; freely laying down that precious life of his which no man could take away from him.

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[m] Julian. Imperator. Epiſt. 27. p. 161. Vid. Lydium de re militari, l. 6. c. 7. p. 245.

[n] Salmuth. in Panciroll. rerum memorab. par. 1. Tit. 53. p. 274.

[o] Jarchi & Aben Ezra in loc.

[p] Salmuth. ib. par. 2. Tit. 2. p. 83.

[q] Plin. Nat. Hiſt. l. 31. c. 11.

[r] De Spectaculis, c. 25.

[s] Maimon. in Miſn. Sabbat, c. 21. §. 3. Miſn. Celim, c. 9. §. 4.

[t] Miſn. Perah, c. 11. §. 8. Maimnon. Hilch. Parah Adumah, c. 11. §. 7.

[u] Gloſſ. in T. Bab. Succa, fol. 13. 1.

[w] Miſn. Parah, c. 11. §. 7. Negaim, c. 14. 6. T. Bab. Succa, fol. 13. 1. & Cholin, fol. 62. 2.

[x] Dodonaeus, l. 4. c. 19.

[y] Apud. Euſeb. Eccl. Hiſt. l. 5. c. 1. p. 161. Vid. Lipſium de Cruce, l. 3. c. 11.

[z] Arabes Lexicograph. apud. de Dieu in loc.

[a] De Bello Jud. l. 6. c. 3. §. 4.

[b] Toldos Jeſu, p. 17.

Ver. 31. *The Jews therefore becauſe it was the preparation*, &c.] That is, either of the paſſover, as in ver. 14. which was the *Chagigah* or grand feſtival in which they offered their peace offerings, and ſlayed their oxen, and feaſted together in great mirth and jollity; or of the ſabbath, the evening of it, or day before it, as in *Mark* xv. 42. *that the bodies ſhould not remain upon the croſs on the ſabbath-day*; which was now drawing near: according to the *Jewiſh* law, *Deut.* xxi. 22, 23. the body of one that was hanged on a tree was not to remain all night, but to be taken down that day and buried; tho' this was not always obſerved; ſee 2 *Sam.* xxi. 9, 10. What was the uſage of the *Jews* at this time is not certain; according to the *Roman* laws, ſuch bodies hung until they were putrified, or eaten by birds of prey; wherefore that their land might not be defiled, and eſpecially their ſabbath, by their remaining on the croſs, they deſire to have them taken down: *for that ſabbath-day was an high day*; it was not only a ſabbath, and a ſabbath in the paſſover week, but it was the day in which all the people appeared and preſented themſelves before the Lord in the temple, and the ſheaf of the firſt-fruits was offered up; all which ſolemnities meeting together, made it a very celebrated day: it is in the original text, *it was the great day of the ſabbath*; which is the language of the *Talmudiſts*, and who ſay[d], "שבת הגדול נקרא, *the great ſabbath is called*, "on account of the miracle or ſign of the paſſover;" and in the *Jewiſh* Liturgy[e] there is a collect for the *great ſabbath*: hence the *Jews* pretending a great concern leſt that day ſhould be polluted, tho' they made no conſcience of ſhedding innocent blood, *beſought Pilate that their legs might be broken*; which was the manner of the *Jews*[f] partly to haſten death, ſince, according to their law, the body was to be taken down before night; and partly that it might be a clear point that the perſon was rightly executed; for this was not the *Roman* cuſtom, with whom breaking of the legs, or rather thighs, was a diſtinct puniſhment, and was done by laying a mans legs or thighs upon an anvil, and ſtriking them with an hammer[g]; which could not be the caſe here; this ſeems to have been done by ſtriking the legs of thoſe that were crucified, which were faſtened to the croſs, with a bar of iron, or ſome ſuch inſtrument. *Nonnus* ſuggeſts that their legs were cut off with a ſaw or ſword; but the former ſeems more reaſonable: *and that they might be taken away*; which it ſeems the *Jews* had not power to do, but muſt be done by the *Roman* ſoldiers, or by leave at leaſt from the *Roman* governour; and therefore they make their requeſt to him.

Ver. 32. *Then came the ſoldiers*, &c.] *Pilate* having granted the *Jews* what they deſired; either the ſoldiers that crucified Chriſt, and the others with him, and watched their bodies, being ordered by *Pilate*, went from the place where they ſat; or a freſh company which were ſent for this purpoſe, came from the city: *and brake the legs of the firſt*; they came unto, which whether it was he that was crucified on his right hand, and was the penitent believer in him, as ſome have thought, is not certain: *and of the other which was crucified with him*; who, if the former is true, muſt be he that reviled him; and was this their poſition, it was a lively emblem of the laſt day, when the ſheep ſhall ſtand at the right, and the goats on the left hand of Chriſt.

Ver. 33. *But when they came to Jeſus*, &c.] Whom they paſſed by before, and now returned to; this they did not out of tenderneſs to him, but that he might be the longer in his torture, and whom they reſerved till laſt, that they might uſe with the greater cruelty and barbarity: *and ſaw that he was dead already*; as they might, from the bowing down of his head, the ghaſtlineſs of his countenance, the falling of his jaws, and other ſigns: *they brake not his legs*; there being no occaſion for it, nor would it have anſwered any end, were they ever ſo ſpiteful and malicious againſt him; tho' the true reaſon was, and which reſtrained them from it, divine providence would not ſuffer them to do it.

Ver. 34. *But one of the ſoldiers*, &c.] Whoſe name ſome pretend to ſay was *Longinus*, and ſo called from the ſpear with which he pierced Chriſt: *with a ſpear pierced his ſide*; his left ſide, where the heart lies; tho' the painters make this wound on the right, and the *Arabic* verſion of *Erpenius*, as cited by Dr. *Lightfoot*, adds the word *right* to make the miracle the greater: this the ſoldier did, partly out of ſpite to Chriſt, and partly to know whether he was really dead; and which was ſo ordered by divine providence, that it might beyond all doubt appear that he really died, and was not taken down alive from the croſs; ſo that there might be no room to call in queſtion the truth of his reſurrection, when he ſhould appear alive again: *and forthwith came there out blood and water*; this is accounted for in a natural way by the piercing of the *Pericardium*, which contains a ſmall quantity of water about the heart, and which being pierced, a perſon, if alive, muſt inevitably die; but it ſeems rather to be ſomething ſupernatural, from the aſſeverations the Evangeliſt makes. This water and blood ſome make to ſignify baptiſm and the Lord's ſupper, which are both of Chriſt's appointing, and ſpring from him, and refer to his ſufferings and death; rather they ſignify the bleſſings of ſanctification and juſtification, the grace of the one being repreſented by water, as it frequently is in the Old and New Teſtament, and the other by blood, and both from Chriſt: that Chriſt was the antitype of the rock in the wilderneſs, the apoſtle aſſures us, in 1 *Cor.* x. 4. and if the *Jews* are to be believed, he was ſo in this inſtance; *Jonathan ben Uzziel* in his *Targum* on *Numb.* xx. 11. ſays that "*Moſes* ſmote the rock twice, at the firſt "time אטיפת ארמא, *blood dropped out*; and at "the ſecond time abundance of waters flowed out." the ſame is affirmed by others[h] elſewhere in much the ſame words and order.

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[d] Piſke Toſephot Sabbat, art. 314.

[e] Seder Tephillot, fol. 183. 2. &c. Ed. Baſil.

[f] Lactantii Divin. Inſtitut. l. 4. c. 26.

[g] Lipſius de Cruce, l. 2. c. 14. p. 110, 114.

Ver. 35. *And he that ſaw it, bare record*, &c.] Meaning himſelf, *John* the Evangeliſt, the writer of this Goſpel, who, in his great modeſty, frequently conceals himſelf, under one circumlocution or another; he was an eye witneſs of this fact, not only of the piercing of his ſide with a ſpear, but of the blood and water flowing out of it; which he ſaw with his eyes, and bore record of to others, and by this writing; and was ready to atteſt it in any form it ſhould be deſired: *and his record is true*; tho' it is not mentioned by any of the other Evangeliſts, none of them but himſelf being preſent at that time: *and he knoweth that he ſaith true*; meaning either God or Chriſt, who knew all things; and ſo it is a ſort of appeal to God or Chriſt, for the truth of what he affirmed, as ſome think; or rather himſelf, who was fully aſſured that he was under no deception, and was far from telling an untruth; having ſeen the thing done with his eyes, and being led into the myſtery of it by the divine ſpirit; ſee 1 *John* v. 6, 8. wherefore he could, and did declare it with the ſtrongeſt aſſeverations: *that ye might believe*; the truth of the fact, and in Chriſt, both for the expiation of the guilt of ſin, and cleanſing from the filth of it; both for ſanctifying and juſtifying grace, which the water and the blood were an emblem of.

Ver. 36. *For theſe things were done*, &c.] The not breaking his bones and piercing his ſide, and that not by Chance, and without deſign; but, *that the ſcripture ſhould be fulfilled*, *a bone of him ſhall not be broken*; referring either to *Pſal.* xxxiv. 20. *he keepeth all his bones*, *not one of them is broken*; which if to be underſtood of the righteous in general, had a very particular and remarkable accompliſhment in Chriſt; tho' a certain ſingle perſon ſeems to be deſigned; nor is it true in fact of every righteous man, ſome of whom have had their bones broken; and ſuch a ſenſe would lead to deſpair in caſe of broken bones; for whereas ſuch a calamity befals them, as well as wicked men, under ſuch an affliction, they might be greatly diſtreſſed, and from hence be ready to conclude, that they are not righteous perſons, and are not under the care and protection of God, or otherwiſe this promiſe would be made good: nor have the words any reſpect to the reſurrection of the dead, as if the ſenſe of it was, that none of the bones of the righteous ſhall be finally broken; and tho' they may be broken by men, and in their ſight, yet the Lord will raiſe them again, and reſtore them whole and perfect at the general reſurrection; for this will be true of the wicked, as well as of the righteous: and much leſs is the meaning of the words, one of his bones ſhall not be broken, namely, the bone *luz*, the *Jews* ſpeak of; which they ſay[i], remains uncorrupted in the grave, and is ſo hard that it can't be ſoften'd by water, nor burnt in the fire, nor ground in the mill, nor broke with an hammer; by, and from which God will raiſe the whole body at the laſt day: but the words are to be underſtood of Chriſt, he is the poor man that is particularly pointed at in ver. 6. who was poor in his ſtate of humiliation, and who cried unto the Lord, and he heard him, and ſaved him; and he is the righteous one, whoſe afflictions were many, and out of which the Lord delivered him, ver. 19. whoſe providential care of him was very particular and remarkable; he kept his bones from being broken, when others were; and by this incident this paſſage had its literal fulfilment in him: or elſe it may refer to the paſſover lamb, a type of Chriſt, 1 *Cor.* v. 7. a bone of which was not to be broken, *Exod.* xii. 46. *Numb.* ix. 12. The former of theſe paſſages is a command, in the ſecond perſon to the *Iſraelites* concerning the paſchal lamb, *neither ſhall ye break a bone thereof*; and the latter is delivered in the third perſon, *nor ſhall they break any bone of it*; which may be rendered imperſonally, *a bone of it*, or *of him ſhall not be broken*; or *a bone ſhall not be broken in him*; and ſo the *Syriac* and *Perſic* verſions read the words here; and in ſome copies it is, *a bone ſhall not be broken from him*; and ſo read the *Vulgate Latin* and *Ethiopic* verſions; and he that violated this precept, according to the traditions of the *Jews*, was to be beaten. *Maimonides*[k] ſays, "he that breaks a bone in a pure paſſover, lo, "he is to be beaten, as it is ſaid, *and a bone ye ſhall not* "*break in it*: and ſo it is ſaid of the ſecond paſſover, "*and a bone ye ſhall not break in it*; but a paſſover "which comes with uncleanneſs, if a man breaks a "bone in it, he is not to be beaten: from the literal "ſenſe it may be learned, that a bone is not to be "broken, whether in a pure or defiled paſſover: one "that breaks a bone on the night of the fifteenth, or "that breaks a bone in it within the day, or that "breaks one after many days, lo, he is to be beaten; "wherefore they burn the bones of the paſſover in "general, with what is left of its fleſh, that they "may not come to damage: none are guilty but "for the breaking of a bone on which there is "fleſh of the quantity of an olive, or in which "there is marrow; but a bone in which there is "no marrow, and on which there is no fleſh of "the quantity of an olive, a man is not guilty for "breaking it; and if there is fleſh upon it of ſuch "a quantity, and he breaks the bone in the place "where there is no fleſh, he is guilty, altho' the "place which he breaks is quite bare of its fleſh: "he that breaks after (another) has broken, is to be "beaten." And with theſe rules agree the following canons[l], "the *bones* and ſinews and what is left "they burn on the ſixteenth day, but if that falls "on the ſabbath they burn them on the ſeventeenth, "becauſe theſe do not drive away the ſabbath or a "feaſt-day." And ſo it fell out this year in which Chriſt ſuffered, for the ſixteenth was the ſabbath-day: again, "he that breaks a bone in a pure paſſover, "lo, he is to be beaten with forty ſtripes; but he "that leaves any thing in a pure one, and breaks in "an impure one, is not to be beaten with forty ſtripes;" yea they ſay[m], tho' "it was a little kid "and tender, and whoſe bones are tender, they "may not eat them; for this is breaking of the bone,

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[h] Shemot Rabba, §. 3. fol. 94. 1. Zohar in Num. fol. 102. 4.

[i] Bereſhit Rabba, §. 28. fol. 23. 3. Vajikra Rabba, §. 18. fol. 159. 3. Zohar in Gen. fol. 51. 1. & 82. 1.

[k] Hilchot Korban Peſach. c. 10. §. 1, 2, 3. 4.

[l] Miſn. Peſachim, c. 7. §. 10, 11.

[m] Maimon. Korban Peſach. c. 10. §. 9.

“ and if he eats he is to be beaten, for it is the ſame “ thing whether a hard or a tender bone be broken.” Now in this as in many other reſpects the paſchal lamb was a type of Chriſt, whoſe bones were none of them to be broken, to ſhew that his life was not taken away by men, but was laid down freely by himſelf; and alſo the unbroken ſtrength of Chriſt under the weight of ſin, the curſe of the law, and wrath of God, and conflict with ſatan, when he obtained eternal redemption for us: and alſo this was on account of his reſurrection from the dead, which was to be in a few days; tho' had his bones been broken he could eaſily have reſtored them, but it was the will of God it ſhould be otherwiſe. Moreover as none of the bones of his natural body were to be broken, ſo none that are members of him in a ſpiritual ſenſe, who are bone of his bone and fleſh of his fleſh, ſhall ever be loſt.

Ver. 37. *And again another ſcripture ſaith*, &c.] *Zach.* xii. 10. which as the former is referred to on account of the not breaking of his bones, this is cited as fulfilled by the piercing of his ſide: *they ſhall look on him whom they pierced*; in the *Hebrew* text it is, *upon me whom they have pierced*; the reaſon of this difference is, becauſe Chriſt who is Jehovah is there ſpeaking prophetically of himſelf, here the Evangeliſt cites it as fulfilled in him, that is, that part of it which regards the piercing of him; for that of the *Jews* looking upon him and mourning is yet to be fulfilled, and will be at the time of their converſion in the latter day, and at the day of judgment. And as the piercing of the Meſſiah has been literally fulfilled in Jeſus, there is reaſon to believe, tho' the *Jews* are to this day hardened againſt him, that that part of the prophecy which concerns their looking to him, and mourning for him on account of his being pierced by them, will alſo, in God's own time, be fulfilled. Nor is it any objection to the application of this prophecy to our Lord Jeſus, that not the *Jews*, but the *Roman* ſoldiers pierced him, ſince what one does by another, he may be ſaid to do himſelf: tho' it was a *Roman* ſoldier that pierced the ſide of Chriſt, the *Jews* might deſire and urge him to do it; and however, they agreed to it, and were well pleaſed with it; and juſt ſo Chriſt is ſaid to be crucified and ſlain by them; tho' this was done by the above ſoldiers, becauſe they prevailed upon *Pilate* to paſs the ſentence of death upon him, and to deliver him to the ſoldiers to be crucified. From the citation of this paſſage it appears, that the writers of the New Teſtament did not always follow the *Greek* verſion of the Old Teſtament, which here renders the words very differently, and very wrongly; but *John* cites them according to the *Hebrew* text, even which we now have, and which is an inſtance of the truth, purity, and integrity of the preſent *Hebrew* books of the Old Teſtament. The *Jewiſh* doctors [n] themſelves own that theſe words reſpect the *Meſſiah*, tho' they pretend that *Meſſiah ben Joſeph* is meant, who ſhall be ſlain in the wars of *Gog* and *Magog*; for ſince their diſappointment, and the blindneſs and hardneſs of heart which have followed it, they feign two *Meſſiahs* as expected by them; one *Meſſiah ben David* who they ſuppoſe will be proſperous and victorious; and the other *Meſſiah ben Joſeph*, who will ſuffer much and at laſt be killed.

Ver. 38. *And after this*, &c.] That is, after Jeſus had given up the ghoſt, when it was a clear caſe that he was dead; as it was before the ſoldiers came to break the legs of the crucified, and before one of them pierced the ſide of Jeſus with his ſpear, tho' that confirmed it: but it ſeems to be before theſe laſt things were done, and yet after the death of Chriſt, that *Joſeph* of *Arimathea* went to *Pilate*, and deſired leave to take down the body of Jeſus. This *Joſeph* was a counſellor, one of the *Jewiſh Sanhedrim*; tho' he did not give his conſent to the counſel of the court concerning Jeſus: he is here deſcribed by the place of his birth, *Arimathea*. This place has been generally thought to be the ſame with *Ramah* or *Ramathaim Zophim*, the birth-place of *Samuel* the prophet; and ſo I have taken it to be in the note on *Matt.* xxvii. 57. but there ſeems to be ſome reaſon to doubt about it, ſince *Ramathaim Zophim* was in mount *Ephraim*, or in the mountainous parts of that tribe, 1 *Sam.* i. 1. whereas *Arimathea* is called a city of the *Jews*, *Luke* xxiii. 5. But if it was in the tribe of *Ephraim*, it would rather, as *Reland* [o] obſerves, be called a city of the *Samaritans*, to whom that part of the country belonged; beſides, as the ſame learned writer ſhews from *Judg.* iv. 5. 2 *Chron.* xix. 4. the mountainous parts of *Ephraim* were about *Bethel*, to the north of *Jeruſalem*; whereas *Arimathea* is mentioned along with *Lydda*, which lay to the weſt of it, as it is by *Jerom*, and others: that ancient writer ſays [p], that not far from *Lydda*, now called *Dioſpolis*, famous for the raiſing of *Dorcas* from the dead, and the healing of *Æneas* is *Arimathia*, the little village of *Joſeph*, who buried the Lord; tho' he makes this elſewhere [q] to be the ſame with *Ramathaim Zophim*: his words are, *Armatha Zophim*, the city of *Elkanah* and *Samuel*, is in the region of *Thamna* by *Dioſpolis*, (or *Lydda*) from whence was *Joſeph*, who, in the Goſpels, is ſaid to be of *Arimathia*; and ſo in *Joſephus* [r], and in 1 *Maccab.* xi. 34. *Lydda* and *Ramatha*, or, as in the latter, *Ramathem*, are mentioned togther, as added unto *Judea* from the country of *Samaria*; which laſt clauſe, *from the country of Samaria*, ſeems to bid fair for a reconciliation of this matter, that theſe two are one and the ſame place: and as the birth-place of *Samuel* the prophet is called, by the *Septuagint*, *Armathaim*, as has been obſerved on the note on *Matt.* xxvii. 57. ſo it is likewiſe called, רמתא, *Ramatha*, by the *Targumiſt* on *Hoſ.* v. 8. as it is alſo by *Joſephus* [s]. The city of this name, near *Lydda*, is now called *Ramola*, and is about thirty-ſix, or thirty-ſeven miles from *Jeruſalem*. The *Syriac*, *Arabic*, and *Perſic* verſions render it, *who was of Rama*. Some take this *Joſeph* to be the ſame with *Joſeph ben Gorion*, the brother of *Nicodemus ben Gorion*, and who is ſuppoſed to be the ſame *Nicodemus* mentioned in the next verſe. The character the *Jews* [t] give of *Joſeph ben Gorion*, is, that he was a prieſt, and of the richeſt and moſt noble of the prieſts in *Jeruſalem*; that he was a very wiſe, juſt, and upright man; and that three or four years before the deſtruction of *Jeruſalem*, he was about ſixty-ſeven years of age. *Being a diſciple of Jeſus, but ſecretly, for fear of the Jews*; not one of the twelve, but a private hearer, who had ſometimes ſecretly attended on the miniſtry of Chriſt, loved him, and believed in him as the Meſſiah, but had not courage enough to confeſs him, and declare for him, for fear of being put out of the ſynagogue and *Sanhedrim*: but now being inſpired with zeal and courage, *went in boldly*, as *Mark* ſays, *and beſought Pilate that he might take away the body of Jeſus*;

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[n] T. Bab. Succa, fol. 52. 1. & ex eodem R. Sol. Jarchi, R. David Kimchi, R. Aben Ezra, & R. Sol. ben Melech. in Zech. xii. 10.

[o] Paleſtina Illuſtrata, l. 3. p. 581.

[p] Epitaph Paulæ, fol. 59. A.

[q] De locis Hebraicis, fol. 88. K.

[r] Antiq. l. 13. c. 4. §. 9.

[s] Ib. l. 5. c. 10. §. 2.

[t] Ganz. Tzemach David, par. 1. fol. 25. 1. & 27. 1.

Jeſus; from off the croſs, that it might not be any more inſulted by his enemies, and might not be thrown with the other bodies into the place where the bodies of malefactors were caſt, but that it might be decently interr'd. This *Pilate*, the *Roman* governour, had the diſpoſal of, and to him *Joſeph* applies for it; which was a great inſtance of his affection for Chriſt, and was a declaring openly for him, and muſt unavoidably expoſe him to the malice and reſentment of the *Jews: and Pilate gave him leave*; having firſt enquired of the centurion, whether he was dead; of which being ſatisfied, he readily granted it; not only in complaiſance to *Joſeph*, who was a man of note and figure, but on account of the innocence of Jeſus, of which he was convinced, and therefore was very willing he ſhould have an honourable burial: *he came therefore*; to the croſs, with proper ſervants with him, *and took the body of Jeſus*; down from the croſs, and carried it away. The *Alexandrian* copy, different from all others, and in language uncommon, reads, *the body of God*.

Ver. 39. *And there came alſo Nicodemus*, &c.] To the croſs, at the ſame time as *Joſeph* did; who, whether they were brethren, as ſome conjecture, and met here by conſent, ſince one prepared one thing, and another another, for the interment of Chriſt, is not certain. This *Nicodemus* is thought to be the ſame with *Nicodemus ben Gorion*, the *Talmudiſts* ſpeak of, who, they ſay [u], was one of the three rich men in *Jeruſalem*; as this appears to be a rich man, from the large quantity of myrrh and aloes he brought with him, and which muſt be very coſtly. Moreover, they ſay [w], that he had another name, which was *Boni*; and they themſelves obſerve [x], that *Boni* was one of the diſciples of *Jeſus*, as this *Nicodemus* was, tho' a ſecret one, as *Joſeph*: this is he *which at the firſt came to Jeſus by night*; who, when Chriſt firſt entered on his miniſtry, or when he firſt came unto him, came to him by night to diſcourſe with him about his Meſſiahſhip, doctrine, and miracles, *John* iii. 1, 2. for being one of the *Phariſees*, a ruler of the *Jews*, and a *Rabbi* or maſter in *Iſrael*, he was aſhamed, or afraid to converſe publickly with him; however, he went away a diſciple; and tho' he did not openly profeſs him, he loved him, and believed in him, and now being dead ſhewed his reſpect to him: *and brought a mixture of myrrhe and aloes, about an hundred pound weight*; not himſelf, but by his ſervants. This mixture of myrrh and aloes together, and which was a very large quantity, and exceeding coſtly, was not deſigned for the embalming of his body, and preſerving it from putrefaction; for he was not embalmed, tho' myrrh and caſſia and other odours were uſed in embalming [y]; but for perfuming it, and in honour and reſpect unto him: it was ſweet ſmelling myrrh, and an aromatic ſpice called *aloe* he brought, and not the common aloe. *Nonnus* calls it the *Indian aloe*, which was of a ſweet odour; for which reaſon it was brought. Theſe are both reckoned with the chief ſpices, *Cant.* iv. 14. Myrrh was one of the principal ſpices in the anointing oil and holy perfume, *Exod.* xxx. 23, 34. It is a kind of gum or reſin called *ſtacte*, that iſſues either by inciſion, or of its own accord, out of the body or branches of a tree of this name, which grows in *Arabia* and *Egypt*; and being of an agreeable ſmell, was uſed at funerals: hence thoſe words of *Martial* [z]——*& olentem funera myrrham*; and ſo *Nazianzen*, ſpeaking of his brother *Cæſarius*, ſays [a], "he lies dead, friendleſs, deſolate, miſer-"able, σμυρνης ολιγης ηξιωμενος, *favoured with a little* "*myrrh*." And ſo the aloe was uſed to perfume, and to give a good ſcent, *Prov.* vii. 17. and Chriſt's garments are ſaid to ſmell of myrrh, aloes, and caſſia, *Pſ.* xlv. 8. Some have thought, that this was a mixture of the juice of myrrh, and of the juice of the aloe-plant, and was a liquid into which the body of Chriſt was put: but this will not ſo well agree with the winding of the body in linnen, with theſe in the next verſe, where they are called ſpices. A *Jew* [b] objects to this relation of the Evangeliſt as unworthy of belief: he affirms, that this was enough for two hundred dead bodies, and that it could not be carried with leſs than the ſtrength of a mule, and therefore not by *Nicodemus*. In anſwer to which, it is obſerved by biſhop *Kidder* [c], that we have nothing but the *Jew*'s own word for it, that this was enough for two hundred bodies, and a load for a mule; and that it ſhould be told what was the weight of the λιτρα, or pound, mentioned by the Evangeliſt, e'er the force of the objection can be ſeen; and that it is a thing well known, that among the *Jews* the bodies of great men were buried with great quantity of ſpices: 'tis ſaid of *Aſa*, that *they buried him in his own ſepulchre which he had made for himſelf, in the city of David, and laid him in the bed which was filled with ſweet odours, and divers kinds of ſpices*, 2 *Chron.* xvi. 14. To which may be added, what is before obſerved, that this was not brought by *Nicodemus* himſelf, but by his ſervants; and what they did by his orders, and he coming along with them, he may be ſaid to do. Juſt as *Joſeph* is ſaid to take down the body of Jeſus from the croſs, wind it in linnen, and carry it to his ſepulchre, and there bury it; this being done by his ſervants, at his orders, or they at leaſt aſſiſting in it; and as *Pilate* is ſaid to put the title he wrote upon the croſs, tho' it was done by others, at his command.

Ver. 40. *Then took they the body of Jeſus*, &c.] It being taken down from the croſs, and carried to the deſigned place of interment; they, *Joſeph* and *Nicodemus*, either themſelves, or by their ſervants, took the body; *and wound it in linnen clothes*; or *ſwathed*, or *wrapped it in linnen*; rolled it about the body many times, as was the cuſtom of the eaſtern nations to do; this was what *Joſeph* prepared: *with the ſpices*; which they either wrapped up with the linnen, or ſtrowed over the body when it was wound up; theſe *Nicodemus* brought: *as the manner of the Jews is to bury*; both was uſual with them; both to wind up the dead in linnen, hence *R. Jonathan* alluding to this cuſtom when *R. Iſai* was taken, and others would have delivered him, ſaid, יכרך המת בסדינו, *let the dead be wrapt in his own linnen* [d]; and alſo to bury them with ſpices; hence we read of *the ſpices of the dead* in a *Jewiſh* canon [e]: "they don't "ſay a bleſſing over a lamp, nor over the ſpi-"ces of idolaters; nor over a lamp, nor over "הבשמים של מתים, *the ſpices of the dead*:" the uſe of which, *Bartenora* on the place ſays, was to drive away an ungrateful ſmell. The wrapping up the body of Chriſt in a fine linnen cloth, was a token of his purity and innocence; and ſignificative of that pure and ſpotleſs righteouſneſs he had now brought in: the ſtrowing it with ſpices may denote the fragrancy of Chriſt's death to Jehovah the Father, in whoſe ſight it was precious, and whoſe ſacrifice to him is of a ſweet-ſmelling ſavour; and alſo to all ſenſible ſinners, to whom a crucified Chriſt is precious; ſince by his death ſin is expiated, the law fulfilled, juſtice ſatisfied, reconciliation made, ſecurity from condemnation obtained, and death is aboliſhed.

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[u] T. Bab. Gittin, fol. 56. 1.

[w] T. Bab. Taanith, fol. 20. 1.

[x] T. Bab. Sanhedrin, fol. 43. 1.

[y] Herodotus in Euterpe, c. 86.

[z] l. 11. Epigr. 35.

[a] Epiſt. 18. p. 781. Tom. I.

[b] Jacob Aben Amram, porta veritatis N° 1040. apud Kidder, Demonſtration of the Meſſiah, part 3. p. 65, 66. Ed. fol.

[c] Ibid.

[d] T. Hieroſ. Terumot, fol. 46. 2.

[e] Miſn. Beracot, c. 8. §. 6.

Ver. 41. *Now in the place where he was crucified*, &c.] Which takes in all that ſpot of ground that lay on that ſide of the city where he was crucified; or near to the place of his crucifixion, for it was not a garden in which he was crucified: *there was a garden*; all gardens, except roſe-gardens, were without the city, as has been obſerved on ch. xviii. 1. This, it ſeems, belonged to *Joſeph*: rich men uſed to have their gardens without the city for their convenience and pleaſure: *and in the garden a new ſepulchre*; they might not bury within the city. Some choſe to make their ſepulchres in their gardens, to put them in mind of their mortality, when they took their walks there; ſo *R. Duſtai*, *R. Jannai*, and *R. Nehurai*, were buried, בפרדס, *in a garden*, or orchard [f]; and ſo were *Manaſſeh* and *Amon*, kings of *Judah*, 2 *Kings* xxi. 18, 26. Here *Joſeph* had one, hewn out in a rock, for himſelf and family, and was newly made. The *Jews* diſtinguiſh between an old, and a new ſepulchre; they ſay [g], "קבר חדש, *a new ſepulchre* may be meaſured and "ſold, and divided, but an old one might not be "meaſured, nor ſold, nor divided." *Wherein was never man yet laid*; this is not improperly, nor impertinently added, though the Evangeliſt had before ſaid, that it was a new ſepulchre; for that it might be, and yet bodies have been lain in it; for according to the *Jewiſh* canons [h], "there is a new "ſepulchre, which is as an old one; and there is "an old one, which is as a new one; an old ſepulchre, in which lie ten dead bodies, which are not "in the power of the owners, הרי זה כקבר חדש, "*lo, this is as a new ſepulchre*." Now Chriſt was laid in ſuch an one, where no man had been laid, that it might appear certainly that it was he, and not another, that was riſen from the dead.

Ver. 42. *There laid they Jeſus therefore*, &c.] Becauſe it was a new ſepulchre, and no man had been ever laid there before; and ſome other reaſons are added: *becauſe of the Jews preparation day*; either for the *Chagigah*, or the ſabbath, which was juſt at hand; the *Perſic* verſion reads, *the night of the ſabbath*: for this reaſon, they could not dig a grave purpoſely for him; for it was forbidden on feaſt-days; and therefore they put him into a tomb ready made: the canon runs [i], "they may not dig "pits, וקברות, *nor graves*, on a ſolemn feaſt-day." The former of theſe the commentators ſay [k], are graves dug in the earth, and the latter edifices built over graves; and for the ſame reaſon, becauſe it was ſuch a day, they did not take his body to any of their houſes, and embalm and anoint it, as they otherwiſe would have done; but this being a ſolemn day, and the ſabbath drawing on apace, they haſtened the interment, and took the moſt opportune place that offered: *for the ſepulchre was nigh at hand*; ſome ſay about an hundred and eight feet from the croſs, and others an hundred and thirty feet, though ſome ſay but fifty or ſixty, at furtheſt it was not far off.

CHAP. XX.

Ver. 1. THE *firſt day of the week*, &c.] On the ſixth day of the week, towards the cloſe of it, Chriſt was interred; he lay in the grave all the ſeventh day, and on the firſt day of the week, roſe from the dead: ſo the women, after they had obſerved where the body was laid, went home and prepared ſpices and ointments, to anoint it; but the ſabbath coming on, they were prevented; on which they reſted, according to the *Jewiſh* law: but as ſoon as it was over, *cometh Mary Magdalene*; not alone, but other women with her; who had attended Chriſt at the croſs, obſerved where he was buried, and had prepared ſpices to anoint him, and now came for that purpoſe; for not merely to ſee the ſepulchre, and weep at the grave, did ſhe with the reſt come, but to perform this piece of funeral ſervice: *early when it was yet dark*; as it was when ſhe ſet out, the day juſt began to dawn; tho' by that time ſhe got to the ſepulchre, the ſun was riſing: *unto the ſepulchre*; where ſhe ſaw the body of Jeſus laid by *Joſeph*, in a tomb of his, and in his garden; by whoſe leave, it is probable, being aſked over night, ſhe with her companions were admitted: *and ſeeth the ſtone taken away from the ſepulchre*; which *Joſeph* rolled there, and the *Phariſees* ſealed and ſet a watch to obſerve it. This was removed by an angel; for though Chriſt himſelf could eaſily have done it, it was proper it ſhould be done by a meſſenger from heaven, by the order of divine juſtice, who had laid him as a priſoner there. *Mary*'s coming ſo early to the grave, ſhews her great love and affection to Chriſt, her zeal, courage, and diligence, in manifeſting her reſpect unto him: and oftentimes ſo it is, that the greateſt ſinners when converted, are moſt eminent for grace, particularly, faith, love, and humility; and are moſt diligent in the diſcharge of duty.

Ver. 2. *Then ſhe runneth and cometh to Simon Peter*, &c.] That is, after ſhe had not only ſeen that the ſtone was took away, but had looked into the ſepulchre, and ſaw that the body of Chriſt was removed; for otherwiſe ſhe could not have ſaid, that it was took away out of it: upon which ſhe made all the haſte ſhe could to *Peter*; who, where he was ſhe knew; and ſhe was particularly bid by the angel ſhe ſaw in the ſepulchre, to go to him: *and to the other diſciple whom Jeſus loved*; *John* the writer of this Goſpel; for theſe two were together, as they uſually were; nor were they alone, for the reſt of the diſciples were with them: *and ſaith unto them, they have taken away the Lord out of the ſepulchre, and we know not where they have laid him.* The *Oriental* verſions, the *Syriac*, *Arabic*, *Perſic*, and *Ethiopic* read, *I know not where they have laid him*; who they were that had taken the body of Chriſt away, whether friends or enemies, ſhe could not ſay; nor did ſhe, or any of the women that were with her, know where it was put; whether in ſome other grave, or was expoſed to the inſults of men, or to birds and beaſts of prey; whether it was laid in a more ſuitable and convenient place, or in a ſcandalous one; and whether this removal was for his greater honour, or reproach; to know this, gave her great concern and uneaſineſs, as ſhe knew it muſt the diſciples alſo: ſo Chriſt in a ſpiritual ſenſe, may be removed from his people for a time, and they know not where he is; ſometimes he removes himſelf, to chaſtize them for their former carriage, to try and exerciſe their grace, to enflame their love to him, and ſharpen their deſires after him, and to endear his preſence to them the more, when they enjoy it again; ſometimes he is taken away from them by preachers, when they leave him out of their diſcourſes; and by their own ſins and tranſgreſſions, which ſeparate between him and them, with reſpect to communion; and who for a time may not know where to find him: and for the direction of ſuch it may be obſerved, that he is to be found in the miniſtration of his word and ordinances, in his churches.

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[f] Jechus haabot, p. 43. Ed. Hottinger. [g] Maſſech. Semacot, c. 24. fol. 16. 3. [h] Ib. [i] Miſn. Moed Katon, c. 1. §. 6. [k] Maimon. & Bartenora in ib.

Ver. 3. *Peter therefore went forth*, &c.] Out of the houſe where he was, upon hearing the account *Mary* gave: *and that other diſciple*; *John*, the Evangeliſt and Apoſtle; the reſt of the diſciples ſtaying at home and continuing together, waiting to hear what account theſe two would bring: *and came to the ſepulchre*; to ſee with their own eyes what was done, and whether things were as *Mary* had related; and to make a more particular enquiry into, and examination of them.

Ver. 4. *So they ran both together*, &c.] At firſt ſetting out, and for a while; not content to walk, they ran, being eagerly deſirous to know the truth of things: *and that other diſciple did outrun Peter, and came firſt to the ſepulchre*; *John* was a younger man than *Peter*, and ſo more nimble, and ſwift of foot, and got to the ſepulchre before him; and beſides, had not that concern of mind to retard him, *Peter* might have; as, ſuppoſing Chriſt was riſen, and he ſhould ſee him, how he ſhould be able to look him in the face, whom he had ſo ſhamefully denied.

Ver. 5. *And he ſtooping down and looking in*, &c.] That is, *John*; when he came to the ſepulchre, ſtooped down to look into it, and ſee what he could ſee; he only went into the court, or ſtood upon the floor, where the bearers uſed to ſet down the bier, before they put the corps into one of the graves in the ſepulchre, which were four cubits lower; ſee the note on *Mark* xvi. 5. Hence he was obliged to ſtoop down, e're he could ſee any thing within: when he *ſaw the linen cloaths lying*; in which the body had been wrapped, but that itſelf not there: *yet went he not in*; to the ſepulchre itſelf, but waited in the court or porch, till *Peter* came; and perhaps might be timorous and fearful, of going into ſuch a place alone; the *Arabic* verſion reads it, *he dared not go in*.

Ver. 6. *Then cometh Simon Peter following him*, &c.] In a very little time after him: *and went into the ſepulchre*; itſelf, though not without firſt ſtooping down, as *John* did; ſee *Luke* xxiv. 12. *And ſeeth the linen cloaths lie*; as *John* did; and as by the mouth of two or three witneſſes, every thing is confirmed, ſo was this; both ſaw the linen in which the body was wrapped, but that was gone; and which was a ſign that the body was not ſtolen away, otherwiſe the linen would not have been left; and beſides, it would have taken up ſome time, and given a good deal of trouble to have unwrapped the body, when 'tis conſidered how many foldings the *Jews* uſed to wind up their corpſe in.

Ver. 7. *And the napkin that was about his head*, &c.] The word σουδαριον, rendered *napkin*, is thought to be originally *Latin*, and ſignifies an handkerchief, with which the ſweat is wiped off the face, and ſo it is uſed in *Acts* xix. 12. but *Nonnus* ſays it is a common word with the *Syrians*, and the word, סודרא, is uſed in the *Syriac* verſion; and which he renders, κεφαλης ζωστηρα, *the girdle*, or *binding of the head*, for with this the head and face of the dead perſon were bound; ſee *John* xi. 44. Now *Peter*, by going into the ſepulchre, and looking about him, and examining things more ſtrictly and narrowly, obſerved that which neither he nor *John* had taken notice of, when only ſtooping they looked in; and that is, that this head binder, or napkin, was *not lying with the linen cloaths, but wrapped together in a place by itſelf*: and was plainly the effect of thought, care, and compoſure; and clearly ſhewed, that the body was not taken away in a hurry, or by thieves, ſince every thing lay in ſuch order and decency; and which was done, either by our Lord himſelf, or by the angels.

Ver. 8. *Then went in alſo the other diſciple*, &c.] *John*, being animated by the example of *Peter*, went down into the ſepulchre likewiſe; whither *Peter* alſo might becken, or call him to be witneſs with him, of the order and ſituation in which things lay: *which came firſt to the ſepulchre*; yet went laſt into it; ſo it was, that the firſt was laſt, and the laſt firſt: *and he ſaw*; the linen cloaths lie in one place, and the napkin folded up in order, lying by itſelf in another: *and believed*; that the body was not there, but either was taken away, or was raiſed from the dead; but whether as yet he believed the latter is doubtful, by what follows; unleſs what follows, is conſidered as an illuſtration, eſpecially of the faith of *John*, that he ſhould believe the reſurrection of Chriſt, though till now he did not know nor underſtand, the ſcriptures that ſpake of it.

Ver. 9. *For as yet they knew not the ſcripture*, &c.] Meaning not ſome particular paſſage of ſcripture, but the writings of the Old Teſtament in general, and the various places in it, which ſpoke of the reſurrection of Chriſt, either in a way of type, or prophecy; ſuch as *Gen.* xxii. 3, 4. x. 13. *Jonas* ii. 17. *Pſal.* xvi. 10. *Hoſ.* vi. 2. *Iſa.* xxvi. 19. and though our Lord had often referred to ſome of them, at leaſt as in *Matt.* xii. 40. and xvi. 21. and xx. 16. yet ſuch was the dulneſs of the diſciples, or ſuch their prejudices in favour of the Meſſiah being to continue, and ſet up a temporal kingdom, that even *John*, who leaned on his breaſt, and *Peter*, who was ſo inquiſitive and deſirous of knowing our Lord's meaning in every thing, did not underſtand the ſenſe of his words, nor of thoſe places of ſcripture he had reference to: *that he muſt riſe again from the dead*; ſo it was determined, thus it was predicted, and the juſtification and ſalvation of God's elect required it; and yet they knew not the thing, nor the neceſſity and importance of it.

Ver. 10. *Then the diſciples*, &c.] *Peter* and *John*, after they had ſeen and examined things, and ſatisfied themſelves as much as they could: *went away again unto their own home*; or *to themſelves*, as in the original text, and ſo the *Vulgate Latin* reads it; not that the meaning is, that they had been out of their minds, and proper exerciſe of them, and now came to themſelves; but they returned to their own company, to the reſt of the diſciples they left at home, who were as themſelves. The *Syriac* renders it, לדוכתהון, *to their own place*, and ſo the *Arabic* and *Perſic* verſions; the place from whence they came, and where the reſt were aſſembled together, to pray, converſe, and conſult together, what was to be done at this juncture.

Ver. 11. *But Mary ſtood without at the ſepulchre,* &c.] She returned from the city to the ſepulchre again, following *Peter* and *John* thither, who continued here when they departed, being willing to get ſome tidings of her Lord, if poſſible. The word *without*, is omitted by the *Syriac*, *Arabic*, and *Perſic* verſions, but is in the *Greek* copies; and is properly put by the Evangeliſt, when rightly underſtood; for the meaning is not, that ſhe ſtood without the ſepulchre, taken in its full extent; for ſhe ſtood, בחצר, *in the court*, where the bearers ſet down the corpſe, in order to carry it into the cave, or vault; ſhe ſtood without the innermoſt part of the ſepulchre, but not without ſide the ſepulchre itſelf; as appears from her ſtooping and looking into it: *weeping*; that the body of her dear Lord was taken away, and ſhe prevented of ſhewing that reſpect unto it, ſhe deſigned; and not knowing in whoſe hands it was, but fearing it would be inſulted and abuſed by wicked men, her heart was ready to break with ſorrow: *and as ſhe wept, ſhe ſtooped down and looked into the ſepulchre*; to ſee if ſhe could ſee him, if ſhe and the diſciples were not miſtaken, being loth to go without finding him: ſo it is in a ſpiritual ſenſe, the abſence of Chriſt is cauſe of great diſtreſs and ſorrow to gracious ſouls; becauſe of the excellency of his perſon, the near and dear relations he ſtands in to them; and on account of the nature of his preſence and company, which is preferable to every thing in this world; nor can ſuch ſouls, when they have loſt ſight of Chriſt, ſit down contented; but will ſeek after him in the ſcriptures, under the miniſtry of the word, and at the ordinances of the Goſpel, where a crucified, buried, riſen Jeſus is exhibited.

Ver. 12. *And ſeeth two angels in white,* &c.] *Matthew* and *Mark* ſpeak but of one, but *Luke* of two, as here; whom he calls *men*, becauſe they appeared in an human form, and in ſhining garments, or white apparel; and which appearance is entirely agreeable to the received notion of the *Jews*, that as evil angels or devils, are cloathed in black, ſo good angels, or miniſtring ſpirits, לבושי לבנים, *are cloathed in white* [1], expreſſive of their ſpotleſs purity and innocence: *ſitting the one at the head, and the other at the feet, where the body of Jeſus had lain*; in what poſition the body of Chriſt was laid, whether from weſt to eaſt, as ſome, or from north to ſouth, as others, is not certain; ſince the *Jews* obſerved no rule in this matter, as appears from the form of their ſepulchres, and the diſpoſition of the graves in them; ſome lying one way, and ſome another, in the ſame vault; ſee the note on *Luke* xxiv. 12.

Ver. 13. *And they ſay unto her, woman, why weepeſt thou?* &c.] Signifying, that ſhe had no reaſon to weep, but to rejoice and be glad; ſince, though the body of her Lord was not there, yet he was riſen from the dead, and was alive. This they ſaid, partly to rebuke her for her grief, and to comfort her under it: *Beza*'s ancient copy adds here, as in ver. 15. *whom ſeekeſt thou?* and ſo does the *Ethiopic* verſion: *ſhe ſaith unto them*; without any concern of mind about what they were, and as if they had been of the human kind; for her grief made her fearleſs, and ſhe cared not who ſhe opened the caſe to, ſo that ſhe could get any relief, and any tidings of her Lord: *becauſe they have taken away my Lord, and I know not where they have laid him*; and which ſhe thought was reaſon ſufficient, for her weeping; could ſhe but have known, that if he was taken away, it was by his friends, and was well uſed, and ſhe could have had the opportunity of paying her laſt reſpects to him, it would have been a ſatisfaction; but nothing ſhort of this could dry up her tears.

Ver. 14. *And when ſhe had thus ſaid,* &c.] As ſoon as the words were out of her mouth, before ſhe could have an anſwer from the angels: *ſhe turned herſelf back*; perceiving, either by the looks and geſture of one of the angels, or by hearing a noiſe, that ſomebody was behind her: *and ſaw Jeſus ſtanding, and knew not that it was Jeſus*; ſhe ſaw a perſon, but did not know who he was, by reaſon of the form of his appearance, the difference of his cloaths, and not expecting to ſee him alive; or through modeſty, ſhe might not look wiſhfully at him; and beſides, her eyes were filled with tears, and ſwoln with weeping; ſo that ſhe could not ſee clearly; and her eyes might be holden alſo, as the diſciples were, that as yet ſhe might not know him: ſo ſometimes, in a ſpiritual ſenſe, Chriſt is with, and near his people, and they know it not: Chriſt, as God, is omnipreſent; he is every where, and in all places; the ſpiritual preſence of Chriſt, is more or leſs, in ſome way or another, always in all his churches, and among his dear people; but the ſight of him is not always alike to them, nor does he appear to them always in the ſame form; ſometimes againſt them, at leaſt in their apprehenſions, nor always in a manner agreeable to their expectations; nor is his grace always diſcovered in the ſame way, nor has it the ſame effect.

Ver. 15. *Jeſus ſaith unto her, woman, why weepeſt thou?* &c.] The ſame queſtion he puts to her, as was put by the angels: adding, *whom ſeekeſt thou?* for ſhe was not only weeping for the loſs of him, but was enquiring after him, if any one ſaw him removed from thence, and where he was carried: *ſhe ſuppoſing him to be the gardener*; that had the care of the garden, in which the ſepulchre was; for not the owner of the garden, who was *Joſeph*, but the keeper of it is meant; ſhe could not imagine that *Joſeph* ſhould be there ſo early in the morning, but might reaſonably think the gardener was: *ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, and I will take him away*; ſhe addreſſes him, though ſhe took him to be but the gardener, in a very civil and courteous manner; which was rightly judged, eſpecially ſince ſhe had a favour to aſk of him: ſhe does not mention the name of her Lord, but imagined, he knew who ſhe meant, being ſo lately buried there; and ſuggeſts, that perhaps it might not have been ſo agreeable to the gardener to have his body lie there, and therefore had removed it; and would he but be ſo kind as to let her know where he was put, ſhe, with the aſſiſtance of her friends hard by, would take him away with them: ſo in a ſpiritual ſenſe, a truly gracious ſoul is willing to do any thing, and to be at any trouble, ſo that it may but enjoy Chriſt; it dearly loves him, as this good woman did; it early, and earneſtly, and with its whole heart, ſeeks after him, as ſhe did; and abſence of him, or loſs of his preſence for a while, ſharpens the deſire after him, and makes his preſence the more welcome.

Ver. 16. *Jeſus ſaith unto her, Mary,* &c.] He might alter the tone of his voice, and ſpeak unto her as he uſed to do, calling her by her name in his uſual manner: ſo Chriſt has perſonal knowledge of all his people, and can call them by name; he knows them, and makes himſelf known to them, before they can know him; and though he may abſent himſelf from them for a while, yet not always: *ſhe turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter*; it ſeems, as if ſhe had dropped her converſation with the ſuppoſed gardener at once, and ſcarce waited for an anſwer from him, but turns herſelf to the angels again, if ſhe could hear any tidings from them; acting like a perſon in the utmoſt diſtreſs, hurry and confuſion; looking this way and that way, to this or the other perſon: and now upon Chriſt's ſpeaking to her, in this plain, familiar manner, ſhe turns herſelf again; when fully knowing him, ſhe addreſſes him with the greateſt faith and affection, reverence and humility; calling him her Lord and maſter, and throws herſelf at his feet: thus when Chriſt is pleaſed to manifeſt himſelf to his people, there goes a power along with his word, making himſelf known; and a word from Chriſt, attended with divine power, will give a ſoul a turn to him from the moſt excellent creatures, even angels; and when Chriſt is known, he'll be acknowledged with all love, humility, and obedience. The word *Rabboni*, is of the *Chaldee* and *Syriac* form, and ſignifies *my Lord*, or *Maſter*; and is commonly applied to one, that has a deſpotic power over another; though all the *Oriental* verſions ſay, that ſhe ſaid to him in *Hebrew*. The *Syriac* and *Ethiopic*, *Rabboni*, but the *Arabic* and *Perſic*, *Rabbi*. The titles of *Rab*, *Rabbi*, and *Rabban*, are frequent with the *Jewiſh* doctors; who ſay [m], that *Rabbi* is greater than *Rab*, and *Rabban* is greater than *Rabbi*; and a man's own name, greater than *Rabban*: but the word in the form here uſed *Rabbon*, I don't remember ever to have obſerved applied to any of the doctors; but is frequently uſed of the divine being, who in their prayers, is often addreſſed in this manner, רבונו של עולם, *Lord of the world* [n]. I conjecture therefore, that *Mary* uſed this word, as expreſſive of her faith in his power and Godhead, ſeeing him alive from the dead; though it might be a name ſhe was uſed to call him by before, being convinced from what he had done to her, and by the miracles ſhe had obſerved performed by him on others, of his proper deity; as the poor blind man expreſſes his faith in the power of Chriſt to cure him, by addreſſing him in the ſame language, uſing the ſame word, *Mark* x. 51.

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[1] Gloſſ. in T. Bab. Kidduſhin, fol. 72. 1.

Ver. 17. *Jeſus ſaith unto her, touch me not*, &c.] Not that his body was an aerial one, or a mere *phantom*, which could not be touched; the prohibition itſelf ſhews the contrary; and beſides, Chriſt's body was afterwards preſented to *Thomas*, to be touched by him, and to be handled by all the diſciples; and his feet were held by the women, which is what *Mary* would have now done: upon the diſcovery of him, ſhe threw herſelf at his feet, and was going to embrace and kiſs them, to teſtify her affection and joy, when ſhe is forbid; not as unworthy of the favour, becauſe ſhe ſought him among the dead, for which the angels reproved her and the reſt; but either becauſe he was not to be converſed with, as before his death, his body being raiſed immortal and glorious; or rather, becauſe he had an errand to ſend her on to his diſciples, which required haſte; nor need ſhe ſtay now to ſhew her reſpect to him, ſince ſhe would have opportunity enough to do that, before his aſcenſion; which though it was to be quickly, yet not directly and immediately; and this ſeems to be the ſenſe of our Lord's reaſon: *for I am not yet aſcended to my Father*; nor ſhall I immediately go to him; I ſhall make ſome ſtay upon earth; as he did, forty days before his aſcenſion; when he intimates, ſhe might ſee him again, and familiarly converſe with him; at preſent he would have her ſtay no longer with him: *but go to my brethren*; this he ſays, to ſhew that their carriage to him, being denied by one of them, and forſaken by them all, and the glory he was raiſed unto, as all this made no alteration in their relation to him, ſo neither in his affection to them: *Mary* was a very proper perſon to be ſent unto them, ſince ſhe had lately been with them, and knew where they were all aſſembled together: *and ſay unto them*; as from himſelf, perſonating him as it were: *I aſcend unto my Father and your Father, and to my God and your God*; God was his Father, not by creation, as he is to angels, and the ſouls of men, and therefore is called the father of ſpirits; nor by adoption, as he is to the ſaints; nor with reſpect to the incarnation of Chriſt, for as man, he had no father; or with regard to his office as mediator, for as ſuch he was a ſervant, and not a ſon; but he was his Father by nature, or with regard to his divine perſon, being begotten of him, and ſo his own proper ſon, and he his own proper Father; which hold forth the natural and eternal ſonſhip of Chriſt, his equality with him, and diſtinction from him: and God was the father of his diſciples by adopting grace, in virtue of the covenant of grace made with Chriſt, and through their ſpiritual relation to him, as the natural and eternal Son of God: God the father, is the God of Chriſt as man, who prepared, formed, anointed, ſupported, and glorified his human nature; and in which nature, he prayed to him as his God, believed in him, loved and obeyed him as ſuch; wherefore the *Jew* [o] very wrongly infers from hence, that he is not God, becauſe the God of *Iſrael* was his God; ſince this is ſpoken of him as he is man: and he was the God of his diſciples, in and by the covenant of grace made with Chriſt, as their head and repreſentative; ſo that their intereſt in God, as their covenant God and father, was founded upon his being the God and father of Chriſt, and their relation to, and concern with him; and which therefore muſt be firm and laſting, and will hold as long as God is the God and father of Chriſt: this was good news to be brought to his diſciples; which, as it carried the ſtrongeſt marks of affection, and expreſſions of nearneſs of relation; and implied, that he was now riſen from the dead; ſo it ſignified, that he ſhould aſcend to God, who ſtood in the ſame relation to them, as to him; when he ſhould uſe all his intereſt and influence on their behalf, whilſt they were on earth; and when the proper time was come for a remove, that they might be with him, and with his God and father and theirs, where they would be to all eternity.

Ver. 18. *Mary Magdalene came*, &c.] Directly and immediately, being ready and willing to obey the commands of her Lord, with the utmoſt chearfulneſs; and glad to go on ſuch an errand, and carry ſuch news to his diſciples, even though her private intereſt and perſonal affection, might have inclined her to deſire to ſtay with Chriſt: *and told the diſciples that ſhe had ſeen the Lord*; not only that he was riſen from the dead, and ſhe had been told ſo by the angels, but ſhe had ſeen him herſelf, and was an eye witneſs of his reſurrection, and which ſhe firmly believed; this ſhe ſaid, not only with all the marks of pleaſure, joy and tranſport, but with an air of aſſurance and confidence: *and that he had*

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[m] Halichot Olam Tract, 1. c. 3. p. 25.

[n] T. Bab. Taanith, fol. 20. 1. Sanhedrin, fol. 94. 1. Abot R. Nathan, c 9. Bereſhit Rabba, §. 8. fol. 6. 4.

[o] R. Iſaac Chizzuk Emuna, par. 2. c. 58. p. 446.

ſpoken theſe things unto her; as that he called them brethren, and bid her go unto them, and acquaint them, that as he was riſen, he ſhould in a ſhort time aſcend to his Father and theirs, to his God, and theirs; all which ſhe faithfully related to them.

Ver. 19. *Then the ſame day at evening*, &c.] The ſame day Chriſt roſe from the dead, and appeared to *Mary*; at the evening of that day, after he had been with the two diſciples to *Emmaus*, about eight miles from *Jeruſalem*, and they had returned again to the reſt; and after there had been ſuch a buſtle all day in *Jeruſalem*, about the body of Jeſus; the ſoldiers that watched the ſepulchre, giving out, by the direction of the elders, that the diſciples of Chriſt had ſtolen away the body, while they ſlept: *being the firſt day of the week*; as is ſaid in ver. 1. and here repeated, to prevent any miſtake; and that it might be clear, what day it was the diſciples were aſſembled together, and Chriſt appeared to them: *when the doors were ſhut*; the doors of the houſe, where they were, which 'tis plain was in *Jeruſalem*, *Luke* xxiv. 33. but whether it was the houſe where Chriſt and his diſciples eat the paſſover together, or whether it was *John*'s home or houſe, to which he took the mother of Chriſt; ſince he and *Peter*, and the reſt, ſeem to be afterwards together in one place, is not certain: however, the doors were ſhut; which is not merely expreſſive of the time of night, when this was uſually done; but ſignifies, that they were really locked and bolted, and barred, for which a reaſon is given as follows: *where the diſciples were aſſembled for fear of the Jews*; after their ſcattering abroad upon the taking of Chriſt, and after his crucifixion was over; and eſpecially after the report of his body being took away, they gathered together, and made faſt the doors of the place, leſt the *Jews* ſhould come in upon them, and ſurprize them; for they might fear, that ſince they had took away their maſter's life, theirs muſt go next; and eſpecially ſince it was rumoured abroad, that they had ſtole away his body, they might be under the greater fear, that ſearch would be made after them, and they be apprehended and brought into trouble on that account: *came Jeſus and ſtood in the midſt of them*; on a ſudden, at once, and when they had no thought or fear of any one's coming upon them, without ſome previous notice; but he being the almighty God, did, by his omnipotent power, cauſe the bars and bolts, and doors, in the moſt ſecret and unobſerved manner, to give way to him, and let him in at once among them; when as a preſage and pledge of the accompliſhment of his promiſe, to be with, and in the midſt of his, when met together, either in private or publick, he ſtood and preſented himſelf in the midſt of them: and to let them know at once, he was no enemy, *he ſaith unto them, peace be unto you*; שלום לכם, *peace be unto you*, is an uſual form of ſalutation among the *Jews*; ſee *Gen.* xliii. 23. expreſſive of all proſperity in ſoul and body, inward and outward, ſpiritual and temporal; and here may have a ſpecial regard to that peace, he ſaid he gave unto them, and left with them, upon his departure from them; and which he had obtained by the blood of his croſs, and now preached unto them.

Ver. 20. *And when he had ſo ſaid*, &c.] The above ſalutation, in the moſt kind, tender and affectionate manner: and to put them out of all pain, and that they might know certainly who he was, *he ſhewed them his hands and his ſide*; his hands, which had been pierced with the nails, the marks of which were then to be ſeen; and which they all knew muſt be the caſe, ſince he was crucified; and his ſide, which was pierced with a ſpear, and which left a wide open wound, and which *John*, who was among them, was an eye witneſs of. Theſe he ſhewed, partly to convince them that he was not a ſpirit, or an apparition, which at firſt ſight they took him to be, from his ſudden appearance among them, the doors being locked and barred; and partly to aſſure them of the truth of his reſurrection, and in the ſame body, as well as to lead them into a view of his great love in ſuffering the death of the croſs for them; and alſo to obſerve to them, from whence that peace and happineſs ſprung, he had juſt now ſaluted them with. 'Tis needleſs to enquire, whether theſe marks in his hands, feet, and ſide, ſtill continue; he was raiſed with them, that he might ſhew them, for the reaſons above given; and ſhould they be thought to continue till all the effects of his death are wrought, ſince he appears in the midſt of the throne and elders, a lamb, as it had been ſlain, and till his ſecond coming, when they that pierced his hands and feet, and ſide, ſhall look and mourn, it is not very unreaſonable: *then were the diſciples glad when they ſaw the Lord*; for by theſe marks in his hands and feet, and ſide, they were fully convinced, and entirely ſatisfied, that it was he; and that he was riſen from the dead; and who now appeared to them, than which a more delightful ſight could not be enjoyed by them; whereby was fulfilled, what he had foretold and promiſed, ch. xvi. 22. So a ſpiritual ſight of Chriſt, is always rejoicing to a diſciple of his; that is, one that has learned of Chriſt, and learned Chriſt, who has believed in him, and is enabled to deny ſinful, righteous, civil, worldly, and natural ſelf, for Chriſt; and is made willing to take up the croſs, bear it, and follow after him: a ſight of Chriſt as God and man, of his perſonal beauties and excellencies, of his fulneſs and ſuitableneſs, as a Saviour and Redeemer, and ſo as to have ſenſible communion with him, is exceeding delightful to ſuch an one; eſpecially when under a ſenſe of ſin, when accuſed or tempted by ſatan, or when Chriſt has been long abſent, or when under affliction, and on a death-bed; for Chriſt is a believer's all; he ſtands in all relations to him; and ſuch a ſoul never ſees Chriſt aright, but it receives ſomething from him.

Ver. 21. *Then ſaid Jeſus to them again*, &c.] The words he ſaid before: *peace be unto you*; which he repeated, to put them out of their fright, by reaſon of which they returned him no anſwer; and to raiſe and engage their attention to what he was about to ſay; and to pacify their conſciences, diſtreſſed with a ſenſe of their conduct towards him; and with a view to the Goſpel of peace, he was now going to ſend them to preach: *as my Father hath ſent me, even ſo ſend I you*; Chriſt's miſſion of his diſciples, ſuppoſes power in him, honour done to them, authority put upon them, qualifications given them, and hence ſucceſs attended them; what they were ſent to do, was to preach the Goſpel, convert ſinners, build up ſaints, plant churches, and adminiſter ordinances. The pattern of their miſſion, is the miſſion of Chriſt by his Father, which was into this world, to do his will, preach the Goſpel, work miracles, and obtain eternal redemption for his people; and which miſſion does not ſuppoſe inferiority in his divine perſon, nor change of place, but harmony and agreement between the Father and Son: the likeneſs of theſe miſſions, lies in theſe things; their authority is both divine; they are both ſent into the ſame place, the world; and in much the ſame condition, mean, deſpicable, hated and perſecuted; and in part for the ſame end, to preach the Goſpel, and work miracles, for the confirmation of it; but not to obtain redemption, that being a work done ſolely by Chriſt; in which he has no partner, and to whom the glory muſt be only aſcribed.

Ver. 22. *And when he had ſaid this*, &c.] That is, declared he ſent them forth in like manner, as his Father ſent him: *he breathed on them*; in alluſion to God's breathing the breath of life into man, at his creation; or rather, to the Spirit himſelf, who is the breath of God, and proceeds from him, as from the Father; and who breathes both upon perſons in regeneration, and in qualifying for miniſterial ſervice, at the inſtance and influence of Chriſt: and ſuch an opinion the *Jews* have of the ſpirit of the Meſſiah, who ſay [p], that "the ſpirit "went from between the wings of the cherubim, "ונתביח, *and breathed upon him (Menaſſeh)* by the "decree, or order of the word of the Lord." *And ſaith unto them, receive ye the Holy Ghoſt*; meaning not the grace of the Holy Ghoſt in regeneration, which they had received already; but the gifts of the Spirit, to qualify them for the work he now ſent them to do, and which were not now actually beſtowed; but this breathing on them, and the words that attended it, were a ſymbol, pledge, and confirmation, of what they were to receive on the day of *Pentecoſt*: hence it appears, that it is the Spirit of God, who by his gifts and grace, makes and qualifies men to be miniſters of the Goſpel; and our Lord by this action, and theſe words, gives a very conſiderable proof of his deity: the *Papiſts* ſhew their impudence and wickedneſs, in imitating Chriſt by their inſufflations, or breathing on men; pretending thereby, to convey the Holy Spirit to them.

Ver. 23. *Whoſe ſoever ſins ye remit*, &c.] God only can forgive ſins, and Chriſt being God, has a power to do ſo likewiſe; but he never communicated any ſuch power to his apoſtles; nor did they ever aſſume any ſuch power to themſelves, or pretend to exerciſe it; it is the mark of antichriſt, to attempt any thing of this kind; who, in ſo doing, uſurps the divine prerogative, places himſelf in his ſeat, and ſhews himſelf as if he was God: but this is to be underſtood only in a doctrinal, or miniſterial way, by preaching the full and free remiſſion of ſins, through the blood of Chriſt, according to the riches of God's grace, to ſuch as repent of their ſins, and believe in Chriſt; declaring, that all ſuch perſons as do ſo repent and believe, all their ſins are forgiven for Chriſt's ſake: and accordingly, *they are remitted unto them*; in agreement with Chriſt's own words, in his declaration and commiſſion to his diſciples; ſee *Mark* xvi. 16. *Luke* xxiv. 47. On the other hand he ſignifies, that *whoſe ſoever ſins ye retain, they are retained*; that is, that whatſoever ſins ye declare are not forgiven, they are not forgiven; which is the caſe of all final unbelievers, and impenitent ſinners; who dying without repentance towards God, and faith in the Lord Jeſus Chriſt, according to the Goſpel declaration, ſhall be damned, and are damned; for God ſtands by, and will ſtand by and confirm the Goſpel of his Son, faithfully preached by his miniſtring ſervants; and all the world will ſooner or later, be convinced of the validity, truth, and certainty, of the declarations on each of theſe heads, made by them.

Ver. 24. *But Thomas, one of the twelve, called Didymus*, &c.] The perſon here ſpoken of, is deſcribed by his *Hebrew* name *Thomas*, and his *Greek* one *Didymus*, which both ſignify a twin; and perhaps he was one. It was common with the *Jews* to have two names, a *Jewiſh* and a *Gentile* one; by the one they went in the land of *Iſrael*, and by the other when without the land [q]; nay, they often went by one name in *Judea*, and by another in *Galilee* [r]; where *Thomas* might go by the name of *Didymus* with the *Greeks*, that might inhabit with the *Jews* in ſome of thoſe parts: he is alſo ſaid to be *one of the twelve* apoſtles, which was their number at firſt, tho' *Judas* now was gone off from them, and therefore are ſometimes only called the *eleven*; but this having been their complement, it is ſtill retained; but what is obſerved of him to his diſadvantage and diſcredit is, that he *was not with them when Jeſus came*: *Beza*'s ancient copy reads, *he was not there with them*; and ſo read the *Syriac*, *Arabic*, and *Perſic* verſions; he either had not returned to the reſt after their ſcattering one from another upon the apprehending of Chriſt; or did not chuſe to aſſemble with the reſt, for fear of the *Jews*; or was taken up with ſome buſineſs and affair of life; however, he was not with the reſt of the diſciples, when they were aſſembled together, and Jeſus appeared among them: as it is of good conſequence to attend the aſſemblies of Chriſt's diſciples and followers, ſo it is of bad conſequence to neglect or forſake them: 'tis frequently to good purpoſe that perſons attend them; here God comes and bleſſes his people, Jeſus grants his preſence, the graces of the Spirit are increaſed, and drawn forth into exerciſe; ſouls that have loſt ſight of Chriſt find him, diſconſolate ones are comforted, weak ones ſtrengthened, and hungry ones fed: on the other hand, not to attend is of bad conſequence; neglect of aſſembling together, expoſes to many ſnares and temptations; brings on a ſpiritual leanneſs; leads to an indifference and lukewarmneſs; iſſues in a low degree of grace, and a non-exerciſe of it, and in a loſs of Chriſt's preſence.

Ver. 25. *The other diſciples therefore ſaid unto him*, &c.] Some time in the ſame week, as they had opportunity of ſeeing him, with great joy, and full aſſurance of faith in Chriſt's reſurrection: *we have ſeen the Lord*; they had not only the teſtimony of the women, and the declaration of the angels, but they ſaw him with their own eyes, and beheld even the very prints of the nails in his hands and feet, and of the ſpear in his ſide, and therefore could not be miſtaken and impoſed upon: a ſpiritual ſight of Chriſt, is a bleſſing often enjoyed by attending the aſſembly of the ſaints; to ſee Chriſt, is the deſire of every gracious ſoul; this is the end of their meeting together for ſocial worſhip; the word and ordinances, have a tendency in them to lead ſouls to a ſight of him; and it may be expected, becauſe it is promiſed; and whenever it is enjoyed, it is very delightful; and a ſoul that meets with Chriſt in an ordinance, can't but ſpeak of it to others; and which he does with joy and pleaſure, in an exulting, and even in a kind of a boaſting manner; and that for the encouragement of others to attend likewiſe: *but he ſaid unto them, except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.* That nails were uſed in the crucifixion of Chriſt, is certain from this place, though no where elſe mentioned; whereby the prophecy of him in *Pſal.* xxii. 16. was fulfilled; for theſe were not always uſed in this kind of death. The bodies of men were ſometimes faſtened to the croſs with cords, and not nails[s]. How many were uſed, whether three, as ſome, or four, as others, or more, as were ſometimes uſed[t], is not certain, nor material to know. The *Alexandrian* copy, and ſome others, and the *Vulgate Latin*, *Syriac*, and *Perſic* verſions read, the *place of the nails*; that is, the place where the nails were drove. *Thomas* knew that Chriſt was faſtened to the croſs with nails, and that his ſide was pierced with a ſpear; which he, tho' not preſent, might have had from *John*, who was an eye-witneſs thereof; but though they had all ſeen him alive, he'll not truſt to their teſtimony; nay, he was determined not to believe his own eyes; unleſs he put his finger into, as well as ſaw, the print of the nails, and thruſt his hand into his ſide, as well as beheld the wound made by the ſpear, he is reſolved not to believe. And his ſin of unbelief is the more aggravated, inaſmuch as this diſciple was preſent at the raiſing of *Lazarus* from the dead by Chriſt, and had heard Chriſt himſelf ſay, that he ſhould riſe from the dead the third day. We may learn from hence how great is the ſin of unbelief; that the beſt of men are ſubject to it; and that tho' this was over-ruled by divine providence to bring out another proof of Chriſt's reſurrection, yet this did not excuſe the ſin of *Thomas*: and it may be obſerved, that as *Thomas* would not believe, without ſeeing the marks of the nails and ſpear in Chriſt's fleſh; ſo many will not believe, unleſs they find ſuch and ſuch marks in themſelves, which often prove very enſnaring and diſtreſſing. Juſt ſuch an unbeliever as *Thomas* was, the *Jews* make *Moſes* to be, when *Iſrael* ſinned: they ſay, "he "did not believe that *Iſrael* had ſinned, but ſaid, "אם איני רואה איני מאמין, *if I do not ſee, I will* "*not believe*[u]."

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[p] Targum in 2 Chron. xxxiii. 13.

[q] T. Hieroſ. Gittin, fol. 43. 2.

[r] Ib. fol. 45. 3.

Ver. 26. *And after eight days*, &c.] That is, after another week, that day ſennight, which taking in the day in which Chriſt roſe and appeared to *Mary Magdalene*, and his diſciples, and the day in which he now appeared to the diſciples with *Thomas*, made eight days; a like way of ſpeaking ſee in *Luke* ix. 28. compared with *Matt.* xvii. 1. And Dr. *Hammond* has proved from *Joſephus*[w], that the *Jews* uſed to expreſs a week by eight days. *Again, his diſciples were within*; within doors, in ſome private houſe; probably the ſame as before, in ſome part of the city of *Jeruſalem*: *and Thomas with them*; which ſhews their harmony and agreement, their frequency and conſtancy in meeting together, and their chriſtian forbearance with *Thomas*, notwithſtanding his unbelief; whom they looked upon as a good man, and retained in their company, hoping by one means or other he would be convinced: and it alſo ſhows *Thomas*'s regard to them, and affection for them, by meeting with them, tho' he had not the ſame faith in the reſurrection of Chriſt: *then came Jeſus*; when the diſciples, with *Thomas*, were together; ſo making good his promiſe to meet with his people when they meet; and thereby putting an honour upon, and giving encouragement to attendance with the ſaints: if it ſhould be aſked, why did not Chriſt come ſooner? it may be replied, that the reaſon, on his part, was, it was his will and pleaſure to come at this time, and not before; Chriſt has his ſett times to himſelf, when he will appear and manifeſt himſelf to his people: on *Thomas*'s part the reaſons might be, partly to rebuke him for his ſin, and that the ſtrength of his unbelief might appear the more, and that ſome deſire might be ſtirred up in him to ſee Chriſt, if he was riſen. And on the part of the diſciples, becauſe they did not meet together ſooner; and for the further trial of their faith, whether it would continue or no, *Thomas* obſtinately perſiſting in his unbelief: *the doors being ſhut*; as before, and for the ſame reaſon, for fear of the *Jews*, as well as for the privacy of their devotion and converſation: *and ſtood in the midſt*; having in the ſame powerful manner as before cauſed the doors, locks, and bars to give way, when at once he appeared in the midſt of them all, not to *Thomas* alone, but to all the eleven; and this the rather, becauſe the diſciples had bore a teſtimony to Chriſt's reſurrection, and which he meant now to confirm; and to rebuke *Thomas* publickly, who had ſinned before them all: *and ſaid, peace be unto you*; which he had ſaid before, and now, ſaluting *Thomas* in like manner as he did the reſt, notwithſtanding his unbelief.

Ver. 27. *Then ſaith he to Thomas*, &c.] For whoſe ſake he chiefly came, and whom he at once ſingled out from the reſt, and called by name in the moſt friendly manner, without upbraiding or reproaching him for not believing the teſtimony that had been given him: *reach hither thy finger, and behold my hands, and reach hither thine hand and thruſt it into my ſide*; that is, make uſe of every way by ſeeing, feeling, and examining the ſcars in my hands, and the hole in my ſide, and ſatisfy thyſelf in the manner thou haſt deſired; which ſhows the omniſcience of Chriſt, who knew what had paſſed between him and the other diſciples, and the very words *Thomas* had expreſſed himſelf in; alſo his great humility and condeſcenſion in ſubmitting himſelf to be examined in the very manner he had fixed; and likewiſe the reality of his reſurrection: *and be not faithleſs, but believing*; in which words Chriſt diſſuades him from unbelief, which is very evil in its own nature, and in its effects; it is the root of all evil; it unfits for duty, and renders the word unprofitable, and leads men off from Chriſt; and is the more aggravated in the people of God, by the inſtances, declarations, and promiſes of grace, and diſcoveries of love made unto them: and he alſo encourages him to believe. The exerciſe of the grace of faith is well-pleaſing to Chriſt; it gives glory to him, and makes for the ſoul's comfort; and a word from Chriſt, his power going along with it, will enable men to believe, as it did *Thomas*; which appears by what follows.

Ver. 28. *And Thomas anſwered and ſaid unto him*, &c.] Without examining his hands and ſide, and as aſtoniſhed at his condeſcenſion and grace, and aſhamed of his unbelief: *my Lord and my God*; he owns him to be *Lord*, as he was both by creation and redemption; and *God*, of which he was fully aſſured from his omniſcience, which he had given a full proof of, and from the power that went along with his words to his heart, and from a full conviction he now had of his reſurrection from the dead. He aſſerts his intereſt in him as *his* Lord and *his* God; which denotes his ſubjection to him, his affection for him, and faith in him; ſo the divine word is called in *Philo* the *Jew*, κυριος μȣ, *my Lord*[x].

Ver. 29. *Jeſus ſaith unto him, Thomas*, &c.] The word *Thomas* is omitted in the *Alexandrian* copy, and in *Beza*'s ancient copy, and in ſome others, and in the

[s] Vid. Lipſium de Cruce, l. 2. c. 8. p. 87.

[t] Ib. c. 9. p. 91.

[u] Shemot Rabba, §. 46. fol. 142. 2.

[w] Antiq. l. 7. c. 9.

[x] Lib. Allegor. l. 2. p. 101.

the *Syriac*, *Arabic*, and *Ethiopic* verſions. *Becauſe thou haſt ſeen me, thou haſt believed*; which carries in it a tacit and gentle reproof for his unbelief, and ſuggeſts, that if he had not ſeen, he would not have believed; but is not ſo harſh as if that had been expreſſed; and which the *Jews* were wont to do in a ſevere manner[y]. "One ſaid to *R. Jochanan*, expound *Rabbi*; for 'tis beautiful for thee to expound; for as thou ſayeſt, ſo I ſee: he replied to him, *Raka*, אלמלא לא ראית לא האמנת, *if thou ſeeſt not, thou wilt not believe.*" Chriſt here allows that *Thomas* had believed, that he was riſen from the dead, and that he was his Lord and God; and though his faith was late and ſlow, it was ſure and certain, and was appropriating; it was a faith of intereſt, tho' upon ſight, and not on hearing, or the report of the other diſciples: now faith on ſight may be in perſons who have no true ſpiritual faith; as in ſome that ſaw both the perſon and miracles of Chriſt on earth, and in others who will ſee him come in the clouds of heaven; and it has been in others who have truly believed in Chriſt, as the Apoſtles of the Lamb: but yet, tho' it may be, as in many it has been, right, yet not ſo commendable as that without it. From hence may be obſerved, that Chriſt allows of the epithets and titles given him by *Thomas*, and therefore muſt be Lord and God; and approves of *Thomas*'s faith, and therefore that muſt be right; though he prefers faith without perſonal ſight of him to it, in the next clauſe. *Bleſſed are they that have not ſeen, and yet have believed.* The author of the *apocryphal* book of *Eſdras* 2, ch. i. 37. ſays of *the people to come, whoſe little ones rejoice in gladneſs*, in the perſon of the almighty Lord, *though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay*. It ſeems as if there were ſome at this time in the city of *Jeruſalem*, who firmly believed that Chriſt was riſen from the dead, upon the teſtimony of others, tho' they had not ſeen him themſelves. Faith without ſight, in other reſpects, may be conſidered as oppoſed to the beatific viſion in heaven; and as deſtitute of ſenſible communion with God; and as giving credit to doctrines and things above carnal ſenſe and reaſon; ſuch as the doctrines of the Trinity, the Sonſhip of Chriſt, his incarnation, and the union of the two natures in him, and the reſurrection of the dead; and as believing whatever is ſaid in the word of God, upon the credit of his teſtimony; and which has for its objects things paſt, as what were done in eternity, in the council and covenant of grace; the works of creation and providence in time, the birth, ſufferings, death, and reſurrection of Chriſt; and alſo things preſent, Chriſt, and the bleſſings of grace, and things to come, the inviſible glories of the other world. Now ſuch are happy that have true faith in theſe things, for they enjoy many bleſſings now, as a juſtifying righteouſneſs, pardon of ſin, adoption, freedom of acceſs to God, and ſecurity from condemnation; they have ſpiritual peace, joy, and comfort in their ſouls, and ſhall at laſt be ſaved with an everlaſting ſalvation.

Ver. 30. *And many other ſigns truly did Jeſus*, &c.] Beſides theſe wonderful appearances to his diſciples once and again, when the doors were ſhut about them: and which ſigns refer not to what was done before, but after his reſurrection; and which he did, *in the preſence of his diſciples*; for he appeared to, and converſed with no other but them after his reſurection: *which are not written in this book*; of *John*'s Goſpel; though they may be elſewhere; ſuch as his appearing to the two diſciples going to *Emmaus*, and to the eleven on a mountain in *Galilee*, and to five hundred brethren at once, which other inſpired writers ſpeak of: and many there are which he did, which are not particularly written in this, nor in any other book; for he was ſeen of his diſciples forty days, and ſhewed himſelf alive, by many infallible proofs; all of which are not recorded.

Ver. 31. *But theſe are written*, &c.] The ſeveral ends of recording what is written in this book, in proof of Chriſt's reſurrection, are as follow: one is, *that ye might believe that Jeſus is the Chriſt, the Son of God*; that Jeſus, who was diminutively called Jeſus, the ſon of *Mary*, the ſon of *Joſeph*, the carpenter's ſon, Jeſus of *Nazareth*, and of *Galilee*, was the *Chriſt*, or true Meſſiah; which ſignifies anointed, and takes in all his offices of prophet, prieſt, and king, to which he was anointed; and is an article of faith of the greateſt importance; and is to be believed thro' the ſigns proving his reſurrection, who, according to the ſcriptures, was to riſe again; and which, by the ſigns here recorded, it appears he is riſen indeed, and therefore muſt be the true Meſſiah of the prophets, and alſo *the Son of God*; which was a known title of the *Meſſiah* among the *Jews*; and is not a name of office, but of nature and relation to God, and deſigns Chriſt in his divine nature, or as a divine perſon; and is an article of great moment, and well atteſted, by God, by angels, and men; and receives a further confirmation by the reſurrection of Chriſt, who is thereby declared to be the Son of God with power; and with this view did this Evangeliſt write the ſigns, proving it, herein to be found. And his other end in recording them, is, *and that believing ye might have life through his name:* believers have their ſpiritual and eternal life thro' Chriſt; their life of grace, of juſtification on him, of ſanctification from him, and communion with him; the ſupport and maintenance of their ſpiritual life, and all the comforts of it: and alſo their life of glory, or eternal life they have thro', or in his name; it lies in his perſon, it comes to them thro' him as the procuring cauſe of it; 'tis for his ſake beſtowed upon them, yea, it is in his hands to give it, and who does give it to all that believe: not that believing is the cauſe of their enjoyment of this life, or is their title to it, which is the name, perſon, blood, and righteouſneſs of Chriſt; but faith is the way and means in which they enjoy it; and therefore theſe ſigns are written by the Evangeliſt for the encouragement of this faith in Chriſt, which is of ſuch uſe in the enjoyment of life, in, through, and from him. *Beza*'s ancient copy, two of *Stephens*'s, the *Coptic*, *Syriac*, *Arabic*, *Perſic*, and *Ethiopic* verſions read, *eternal life*.

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[y] T. Bab. Bava Bathra, fol. 75. 1. & Sanhedrin, fol. 100. 1.

CHAP. XXI.

Ver. 1. AFTER *theſe things*, &c.] The reſurrection of Chriſt from the dead, his appearance to *Mary Magdalene*, and twice to his diſciples; once when *Thomas* was abſent, and at another time when he was preſent: *Jeſus ſhewed himſelf again to the diſciples*; a third time, as in ver. 14. tho' not to them all; ſeven are only mentioned, as together, when he appeared to them: *at the ſea of Tiberias*; the ſame with the ſea of *Galilee*; ſee *John* vi. 1. for after the ſecond appearance of Chriſt to his diſciples, they went from *Jeruſalem* to *Galilee*, by the order of Chriſt, who appointed to meet them there, *Matt.* xxviii. 10, 16. *and on this way ſhewed he himſelf*; the manner in which he made his appearance, and the perſons to whom, are as follow.

Ver. 2. *There were together*, &c.] In one place, in one houſe, in ſome town, or city of *Galilee*, not far from the ſea of *Tiberias*; nor, as very likely, not far from the mountain where Chriſt had promiſed to meet them. *Simon Peter*; who tho' he had denied his Lord, dearly loved him, and truly believed in him, kept with the reſt of his diſciples, and was waiting for another interview with him: *and Thomas called Didymus*; who, tho' for a while an unbeliever with reſpect to the reſurrection of Chriſt, was now fully aſſured of it, and, for the future, was unwilling to loſe any opportunity of meeting with his riſen Lord. *And Nathanael of Cana in Galilee*; an *Iſraelite* indeed, in whom there was no guile. Dr. *Lightfoot* thinks he is the ſame with *Bartholomew*, and ſo one of the eleven. The *Syriac* verſion reads it, *Cotne*, and the *Perſic*, *Catneh* of *Galilee*; no doubt the ſame place is meant, where Jeſus turned water into wine, of which *Nathanael* was an inhabitant: *and the ſons of Zebedee*; who were *James*, whom *Herod* killed with the ſword, and *John*, the writer of this Goſpel: *and two other of his diſciples*; who are thought to be *Andrew* and *Philip*; which is very likely, ſince they were both of *Bethſaida*, *John* i. 44. a city in *Galilee*, and not far from the ſea of *Tiberias*. *Andrew* is particularly mentioned by *Nonnus*: ſo that here were ſeven of them in all; four of them, according to this account, being wanting; who muſt be *James* the leſs, the brother of our Lord, *Judas* called *Lebbeus*, and ſurnamed *Thaddeus*, *Simon* the *Canaanite*, or *Zelot*, and *Matthew* the publican.

Ver. 3. *Simon Peter ſaith unto them I go a fiſhing*, &c.] Which was his buſineſs before his converſion; and now having nothing to do, and his Lord and maſter having, as yet, no ſervice for him in the miniſtry of the word, until the Spirit was poured down in an extraordinary manner, which was given to be expected, in the mean while he was inclined to, and reſolved upon taking up his former employment; partly that he might not live an idle life, and partly to obtain a livelihood, which was now to be ſought after in another manner, ſince the death of Chriſt; and theſe inclinations and reſolutions of his he ſignifies to the reſt of the diſciples, who agreed with him: *they ſay unto him, we alſo go with thee*; that is, a fiſhing; for it ſeems to have been the buſineſs and employment of them all formerly: the place they went to was the ſea of *Tiberias*, as appears from ver 1. a place free for any to fiſh at. This is ſaid to be one of the ten traditions which *Joſhua* delivered to the children of *Iſrael*, when he divided the land among them[z]: "that any man ſhould be free to catch fiſh "in the waters (or ſea) of *Tiberias*; and he might "fiſh with an hook only; but he might not ſpread "a net, or place a ſhip there, except the children "of the tribe to whom that ſea belong'd in their "diviſion." But now theſe diſciples, or the greater part of them at leaſt, belonging to the tribe and diviſion in which this ſea was, had a right to carry a ſhip or boat thither, and make uſe of a net, as they did. Beſides, there was another reaſon for fiſhing here, becauſe there were no unclean fiſh; for the *Jews* ſay[a], that "in a place of "running water no clean fiſh goes along with "unclean fiſh, and lo, the ſea of *Tiberias* is, "כגון המים מהלכין הן, *as running waters.*" *They went forth*; from the houſe, town, or city where they were, whether *Capernaum*, or *Bethſaida*, or *Tiberias* itſelf: *and entered into a ſhip immediately*; which was either one of their own, that belonged to ſome one of them before their call; which tho' they had left, had reſerved their right and claim unto; ſee *Luke* v. 3. or which they hired for their preſent purpoſe: the word *immediately* is not in the *Vulgate Latin*, nor in the *Syriac*, *Arabic*, *Perſic*, and *Ethiopic* verſions, nor in *Beza*'s ancient copy: *and that night they caught nothing*. They went out in the evening of the day, and fiſhed all night, that being a proper time for ſuch buſineſs, and the moſt likely to ſucceed in, but caught no fiſh, or very little: and ſo it is ſometimes with Goſpel-miniſters, who are fiſhers of men, tho' they take every opportunity, and the moſt proper methods to gain ſouls to Chriſt, yet ſometimes do not ſucceed; which makes things look dark and gloomy in their apprehenſions.

Ver. 4. *But when the morning was now come*, &c.] The day began to dawn, and light to appear, very early in the morning; for Chriſt viſits his right early, and is a preſent help to them in their time of trouble. *Jeſus ſtood on the ſhore*; on firm ground, whilſt his diſciples were beating about in the waves, and toiling to no purpoſe. So Chriſt, riſen from the dead, is glorified, is in heaven; but not unmindful of his people amidſt all their afflictions in this world: *but the diſciples knew not that it was Jeſus*; tho' he was ſo near them that they could hear what he ſaid; but it not being broad daylight they could not diſtinctly diſcern him, or their eyes might be held that they could not know him. So Chriſt is ſometimes near his people, and they know it not.

Ver. 5. *Then Jeſus ſaith unto them, children*, &c.] And ſtill they knew him not, tho' he uſed this indearing and familiar appellation, and which they had been wont to hear from him; and he had called them by a little before his departure from them, *John* xiii. 33. and which he uſes here as expreſſive of his tender affection for them, their relation to him, and that he might be known by them: *have ye any meat?* that is, as the *Syriac* renders it, מדם למלעם, *any thing to eat*; meaning fiſh that they had catched; and whether they had got a ſufficient quantity to make a meal of for him and them. *They anſwered him no*; they had got nothing at all; or at leaſt what they had, was far from being enough to make a breakfaſt of; for ſo a meal early in a morning may be moſt properly called, tho' it is afterwards called dining. Chriſt's children, true believers, are ſometimes without ſpiritual food; there's always indeed enough in Chriſt, and he has an heart to give it; but either through prevailing iniquity they feed on ſomething elſe, or don't go to him for food, or go elſewhere; but he will not ſuffer them to ſtarve; for as he has made proviſions for them in the miniſtry of the word and ordinances; and he himſelf is the bread of life; if they don't aſk him for food, he'll aſk them whether they have any; will kindly invite them to the proviſions he himſelf makes; will bid them welcome, and bleſs them to them.

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[z] Maimon. Hilch. Nezike Mammon, c. 5. §. 3. Vid. T. Bab. Bava Kama, fol. 81. 1.

[a] T. Hieroſ. Avoda Zara, fol. 42. 1.

Ver. 6. *And he ſaid unto them*, &c.] Willing to make himſelf known by a miracle, ſince they knew him not by his perſon, nor voice: *caſt the net on the right ſide of the ſhip, and ye ſhall find*; that is, a large multitude of fiſh, as they did. The ſhip was an emblem of the church in its preſent afflicted ſtate; the right ſide of it points to the elect, and where they are to be found in this world; the caſting of the net ſignifies the preaching of the Goſpel; the promiſe of finding fiſh, the aſſurance Chriſt gives of the ſucceſs of his word, which he owns and bleſſes for the converſion of elect ſinners: *they caſt therefore*; the net, willing to try what ſucceſs they might have at the inſtance of this perſon, whom they knew not. The *Ethiopic* verſion reads the paſſage thus, *and they ſaid unto him, we have laboured all night, and have found nothing, but at thy word we will let down*; which ſeems to be taken out of *Luke* v. 5. However, they obeyed his orders and directions, as the faithful miniſters of the Goſpel do, and ſhould, and ſucceeded. *And now they were not able to draw it for the multitude of fiſhes*. The *Syriac* adds, *which it held*; being in number, as in ver. 11. an hundred and fifty, and three great fiſhes; which was an emblem and preſage of that large number of ſouls both among the *Jews* and *Gentiles*, which they ſhould be inſtrumental in bringing to Chriſt, through the preaching of the Goſpel.

Ver. 7. *Therefore that diſciple whom Jeſus loved*, &c.] Which was *John* the Evangeliſt and Apoſtle, the writer of this Goſpel: *ſaith unto Peter, it is the Lord*; which two diſciples were very intimate with each other, and communicated their thoughts freely to one another. *John* knew that it was the Lord, either by ſome ſpecial revelation, or from the multitude of fiſhes which were taken, and which ſhewed a divine hand and power to be concerned. So faithful miniſters of the Goſpel know when Chriſt is with them, by his power attending their miniſtrations to the converſion of ſouls. The *Cambridge* copy of *Beza*'s reads, *our Lord*; as do the *Syriac*, *Perſic*, and *Ethiopic* verſions; and it is reaſonable to think, *John* ſpeaking to a fellow-diſciple, who had equal intereſt in him with himſelf, might ſo ſay. *Now when Simon heard that it was the Lord*; faith came by hearing, he was immediately convinced, and thoroughly ſatisfied, having received the hint upon a reflection on the ſurprizing capture of the fiſhes, that it muſt be the Lord: *he girt his fiſher's coat unto him*. The *Greek* word επενδυτης, here uſed, is manifeſtly the אפונדת of the *Hebrews*; and which, the *Jewiſh* writers ſay [b], was a ſtrait garment, which a man put on next his fleſh to dry up the ſweat; and a very proper one for *Peter*, who had been toiling all night, and very fit for him to ſwim in; and, by what follows, appears to be put on him next his fleſh: *for he was naked*; for to ſuppoſe him entirely naked, whilſt fiſhing, being only in company with men, and thoſe parts of nature having a covering, which always require one, was not at all indecent and unbecoming: *and did caſt himſelf into the ſea*; the *Syriac* adds, *that he might come to Chriſt*; and the *Perſic*, *and he came to Chriſt*; ſhewing his great love and eagerneſs to be with him; and, as fearleſs of danger, riſques all to be with Chriſt; his love being ſuch that many waters could not quench, nor floods drown.

Ver. 8. *And the other diſciples came in a little ſhip*, &c.] The ſame that they were fiſhing in, in which they came to Chriſt as ſoon as they could, not chuſing to expoſe themſelves, as *Peter* did; nor was it proper that they ſhould leave the ſhip, and, as it was, might have hands few enough to bring ſhip and net, ſo full of fiſh, ſafe to ſhore; and the rather, they did not think fit to do as he did, *for they were not far from land, but, as it were, two hundred cubits*; which was about an hundred yards: *dragging the net with fiſhes*; towing the net full of fiſhes all along in the water, till they came to land; an emblem of laborious Goſpel-miniſters, who being once imbarked in the work of the miniſtry, continue in it to the end, notwithſtanding all toil, labour, and difficulties that attend them; and will at laſt bring the ſouls with them they have been made uſeful to, with great ſatisfaction and joy, to their dear Lord and Maſter.

Ver. 9. *As ſoon then as they were come to land*, &c.] As ſoon as they were come out of the ſhip, and ſafe on ſhore, not only *Peter*, but all the reſt of the diſciples: *they ſaw a fire of coals there*; on the ſhore, to their great ſurprize: *and fiſh laid there*; which could not be any that they had taken, for, as yet, the net was not drawn up, and the fiſh took out: *and bread*; not upon the coals baking, but hard by, being ready prepared to eat with the fiſh, when ſufficiently broiled. This was all of Chriſt's preparing, and a conſiderable proof of his deity; and a confirmation of that proviſion he'll make for his miniſtring ſervants, whilſt they are about his work, and in this world; and a repreſentation of that ſpiritual and eternal refreſhment they ſhall have with him in heaven to all eternity, when they have done their work.

Ver. 10. *Jeſus ſaith unto them*, &c.] The diſciples: *bring of the fiſh which ye have now caught*; for they might have caught ſome before, tho' ſo few and ſmall, as ſcarcely to be reckoned any; nor were they bid to bring all they had taken, only ſome of them, to add to theſe Chriſt had prepared for them on land; they being both indeed of a miraculous production, and the effects of his divine power. Chriſt's view in ordering to bring ſome of them, and put to thoſe that lay upon the coals, was partly that they might have enough to make a meal of for them all; and alſo, that they might have a more perfect knowledge of the miracle wrought, by ſeeing the number and largeneſs of the fiſhes, and by bringing the net full of them to ſhore unbroken; and may be an emblem of the bringing of ſouls to Chriſt by the miniſtry of the word, thereby adding to thoſe that are already gathered.

Ver. 11. *Simon Peter went up*, &c.] Either to the ſea, that being higher than the land, or to the ſhip which lay by the ſhore: he went aboard it, *and drew the net to land full of great fiſhes*; not alone, but others of the diſciples with him; tho' he only is mentioned, being the leading perſon in this affair; an emblem of the whole number of God's elect being brought ſafe to ſhore, to Chriſt, and to heaven, thro' various tribulations and afflictions in the world, fitly ſignified by the waves of the ſea. What myſtery there may be in the number, I know not. The conjecture of *Grotius*, that it is a figure of the proſelytes in the days of *David* and *Solomon*, ſeems to be without foundation; ſince they were not only ſo many thouſands, but ſix hundred over. And as little to be regarded is the thought of others, that the larger number, one hundred, regards the converted among the *Gentiles*, and the leſſer thoſe among the *Jews*; much better is the obſervation of others, that it may deſign a collection, out of all ſorts of people, to Chriſt, and his church. *And for all there were ſo many*; in number, and theſe ſo large and big, and the weight of them ſo great. The *Syriac* reads, בהנא כלה יוקרא, *with all this weight*, or *burden*, and ſo the *Perſic*; but the *Arabic*, *with ſuch a number*; both ideas of number and weight are to be preſerved, to make what follows the more obſervable: *yet was not the net broken*; which muſt be aſcribed to the divine power of Chriſt; and is an emblem of the power of God attending the Goſpel to the regeneration, converſion, and ſalvation of his people, and of the great uſefulneſs of it, however mean and deſpicable it may be in the eyes of men, and of its permanence and duration, until all the elect of God are gathered in by it.

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[b] Maimon. & Bartenora in Miſn. Sabbat, c. 10. §. 3.

Ver. 12. *Jeſus ſaith unto them, come and dine*, &c.] One would think it ſhould rather have been ſaid, come and take a breakfaſt than a dinner, ſince it was ſo early in the morning: but *Grotius* has obſerved, out of *Homer*, that αριστον is uſed for food taken in a morning; ſo that it may ſignify here, not what we properly call dining, but eating a morning's meal; and may be an emblem of that ſpiritual refreſhment believers enjoy with Chriſt in his houſe and ordinances now, and of thoſe everlaſting pleaſures they will partake with him in the reſurrection morn: and it is to be obſerved, that he does not ſay go and dine, but come and dine; that is, along with himſelf: he does not ſend his diſciples elſewhere for food, but invites them to come to him, to hear his word, which is food for faith, to wait in his houſe, where plenty of proviſions is made, and to attend on his ordinances, and in all to feed upon himſelf, and to feed with him; to all which they are heartily welcome. *And none of the diſciples durſt aſk him, who art thou? knowing that it was the Lord*: to aſk ſuch a queſtion was altogether unneceſſary, and would have been impertinent, and they might juſtly have been upbraided and rebuked for it: it would have looked like inſolence, or unbelief, or both, and that greatly aggravated, when it was ſo clear a caſe that it was the Lord; who might be known by his voice and perſon, eſpecially when they came near to him, and alſo by the miracles which he wrought: ſo at the laſt day, when every eye ſhall ſee him coming in the clouds of heaven, none will aſk who he is; all will know him.

Ver. 13. *Jeſus then cometh and taketh bread*, &c.] After they had taken the fiſh out of the net, and all was prepared for the meal, and the diſciples were ſet down to eat, Chriſt came and took his place as the maſter of the feaſt, and head of the family; and taking up the bread, as was his uſual method, he aſked a bleſſing over it, and gave thanks for it. *Beza*'s ancient copy, and one of *Stephens*'s, read, *and having given thanks he gave*, &c. which is agreeable to his uſual practice at meals. *And giveth them, and fiſh likewiſe*; he diſtributed both bread and fiſh to his diſciples. So, in a ſpiritual ſenſe, he provides plentifully for his people; gives them to eat of the hidden manna, and tree of life, and leads to fountains of living waters; encourages them to eat and drink freely, what is of his own preparing, and at his own expence provided for them.

Ver. 14. *This is now the third time*, &c.] Or day of Chriſt's appearance to his diſciples: he appeared to them firſt on the ſame day he roſe, and then a ſecond time eight days after, or that day ſennight, and now at the ſea of *Tiberias*; for within this compaſs of time he had made more appearances than three, tho' to particular perſons, and not to ſuch a number of the diſciples as at theſe three times: *that Jeſus ſhewed himſelf to his diſciples after that he was riſen from the dead*: and thus, as by the mouth of two or three witneſſes, every thing is eſtabliſhed; ſo by theſe three principal appearances of Chriſt to his diſciples, his reſurrection from the dead was confirmed.

Ver. 15. *So when they had dined*, &c.] The *Perſic* verſion adds, *Jeſus turned his face to Simon Peter*; he did not interrupt them whilſt they were eating; but when they had comfortably refreſhed themſelves, he looked at *Peter*, and ſingled him out from the reſt, and directed his diſcourſe to him; and ſaith unto *Simon Peter*, *Simon*, *ſon of Jonas*; not *John*, as the *Vulgate Latin*, and *Nonnus*, and ſome copies read; for this anſwers not to the *Hebrew* word *Jochanan*, but *Jonah*, the ſame name with the prophet. Some have obſerved, that Chriſt ſpoke to him particularly by his original name, and not by that which he himſelf had given him, with a view to his ſtrong faith, as *Cephas*, or *Peter*; but it ſhould be known that Chriſt calls him by this name of *Simon bar Jonah*, when he made the moſt ample profeſſion of his faith in him, and was pronounced bleſſed by him, *Matt.* xvi. 16, 17. *loveſt thou me more than theſe?* meaning, not than the fiſhes he had caught, nor the net and boat, or any worldly enjoyment, nor than he loved the diſciples; but the queſtion is, whether he loved Chriſt more than the reſt of the diſciples loved him: the reaſon of which was, becauſe he had ſometime ago declared, tho' all the diſciples were offended at Chriſt, and ſhould deny him, he would not; and had juſt now thrown himſelf into the ſea to come to him firſt, as if he loved him more than they did: which queſtion is put, not out of ignorance, or as if Chriſt knew not whether he loved him or no, and what was the degree of his affection to him; but becauſe the exerciſe of this grace, and the expreſſions of it, are very grateful to him; and that *Peter* alſo might have an opportunity of expreſſing it before others, who had ſo publickly denied him: *he ſaith unto him, yea, Lord, thou knoweſt that I love thee*; not in word and tongue, but in deed and in truth; in ſincerity, and without diſſimulation, fervently and ſuperlatively; for the truth of which he appeals to Chriſt himſelf; for he was ſo conſcious to himſelf of the reality of his love, and the ſincerity of his affection, that he chuſes to make Chriſt himſelf judge of it, rather than ſay any more of it himſelf; tho' he modeſtly declines ſaying that he loved him more than the reſt of the diſciples did, having had an experience of his vanity and ſelf-confidence. He was ſure he loved Chriſt heartily; but whether he loved him more than the reſt did, he choſe not to ſay: *he ſaith unto him*, *feed my lambs*; the younger and more tender part of the flock, weak believers, Chriſt's little children, new-born babes, the day of ſmall things, which are not to be deſpiſed, the bruiſed reed that is not to be broken, and the ſmoking flax that is not to be quenched; but who are to be nouriſhed, comforted, and ſtrengthened, by feeding them with the milk of the Goſpel, and by adminiſtring to them the ordinances and breaſts of conſolation. Theſe Chriſt has an intereſt in, and therefore calls them *my lambs*, being given him by the Father, and purchaſed by his blood, and for whom he has a tender concern and affection; and nothing he looks upon as a firmer and clearer proof and evidence of love to him, than to feed theſe lambs of his, and take care of them.

Ver. 16. *He ſaith unto him again the ſecond time*, &c.] Willing to have the expreſſions of his love repeated and confirmed; *Simon, ſon of Jonas, loveſt thou me?* he leaves out the words, *more than theſe*, tho' *Nonnus* expreſſes them; he ſaw *Peter*'s heart, and obſerved the modeſty of his anſwer, and would not urge him any more in that comparative way, only required a repetition of his ſincere and hearty love to him: *he ſaith unto him, yea, Lord, thou knoweſt that I love thee*; expreſſing himſelf in the ſame language as before; and it is, as if he ſhould ſay, Lord, what can I ſay more? I can ſay no more than I have done, and by that I abide: *he ſaith unto him, feed my ſheep*; both the loſt ſheep of the houſe of *Iſrael*, and his other ſheep among the *Gentiles*, whom the Father had given him, and he had paid a price for, and muſt be brought in; theſe being called, he would have fed with the word and ordinances, with the bread of life, and water of life; not lorded over, and fleeced, and much leſs worried and deſtroyed; every inſtance of care and love ſhewn to theſe, he takes as a mark of affection and reſpect to himſelf.

Ver. 17. *He ſaith unto him the third time*, &c.] That by theſe three teſtimonies, out of his mouth, the thing might be eſtabliſhed, and be out of all doubt: *Simon, ſon of Jonas, loveſt thou me?* is it ſo indeed that thou loveſt me? is thy love really ſo hearty and ſincere as thou ſayeſt? may it be depended upon? *Peter was grieved, becauſe he ſaid unto him the third time, loveſt thou me?* becauſe it put him in mind of his having denied his Lord three times; the remembrance of which cut him to the heart; and it added to his grief, that his love, which he knew was unfeigned, notwithſtanding his conduct, ſhould ſeem to be ſuſpected: *and he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee*; he appeals with great warmth and earneſtneſs to him, as the omniſcient God, and the ſearcher of all hearts, who knows all perſons and things, and the ſecret thoughts, diſpoſitions, and affections of mens minds, for the truth of his love to him; for tho' he knew the treachery of his own heart, and durſt not truſt to it; and therefore choſe not to be determined by his own aſſertions, and was well aware that the ſincerity of his love might be called in queſtion by fellow-chriſtians, becauſe of his late conduct; but as every thing was naked and open to his Lord, with whom he had to do, he lodges and leaves the appeal with him: ſo every ſoul that truly loves Chriſt, whatever ſatan, the world, profeſſors, or their own hearts under unbelieving frames, may ſuggeſt to the contrary, can appeal to Chriſt, as the trier of the reins of the children of men, that he it is whom their ſouls love; and tho' their love may be greatly tried, and they themſelves be ſorely tempted by ſatan, and ſuffered to fall greatly; yet their love to Chriſt can never be loſt; the fervency of it may be abated, the exerciſe of it may be very languid, but the principle itſelf always remains, as it did in *Peter: Jeſus ſaith unto him, feed my ſheep.* It may be obſerved from the repetition of this phraſe following upon *Peter*'s declaration of his love to Chriſt, that ſuch only are proper perſons to feed the lambs and ſheep of Chriſt, who truly and ſincerely love him; and in doing which they ſhew their love to him: and who indeed would be concerned in this ſervice, but ſuch? ſince the work is ſo laborious, the conduct of thoſe to whom they miniſter, oftentimes is ſo diſagreeable, the reproach they meet with from the world, and the oppoſition made unto them by ſatan, and all the powers of darkneſs: 'tis true indeed, there are ſome that take upon them this work, and pretend to do it, who don't love Chriſt; but then they are ſuch who feed themſelves, and not the flock; and who feed the world's goats, and not Chriſt's lambs and ſheep, and in time of danger leave the flock; only the true lovers of Chriſt faithfully perform this ſervice, and abide in it by preaching the pure Goſpel of Chriſt, by adminiſtring his Ordinances, in their right manner, and by directing ſouls in all to Chriſt, the heavenly manna, and bread of life. Dr. *Lightfoot* thinks that by the threefold repetition of the order to feed Chriſt's lambs and ſheep, is meant the threefold object of *Peter*'s miniſtry; the *Jews* in their own land, the *Gentiles*, and the *Iſraelites* of the ten tribes, that were in *Babylon*.

Ver. 18. *Verily verily I ſay unto thee*, &c.] A way of ſpeaking often uſed by Chriſt, when about to deliver any thing of conſiderable moment, partly to raiſe the attention, and partly for the more ſtrong aſſeveration of what is ſpoken; and may have reference both to what went before, confirming *Peter*'s declaration of his love, which would be demonſtrated by dying for him, and the teſtimony of his omniſcience, by foretelling his death, and the kind of it; and to what follows after, which contains an account of *Peter* in his younger years, and a prophecy of what ſhould befal him in old age: *when thou waſt young*; not that he was old now, and capable he was of doing, and he did do but juſt now, what our Lord aſcribes to his younger years: *thou girdeſt thy ſelf, and walkeſt whither thou wouldſt*; that is, he could put on his clothes himſelf, and gird them about him with a girdle, as was the cuſtom of the eaſtern nations, who uſually wore long garments; and as he, a little before, had girt his fiſher's coat about him, and walked where he pleaſed; denoting the liberty of his will in things natural and civil, which every man is poſſeſſed of, tho' not in things ſpiritual, without the grace of God; and alſo his power of doing what was moſt grateful to him, without being hindred by, or obliged to aſk the leave of others: *but when thou ſhalt be old*; implying, that he ſhould live to a good old age, and be continued to be uſeful and ſerviceable in the cauſe of Chriſt, in preaching his Goſpel, and feeding his lambs and ſheep, as he did; for he lived to the times of *Nero*[e], under whom he ſuffered, about *forty years* after this: *thou ſhalt ſtretch forth thy hands, and another ſhall gird thee.* This refers not ſo much to an inability thro' old age to gird himſelf, and therefore ſhould ſtretch forth his hands, that another might with more eaſe do it for him, and which would be the reverſe of his former and preſent caſe; for the word *gird* is uſed in another ſenſe than before, and ſignifies the binding of him as a priſoner with cords, or chains; ſo *girding* with the *Jews*, is the ſame as הקשירה והאסירה, *tying and binding*[d]: but either to the ſtretching out of his hands upon the croſs, when he ſhould be girt and bound to that; for perſons were ſometimes faſtened to the croſs with cords, and not always with nails[e]: or, as others think, to his carrying of his croſs on his ſhoulders, with his hands ſtretched out and bound to the piece of wood which went acroſs; tho' his being girded or bound may as well be thought to follow the former, as this: indeed, what is added beſt ſuits with the latter, *and carry thee whither thou wouldſt not*; to a painful, cruel, ſhameful, and accurſed death, the death of the croſs; not that *Peter* in ſpirit would be unwilling to die for Chriſt, nor was he; but it ſignifies, that he ſhould die a death diſagreeable to the fleſh.

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[e] Euſeb. Eccl. Hiſt. l. 2. c. 25.

Ver. 19. *This ſpake he*, &c.] Theſe are the words of the Evangeliſt, explaining the meaning of Chriſt in like manner, as in chap. xii. 33. *ſignifying by what death he ſhould glorify God*; for by the above words Chriſt not only intimated that *Peter* ſhould die, not a natural, but a violent death, or that he ſhould die a martyr in his cauſe, but the very kind of death he ſhould die, namely by crucifixion; and that *Peter* was crucified at *Rome*, Eccleſiaſtical hiſtory confirms[f], when Chriſt was magnified, and God was glorified by his zeal and courage, faith and patience, conſtancy and perſeverance to the end: *and when he had ſpoken this*; concerning the uſage and treatment he ſhould meet with, the ſufferings he ſhould undergo, and death he ſhould die for his ſake, for the preſent trial of him, and to ſee how theſe things would be reliſhed by him: *he ſaith unto him, follow me*; which may be underſtood literally, Jeſus now riſing up, and ordering him to come after him; and yet as a ſign of his following him, in a ſpiritual ſenſe, exerciſing every grace upon him, diſcharging every duty towards him, faithfully and conſtantly performing his work and office, as an apoſtle and preacher of the Goſpel, in which he had now reinſtated and confirmed him, and patiently bearing and ſuffering all kind of reproach, perſecution, and death for his name's ſake.

Ver. 20. *Then Peter turning about*, &c.] After he was riſen, and was following Chriſt: *ſeeth the diſciple whom Jeſus loved following* alſo; by whom is deſigned *John* the Evangeliſt, and writer of this Goſpel; who hearing Chriſt bid *Peter* follow him, roſe up likewiſe, and went after him, in token of his willingneſs to ſerve him, and ſuffer for him too: *which alſo leaned on his breaſt at ſupper*; at the *paſchal ſupper*, as the *Perſic* verſion here reads it: *and ſaid Lord, which is he that betrayeth thee?* This diſciple had a peculiar ſhare in the love of Chriſt, as man, and was admitted to great nearneſs and freedom with him, ſignified by his leaning on his breaſt; and who being ſo near his perſon, and allowed to uſe a liberty with him, every one did not take, at the motion of *Peter*, aſked our Lord at ſupper, who the perſon was he meant that ſhould betray him; all this is ſaid as deſcriptive of the diſciple here ſpoken of, which leaves it without any doubt, that it was the apoſtle *John*; and who, from ver. 2. appears to be one of this company, and is farther confirmed at ver. 24.

Ver. 21. *Peter ſeeing him, ſaith to Jeſus*, &c.] *Peter* took a great deal of notice of *John*, and very likely underſtood, that he meant by his riſing up and following Chriſt, to ſignify his readineſs for ſervice and ſuffering in the cauſe of Chriſt: and therefore ſays, *Lord, and what ſhall this man* do? The phraſe in the original is very ſhort and conciſe, *Lord, and this what?* The *Arabic* verſion renders it, *and this, of what mind is he?* it looks as if he was of the ſame mind with me to follow thee; but it is better rendered by us, *what ſhall this man do?* in what work and ſervice ſhall he be employed, who ſeems as willing as I am to ſerve thee? or it may be rendered thus, *and what ſhall this man ſuffer?* ſhall he ſuffer at all? and if he ſhall, what kind of death ſhall he undergo? what will become of him? what will be his end? how will it fare with him? this he ſaid, partly out of curioſity, and partly out of concern for him, they two being aſſociates and intimates, who had a ſtrong affection for each other.

Ver. 22. *Jeſus ſaith unto him*, &c. Chriſt vouchſafes an anſwer to *Peter*, but not a very clear one, nor ſuch an one as he wiſhed for, and not without a rebuke to him: *if I will that he tarry till I come, what is that to thee?* meaning, that if it was his pleaſure that he ſhould live, not till his ſecond coming to judge the quick and dead at the laſt day, but till he ſhould come in his power and take vengeance on the *Jewiſh* nation, in the deſtruction of their city and temple by the *Romans*, and in diſperſing them thro' the nations of the world; till which time *John* did live, and many years after; and was the only one of the diſciples that lived till that time, and who did not die a violent death; what was that to *Peter*, it was no concern of his. The queſtion was too curious, improper, and impertinent; it became him to attend only to what concerned himſelf, and he was bid to do: *follow thou me*; whence it may be obſerved, that it becomes the ſaints to mind their duty in following Chriſt, and not concern themſelves in things that don't belong to them. Chriſt is to be followed by his people as their leader and commander; as the ſhepherd of the flock; as a guide in the way, and the fore-runner that is gone before; as the light of the world; as the pattern and example of the ſaints, and as their Lord and Maſter; and that in the exerciſe of every grace, as humility and meekneſs, love, zeal, patience, and reſignation to the will of God; and alſo in the diſcharge of duty, both with reſpect to moral life and converſation, and inſtituted worſhip, as attendance on publick ſervice, and ſubmiſſion to ordinances; and likewiſe in enduring ſufferings patiently and chearfully for his ſake. Saints are under obligation to follow Chriſt; it is their intereſt ſo to do; 'tis honourable, ſafe, comfortable, and pleaſant, and ends in happineſs here and hereafter.

Ver. 23. *Then went this ſaying abroad among the brethren*, &c.] It not being rightly underſtood by ſome one or more of the diſciples preſent; it was divulged with a wrong ſenſe annexed to it among other perſons; who, though not of the eleven, yet were followers of Chriſt, children of God, that belong'd to the ſame family, and was, in a ſpiritual relation, brethren to each other, and to the Apoſtles: *that that diſciple ſhould not die*; but ſhould remain till the ſecond coming of Chriſt, and be found among them that ſhall be then alive, and be changed. And ſuch a notion not only was among the ancients; but *Beza*, in his notes on this text, tells us of a ſtroling wicked fellow, that gave out that he was the Apoſtle *John*; and was encouraged by ſome, particularly *Poſtellus*, a *Sorbonic* doctor, but was afterwards burnt at *Tholouſe*. *Yet Jeſus ſaid not unto him he ſhall not die, but if I will that he tarry till I come, what is that to thee?* Theſe are the words of *John* himſelf, the diſciple ſpoken of, who gives a true and juſt account of Chriſt's words, freeing them from the falſe ſenſe that was put upon them; which ſhews his ingenuous diſpoſition, his integrity and love of truth; being unwilling that ſuch an error ſhould obtain among the diſciples, and paſs in the world for truth.

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[d] R. David Kimchi, Sepher Shoraſh. rad. חגר.

[e] Lipſius de Cruce, l. 2. c. 8. Bartholinus de Cruce, p. 57. 112.

[f] Euſeb. ut ſupra.

Ver. 24. *This is the diſciple which teſtifieth of theſe things*, &c.] Recorded in this chapter concerning the appearance of Chriſt to his diſciples at the ſea of *Tiberias*, and what were done by him in their preſence, what paſſed between them; particularly the converſation he had with *Peter*, both concerning himſelf, and the diſciple *John*; and alſo, of all things that are written in this whole Goſpel. Theſe are teſtified to be true by this very diſciple *John*, concerning whom the above report went upon a miſtaken ſenſe of Chriſt's words, and who himſelf *wrote theſe things*; all that is contained in this book, as well as the particulars relating to this converſation of Chriſt with *Peter*: *and we know that his teſtimony is true*. The teſtimony of one that was an eye and ear-witneſs, as *John* was, of all that he teſtified and wrote muſt be known, owned, and allowed by all to be true, firm, and unqueſtionable; and therefore the apoſtle ſpeaks in the plural number, as being not only his own ſenſe, but the ſenſe of all men. Tho' ſome take this to be the atteſtation of the *Epheſine* church, or of the biſhops of the *Aſiatic* churches, who put *John* upon writing this Goſpel; of which they give their judgment and teſtimony, as believing it to be a true and faithful narrative.

Ver. 25. *And there are alſo many other things which Jeſus did*, &c.] Which refer not to his doctrines and diſcourſes, his ſermons and prayers, and the converſation he had with his diſciples, and others, on different accounts; but to the ſigns, and wonders, and miraculous operations, which were done by him, that are neither recorded in this, nor in any of the Evangeliſts: *the which, if they ſhould be written every one*; with all the particular circumſtances relating to them: *I ſuppoſe that even the world itſelf could not contain the books that ſhould be written*. The *Arabic* verſion renders it, *the things written in the books*; and the *Syriac*, *that the world would not be ſufficient for the books that ſhould be written*; and ſo the *Perſic*, which adds, *and the Scribes of the world would fail*, or *be deficient*; there would not be *Scribes* enough in the world to write them; nor could they be read by men, if they were written; the world would be overloaded with them; and therefore the Holy Ghoſt has not thought fit to lay ſuch a burden on men they could not bear, as to read ſuch numbers of volumes; but has reduced them into a brief compendium, which may be read with eaſe, delight, and pleaſure; and which is abundantly ſufficient to atteſt the truth of Chriſt's incarnation, miracles, doctrines, obedience, ſufferings, death, reſurrection, aſcenſion, ſeſſion at God's right hand, *&c.* and of the whole of Chriſtianity, and all that appertains to it, or whatever is neceſſary to be known, for the ſalvation of men: for this cannot be underſtood of the carnal and unbelieving part of the world, not receiving and bearing what would be contained in ſuch volumes, were they written; for they are not able to receive and bear what is now written, but reject and deſpiſe it as fooliſhneſs. Some underſtand this as an hyperbolical expreſſion; but the ſenſe above given, may be admitted without an hyperbole; tho' an hyperbole may very well be allowed of; nor taken literally will it appear greater than ſome others uſed in ſcripture; as when the poſterity of *Abraham* are ſaid to be as numerous as the ſtars of the ſky; and eſpecially when ſaid to be as the ſand by the ſea-ſhore, innumerable, *Heb.* xi. 12. *Hoſ.* i. 10. and when *Capernaum* is ſaid to be exalted unto heaven, or to reach unto it, *Matt.* xi. 23. ſee *Gen.* xi. 4. and particularly the *Jews* have no reaſon to object, as one of them does [g], to ſuch a way of ſpeaking, whoſe writings abound in hyperbolical expreſſions, and in ſome like to this; as when one of their *Rabbins* ſays [h], "if all the ſeas were ink, and the bulruſhes pens, "and the heavens and the earth volumes, and all the "children of men *Scribes*, אין מספיקין לכתוב תורה, "*they would not be ſufficient to write the law*, which "I have learned, *&c.*" and it is commonly ſaid [i] by them, if this, or that, or the other thing was done, לא יכיל עלמא למסבל, *the world would not be able to bear* them. And a later writer [k] of theirs, ſpeaking of the different interpretations given by ſome of their *Rabbins*, of a certain paſſage, ſays, they are ſo many, that an aſs is not able to carry their books. And the intention of this expreſſion, ſuppoſing it hyperbolical, is to ſhew, that but a few of the wonderful things done by Chriſt were recorded by the Evangeliſt, in compariſon of the many which he every day did, in all places where he came; for he was continually going about doing good, and healing all manner of diſeaſes; but theſe that were written are ſufficient to prove him to be the true Meſſiah, and to require faith in him as ſuch. To all which the Evangeliſt ſets his *Amen*, as atteſting and confirming the truth of all he had written; and which may be depended upon, and aſſented to, as truth, by all that read this Goſpel. The *Alexandrian* copy, and *Beza*'s *Cambridge* copy have not the word *Amen*; nor have the *Vulgate Latin*, *Syriac*, *Arabic*, and *Perſic* verſions. In ſome copies the following words are added, "the Goſpel according "to *John* was given out *thirty-two* years after the "aſcenſion of Chriſt;" which would fall on the year of Chriſt 66, and ſo before the deſtruction of *Jeruſalem*; which is contrary to the common opinion of learned men, ſome placing it in the year 97. others in the year 99.

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[g] Jacob Aben ben Amram, porta veritatis, N°. 1094. apud Kidder, Demonſtration of the Meſſiah, par. 3. p. 67. Ed. fol.

[h] Shirhaſhirim Rabba, fol. 4. 2.

[i] Zohar in Exod. fol. 106. 4. & in Lev. fol. 26. 2. & 49. 3. & in Num. fol. 52. 2. & 59. 3. & 63. 3. & 64. 4. & 82. 3, 4.

[k] R. Abraham Seba in Tzeror Hammor. fol. 79. 1.

AN

EXPOSITION, &c.

The ACTS of the APOSTLES.

THIS book, in ſome copies, is called, *The Acts of the holy Apoſtles.* It contains an hiſtory of the miniſtry and miracles of the apoſtles of Chriſt, and is a ſort of a journal of their actions, from whence it takes its name. It begins at the aſcenſion of Chriſt, and reaches to the impriſonment of the apoſtle *Paul* at *Rome*; and is a hiſtory of upwards of thirty years: it gives an account of the firſt Goſpel-church at *Jeruſalem*, and of the progreſs of the Goſpel there, and in *Judea*, by the means of all the apoſtles, and particularly *Peter*, the miniſter of the circumciſion, and who alſo firſt opened the door of faith to the *Gentiles:* it ſhews, how the Goſpel went forth from *Jeruſalem*, and was ſpread in the *Gentile* world, eſpecially by the apoſtle *Paul*, whoſe companion *Luke* was, that was the writer of this book; for that it was written by him, is very evident from the beginning of it, it being dedicated to the ſame perſon his Goſpel is, and of which he makes mention; and in the *Complutenſian* edition, the book is called, *The Acts of the Apoſtles of Saint Luke the Evangeliſt*; and ſo the title of it in the *Syriac* verſion is, *the Book of the Acts*; *that is, the hiſtory of the bleſſed apoſtles, which my Lord Luke the Evangeliſt collected for the ſaints.* It was by him written in the *Greek* language; and we are told [a], that there was a verſion of it into the *Hebrew* language, and which was laid up in the library of the *Jews* at *Tiberias*; and is cited by *R. Azarias* [b] under the name of הפעולות, *the Acts:* of the authority of this book there has been no doubt, among the ancients, only *Cerinthus* the heretick endeavoured to diſcredit it; and it was not received by another ſort of hereticks called *Severiani*, from *Severus*, a diſciple of *Tatian* [c]. It is a moſt excellent and uſeful work, ſhewing the firſt planting of chriſtianity, and of chriſtian churches, both among the *Jews* and *Gentiles*; the ſpread and progreſs of the Goſpel in ſeveral parts of the world; what ſufferings the apoſtles endured for the ſake of it; and with what patience and courage they bore them; and what ſucceſs attended them; and is a ſtanding proof and confirmation of the chriſtian religion.

CHAP. I.

Ver. 1. *THE former treatiſe have I made*, &c.] Meaning the Goſpel written by him the Evangeliſt *Luke*, for from that he makes a tranſition to this, beginning here where he there left off; namely, at the aſcenſion of Chriſt; ſee *Luke* xxiv. 51. *O Theophilus*; ſee the note on *Luke* i. 3. *of all that Jeſus began both to do and teach.* This is a ſummary of his former treatiſe, his Goſpel, which gave an account of what Chriſt began to do, and did; not of the common and private actions of his life; or of what was done, either in public, or private, throughout the whole of his life; for excepting that of his diſputing with the doctors at twelve years of age, no account is given by him of what he did, till he was about thirty years of age; but of his extraordinary actions, of the miracles he wrought; and theſe not all, and every one of them; but many of them, and which were ſufficient to prove him the Meſſiah; and particularly of all things he did relating to the ſalvation of his people; of the whole of his obedience; of his compliance with the ceremonial law; of his ſubmiſſion to baptiſm; of his holy life and converſation, and entire conformity to the law; of his ſufferings and death, how that thereby he made full atonement for ſin, brought in an everlaſting righteouſneſs, and obtained eternal redemption for his people: and not only *Luke*, in his Goſpel, gave an account of theſe his actions, but alſo of many of his excellent diſcourſes, his parables, and his ſermons, whether delivered to the people in common, or to his own diſciples: and now, as this was the ſubject of his former book he intended in this latter to treat, as he does, of what the apoſtles of Chriſt began to do and teach.

Ver. 2. *Until the day in which he was taken up*, &c.] That is, into heaven. The hiſtorian ſuggeſts, that his former treatiſe took in the main and principal things Jeſus did and taught, until ſuch time that he aſcended to heaven: *after that he, thro' the holy Ghoſt, had given commandments unto the apoſtles, whom he had choſen:* our Lord having choſen twelve of his own free-grace and goodneſs, and not according to their worth and merit, to be his apoſtles, a little before his aſcenſion to heaven, gave them more expreſs and explicit commands and orders where they ſhould go, into all the world, to all nations; and what they ſhould preach, the whole Goſpel, ſalvation by faith in him, and particularly repentance and remiſſion of ſins; and what ordinances they ſhould require believers to attend to; and how they themſelves ſhould conduct and behave in their work: the phraſe, *thro' the holy Ghoſt*, may either be read in connexion with, *had given commandments*, as the *Vulgate* and *Arabic* verſions read, and as we do; and the ſenſe be, that theſe commands which Chriſt gave to his apoſtles, were not merely his orders, as man, but were what the holy Ghoſt was equally concerned in with him, and were from him as God, and ſo carried a divine authority with them; and at the ſame time that he gave them to them, he breathed into them the holy Ghoſt, whereby they had a more clear view of his doctrines and ordinances, and were more qualified to miniſter them; and beſides, had an intimation given them, that they might expect ſtill greater gifts of the holy Ghoſt: or it may be read with the latter clauſe, ***whom he had choſen***; as in the *Syriac* and *Ethiopic* verſions; and then the meaning is, that juſt before his being taken up to heaven, he gave ſome ſpecial orders and directions to his apoſtles, whom he had choſen to that office thro' the holy Ghoſt, and not thro' human affection in him, or according to any deſert of theirs; but as under the influence of the holy Spirit with which, as man, he was anointed without meaſure; and whoſe gifts and graces he communicated to his diſciples, to fit them for the ſervice to which they were appointed: or with *the apoſtles*; they being ſent by the holy Ghoſt, as well as by Chriſt.

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[a] Epiphan. Contr. Hæreſ. l. 1. Hæreſ. 30.

[b] Meor Enayim, p. 167.

[c] Euſeb. Eccl. Hiſt. l. 4. c. 29.

Ver. 3. *To whom alſo he ſhewed himſelf alive after his paſſion,* &c.] That is, after his ſufferings and death; for that he ſuffered many things, and at laſt death itſelf, is certain from the acknowledgment of the *Jews* themſelves, who own, that they put him to death on the paſſover eve[d]; as well as from the accounts of the Evangeliſts; and from the ſoldiers not breaking his legs, when the reſt that were crucified with him were broken, becauſe he was already dead; and from his *pericardium* being pierced with a ſpear, from whence blood and water ſprung, after which it was impoſſible he ſhould be alive; and from the teſtimony of the centurion who watched him, to whom *Pilate* ſent to know if he was dead, and how long he had been dead; and from his being buried, and lying in the grave ſo long as he did: and yet after, and notwithſtanding this, *he ſhewed himſelf alive*; he raiſed himſelf from the dead, and hereby declared himſelf to be the ſon of God with power, which cannot be ſaid of others; there were others that were alive after death, but not by their own power; as the widow of *Sarapta*'s ſon, the daughter of *Jairus*, *Lazarus*, and the widow of *Naim*'s ſon; but theſe did not *ſhew themſelves alive*, as Chriſt did, who appeared often to his apoſtles: for after he had firſt appeared to *Mary Magdalene*, he ſhewed himſelf to the two diſciples going to *Emmaus*; then to ten of them, *Thomas* being abſent; after that to them all, *Thomas* being preſent, when he convinced him of the truth of his reſurrection; after that he appeared to ſeven of the diſciples at the ſea of *Tiberias*; and then to all the apoſtles; and to five hundred brethren at once on a mountain in *Galilee*; and once to *James* alone, and to them all again when he was parted from them and went up to heaven; and ſo they muſt be proper and ſufficient witneſſes of his reſurrection: and this evidence of his being alive, he gave to them, *by many infallible proofs*; or by many ſigns and tokens, and which were moſt ſure and unqueſtionable arguments of his being alive; as his eating and drinking with them, walking and talking with them in a free and familiar manner, ſhewing them his hands and his feet, and ſide, that they might ſee the ſcars which the nails and ſpear had made; and which were not only a proof that he was riſen again, but riſen again in the ſame body in which he ſuffered; and that they might feel and handle him, and know that he was not a ſpirit, a phantom, a mere apparition, but was really riſen and alive: *being ſeen of them forty days*; not that he was ſeen by them for forty days together continually, but at certain times, within the ſpace of forty days; for between his firſt and laſt appearance, many others intervening, ſuch a length of time run out; ſo that it was not a ſingle and ſudden appearance that ſurpriſed them; but there were many of them, and a diſtance between them, and this for a conſiderable term of time; hence they had opportunity of reflecting upon theſe appearances, and of ſatisfying themſelves of the truth of things. This number of *forty days* is a remarkable one in ſcripture. The flood was forty days upon the earth; and ſo long *Moſes* was in the mount with God; ſuch a number of days the ſpies were ſearching the land of *Canaan*; ſo many days *Goliath* preſented himſelf to the armies of *Iſrael*; and ſo long a time *Elijah* went in the ſtrength of the meat the angel provided for him; and for ſuch a length of time the prophet *Ezekiel* was to bear the iniquity of the houſe of *Judah*; and ſuch a term of time was given out by *Jonah* for the deſtruction of *Niniveh*; and ſo many days Chriſt faſted, and was tempted in the wilderneſs. The *Jews* pretend[e], that *forty days* before Jeſus was put to death he was led forth, and a crier went before him, declaring, that whoever would, had liberty to teſtify to his innocence if they could, but no man appeared for him: but this is falſe; the truth of the matter is, that for forty days after his reſurrection he ſhewed himſelf to his diſciples, and by proving the truth of his reſurrection, he proved his own innocence and uprightneſs. If the teſtimony of *Rabbenu Hakadoſh*, as cited by *Galatinus*, could be depended on, the *Jews* had a notion of this forty days converſation of the Meſſiah with his diſciples, after his reſurrection; who ſay[f], "the Meſſiah, after his reſurrection, ſhall converſe with the righteous, and they ſhall hear his precepts *forty days*, anſwerable to thoſe forty days in which he ſhall be in the wilderneſs to afflict his ſoul, before they ſhall kill him; and theſe being finiſhed, he ſhall aſcend to heaven, and ſit at the right hand of God, as it is ſaid, *Pſal*. cx. 1." But this ſeems rather to be the pious fraud of ſome chriſtian, than the words of a *Jew*: however, they do ſay[g], that "the days of the Meſſiah are *forty days*, as it is ſaid, *Pſ*. xcv. 10. *forty years long was I grieved*; or, as they interpret it, *ſhall I be grieved with this generation*:" intimating, that the generation of the Meſſiah, and of the wilderneſs, would be much alike, and equally grieving to God, and reckoning a day for a year, as the Lord did with that generation, *Numb*. xiv. 33, 34. Theſe forty days Chriſt were with his diſciples, may be an emblem of the forty years which were to run out from his death, to his coming again to take vengeance on the *Jewiſh* nation; for ſo long time was there from thence to the deſtruction of *Jeruſalem*. And Chriſt was not only ſeen of the diſciples at certain ſeaſons during this ſpace of time, but he was alſo heard by them: for it follows, *and ſpeaking of the things pertaining to the kingdom of God*; the kingdom of the Meſſiah, the Goſpel diſpenſation; concerning the doctrines of the Goſpel they were to preach, and the ordinances of it they were to adminiſter; concerning the church of God, the nature, order, and officers of it, and the laws and rules by which it ſhould be governed; concerning the kingdom of grace, what it conſiſts of, and wherein it lies; and of the kingdom of glory, of meetneſs for it, his own grace, and of the right unto it, his own juſtifying righteouſneſs: ſome of theſe things they might have before, but very little knowledge of; and may be theſe are the things he had to ſay to them, and which, till now, they could not bear; and being no more to be with them in perſon, he inſtructs them in them.

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[d] T. Bab. Sanhedrin, fol. 43. 1.

[e] Ib.

[f] Gale Razeya apud Galatin. de arcan. Cathol. ver. l. 8. c. 23.

[g] T. Bab. Sanhedrin, fol. 99. 1.

Ver. 4. *And being aſſembled together with them,* &c.] At their laſt meeting at *Bethany*, or mount *Olivet*, which was by appointment: ſome render the words, as the *Vulgate Latin, and eating with them*; which was one of the proofs he gave of his being alive; and ſo the *Syriac* verſion renders it, *and when he had eat bread with them*; and the *Ethiopic* verſion, *and dining with them*, which he might do more than once; ſee *John* xxi. 12, 15. this was the laſt time, when he *commanded them that they ſhould not depart from Jeruſalem*; which does not neceſſarily infer, that they were then at *Jeruſalem*; for they might be, and they ſeem rather to be at *Bethany*, or on the mount of *Olives*, from whence they afterwards returned to *Jeruſalem*; and from thence they had orders not to depart, where the blood of Chriſt had been ſhed, and where were his greateſt enemies, and where the diſciples might have no inclination to have gone, and much leſs to abide: but ſo it muſt be, partly for the glorifying of Chriſt by the effuſion of his Spirit on the Apoſtles in the place where he had ſuffered the moſt reproach; and partly becauſe the Goſpel, the word of the Lord was to go out of this place, according to the prophecy in *Iſ.* ii. 3. as alſo becauſe a Goſpel-church was to be fixed there, and a very large number of ſouls to be converted, and added to it: wherefore they were bid to go thither, and not ſtir from thence, *but wait for the promiſe of the father*; that is, the pouring forth of the Spirit, which God the Father of Chriſt, and of his people, had promiſed ſhould be in the laſt days, *Joel* ii. 28. and which Chriſt had promiſed his diſciples from the Father, *John* xiv. 16. and xv. 26. and xvi. 7. *which*, ſaith he, *ye have heard of me*; or *by*, or *out of my mouth*, as the *Vulgate Latin* and *Ethiopic* verſions, and *Beza*'s moſt ancient copy read; referring to the above paſſages, or to what follows: and which he the rather mentions, to aſſure them of its accompliſhment, ſince it was both a promiſe of the Father, all whoſe promiſes are yea and *Amen*; and he had alſo told them of it, neither of whoſe words could poſſibly fall to the ground.

Ver. 5. *For John truly baptized with water*, &c.] Or *in water*, as he himſelf ſays, *Matt.* iii. 11. *John*'s baptiſm was water-baptiſm, an immerſion of perſons in water: he was the firſt adminiſtrator of it, and therefore is here mentioned by name; and his, and the baptiſm of the Spirit are oppoſed; for there were others, as the diſciples of Chriſt, that baptized in water, as well as *John:* and theſe words are not to be underſtood of the words of the Lord, by the mouth of *John*, which the diſciples heard, for they were not then called when *John* ſpoke the words in *Matt.* iii. 11. nor indeed are they the ſame with theſe; but theſe are the words of Chriſt himſelf, and which the Apoſtles heard from his own mouth, as is clear from *Acts* xi. 16. tho' they are not recorded by any of the Evangeliſts; and theſe are not the only words which *Luke* repeats, that the Evangeliſts are ſilent about; ſee ch. xx. 35. *but ye ſhall be baptized with the Holy Ghoſt*; that is, by himſelf; for it is Chriſt's prerogative to baptize with the Spirit, as *John* foretold of him; and it deſigns ſuch an extraordinary and plentiful donation of the gifts of the Spirit, as may be expreſſed by a baptiſm; in which the Apoſtles, on the day of *Pentecoſt*, were, as it were, to be immerſed, and with them covered; as *Cyril* of *Jeruſalem*[h] obſerves, "as he, ο ενδυνων εν τοις υδασι, *who is plunged in water,* "*and baptized*, is encompaſſed by the water on "every ſide, ſo are they that are wholly baptized "by the Spirit." *Not many days hence*; within ten days, for this was on the fortieth day from his death, which was at the paſſover, theſe words were ſaid; and on the fiftieth day from thence was the feaſt of *Pentecoſt*, when this had its fulfilment.

Ver. 6. *When they therefore were come together,* &c.] That is, Chriſt, and his eleven Apoſtles; for not the hundred and twenty diſciples hereafter mentioned, nor the five hundred brethren Chriſt appeared to at once, are here intended, but the Apoſtles, as appears from ver. 2, 3, 4. *they aſked of him, ſaying, wilt thou at this time reſtore again the kingdom to Iſrael?* The kingdom had been for ſome time taken away from the *Jews*, *Judea* was reduced to a *Roman* province, and was now actually under the power of a *Roman* governour. And the nation in general was in great expectation, that upon the Meſſiah's coming they ſhould be delivered from the yoke of the *Romans*, and that the ſon of *David* would be king over them. The diſciples of Chriſt had imbibed the ſame notions, and were in the ſame expectation of a temporal kingdom to be ſet up by their maſter, as is evident from *Matt.* xx. 21. and tho' his ſufferings and death had greatly damped their ſpirits, and almoſt deſtroyed their hopes, ſee *Luke* xxiv. 21. yet his reſurrection from the dead, and his diſcourſing with them about the kingdom of God, and ordering them to wait at *Jeruſalem*, the metropolis of that nation, for ſome thing extraordinary, revived their hopes, and emboldened them to put this queſtion to him: and this general expectation of the *Jews* is expreſſed by them in the ſame language as here; "the days of the Meſſiah "will be the time when שתשוב המלכות לישראל, "*the kingdom ſhall return*, or *be reſtored to Iſrael*; "and they ſhall return to the land of *Iſrael*, and "that king ſhall be exceeding great, and the houſe "of his kingdom ſhall be in *Zion*, and his name "ſhall be magnified, and his fame ſhall fill the "*Gentiles* more than king *Solomon*; all nations ſhall "be at peace with him, and all lands ſhall ſerve "him, becauſe of his great righteouſneſs, and the "wonderful things which ſhall be done by him; "and whoever riſes up againſt him God will deſtroy, and he ſhall deliver him into his hands; "and all the paſſages of ſcripture teſtify of his and "our proſperity with him; and there ſhall be no "difference in any thing from what it is now, only "*the kingdom ſhall return to Iſrael*[i]."

Ver. 7. *And he ſaid unto them*, &c.] To his diſciples, *it is not for you to know the times or the ſeaſons*; meaning, not the times that are paſt from *Adam* to Chriſt; as how long the world ſtood; when the flood came; when *Sodom* and *Gomorrha* were burned to aſhes; when the children of *Iſrael* came out of *Egypt*, and the law was given to them; when the kingdom of *Iſrael* began, and when the *Jews* were carried captive, and when they returned; when the ſceptre departed from *Judah*, and *Daniel*'s week had an end: or the particular ſeaſons of the year, and the times for planting, plowing, ſowing, reaping, *&c.* but when ſhould be the time, the day, and hour of the coming of the ſon of man, when he ſhall ſet up his kingdom in a more glorious manner, and the kingdoms of this world ſhall become his; or when the kingdom ſhall be reſtored to *Iſrael.* This, by the *Jews,* is ſaid to be one of the ſeven things hid from men[k]: "ſeven things "are hid from the children of men, and theſe are "they; the day of death, and the day of conſolation, and the depth of judgment, and a man "knows not what is in the heart of his neighbour, "nor with what he ſhall be rewarded, and *when "the kingdom of the houſe of David ſhall return,* "and when the kingdom of *Perſia* ſhall fall." *Which the Father hath put in his own power*; and not in the power of a creature, no, not of the angels; ſee *Matt.* xxiv. 36. wherefore it is vain and ſinful, as well as fruitleſs, to indulge a curious enquiry into theſe things, or into the times and ſeaſons of what is future; as of the time of a man's death, of the end of the world, of the ſecond coming of Chriſt; only thoſe things ſhould be looked into which God has revealed, and put it into the power of man to know by diligent ſearch and enquiry. Says *R. Simeon* [l], "fleſh and blood, (*i. e.* "man) which knows not, עתיו ורגעיו, *its times and "its moments,* (and ſo the *Vulgate Latin* renders "the words here) ought to add a void ſpace to "the bleſſed God, who knows the times and moments."

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[h] Catecheſ. 17. §. 8. p. 247.

[i] Maimon. in Miſn. Sanhedrin, c. 11. §. 1.

Ver. 8. *But ye ſhall receive power,* &c.] From on high, with which they were to be endued, *Luke* xxiv. 49. meaning the power of the Holy Ghoſt, ſtrength from him to preach the Goſpel, and work miracles in confirmation of it, and courage and greatneſs of mind, amidſt all reproaches and perſecutions, to face and oppoſe their enemies, profeſs the name of Chriſt, abide by his truths and ordinances, make their way through all oppoſition and difficulties, and ſpread the Goſpel all over the world; for inſtead of enjoying worldly eaſe, honour, wealth, and riches, they were looking for, our Lord gives them to underſtand that they muſt expect labour, ſervice, afflictions, and trials, which would require power and ſtrength, and which they ſhould have: *after that the Holy Ghoſt ſhall come upon you*; from above, from heaven, as he did, and ſat upon them in the form of cloven tongues, and of fire; upon which they were filled with knowledge and zeal, with ſtrength and courage, and with all gifts and abilities neceſſary for their work: *and ye ſhall be witneſſes unto me*; of the perſon of Chriſt, of his deity and Sonſhip, of his incarnation, his miniſtry, and his miracles, of his ſufferings and death, of his reſurrection from the dead, and his aſcenſion to heaven. This was to be their work, and what belonged to them, and not to enquire about a temporal kingdom, and the ſetting up of that, and the times and ſeaſons of it; their buſineſs was to teſtify of the ſufferings of Chriſt, and the glory that followed, and to preach a crucified Jeſus, as the only Saviour of loſt ſinners: and this *both in Jeruſalem,* the *metropolis* of the nation, and there, in the firſt place, where ſuch dwelt who had been concerned in the crucifixion of Chriſt, many of whom were to be called by grace, and converted thro' their miniſtry: *and in all Judea*; that part of the land of *Iſrael* which was diſtinct from *Samaria* and *Galilee,* and from beyond *Jordan*; where churches were to be planted, as afterwards they were; ſee ch. ix. 31. *And in Samaria*; where Chriſt had before forbid his diſciples to go; but now their commiſſion is enlarged, and they are ſent there; and here *Philip* went upon the perſecution raiſed againſt the church at *Jeruſalem,* and preached Chriſt with great ſucceſs, to the converſion of many; and hither *Peter* and *John* went to lay their hands on them, and confirm them; ſee ch. viii. 5, 14. *and unto the uttermoſt part of the earth*; throughout the whole world, whither the ſound of the Apoſtles, and their words went, *Rom.* x. 18.

Ver. 9. *And when he had ſpoken theſe things,* &c.] That the times and ſeaſons were not to be known by them, but to be kept a ſecret by the Father; that they ſhould tarry at *Jeruſalem,* and in a few days be baptized with the Holy Ghoſt, and receive ſuch power, ablities, ſtrength, and courage thereby, as to bear a noble teſtimony for Chriſt, not only there, but in all the world; and when he had given them a freſh commiſſion, and told them where they ſhould go, what they ſhould preach, and what miracles they ſhould perform, and bleſſed them. *While they beheld*; all the *Oriental* verſions add, *him*; that is Chriſt, while they looked wiſhly at him, being attentive to what he ſaid to them, ſo that they were not aſleep; nor did Chriſt become inviſible to them, or diſappear before his aſcenſion, but was viſible to them in it; hence they were eye-witneſſes of it: *he was taken up.* *Luke,* in his Goſpel ſays, *carried up*; very likely by angels, ſince theſe not only attended him in his aſcenſion, but are the chariots of the Lord, in which he went up to heaven; ſee *Pſ.* lxviii. 17, 18. nor is this at all inconſiſtent with his proper deity, or that divine power he had of elevating himſelf, which he could do without the aſſiſtance of others; but this makes for the glory of his majeſty. *And a cloud received him out of their ſight*; which was done partly for the ſame purpoſe, to add to the grandeur and magnificence of Chriſt's aſcenſion; and partly to check the curioſity of the diſciples, and prevent their gazing any more at him: and it may be that this cloud was no other than a number of angels that appeared in this form; juſt as *Elijah* was taken up to heaven by angels, who appeared in the form of horſes and chariots of fire; and the rather this may be the ſenſe here, ſince it is certain, that there was a large number of angels which attended Chriſt at his aſcenſion; and by whom he was then ſeen, *Pſ.* lxviii. 17, 18. *John* i. 51. 1 *Tim.* iii. 16. whereas, if theſe are not intended by the cloud, no more than two are here taken notice of, and theſe not as going along with Chriſt, but ſtaying behind to converſe with his diſciples; to which may be added, that Chriſt was *received* by this cloud which deſcended to meet him, and joining him, eſcorted him to heaven: at leaſt it may be thought, if it was a real cloud, that there was a multitude of angels in it, which accompanied him to the heavenly regions; for it can hardly be thought that a multitude of the heavenly hoſt ſhould deſcend at his birth, and ſing glory to God upon his coming into this world; and not as large a number attend him with ſhouts and acclamations, at his going out of it, when he had done his work he came about, and was aſcending to his God and Father, to take his place at his right hand on his throne; ſee *Pſ.* xlvii. 5. The *Ethiopic* verſion adds, *and he aſcended to heaven.*

Ver. 10. *And while they looked ſtedfaſtly toward heaven,* &c.] For tho' he was taken out of their ſight by the cloud, they kept looking upwards, and after him, if they could ſee him again, or any more of him: *as he went up*; they looked up to heaven after him, as he went up from the earth, before the cloud took him out of their ſight; and ſtill they continued looking, as the cloud carried him up, until it was out of the reach of their ſight, being willing to ſee the laſt of him in this way: *behold two men ſtood by them in white apparel*; that is, two angels in the form of men; it being uſual with them to appear in human form: theſe on a ſudden appeared and ſtood on the earth juſt by them; tho' the *Ethiopic* verſion renders it, *they ſtood above them*, as if they were in the air over their heads; and they appeared in white apparel, as the angel at the ſepulchre in *Matt.* xxviii. 2. 3. which was a ſymbol both of their purity and holineſs, and of their luſtre and glory. The *Ethiopic* verſion renders it, *they were clothed with lightning*; they appeared in ſuch a dazzling form, that it looked as if they were covered with lightning; as the angel that appeared at Chriſt's reſurrection, his countenance is ſaid to be as lightning; which muſt at once fix the attention of the diſciples to them, and ſtrike them with ſurprize: hence a *behold* is prefixed to this; and hereby they knew that they were not common and ordinary men, or mere men, but angels in ſuch a form.

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[k] T. Bab. Peſachim, fol. 54. 2. Vid. Bereſhit Rabba, §. 65. fol. 57. 4.

[l] Apud R. Sol. Jarchi in Gen. ii. 2.

Ver. 11. *Which alſo ſaid, ye men of Galilee*, &c.] And which was ſaid by them, not to reproach them with their country, but partly to let them know that they knew them, who they were, and from whence they came; and partly to obſerve the rich and diſtinguiſhing grace of God in chuſing ſuch mean and contemptible perſons to be the apoſtles of Chriſt, and eye-witneſſes of his majeſty: *why ſtand ye gazing up into heaven?* reproving them for their curioſity in looking after Chriſt with their bodily eyes, who was no more in common to be ſeen this way, but with an eye of faith; and for their deſire after his corporeal preſence, which they were not to look for; and as if they expected he would return again immediately, whereas his return will not be till the end of the world: and beſides, they were not to remain on that ſpot, or ſtand gazing there; they were to go to *Jeruſalem*, and abide there, as Chriſt had ordered, till they ſhould receive the holy Spirit in an extraordinary way; and then they were to preach a crucified Chriſt, and declare that he was riſen from the dead, and was gone to heaven, and was ordained to be the judge of quick and dead. *This ſame Jeſus*; and not another; the ſame in perſon, in body and ſoul: *which is taken up from you into heaven*; who was taken up in a cloud out of their ſight, and received into heaven, where he will be till the times of the reſtitution of all things; and which might be matter of grief to them, becauſe of the loſs of his bodily preſence; tho' it ſhould have been rather joyful to them, ſince he was gone to the Father, and as their fore-runner, to prepare a place, and make interceſſion for them: *ſhall ſo come in like manner as ye have ſeen him go into heaven*; he ſhall come in the ſame fleſh, in the ſame human nature; he ſhall come in the clouds of heaven, and ſhall be attended with his mighty angels, as he now was; he ſhall deſcend himſelf in perſon, as he now aſcended in perſon; and as he went up with a ſhout, and with the ſound of a trumpet, ſee *Pſ.* xlvii. 5. ſo he ſhall deſcend with a ſhout, with the voice of the archangel, and the trump of God; and, it may be, he ſhall deſcend upon the very ſpot from whence he aſcended; ſee *Zech.* xiv. 4. and it is a notion of the *Jews*, that the reſurrection of the *Iſraelites* will be there: they ſay [m], that "when the dead ſhall "live, the mount of *Olives* ſhall be cleaved aſunder, "and all the dead of *Iſrael* ſhall come out from "under it; yea, even the righteous which die in "captivity ſhall paſs thro' ſubterraneous caverns, "and come out from under the mount of *Olives*."

Ver. 12. *Then returned they unto Jeruſalem*, &c.] With great joy, after the angels had told them that he ſhould come again in like manner: *from the mount called Olivet*; which was on the eaſt ſide of *Jeruſalem*, a mountain Chriſt much frequented, and from whence he aſcended to heaven. This is the hill which in 1 *Kings* xi. 7. it is ſaid to be *before Jeruſalem*; and accordingly *Jarchi* interprets it of the mount of *Olives*; and in *Zech.* xiv. 4. it is expreſly ſaid to be *before Jeruſalem on the eaſt*; hence, when our Lord ſat upon it, he is ſaid to be over-againſt the temple, *Mark* xiii. 3. It has its name from the multitude of olive trees which grew upon it: it is by the *Jewiſh* writers ſometimes called הר הזיתים, *the mount of Olives* [n], as in *Zech.* xiv. 4. and ſometimes הר המשחה [o], and טור משחא [p], *the mount of oil*; *i. e.* of olive oil, which was made out of the olives that grew upon it. It is ſaid, that in an old edition of the *Latin* verſion of this text it is called *the mountain of three lights*; and this reaſon is given for it, becauſe on the weſt ſide it was enlightened in the night by the continual fire of the altar in the temple; and on the eaſt ſide it had the firſt beams of the ſun before the city was enlightened with them; and it produced plenty of olives, by which the light is maintained in the lamps. *Joſephus* [q] relates, that in the earthquake in the times of *Uzziah*, half part of this mountain, which was to the weſt, was divided from it, and was rolled four furlongs to the eaſtern part of it, ſo that the ways and king's gardens were ſtopped up. *Which is from Jeruſalem a ſabbath-day's journey.* The *Syriac* verſion renders it, *about ſeven furlongs*, or near a mile; tho' *Joſephus* [r] writes, that the mount of *Olives* was but five furlongs from *Jeruſalem*: perhaps this may be a miſtake in the preſent copies of *Joſephus*, ſince *Chryſoſtom* on this place cites this paſſage of *Joſephus*, and reads ſeven furlongs; which exactly agrees with the *Syriac* verſion. A ſabbath-day's journey, according to the *Jews*, was two thouſand cubits from any city or town, and which they often called, תחום שבת, *the bound of the ſabbath* [s]; and which they collect partly from *Numb.* xxxv. 4, 5. which they underſtand thus [t]: "a thouſand cubits are the "ſuburbs (of the city), and two thouſand cubits "the bounds of the ſabbath." And theſe were ſo many middling paces; for ſo they ſay [u], "a "walk of two thouſand middling paces, this is the "bound of the ſabbath." And that this was the proper ſpace they alſo gather from *Joſh.* iii. 4. it being the diſtance between the ark and the people when they marched; and tho' this was not fixed by the law, yet being a tradition of the elders, was ſtrictly obſerved by them: ſo when *Ruth* deſired to become a proſelyteſs, the *Targumiſt* on *Ruth* i. 16. introduces *Naomi* thus ſpeaking to her; "ſays "*Naomi*, we are commanded to keep the ſabbaths, "and the good days, (or feaſts) and not to walk "above *two thouſand cubits*;" *i. e.* on thoſe days; for to go further was reckoned a prophanation of them: ſo it is ſaid [w], "the ſabbath-day is prophan-"ed with the hands by work, and with the feet by "walking more than *two thouſand cubits*." Yea, this was puniſhable with beating [x]: "a man might go on the ſabbath without the city two thouſand cubits on every ſide —— but if he went beyond two thouſand cubits, they beat him with the beating of rebels," or in the ſame manner a rebellious ſon was beaten. Nay, not only they might not go out of a city or town where they were, further than this, but from whatſoever place they happened to be, as appears by theſe following rules[y]; "if any one falls aſleep in the way, (or on the road) and he does not know that it was dark, (and ſo that the ſabbath is begun) he has two thouſand cubits (allowed him) on every ſide. — Whoever is on a journey, and it is dark, and he knows a tree, or a hedge, and ſays, let my ſabbath (or ſabbatical ſeat) be under it, he ſays nothing; but if he ſays, let my ſabbath be at the root of it, then he may go from the place of his feet, and to the root of it, two thouſand cubits, and from the root of it to his houſe two thouſand cubits; by which means he may go four thouſand cubits after it is dark. But if he does not know (any), and is not expert in walking, and ſays, let my ſabbath be in my place, (*i. e.* in which he ſtands) then from his place he has two thouſand cubits on every ſide." Hence, in ſome copies it is here inſerted, *ſuch being the diſtance that the Jews could walk*; that is, were allowed to walk by their canons. They call two thouſand cubits a mile[z]; and if the mount of *Olives* was ſeven furlongs from *Jeruſalem*, it was pretty near a mile; but if but five furlongs, it was little more than half a mile: perhaps the true diſtance might be ſix furlongs, ſince *Joſephus* ſays[a], the tenth legion was ordered to encamp ſix furlongs from *Jeruſalem*, at the mount of *Olives*, which was over-againſt the city to the eaſt; agreeable to which *Epiphanius*[b], who had been a *Jew*, and was born in *Paleſtine*, ſays, "it was not lawful to go on the ſabbath-day beyond ſix furlongs", which were three quarters of a mile.

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[m] Targum in Cant. viii. 5. [n] Prefat. Echa Rabbati, fol. 40. 4. Jarchi in 1 Kings xi. 7. [o] Miſn. Parah. c. 3. §. 6. Echa Rabbati, fol 52. 4. Miſn. Roſhhaſhanah, c. 2. §. 4. [p] Targum in Cant. viii 5. [q] Antiq. l. 9. c. 10. §. 4. [r] Antiq. l. 20. c. 7. §. 6. [s] Midraſh Kohelet, fol. 75. 2. Vid. Maimon. Hilchot Sabbat, c. 27. & 28. & Origen. Philocal. p. 14. [t] Miſna Sota, c. 5. §. 3. [u] T. Bab. Erubin, fol. 42. 1. Maimon. Hilch. Sabbat, c. 27. §. 4. [w] Zohar in Exod. fol. 27. 1. & 83. 2. [x] Maimon. Hilchot Sabbat, c. 27. §. 1, 2.

Ver. 13. *And when they were come in*, &c.] *Into it*, as the *Arabic* verſion reads; that is, into the city of *Jeruſalem*, and into ſome houſe in that city; but what houſe it was is needleſs to enquire, ſince it cannot be known. Some think it was the houſe of *John* the Evangeliſt, whither he had taken *Mary* the mother of our Lord, *John* xix. 27. which is not improbable: others, that it was the houſe of *Mary*, the mother of *John Mark*, where the diſciples met for prayer when *Peter* was put into priſon, *Acts* xii. 12. others, that it was the houſe of *Simon* the leper; but his houſe was not at *Jeruſalem*, but in *Bethany*, *Matt.* xxvi. 6. Some have thought it was the houſe of *Nicodemus*, or of *Joſeph* of *Arimathea*; but after all it ſeems moſt likely, that it was not any private houſe, but the temple into which the diſciples immediately went, and where they continued; ſee *Luke* xxiv. 52, 53. and *Acts* ii. 46. *they went up into an upper room*; which, if in a private houſe, they might chuſe for retirement and ſecrecy; and might be the ſame in which they had eat the paſſover; and ſo a *Syriac* ſcholiaſt, in manuſcript, on the place, ſays it was the ſame. It was uſual to meet in upper rooms for devotion and religious converſation; ſee the note on *Mark* ii. 4. tho' this upper room might be one of the chambers in the temple; for not only from the ſcriptural account of the temple, there were chambers round about it, and upper chambers; ſee 1 *Kings* vi. 5. 1 *Chron.* xxviii. 11. 2 *Chron.* iii. 9. and one of theſe is called the chamber of *Gemariah*, in which *Baruch* read the prophecies of *Jeremiah*, *Jer.* xxxvi. 10. but alſo from the *Jewiſh* writings, in which frequent mention is made of the chamber *Palhedrin*, where the high-prieſt was brought ſeven days before the day of atonement[c]; and the chamber of the counſellors[d]; and the chamber *Gazith*, where the *Sanhedrim* ſat; and the chamber of the houſe of *Abtines*[e]; and the chamber of wood; and the chamber of the lepers; and the chamber of the houſe of oil[f]; and the chamber of ſalt; and the chamber of *Parvah*; and the chamber of them that waſh, beſides others[g]. And into a chamber, or upper room in the temple they might be let by *Joſes Barnabas*, a *Levite*, one of their own company, *Acts* iv. 36. who might have the care of it, for they are ſaid to be continually in the temple, *Luke* xxiv. 53. *Where abode both Peter, and James, and John.* The *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read, *Peter, and John, and James*; and ſo the *Alexandrian* copy. Theſe were the three favourite diſciples of Chriſt, and often mentioned together, as here firſt; *and Andrew, Philip, and Thomas, Bartholomew* and *Matthew*. The *Syriac* and *Ethiopic* verſions put *Matthew* before *Bartholomew*. *James* the ſon *of Alpheus, and Simon Zelotes, and Judas*, the brother *of James*; all the *Oriental* verſions read, *Judas the ſon of James*: of the names of the Apoſtles, ſee the notes on *Matt.* x. 2, 3, 4. They are all here mentioned but *Judas* the betrayer, who was dead, to ſhew, that tho' one had diſbelieved the reſurrection of Chriſt, another had denied him, and all of them had forſook him, and fled; yet they were got together again, and were firm and ſtedfaſt in the faith of Chriſt, waiting for the pouring forth of the Spirit.

Ver. 14. *Theſe all continued, with one accord, in prayer and ſupplication*, &c.] For the promiſe of the ſpirit Chriſt had given them reaſon to expect; and that they might be preſerved from their enemies, and kept faithful to their Lord; and be abundantly qualified for the preaching of the Goſpel, and ſucceeded in it; and that their hearts might be comforted, and knit together in love: and they were unanimous in their requeſts, and ſo were under the promiſe of being heard; and in this work they were conſtant, and aſſiduous, and followed it with importunity. The *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions leave out the laſt clauſe, *and ſupplication*; and ſo likewiſe the *Alexandrian* copy: *with the women*; that followed Chriſt from *Galilee*, and were at his croſs, and at his grave; among whom were *Mary Magdalene*, and *Mary* the wife of *Cleophas*, and *Salome* the wife of *Zebedee*. Some render the words, *with* their *wives*; the wives of the apoſtles; and as many as had wives, no doubt but they were with them; and it was neceſſary they ſhould be, that they might be ſtrengthened and confirmed in the faith of Chriſt. *Beza*'s moſt antient copy adds, *and children*; *and Mary the mother of Jeſus*. This is the laſt we hear of her; how long ſhe lived after this, is not certain: her continuance with the apoſtles of Chriſt, ſhows her religion and piety, and was both for the increaſe of her faith, and ſpiritual comfort: *and with his brethren*; ſee *Matt.* xiii. 55. and the note there.

Ver. 15. *And in thoſe days Peter ſtood up*, &c.] That is, in one of the days after Chriſt's aſcenſion, and before the day of *Pentecoſt*, whilſt the diſciples were waiting for the promiſe of the Spirit. The

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[y] Miſna Erubin, c. 4. §. 5, 7. 8.

[z] Bemidbar Rabba, §. 2. fol. 178. 4.

[a] De Bello Jud, l. 5. c. 2. §. 3.

[b] Contra Hæreſ. l. 2. Hæreſ. 66.

[c] Miſn. Yoma, c. 1. §. 1.

[d] T. Bab. Yoma, fol. 8. 2.

[e] Ib. fol. 19. 1.

[f] Miſn. Middot, c. 2. §. 5.

[g] Ib. c. 5. §. 2, 3.

Ethiopic verſion reads, *on that day*; as if it was the ſame day they came firſt into *Jeruſalem*, and went into the upper room; and which is likely enough; for no time was to be loſt in chuſing one in the room of *Judas*; when *Peter*, not only as a forward perſon, and who had been uſed to be the firſt mover and actor in any affair; but as willing to ſhew his zeal for Chriſt, whom he had ſo lately denied, and as being the ſenior man in company, as well as the miniſter of the circumciſion, riſes, and ſtands up, as perſons uſed to do, when about to make an oration, and in reſpect and reverence to the perſons addreſſed: *in the midſt of the diſciples*; not only the other ten, but the whole hundred and twenty. The *Alexandrian* copy, and ſome others, read, *in the midſt of the brethren*, and ſo reads the *Vulgate Latin* verſion; and the *Ethiopic* verſion, *in the midſt of his own brethren*; *and he ſaid* what is expreſſed in the following verſes, which before the hiſtorian relates, he inſerts in a parentheſis this clauſe, *the number of the names*; that is of perſons; ſee *Rev.* xi. 13. Some copies read, *of the men*, and ſo the *Vulgate Latin* and *Syriac* verſions; who *together*, all put together in one ſum, or as meeting together in one and the ſame place, or as agreeing in the ſame faith and judgment, ſo the *Arabic* verſion, *and there was there a company whoſe names and wills agreed in this ſame opinion*; they were all in one place, and of the ſame mind; and the ſum of them *were about an hundred and twenty*; among whom were the eleven apoſtles, and ſeventy diſciples, which made eighty one; ſo that there were thirty-nine perſons more in this company: not that it is to be thought that theſe were all that were in *Jeruſalem* that believed in Chriſt; but theſe were the number of the perſons that met and imbodied together in a church-ſtate, and who not only gave themſelves to the Lord, but to one another, by the will of God; and their names being taken and regiſtred, the hiſtorian calls the account of them, the number of the names, and not perſons; tho' he means perſons. This was a number pretty famous among the *Jews*; the *Sanhedrim* of *Ezra*, called the men of the great ſynagogue, conſiſted of an *hundred and twenty* elders; the laſt of which was *Simeon* the juſt, and he comprehended the hundred and twenty [h]. And ſuch a number was requiſite for a *Sanhedrim* in any place; it is aſked, "how many muſt there be in a city, that it may "be fit for a *Sanhedrim? an hundred and twenty*; "*R. Nehemiah* ſays two hundred and thirty [i]:" but the deciſion is according to the former: hence they ſay [k], that "they fix in every city in *Iſrael*, "where there is an *hundred and twenty*, or more, a "leſſer *Sanhedrim*.——A city in which there is not "an *hundred and twenty*, they place three judges, "for there is no *Sanhedrim* leſs than three."

Ver. 16. *Men* and *brethren*, &c.] Which is ſaid not ſo much by *Peter* to expreſs his modeſty, and humility, and his brotherly love; or on account of the ſpiritual relation that ſubſiſted between him and the perſons he ſpeaks to, as it was a common form uſed in addreſſes; ſee *Acts* vii. 2. and xv. 7. and xxii. 1. and xxiii. 1. it ſhould ſeem, that the women were not reckoned into the number of the hundred and twenty here addreſſed; and the *Syriac* verſion calls that number, the *number of men*, unleſs they are ſuppoſed to be included in them: *this ſcripture muſt needs have been fulfilled*; or *muſt needs be fulfilled*; referring either to *Pſal*. xli. 9. or rather to the paſſages after cited out of *Pſal*. lxix. 25. and cix. 8. There was a neceſſity of the fulfilling of it, conſiſtent with the preſcience of God, his counſel, and decree, and the veracity of the ſcripture; which neceſſity does not at all excuſe the ſin of *Judas*, who acted freely from the wickedneſs of his own heart, and not from any force that this laid upon him: and the apoſtle might obſerve this alſo, to make the minds of the diſciples eaſy, under this awful providence, ſince it was no other than what was predicted: and *which the Holy Ghoſt, by the mouth of David, ſpake before*; even many hundreds of years before the event; and which ſhews the omniſcience, and ſo the deity of the Holy Ghoſt, and the divine authority of *David*'s pſalms; as well as the honour that was put upon him to be the inſtrument by which the Holy Ghoſt ſpeaks, and to be his amanuenſis: the particular referr'd to, is, *concerning Judas*; who is ſometimes called *Iſcariot*, to diſtinguiſh him from another apoſtle of the ſame name; and what is hereafter ſaid ſufficiently does that; or *concerning that Judas*, as the *Syriac* verſion renders it: *which was a guide to them that took Jeſus*; to the band of ſoldiers and officers, who came with ſwords and ſtaves, as to take a thief, or a robber; before theſe *Judas* went and ſhewed them, not only the place where he was, but gave them a ſign by which they ſhould know him, and alſo advice to take him and hold him faſt, and lead him away ſafely; ſo that he was not only a guide as to the way, but was a director, and conductor, and manager of the whole affair. And it may be obſerved, that tho' *Peter* did not conceal, but declares the ſin of *Judas*; yet not in a rough manner, aggravating it, but with much ſoftneſs and tenderneſs; tho' with no deſign to leſſen it, as appears by what follows, and which may be inſtructive to us in ſpeaking of other mens ſins.

Ver. 17. *For he was numbered with us*, &c.] He was choſen an apoſtle with the reſt, and was ordained into that office when they were, and was always reckoned one of the twelve, and ſtands in the catalogue when they are mentioned: *and had obtained part of this miniſtry*; by lot, as the word ſignifies; the providence of God ſo ordering it, according to his eternal purpoſe and decree, that he was not only called an apoſtle, and enrolled among them, but he really had a part in that miniſtry; he preached, and baptized, and wrought miracles; and beſides all this, carried the bag, was the treaſurer, and a ſort of a ſteward in Chriſt's family, and provided for it.

Ver. 18. *Now this man purchaſed a field*, &c.] This verſe, with the following, ſeem to be the words of *Luke* the hiſtorian, which ſhould be read in a parentheſis; for there was no need to have acquainted the diſciples with the manner of *Judas's* death, which was ſo well known to all the inhabitants of *Jeruſalem*; nor would *Jeruſalem*, and the inhabitants of it, be mentioned with that propriety by *Peter*, when he, and thoſe he ſpoke of, were upon the ſpot; nor could there be any neceſſity of his explaining a word in their own tongue, which they underſtood, and that in a language unknown unto them; nor does it ſeem likely, that in ſo ſhort a time, as five or ſix weeks, the field ſhould have obtained the name of *Aceldama*, and be commonly known by it. The *Ethiopic* verſion calls this field, *a vineyard*; and ſo it might be, and yet the potters field too. It is ſomewhat difficult, that *Judas* ſhould be ſaid to purchaſe it, when *Matthew* ſays the chief-prieſts bought it, *Matt.* xxvii. 7. Both are true; *Judas* having received his money of the chief-prieſts two days ago, might not only intend to purchaſe, but might really ſtrike a bargain with the potter for his field; but repenting of his ſin, inſtead of carrying the money to make good the agreement, went and threw it to the chieſt-prieſts, and then hanged himſelf; when they, by a ſecret providence, might be directed to make a purchaſe of the ſame field with his money; or he may be ſaid to purchaſe it, becauſe it was purchaſed with his money. The *Vulgate Latin*, and *Arabic* verſions render it, *he poſſeſſed* it; not in perſon, unleſs he was buried there, as he might be; and ſo all that he got by his wretched bargain, was only ſo much ground as to be buried in; or the ſenſe may be, *he cauſed it to be poſſeſſed*; by returning the money which the chief prieſts uſed this way: *with the reward of his iniquity*; that is, with the thirty pieces of ſilver, given him as a reward for that vile action of his betraying of his Lord and maſter: ſo the reward of divination, or what *Balaam* got by ſoothſaying, which was an iniquitous and wicked practice, is called, *the wages of unrighteouſneſs*, 2 *Peter* ii. 15. *and falling headlong he burſt in the midſt*; either falling from the gallows, or tree on which he hanged himſelf, the rope breaking, upon a ſtone, or ſtump, his belly was broke, and burſt; or falling from the air, whither he was violently ſnatched up by ſatan, who was in him, and by whom he was thrown down to the earth, and who went out of him by a rupture made in his belly; or being in deep melancholy, he was ſtrangled with the ſquinancy, and fell down on his face to the ground, as the *Syriac*, *Arabic*, and *Ethiopic* verſions render it, *and burſt aſunder: and all his bowels guſhed out*; thro' the rupture that was made. So we read of a man that fell from the roof of a houſe, פקעיה כרסיה ונפיק מעייניה, *and his belly burſt, and his bowels came out*[l]. And this was the miſerable end of *Judas*. The death of *Arius*, as related by *Athanaſius*[m], from *Macarius* the preſbyter, who was preſent, was much after the ſame manner; who reports, that having ſwore to the orthodox faith, and being about to be introduced into the church at *Conſtantinople*, after the prayer of *Alexander*, the biſhop of it, he went out to the ſeat, to eaſe nature; when he, on a ſudden, fell down headlong, and burſt in the middle, and immediately expired: and *Epiphanius*[n] compares his exit with this of *Judas*, who obſerves, that he went out in the night to the vault, as before related, and burſt aſunder, as *Judas* of old did; and came to his end in a filthy and unclean place. *Ruffinus* ſays[o], that as he ſat, his entrails, and all his bowels, came from him into the vault; and ſo he died in ſuch a place, a death worthy of his blaſphemous and corrupt mind. As to the ſeeming difference between the Evangeliſt *Matthew*, and the Apoſtle *Peter*, it may be reconciled by either of the ways before mentioned; ſee the note on *Matt.* xxvii. 5. tho' it ſeems moſt likely, that *Judas*, not being able to bear the torments of his mind, he hanged himſelf, as *Achitophel* did, and was not ſtrangled by the devil, or by any diſeaſe; and that he fell down from the tree on which he hung, either the rope breaking, or the tree falling; and ſo the things happened to him which are recorded: or he might fall from hence, either thro' a violent ſtrong wind which blew him down; or thro' the ruſhing of wild beaſts againſt the gallows, on which he hung; or by the devil himſelf, who might throw him down from hence after he had diſpatched himſelf, as ſome have conjectured: or, which ſeems beſt of all, he might be caſt down from hence by men, either of themſelves, or by the order of the civil magiſtrates, not enduring ſuch a ſight, that one that had deſtroyed himſelf ſhould hang long there; and which, according to the law, was not to be admitted; and theſe not taking him down, in a gentle manner, but uſing ſome violence, or cutting the rope, the body fell, and burſt aſunder, as is here ſaid: and it ſhould be obſerved, that the Evangeliſt *Matthew* ſpeaks of the death of *Judas*, in which he himſelf was concerned; and the Apoſtle *Peter* reports what befel his carkaſs after his death, and in which others were concerned. The *Vulgate Latin* renders it, *and being hanged, he burſt in the middle*; as if this happened to him upon the gallows, without falling.

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[h] Juchaſin, fol. 13. 2. Bartenora in Pirke Abot, c. 1. §. 1. Elias Levit. prefat. 3. ad Sepher Maſoret.

[i] Miſn. Sanhedrin, c. 1. §. 6. Vid. Maimon. & Bartenora in ib. & T. Bab. Sanhedrin, fol. 17. 2.

[k] Maimon. Hilchot Sanhedrin, c. 1. §. 3. 4.

Ver. 19. *And it was known unto all the dwellers at Jeruſalem*, &c.] As that he betrayed Jeſus of *Nazareth* into the hands of the chief-prieſts, for thirty pieces of ſilver; that this was the reward of his iniquity; and that with this a field was purchaſed for the burying of ſtrangers in; and that he died in ſuch a miſerable way: there was ſcarce an inhabitant in *Jeruſalem* but knew all this, *inſomuch as that field is called in their proper tongue*; or *in their own dialect*, the *Jeruſalem dialect*, which was now *Chaldee*, or *Syriac*; and ſuch is the word that follows, *Aceldama*; *that is to ſay, the field of blood*; becauſe it was bought with the price of Chriſt's blood: and if, as ſome ſay, *Judas* hanged himſelf here, or was thrown headlong here by ſatan, and that this was the place where his bowels guſhed out; then it may be likewiſe ſo called, becauſe it was ſprinkled with his blood. It is called in the *Alexandrian* copy *Acheldamach*; and often by *Jerom*[p] *Acheldemach*, but very wrongly; for not *Demach*, but *Dema*, in the *Syriac* and *Chaldee* dialect, ſignifies *blood*; which *Peter* calls the dialect of the inhabitants of *Jeruſalem*, being now ſpoken by them, in diſtinction from the *Galilean* dialect uſed by him; which, it is plain, was different from the *Jeruſalem* dialect by what is ſaid, *Mark* xiv. 70. This field, as it is reported by ſome, was by the appointment of the empreſs *Helena* compaſſed about with four walls, in the manner of a tower, upon the top of which are ſeven diſtinct doors, like windows, by which the dead bodies of Chriſtians are let down into it; and that it is fifty foot wide, and ſeventy-two long: it ſtands not far from the valley of *Hinnom*, and is upon the ſouth ſide of mount *Zion*, where, as *Jerom* ſays[q], it was ſhewed in his time. *Maſius*[r] affirms, there was a very high mountain near *Jeruſalem*, called mount *Aceldama*, from the adjacent field, which was bought with the price of Chriſt's blood, to bury ſtrangers in.

Ver. 20. *For it is written in the book of pſalms*, &c.] In *Pſal.* lxix. 25. Theſe are the words of *Peter*, citing the ſcripture he had ſaid muſt be fulfilled, which the Holy Ghoſt, by *David*, had ſpoke concerning *Judas*: *let his habitation be deſolate*. The *Arabic* and *Ethiopic* verſions render it, *his city*; meaning, perhaps, the city of *Jeruſalem*; and which afterwards did become deſolate, and was utterly deſtroyed: *and let no man dwell therein*; in his habitation. The *Pſalm*, out of which theſe words are cited, is a pſalm concerning the Meſſiah, and there are many paſſages cited out of it in the New Teſtament, and applied to him, or referred unto; ſee

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[l] T. Bab. Cholin, fol. 56. 2.

[m] Epiſt. ad Serapion. Vol. I. p. 523.

[n] Contra Hæreſ. l. 2. Hæreſ. 68.

[o] L. 1. c. 13.

[p] Comment. in pſal. 108. fol. 73. D. & de locis Hebraicis, fol. 89. C. & 95. H. & de Nominibus Hebraicis, fol. 105. H.

[q] De locis Hebraicis, ib.

[r] Comment. in Joſuam, p. 283.

John ii. 17. and xv. 25. and xix. 28. *Rom.* xv. 3. compared with *Pſal.* lxix. 4, 9, 21. and what the pſalmiſt ſays of the enemies of the Meſſiah in general, is applied by the apoſtle to *Judas* in particular. In the *Hebrew* text, in *Pſ.* lxix. 25. the words are in the plural number, *let their habitation be deſolate*, and *let none dwell in their tents*; and refer to all the enemies of Chriſt, the chief-prieſts, elders of the people, *Scribes* and *Phariſees*, who covenanted with *Judas* to give him ſo much money to betray Chriſt into their hands; and who delivered him to the *Roman* governour, by whom, at their inſtigation, he was crucified; and particularly may well be thought to include *Judas*, who betrayed him to them; and therefore are very fitly interpreted of him; tho' not to be underſtood to the excluſion of the others, whoſe houſe was to be left deſolate, and was left deſolate, as our Lord predicted, *Matt.* xxiii. 38. The firſt word in the *Hebrew* text rendered *habitation*, ſignifies a very magnificent dwelling; it is ſometimes tranſlated a *caſtle*, *Gen.* xxv. 16. *Numb.* xxxi. 10. 1 *Chron.* vi. 54. and ſometimes a *palace*, *Cant.* viii. 9. *Ezek.* xxv. 4. and it is interpreted by ארמון, *a palace*, here by ſeveral *Jewiſh* writers [s]; and ſo may intend the dwelling-places of the richer ſort of Chriſt's enemies, as the palaces of the high-prieſt, and of the prince, or preſident of the *Sanhedrim*, and the ſtately houſes of the members of it, of the chief-prieſts and elders of the people, and of the *Scribes* and *Phariſees*; all which became deſolate at the deſtruction of *Jeruſalem*: the other word, rendered *tents*, may deſign the cottages of the meaner ſort of people, who with united voices cried aloud for the crucifixion of Chriſt; and which alſo ſhared the ſame fate when *Jeruſalem* was deſtroyed: now inaſmuch as *Judas* was of the meaner ſort, the Apoſtle here makes uſe of a word which ſignifies but a poor and mean habitation, tho' it is ſometimes uſed of grander ones, and which ſeems to anſwer to the latter; for as there are two words in the original text expreſſive of habitation, he might chuſe which he would, and did chuſe that which was moſt pertinent in the application of the paſſage to *Judas*. However, a *Jew* has no reaſon to find fault with this verſion, ſince the *Targum* renders both words by *habitation*, thus; *let their habitation be deſolate*, and *in their habitations let no one dwell*: where *Judas*'s habitation was is not certain; but that he might have one as well as the Apoſtle *John*, is not at all improbable, and from hence ſeems evident: *and his biſhoprick let another take*; which paſſage ſtands in *Pſal.* cix. 8. and is fitly applied to *Judas*, and was verified in him, who not only died a violent and infamous death, by which he was in conſequence ſtripped of his office, as a biſhop, or overſeer; but another was to be put into it, inveſted with it, and exerciſe it; and therefore very pertinently does *Peter* produce it, his intention being to move the diſciples to chuſe another in his room. Theſe words are produced by the Apoſtle, as if they were to be found in the ſame place with the preceding; whereas they ſtand in another pſalm, as has been obſerved: and this is no unuſual thing with the writers of the New Teſtament to put ſeveral paſſages of ſcripture together, as if they were in one place, when they are to be ſought for in different places; an inſtance of this, among many, that might be mentioned, is in *Rom.* iii. 10—18. and this is a very common way of citing ſcripture with the *Jews*. *Surenhuſius* [t] has given a variety of inſtances, in proof of this out of their writings, as in the margin [u], which the learned reader may conſult and compare at leiſure. The pſalm, out of which this paſſage is cited, is not to be underſtood of *David* literally, and of what he met with from his enemies, and of his imprecations upon them, either *Doeg* the *Edomite*, as *Kimchi* interprets it, or *Achitophel*, as others; but of the Meſſiah, with whom the whole agrees; againſt whom the mouth of the wicked *Jews*, and particularly of the deceitful *Phariſees*, were opened; and againſt whom the falſe witneſſes ſpoke with lying tongues; and who, all of them, compaſſed him with words of hatred to take away his life, and acted a moſt ungenerous and ungrateful part; oppoſed him without a cauſe, and became his enemies for his love ſhewed to them, both to ſoul and body, preaching the Goſpel, and healing diſeaſes, ver. 2, 3, 4, 5. The poverty and diſtreſs he ſubmitted to; the griefs and ſorrows which he bore; the fatigues he underwent at his examination; and the weakneſs of body he was then reduced to, as well as the reproach caſt upon him on the croſs, when his enemies ſhook their heads at him, are, in a very lively manner deſcribed, ver. 22, 23, 24, 25. and whereas one of his enemies particularly is ſingled out from the reſt, what is ſaid concerning him, by way of imprecation, ſuits with *Judas*, and had its accompliſhment in him, ver. 6, 7, 8. who had a wicked man ſet over him, as over the reſt of the *Jews*, *Pilate*, the *Roman* governour, a very wicked man; and at whoſe right hand ſatan ſtood, as one of his council, as *Aben Ezra* interprets it, and put it into his heart to betray his maſter, and prompted him to it, and then accuſed him of it, and brought him to black deſpair for it; and who, when this affair was brought home to his own conſcience, and there arraigned for it, was convicted and ſelf-condemned, as he alſo will be at the general judgment; and as he found no place of mercy then, whatever prayers or intreaties he might make, ſo neither will he hereafter: his days were but few, being cut off in the prime of them, as may be concluded from the many years which ſome of his fellow-apoſtles lived after him; and his biſhoprick, or office, as an apoſtle, was taken by another, even by *Matthias*, who was choſen in his room, of which we have an account in the following part of this chapter; for this is to be underſtood neither of his money, nor of his wife, nor of his own ſoul committed to his truſt, as ſome of the *Jewiſh* writers [w] explain it; but of his apoſtleſhip, with which he was inveſted by Chriſt. The word ſignifies an over-ſight, care, or charge; and ſo the *Hebrew* word פקודה, is rendred in *Numb.* iii. 32, 36. and deſigns any office, as the office of the prieſts and *Levites* in the houſe of God; ſee *Numb.* iv. 16. *Jarchi* interprets it here by גדולתו, *his greatneſs*, or *dignity*; and explains it by the *Spaniſh* word *provoſtia*, an office of honour and authority, as this of being an apoſtle of Chriſt was; than which, a greater external dignity could not be enjoyed in the church of God, in which he has ſet firſt apoſtles, 1 *Cor.* xii. 28. That this pſalm refers to *Judas Iſcariot*, and to his affair, was ſo clear a point with the ancients, that they uſed to call it the *Iſcariotic* pſalm. I lay no ſtreſs upon the obſervation ſome have made, that thirty curſes are contained in it, the number of the pieces of ſilver for which he betrayed his maſter, ſince this may be thought to be too curious.

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[s] Kimchi & Sol. ben Melech in pſal. 69. 25. R. Nathan. Concordant.

[t] Biblos Katallages, p. 45, 46.

[u] T. Bab. Roſh Haſhana, fol. 4. 2. Beracot, fol. 18. 1. Sabbat, fol. 20. 1. Maccot, fol. 13. 2. & 16. 1. Tanchuma, fol. 17. 1, 4. & 25. 1, 4.

[w] Aben Ezra, Kimchi, & Sol. ben Melech in loc.

Ver. 21. *Wherefore of theſe men which have companied with us*, &c.] Seeing there was ſuch an imprecation, which carried in it the nature of a prophecy, that another ſhould take the biſhoprick of *Judas*, or be made an apoſtle in his room, it was abſolutely neceſſary that one ſhould be immediately choſen to that office; and this is the force of the illative particle, *wherefore*; and it was highly proper that this choice ſhould be of one among the men, and not the women; whom it did not become to bear any office, and exerciſe any authority in the church; hence it is ſaid, *of theſe men*, to the excluſion of women: and it was exceeding right, and a very good notion, that the choice ſhould be of one from among themſelves, and who was known unto them; with whoſe abilities, integrity, wiſdom, and holy converſation, they were acquainted: and therefore 'tis added, *which have companied with us*; one of our own company, and not a ſtranger; with whom we have familiarly converſed, and whoſe character is well known to us: a rule which ought to be attended to, in the choice of inferior officers, as paſtors and deacons; who ought to be of the body and community, among whom they are choſen to an office; and their qualifications for it be well known, and that for ſome time paſt, as follows: *all the time that the Lord Jeſus went in and out among us*; that is, ever ſince Chriſt called them to be his diſciples and followers; and converſed with them, and diſcharged his office among them, governed, directed, taught, and inſtructed them; for it was not proper that a novice, a new plant, or one that was lately become a diſciple, ſhould be put into ſuch an office; and the ſame holds good in proportion in other offices; men called to office ſhould be of ſome ſtanding, as well as of ſuperior gifts.

Ver. 22. *Beginning from the baptiſm of John*, &c.] Not from the time that *John* firſt adminiſtered the ordinance of baptiſm; for Chriſt was not ſo ſoon made known, or had followers; but from the time of the adminiſtration of it by *John*, to Chriſt, when he was made known to *Iſrael*; and quickly upon this he called his diſciples, and entered on his publick miniſtry: now *Peter* moves, that one who had been ſo early a follower of Chriſt, who had heard his excellent diſcourſes, and ſeen his miracles, and who had ſtedfaſtly and conſtantly adhered to him, might be choſen in the room of *Judas*; one whoſe faith in Chriſt, love to him, and firmneſs of mind to abide by him, had been ſufficiently tried and proved; who had continued with Chriſt and his apoſtles, from the beginning of his miniſtry, to that time: or as *Peter* adds, *unto the ſame day that he was taken up from us*; by angels, and received by a cloud, and carried up to heaven; or *he aſcended from us*, as the *Ethiopic* verſion renders it; or *lifted up himſelf from us*, as the *Arabic* verſion; for as he raiſed himſelf from the dead by his own power, by the ſame he could raiſe himſelf up from earth to heaven; the ſenſe is, to the time of his aſcenſion to heaven, whether by himſelf, or by the miniſtry of angels: *muſt one be ordained*; there was a neceſſity of this, partly on the account of the above prophecy, and partly to keep up the number of the twelve apoſtles, Chriſt had thought fit to pitch upon; anſwering to the twelve tribes of *Iſrael*, and to the twelve gates, and twelve foundations of the new *Jeruſalem*: and this choice or ordination, was moved to be made, and was made, not by the other eleven apoſtles, but by the whole company of an hundred and twenty; for theſe are the perſons addreſſed by the apoſtle, and to whom he ſaid, as the *Arabic* verſion renders it, *one of theſe men ye muſt chuſe*; and if the choice and ordination of ſuch an extraordinary officer, was made by the whole community, then much more ought the choice and ordination of inferior officers be by them: the end of this choice was, *to be a witneſs with us of his reſurrection*; the reſurrection of Chriſt from the dead, which ſuppoſes his incarnation and life, and ſo his obedience, miniſtry, and miracles in it; and alſo his ſufferings and death, with all the benefits and advantages thereof; and is particularly mentioned, becauſe it not only ſuppoſes and includes the above things, but is the principal article, baſis, and foundation of the chriſtian religion; and the ſign which Chriſt gave to the *Jews*, of the truth of his being the Meſſiah; and was what the diſciples were choſen to be witneſſes of; and a principal part of their miniſtry was to teſtify it to men: and ſince this was their work and buſineſs, it was neceſſary that one ſhould be choſen, and joined with them, who had been with them, and with Jeſus, from the beginning, to the time of his aſcenſion; and who was an eye-witneſs of his reſurrection, that he might join with the apoſtles in their teſtimony.

Ver. 23. *And they appointed two*, &c.] The motion made by *Peter*, was attended to by the whole company; they approved of it, and accordingly propoſed two perſons by name; one of which was to be choſen, not by the apoſtles, but by the whole aſſembly. The *Arabic* verſion reads, *he appointed two*, as if *Peter* ſingly did this; contrary to all copies, and other verſions, and to the context; which ſhews, that the whole body of the people were concerned in this affair, who prayed and gave forth their lots and ſuffrages: the perſons nominated were, *Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias*. The former of theſe has three names; in one ancient copy of *Beza*'s, he is called *Joſes*; and by ſome thought to be the ſame with *Joſes*, ſurnamed *Barnabas*, in ch. iv. 36. partly becauſe in one copy, and in the *Syriac* verſion there, that *Joſes* is called *Joſeph*; and partly, becauſe of the nearneſs in ſound between *Barſabas* and *Barnabas*: hence the *Ethiopic* verſion here reads, *Joſeph, who was called Barnabas*, and ſo *Beza*'s moſt ancient copy; but though *Joſes* is here meant, for *Joſe*, or *Joſes* is with the *Jews* an abbreviation of *Joſeph*; yet not *Joſes* the *Levite*, who was of the country of *Cyprus*, but *Joſes* of *Galilee*, the ſon of *Alpheus* and *Mary*; and who had two brothers, *James* and *Jude*, already apoſtles; ſee *Matt*. xiii. 55. *Mark* xv. 40. Moreover, though the two names *Barnabas* and *Barſabas* differ little in ſound, yet much in ſenſe; the former is interpreted *the ſon of conſolation*, ch. iv. 36. but the latter ſignifies much the ſame with *Bathſheba*; as that may be interpreted *the daughter*, this *the ſon of an oath*; or as others, *a ſon of wiſdom*; and by others, *the ſon of fulneſs*; I ſhould chuſe to take it to be the ſame name with, בר סבא, and interpret it, *the ſon of an old man*; as *Alpheus* might be, when *Joſes*, or *Joſeph* was born, and he be the younger brother of *James* and *Jude*; as for his ſurname *Juſtus*, this was a name not only in uſe among the *Grecians* and *Romans*, eſpecially the latter, but among the *Jews*: hence we often read of *Rabbi* יוסטא, *Juſta*, and ſometimes, יוסטי, *Juſti*, and at other times, יוסטאי, *Juſtai* [x]: whether he had this ſurname from his being a very juſt man, as *Ariſtides* was called *Ariſtides* the juſt; and ſo *Simeon* the high-prieſt, the laſt of *Ezra*'s great ſynagogue, was called *Simeon* the juſt [y]; and ſo *James* the brother of this *Joſeph*, or *Joſes*, was called by the *Jews* [z]; and it may be, that he himſelf might have his name from the *patriarch Joſeph*, who uſed to be called by them, *Joſeph*, הצדיק, *the juſt* [a]: for *Matthias*, his name is *Jewiſh*, and he was no doubt a *Jew*; hence we read of, ר״ מתיא, *Rabbi Matthia ben Charaſh* [b]; his name ſignifying the ſame as *Nathanael* does, namely the gift of God, made Dr. *Lightfoot* conjecture they might be the ſame; but this agrees not with another conjecture of that learned man, who elſewhere thinks, that *Bartholomew* and *Nathanael* were the ſame; and if ſo, he muſt have been an apoſtle already; *Clemens* of *Alexandria* was of opinion, that this *Matthias* was *Zaccheus* [c].

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[x] T. Hieroſ. Beracot, fol. 12. 3. & Trumot fol. 48. 1. & Erubin, fol. 19. 3. & 23. 3. T. Bab. Zebachim, fol. 99. 1. & Juchaſin, fol. 95. 2. & 96. 1. Shirhaſhirim Rabba, fol. 17. 4.

Ver. 24. *And they prayed and ſaid*, &c.] Having propoſed the above two perſons, and not well knowing which to pitch upon, they being both very agreeable and fit for ſuch ſervice; they choſe not to determine the affair without ſeeking to God for direction; a method to be taken in all caſes, and eſpecially in matters of importance: and the ſubſtance of their petition, though perhaps not in juſt the ſame words, was, *thou Lord, which knoweſt the hearts of all men*; which is a character peculiar to the one only living, and true God; for none knows the hearts of men, but God, who is the maker of them; and he knows all the thoughts, counſels, and purpoſes of them, and the good or bad that is in them: *ſhew whether of theſe two thou haſt choſen*; being deſirous of having their choice directed by the choice God had made, in his eternal mind; and which they deſired might be ſignified and pointed out to them, in ſome way or another, that they might be certain of the mind and will of God, and act according to it.

Ver. 25. *That he may take part of this miniſtry and apoſtleſhip*, &c.] Of the miniſtry of the apoſtles, or of the apoſtolical miniſtration; which lay in preaching the Goſpel, adminiſtring ordinances, planting churches, and working miracles; and which part, lot, or inheritance, *Judas* had; ſee ver. 17. *And from which Judas by tranſgreſſion fell*; by betraying his Lord, whoſe apoſtle he was, he was turned out of his office, and had no longer part in the apoſtolical miniſtry: *that he might go to his own place*; which may be underſtood of *Judas*, and of his going to hell, as the juſt puniſhment of his ſin; which is commonly ſo called by the *Jews*, who often explain this phraſe, *his place*, by hell; as when it is ſaid of *Laban*, *Gen.* xxxi. 55. that he *returned to his place*, it intimates ſay they [d], that he returned to his place, which was prepared for him in hell; and ſo likewiſe when it is ſaid of *Balaam*, *Numb.* xxiv. 25. that he *returned to his place*, they obſerve [e], that "he did not return "from his evil way, but returned to his place; "and ſo intimates by ſaying, to his place, that "which was prepared for him in hell, as the *Rabbins* of bleſſed memory ſay [f]; *they came every one from his own place*, *Job* ii. 11. a man from "his houſe, a man from his country it is not "written, but a man from his place, which was "prepared for him in hell; and becauſe they came "to ſhew mercy to *Job*, they were delivered from "hell, and became worthy of the world to come; "and ſo here, and *he returned to his place*, "המוכן לו בגהינם, *which was prepared for him* "*in hell*." And another of their writers [g], on the ſame paſſage, has this remark, *and he returned to his place*, and he does not ſay, "he went on his way, "for he was driven out of his way, and went "down to hell." And agreeably to what is ſaid of *Job*'s friends, the *Targumiſt* on *Job* ii. 11. paraphraſes the words thus; "and there came a man, "or every one from his place, and by this merit "they were delivered from the place, prepared "for them in hell." And which place the ſame *Targumiſt* on *Job* viii. 4. calls, אתר מרדיהון, *the place of their rebellion*; that is, procured by it: and ſo *Judas*'s own place was, what he had merited by his ſin, and was righteouſly appointed for him; and though it was not peculiar to him, but common to all impenitent ſinners, yet very proper for him, as a betrayer; for it is a ſettled point with the *Jews* [h], that "he that betrays an *Iſraelite* into the hands of "the *Gentiles* (ſo *Judas* betrayed his maſter) whe"ther in his body, or in his ſubſtance, has no part "in the world to come." This clauſe is by ſome underſtood not of *Judas*, but of *Matthias*, or of him that was to come in the room of *Judas*; and by *his own place* 'tis thought is meant, the *part of the miniſtry and apoſtleſhip*, in the former clauſe, and which the *Alexandrian* copy reads, *the place of this miniſtry*, he was to take; and now *Judas* by his iniquity falling from it, made way for another, for *Matthias* to go to his own place, which God had in his counſel and purpoſes deſigned for him; or *into his place*, as the *Syriac* and *Arabic* verſions render it; that is, into the place of *Judas*, to take his place among the apoſtles, in his room and ſtead: the *Alexandrian* copy reads, *into that righteous place*.

Ver. 26. *And they gave forth their lots*, &c.] Or *gave forth lots for them*, as the *Vulgate Latin* and *Ethiopic* verſions; for *Joſeph* and *Matthias*; ſome for one, and ſome for another; and which were caſt into a man's lap, or into a veſſel, and was no other than balloting for them; and ſo he that had the majority upon caſting them up, when taken out, was declared the perſon choſen: or *they caſt their lots*; that is, into an urn, or veſſel; which lots had the names of the two perſons on them; and into another veſſel, as is thought, were put two other lots; the one had the name of *apoſtle* upon it, and the other nothing; and theſe being taken out by perſons appointed for that purpoſe, the lot with *Matthias*'s name on it, was taken out againſt that which had the name of *apoſtle* on it, upon which he was declared to be the apoſtle: it may be that this was done in the ſame manner, as the goats on the day of atonement had lots caſt on them, *Lev.* xvi. 8. which the *Jews* ſay was thus performed: there was a veſſel which they call *Kalphi*, ſet in the court, into which two lots, which were made of wood, or ſtone, or metal, were put; the one had written on it, *for Jehovah*, and on the other was written, *for the ſcape goat*; the two goats being, the one at the right-hand of the prieſt, and the other at the left; the prieſt ſhook the veſſel, and with his two hands took out the two lots, and laid the lots on the two goats; the right on that which was at his right-hand, and the left on that which was at his left [i]; and ſo the goat which had the lot put upon him, on which was written, *for the Lord*, was killed; and that which had the other lot, on which was written, *for the ſcape goat*, was preſented alive; ſo the lot here, is ſaid to fall upon *Matthias:* or the lots being caſt into the veſſel, as above related, theſe two drew them out themſelves; and *Matthias* taking out that which had the word *apoſtle* on it, the lot fell on him: the manner of *Moſes*'s chooſing the ſeventy elders, is ſaid to be this[k]; "*Moſes* took ſeventy-"two papers, and on ſeventy of them he wrote, "זקן, *an elder*; and upon two, חלק, *a part*; and "he choſe ſix out of every tribe, and there were "ſeventy-two; he ſaid unto them, take your pa-"pers out of the veſſel; he into whoſe hand came "up *an elder* (*i. e.* the paper on which it was ſo "written) he was ſanctified, (or ſet apart to the "office;) and he, in whoſe hand came up *a part* "(the paper that had that on it) to him he ſaid, "the Lord does not delight in thee." *And the lot fell upon Matthias*; that is, either he had the largeſt number for him, their minds being ſo diſpoſed by the providence of God; and it may be, contrary to the firſt thoughts and general ſenſe of the body; ſince *Joſeph* is mentioned firſt, and was a man of great character, and of many names and titles; but God, who knows the hearts of men, and can turn them as he pleaſes, and to whom they ſought for direction, inclined their minds to vote for the latter; or it was ſo ordered by divine providence, that in the caſting or drawing the lots, the lot of the apoſtleſhip ſhould fall on him: *and he was numbered with the eleven apoſtles*; either choſen by the common ſuffrages of the people, as the word uſed ſignifies; or rather, he took his place among the apoſtles; he was regiſtered among them, and ever after was reckoned one of them; *Beza*'s ancient copy reads, *with the twelve apoſtles*, their number being now compleat.

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[y] Pirke Abot, c. 1. §. 2.

[z] Euſeb. Eccl. Hiſt. l. 2. c. 23.

[a] Zohar in Exod. fol. 104. 1.

[b] T. Bab. Yebamot, fol. 61. 2. & Juchaſin, fol. 108. 1.

[c] Stromat, l. 4. p. 488.

[d] Tzeror Hammor, fol. 43. 2.

[e] Ib. fol. 127. 1.

[f] Vid. Midraſh Kohelet, fol. 74. 3.

[g] Baal Hatturim in Numb. xxiv. 25.

[h] Maimon. Hilchot Chobel, &c. c. 8. §. 9.

[i] Maimon. Hilchot Yom Hacippurim, c. 3. §. 1, 2, 3. Miſn. Yoma, c. 4. 1. & Bartenora in ib.

CHAP. II.

Ver. 1. AND *when the day of pentecoſt was fully come*, &c.] Or *was come*, was begun and entered upon; for it was not over, or ended, it being but the third hour of the day, or nine of the clock in the morning, when *Peter* began his ſermon; ſee ver. 15. The *Vulgate Latin* and *Syriac* verſions read, *when the days of pentecoſt were fulfilled*; not that there were more days than one, kept at this feſtival; for though the feaſts of paſſover and tabernacles, were obſerved each of them ſeven days, according to the law, and eight days according to the *Scribes*, yet the feaſt of *pentecoſt* was kept but one day; and hence it is often ſaid by the *Jews*, that *Atzereth*, which is one of the names they call this feaſt by, is but one day[l]; in the captivity they kept two days[m], as they did for the beginning of the year, becauſe of the uncertainty of calculations; but the ſenſe is, when the whole fifty days from the paſſover to this time, were fully come, or fulfilled, when the fiftieth day from thence, which was properly the day of *pentecoſt* was come: on the ſecond day of the paſſover, on the ſixteenth of *Niſan*, the ſheaf of the firſt-fruits was offered up; after which, and not before, it was lawful to reap the corn, *Levit.* xxiii. 10, 11. from this time the *Jews* reckoned their feaſt of weeks, or ſeven weeks, or fifty days; ſee *Exod.* xxxiv. 22. *Deut.* xvi. 9. *Levit.* xxiii. 15, 16. which meaſured out the time of their harveſt. Now the laſt of theſe fifty days was the day of *pentecoſt*, on which day was offered the two wave loaves, as a thankſgiving that their harveſt was ended. *Joſephus* calls[n] this feaſt by the ſame name, that *Luke* here does; and ſays[o], the *Jews* ſo call it, from the number of the days, that is fifty; and ſo *R. Sol. Jarchi*[p] calls this day, יום חמישים, *the fiftieth day:* on this day the *Jews* ſay[q], the law was given; and obſerve[r], that "from the day that *Iſrael* went "out of *Egypt*, unto the day that the law was "given, were fifty days." And on this day, and which was the firſt day of the week, the Spirit was poured forth upon the diſciples; the Goſpel began to be preached to all nations, and a harveſt of ſouls was gathered in: *they were all with one accord in one place*; in two ancient copies of *Beza*'s, and in ſome others 'tis read, *all the apoſtles*; *Matthias*, and the eleven, with whom he was numbered, who are laſt ſpoken of, in ch. i. 26. Though this need not be reſtrained to the twelve apoſtles, but may be underſtood of the hundred and twenty, on whom, as well as on the apoſtles, the Holy Ghoſt might be poured forth, that ſo they might ſpeak with tongues; ſince among theſe, were many miniſters of the Goſpel, as the ſeventy diſciples, and it may be more; and that his extraordinary gifts ſhould be beſtowed on others, is but what was afterwards done; ſee ch. viii. 17. and x. 14. and xi. 15. and though there were ſo many of them together, they were very unanimous and peaceable; there were no jars nor contentions among them; they were of the ſame mind and judgment in faith and practice, and of one heart and ſoul, and had a cordial affection for one another; and were all in one place, which ſeems to be the temple; ſee ver. 46. And indeed, no other place or houſe, could hold ſo many as came to hear them, of which number three thouſand were converted.

Ver. 2. *And ſuddenly there came a ſound from heaven*, &c.] Which is expreſſive of the original of the gifts and graces of the Spirit of God, which come from above, from heaven, from the Father of lights; and of the freeneſs of them, being unmerited; and ſo come ſuddenly, at an unawares, being unthought of, undeſired, and unexpected, and ſo certainly undeſerved; and may be a ſymbol of the ſound of the Goſpel, which from hence was to go forth into all the earth; and may likewiſe expreſs the riſe of that, and the freeneſs of the grace of God in it, and its ſudden ſpread throughout the world: *as of a ruſhing mighty wind*; it was not a wind, but like one; and the noiſe it made, was like the ruſhing noiſe of a ſtrong and boiſterous wind, that carries all before it: the Spirit of God is ſometimes compared to the wind, becauſe of the freeneſs of his operations; as that blows where it liſteth, ſo he works when and where, and on whom he pleaſes; and alſo becauſe of the power and efficacy of his grace, which is mighty and irreſiſtable, and works with great energy upon the minds of men; and as the wind is ſecret and inviſible, ſo the operations of the Spirit, are in a manner ſecret and imperceptible unto men: this may likewiſe be applied to the Goſpel, when it comes with the Holy Ghoſt, and with power; it makes its way into the heart, and throws down the ſtrong holds of ſin and ſatan; there it works effectually, though ſecretly, and is the power of God to ſalvation: *and it filled all the houſe where they were ſitting*; which was the temple, or the upper room or chamber in it, where they were aſſembled; ſo in the *Ethiopic* confeſſion of faith [s] it is ſaid, “ the Holy Ghoſt deſcended “ upon the apoſtles, in the upper room of *Zion*;” this may be a ſymbol of the Goſpel filling the whole world.

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[k] Jarchi in Numb. xi. 26. Bemidbar Rabba, §. 15. fol. 218. 3.

[l] T. Bab. Menachot, fol. 65. 1. Gloſſ. in T. Bab. Beracot, fol. 17. 2. Bereſhit Rabba, §. 100. fol. 88. 2.

[m] T. Bab. Erachin, fol. 10. 1.

[n] Antiqu. l. 3. c. 10. § 6.

[o] De Bello Jud l. 2. c. 3. §. 1.

[p] In Lev. xxiii. 15.

[q] T. Bab. Peſachim, fol. 68. 2.

[r] Zohar in Exod. fol. 34. 4. Shirhaſhirim Rabba, fol. 9. 4.

Ver. 3. *And there appeared unto them cloven tongues like as of fire*, &c.] An emblem of the various tongues and languages, in which they were to preach the Goſpel; theſe appearances were like flames of fire parted, and theſe parted flames looked like tongues; ſo a flame of fire is with the *Jews* called, **לשון אש**, *a tongue of fire*, *Iſa*. v. 24. hence the apoſtle *James* compares a tongue to fire, *James* iii. 6. this was the baptiſm with fire, *John* the *Baptiſt* ſpeaks of, in *Matt*. iii. 11. ſee the note there; and the *Jews* ſay [t], “ the holy bleſſed God bap- “ tizeth with fire, and the wiſe ſhall underſtand.” Through this baptiſm of the Holy Ghoſt and fire, the apoſtles became more knowing, and had a greater underſtanding of the myſteries of the Goſpel, and were more qualified to preach it to people of all nations and languages. The Holy Spirit, in his gifts and graces, is compared to fire, becauſe of its purity, light, and heat, as well as conſuming nature; the Spirit ſanctifies, and makes men pure and holy, purges from the droſs of ſin, error and ſuperſtition; and enlightens the minds of men, and gives them knowledge of divine and ſpiritual things; and fills them with zeal and fervour for the glory of God and Chriſt, and the good of his church and intereſt, and for the doctrines and ordinances of the Goſpel; as well as fortifies them againſt their enemies, whom he conſumes, according to *Zech*. ii. 5. a paſſage of ſcripture the *Jews* make uſe of in an uncommon ſenſe; for they ſay [u], that as “ *Jeruſalem* was deſtroyed by fire, *by fire* “ *it ſhall be built again*; as it is ſaid, *Zech*. ii. 5. “ *For I, ſaith the Lord, will be unto her a wall of* “ *fire round about*.” The pouring forth of the Spirit upon the apoſtles, in this form of cloven tongues, as of fire, was indeed the means of rebuilding *Jeruſalem*, in a ſpiritual ſenſe; or of founding the Goſpel church-ſtate, in the world: *and it ſat upon each of them*; the fire, or the Holy Ghoſt in the appearance of fire. The *Syriac* and *Arabic* verſions read, *and they ſat upon each of them*; and ſo *Beza*'s moſt ancient copy; that is, the cloven tongues ſat on them; either one upon one of them, and another upon another, or many upon each of them: where they ſat, whether on their lips, or on their heads, is not certain, probably on the latter; nor how long they ſat; however, their ſitting upon them, may denote the continuance of the gifts and graces of the Spirit with them. Theſe cloven tongues, cannot but bring to mind the diviſion and confuſion of the tongues, or languages, at *Babel*; which gave riſe to different nations, and different religions; but theſe divided tongues, gave riſe to the ſpreading of the Goſpel, and ſettling the true religion among the nations of the world. The *Jews* [w] ſeem to have reſpect to this account, when they tell us of “ lights from above, that came forth and dwelt “ in the ſynagogues, **בריישיהון**, *on the heads* of “ thoſe that prayed, and the lights, מתפלגין, *were* “ *divided* upon their heads.”

Ver. 4. *And they were all filled with the Holy Ghoſt*, &c.] With the gifts of the holy Spirit; they had received the Spirit before, as a Spirit of grace, and were endowed with great gifts; but now they had great plenty of them, a large abundance; they were like veſſels filled to the brim; they were as it were covered with them; there was an overflow of them upon them; and now it was, that they were baptized with him; ſee the note on ch. i. 5. Not only the twelve apoſtles, but the ſeventy diſciples; and it may be all the hundred and twenty, that were together, even women as well as men; ſee ver. 17, 18. *And began to ſpeak with other tongues*; beſides, and different from that in which they were born and brought up, and uſually ſpake; they ſpake divers languages, one ſpoke one language, and another, another; and the ſame perſon ſpoke with various tongues, ſometimes one language, and ſometimes another. Theſe are *the new tongues*, Chriſt told them they ſhould ſpeak with, *Mark* xvi. 17. ſuch as they had never heard, learned, nor known before: *as the Spirit gave them utterance*; they did not utter any thing of themſelves, and what came into their minds, things of little or no importance; nor in a confuſed and diſorderly manner; but they were wiſe and weighty ſentences, they delivered, as the word ſignifies; even the wonderful works of God, ver. 11. the great doctrines of the Goſpel; and though in different languages, yet in a very orderly and diſtinct manner, ſo as to be heard and underſtood by the people. The *Vulgate Latin* and *Ethiopic* verſions read, *as the holy Spirit*, *&c.*

Ver. 5. *And there were dwelling at Jeruſalem, Jews*, &c.] The *Ethiopic* verſion adds, *proſelytes*; but they were not all ſuch, as appears from the following account of them; many, and it ſeems the moſt of them were of *Jewiſh* extract and deſcent, and others were proſelytes to the *Jewiſh* religion: theſe were not natives of *Jeruſalem*, but ſuch as were born in other countries, ver. 8. but were come to *Jeruſalem*, either to learn the *Hebrew* language, which was neceſſary to their reading and underſtanding the books of *Moſes*, and the prophets written in it; or for an increaſe of ſpiritual knowledge and piety; or, as is generally thought, to keep the feaſt of *pentecoſt*; or rather, as Dr. *Lightfoot* thinks, they were come hither in great numbers from all parts, in expectation of the Meſſiah and his kingdom; the time being up, according to *Daniel*'s weeks, and other prophecies, that he ſhould appear: and theſe were *devout men*; men of religion and piety, of faith and holineſs; and as the *Syriac* verſion renders it, *who feared God*; for in theſe worſt of times, among this wicked generation of men, there were ſome who had the fear of God before their eyes, and on their hearts; and theſe were collected from different quarters, to be witneſſes of this amazing diſpenſation: for they came *out of every nation under heaven*; that is, wherever the *Jews* were diſperſed; being the deſcendants of thoſe that were carried captive at different times, and into different places; as by *Salmanezer*, *Nebuchadnezzar*, *Ptolomy Lagus*, *Antiochus*, and in other leſſer diſperſions.

Ver. 6. *Now when this was noiſed abroad*, &c.] Or *when this voice was made*; referring either to the ſound, as of a mighty ruſhing wind, which came from heaven; and might not only be heard

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[s] Vid. Ludolph. not. in Claud. reg. Ethiop. Confeſſ. p. 13.

[t] R. Menachem in Lev. viii. apud Ainſworth in Gen. xvii. 12.

[u] T. Hieroſ. Taaniot, fol. 65. 3. Seder Tephillot, fol. 23. 2. Ed. Baſil.

[w] Zohar in Num. fol. 79. 2.

by thoſe in the houſe, into which it came, but by the inhabitants of the city, as it came down from heaven; ſo the *Arabic* verſion renders it, *when the aforeſaid ſound was made*: or elſe to the apoſtles voice, and their ſpeaking with divers tongues; which being heard by ſome, was told to others, and a rumour of it being made through the city, *the multitude came together*; to the houſe, or temple, where the diſciples were; and this multitude did not conſiſt only of the devout *Jews*, before mentioned; but of others who ſcoffed and mocked at the apoſtles, and who had been concerned in the crucifying of Chriſt: *and were confounded*; or *confuſed*; they ran and came together in a diſorderly and tumultuous manner; the whole city was in an uproar, the aſſembly on this occaſion was a perfect mob; their numbers were ſo large, that they were ready to thruſt each other down, and trample one another under foot: the *Vulgate Latin* adds, *in mind*; they did not know what to think of things, they were ſo aſtoniſhed at what they heard, that they were ſcarcely themſelves; they were as perſons ſtupid and ſenſeleſs; being filled partly with ſhame and confuſion, and partly with wonder and amazement, that theſe illiterate men, the followers of Jeſus of *Nazareth*, whom they had crucified, and whoſe diſciples they had in ſo much contempt, ſhould have ſuch extraordinary gifts beſtowed on them: *becauſe that every man heard them ſpeak in his own language*; which ſhows, what has been before obſerved, that one ſpake in one language, and another in another language; or the ſame perſon, ſometimes ſpoke one language, and ſometimes another; ſo that in courſe, all languages were ſpoken by them; whence it appears, that it was not one language only which was ſpoken by the apoſtles, which men of different languages heard and underſtood, as if it was their own; for then the miracle muſt have been in the hearers, and not in the ſpeakers; and the cloven tongues, as of fire, ſhould rather have ſat on them, than on the diſciples; and theſe men be ſaid to be filled with the gifts of the Holy Ghoſt, rather than they.

Ver. 7. *And they were all amazed, and marvelled*, &c.] They were ſtruck with ſurprize, they were as it were out of themſelves, like perſons in an exſtaſy, not knowing what could be the cauſe or meaning of this: *ſaying one to another*; the phraſe *one to another*, is left out in the *Vulgate Latin* and *Ethiopic* verſions, and ſo it is in the *Alexandrian* copy: *behold, are not all theſe which ſpeak Galileans?* rude, unpoliſhed, and unlearned men; who had never been brought up in any ſchool of learning, and had never learned any language but their mother tongue; and that they pronounced with an ill grace, and in a very odd manner; and which made the thing the more aſtoniſhing to them. The apoſtles were inhabitants of *Galilee*, and ſo very likely were the greateſt part of thoſe that were with them: hence the chriſtians afterwards, by way of contempt, were called *Galileans*; as they are by *Julian*[x] the apoſtate, and others[y].

Ver. 8. *And how hear we every man in our own tongue*, &c.] *Them ſpeaking*, as the *Ethiopic* verſion reads; that is, we every one of us hear one or another, ſpeak in the ſame language, *wherein we were born*; our native language; for though theſe men were *Jews* by deſcent, yet were born and brought up in other countries, which language they ſpake; and not the *Hebrew*, or *Syriac*, or *Chaldee*.

Ver. 9. *Parthians, and Medes, and Elamites*, &c.] Theſe are the words of the men continued, and not of the hiſtorian, as appears from ver. 10. and ſo the *Arabic* verſion reads, *of us Perſians, Parthians, and Medes*; that is, we hear them ſpeak in the language of every one of us: the order in this verſion is inverted, otherwiſe the ſame perſons are intended; for the *Elamites* and *Perſians* are the ſame: by the *Parthians* are meant, *Jews* that were born in *Parthia*, and had dwelt there, and who ſpoke the language of that country; and that there were *Jews* in thoſe parts, is clear from *Joſephus*[z], who ſpeaks of them together with the *Jews* of other nations. Many of the *Parthian Jews* were afterwards converted to the chriſtian faith; to whom the apoſtle *John* is thought, by ſome, to have written his firſt epiſtle; and which, by ſome of the ancients, is called the epiſtle to the *Parthians*. The kingdom of *Parthia*, according to *Pliny*[a], *Ptolomy*[b], and *Solinus*[c], had *Media* on the weſt, *Hyrcania* on the north, *Aria*, or *Ariana* on the eaſt, and the deſert of *Carmania* on the ſouth; the metropolis of it was *Hecatompylos*, ſo called from the hundred gates that belonged to it; and which, 'tis thought, ſtood on the ſame ſpot of ground that *Iſpahan* does now, the ſeat of the *Sophies* of *Perſia*. And by the *Medes* are intended the *Jews* that were natives of *Media*; ſo called from *Madai*, one of the ſons of *Japhet*, *Gen.* x. 2. and this according to *Ptolomy*[d], has on the north the *Hyrcanian*, or *Caſpian* ſea, on the weſt *Armenia Major* and *Aſſyria*, and on the eaſt *Hyrcania* and *Parthia*, and on the ſouth *Parthia*. The *Elamites* are ſo called, from *Elam* the ſon of *Shem*, *Gen.* x. 22. and theſe, according to *Joſephus*[e], were the founders of the *Perſians*, or from whom they ſprung; and ſo we find *Elam* and *Media*, and the kings of *Elam*, and the kings of the *Medes*, mentioned together in ſcripture, *Iſa.* xxi. 2. *Jer.* xxv. 25. And certain it is, that *Elam* was at leaſt a part of the empire of *Perſia*, in *Daniel*'s time; for *Shuſhan*, where the kings of *Perſia* then kept their palace, was in the province of *Elam*, *Dan.* viii. 2. and it is evident, that hither the *Jews* were carried captive, *Iſa.* xi. 11. *Jer.* xlix. 34—39. So that there might be ſome remaining in thoſe parts, that were their deſcendants; and from hence alſo were people brought by *Aſnapper*, into the cities of *Samaria*, to ſupply the room of thoſe who were carried captive, and are called *Elamites*, *Ezr.* iv. 9. And that there were *Elamite Jews*, may be concluded from the writings of the *Jews*; for ſo they ſay[f], that "the *Hagiographa*, or holy writings, which were written in the *Coptic*, *Median*, *Hebrew*, עילמית, *Elamite*, and *Greek* tongues; though they did not read in them (on the ſabbath-day in time of ſervice) they delivered them from the fire," when in danger of being burned: ſo the *Megilla*, or book of *Eſther*, might not be read in the *Coptic*, *Hebrew*, *Elamite*, *Median*, and *Greek* languages; but it might be read in *Coptic* to *Coptites*, in *Hebrew* to *Hebrews*, עילמית לעילמים, in *Elamite* to the *Elamites*, and in *Greek* to the *Greeks*[g]; and ſuch ſort of *Jews* as the *Elamite* ones, were theſe in the text: the *Syriac* verſion reads *Elanites*; and ſo *R. Benjamin* in his *Itinerary*[h], makes mention of a country called, אלניה, *Alania*, and of a people called, אלאן, *Alan*; and whom he ſpeaks of in company with *Babylon*, *Perſia*, *Choreſan*, *Sheba*, and *Meſopotamia*; and may intend the ſame people as here: now theſe *Parthian*, *Median*, and

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[x] Opera, par. 1. fragment. p. 557. & par. 2. Ep. 49. p. 203, 204.
[y] Arrian. Epictet. l. 4. c. 7.
[z] Procem. ad Lib. de Bello Jud. §. 2. & l. 2. c. 16.
[a] Nat. Hiſt. l. 6. c. 15, 25.
[b] Geograph. l. 6. c. 5.
[c] Polyhiſtor. c. 69.
[d] Geograph. l. 6. c. 2.
[e] Antiqu. l. 1. c. 6. §. 4.
[f] T. Bab. Sabbat, fol. 115. 1.
[g] T. Bab. Megilla, fol. 18. 1.
[h] P. 73.

2

Elamite Jews were ſuch who deſcended from the captives of the ten tribes, carried away by *Shalmaneſar* king of *Aſſyria*, whom he placed in *Halah* and *Habor*, and in the cities of the *Medes*, 2 *Kings* xvii. 6. and xviii. 11. But beſides theſe, there were alſo at *Jeruſalem*, at this time, thoſe who are next mentioned: *and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia*; who came not quite ſo far off as the former: *Meſopotamia* is the ſame with what is called in the *Hebrew* text of the Old Teſtament, *Aram-Naharaim*, or *Syria* between the two rivers; that is, *Tigris* and *Euphrates*; the former was on the eaſt of it, and the latter on the weſt, and *Babylon* was on the ſouth, and *Caucaſus* on the north; and ſo the *Greek* word *Meſopotamia*, ſignifies a place between two rivers; ſee *Gen.* xxiv. 10. *Deut.* xxiii. 4. *Judg.* iii. 8, 10. and 1 *Chron.* ix. 6. And the *Jews* have adopted it into their own language, calling it, מספוטמיא, *Meſpotamia* [i]; and the ſame name obtains with other writers [k], and it has ſince been called *Azania* and *Halopia*; it belonged to that part of *Aſſyria*, called *Chaldea*; and theſe *Meſopotamian Jews*, were the remains of thoſe who were carried captive by *Nebuchadnezzar*, king of *Babylon*; and though the *Chaldean*, or *Syriac* language was now ſpoken by the *Jews*, yet in a different manner than it was in *Chaldea* and *Syria*: and there were alſo the dwellers in *Judea*; by which is meant, that part of the land of *Iſrael*, which was diſtinct from *Galilee*, and where they uſed a different dialect from the *Galilean Jews*; and there were others, who were born, and had lived in *Cappadocia*. This was a country in *Aſia*, in which were many famous cities; as *Archalais*, where *Claudius Cæſar* put a *Roman* colony; and *Neocæſarea* (the birth-place of *Gregory Thaumaturgus*;) and *Melita*, built by *Semiramis*; and *Mazaca* [l], which was the chief city; and ſo called from *Meſhech*, the ſon of *Japhet*, ſince called *Cæſarea*. The inhabitants of this country, *Herodotus* ſays [m], "were by the *Greeks* called *Syrians*, "and they were *Syrians*; and before the *Perſians* "had the government, they were ſubject to the "*Medes*, and then to *Cyrus*." And by *Pliny* [n] they are called, *Leucoſyrians*. This country, according to *Ptolomy* [o], had *Galatia*, and part of *Pamphylia* on the weſt, and on the ſouth *Cilicia*, and part of *Syria*, and on the eaſt *Armenia* the great, and on the north, part of the *Euxine Pontus*; it is now called *Amaſia*, or *Almaſia*: here were many *Jews* ſcattered abroad, ſome of which were afterwards believers in Chriſt, to whom *Peter* ſent his epiſtles, 1 *Pet.* i. 1. It had its former name from the river *Cappadox*, which, as *Pliny* [p] ſays, divided the *Galatians* and *Leucoſyrians*, and this indeed is the reaſon of its name; in the *Syriac* language it is called, קפדך, *Capdac*, which comes from קפד; which ſignifies to cut off, or divide, as this river did the above people from one another; and hence the country was called *Cappadocia*, and the inhabitants *Cappadocians*: in the *Jewiſh* writings it is called, קפוטקיא, *Capotakia*; and which *Maimonides* [q] ſays, is the ſame with *Caphtor*; and in the *Arabic* language, is called *Tamiati*; and ſo *Caphtor* is rendered *Cappadocia*, and the *Caphtorim Cappadocians*, in the *Targums* of *Onkelos*, *Jonathan*, and *Jeruſalem*, in *Gen.* x. 14. *Deut.* ii. 23. *Jer.* xlvii. 4. and *Amos* ix. 7. and ſo in the *Septuagint* verſion of *Deut.* ii. 23. and *Amos* ix. 7. This country was near the land of *Iſrael*, and in it dwelt many *Jews*; they had ſchools of learning here, and had traditions peculiarly relating to it: as for inſtance, "if a man married a "wiſe in the land of *Iſrael*, and divorced her in "*Cappadocia*, he muſt give her (her dowry) of the "money of the land of *Iſrael*; and if he marries "a wife in *Cappadocia*, and divorces her in the land "of *Iſrael*, he may give her of the money of the "land of *Iſrael*; *Rabban Simeon ben Gamaliel* ſays, "he muſt give her of the money of *Cappadocia* [r];" for it ſeems the *Cappadocian* money was larger, and weighed more than that in the land of *Iſrael*: however, "if a man marries a wife in *Cappadocia*, and "divorces her in *Cappadocia*, he muſt give her of "the money of *Cappadocia*." And ſo *R. Akiba* ſpeaks [s] of one, that he ſaw ſhipwrecked at ſea; and when, ſays he, I came to the province of *Cappadocia*, he came and ſat, and judged before me in the conſtitutions and traditions of the elders: from whence it is manifeſt, that here were people of the *Jewiſh* nation that dwelt in this country, and ſo at this time. As alſo in *Pontus*; hence the firſt epiſtle of *Peter* is ſometimes called the epiſtle to the *Pontians*; that is, to the *Jews* of *Pontus*, then become chriſtians: *Pontus* was a country in leſſer *Aſia*, and according to *Ptolomy* [t], it had on the weſt the mouth of *Pontus*, and the *Thracian Boſphorus*, and part of *Propontis*, on the north, part of the *Euxine* ſea, and on the ſouth the country which is properly called *Aſia*, and on the eaſt *Galatia* by *Paphlagonia*; it was the birth-place of *Marcion* the heretick, of which *Tertullian* gives a moſt diſmal account [u]: *Aſia* here intends, neither *Aſia* the greater, nor the leſs, but *Aſia* properly ſo called; which had *Lycia* and *Phrygia* on the eaſt, the *Ægean* ſhores on the weſt, the *Egyptian* ſea on the ſouth, and *Paphlagonia* on the north [w]; in which were *Epheſus* the chief city, and *Smyrna* and *Pergamus*, and where were many *Jews*; theſe might be the remains of thoſe that were carried captive, and diſperſed by *Ptolomy Lagus*; thoſe who dwelt in the three laſt places, ſpoke the *Greek* language.

Ver. 10. *Phrygia, and Pamphylia, in Egypt*, &c.] *Phrygia* was a country in *Aſia*, and had part of *Galatia* on the north, *Lycaonia*, *Piſidia*, and *Mygdonia* on the ſouth, and on the eaſt *Cappadocia* [x]; here the apoſtle *Paul* afterwards travelled, and ſtrengthened the chriſtians; ſee *Acts* xvi. 6. and xviii. 23. *Pamphylia*, now called *Setilia*, is another country in *Aſia*, formerly called *Mopſopia* [y]; which had on the weſt *Lycia*, and part of *Aſia*, on the north *Galatia*, on the eaſt *Cilicia*, and part of *Cappadocia*, and on the ſouth the ſea of *Pamphylia* [z], of which mention is made in *Acts* xxvii. 5. The chief city in it was *Perga*, where was a temple of *Diana* [a], and here the apoſtle *Paul* alſo was; ſee *Acts* xiii. 13. and xiv. 24, 25. and xv. 38. Others of theſe ſojourning *Jews* lived in *Egypt*, which was a large country in *Africa*; which had on the eaſt the deſarts of *Arabia*, on the weſt *Libya*, on the ſouth *Ethiopia*, and on the north the *Mediterranean* ſea; hither many *Jews* were carried captive by *Ptolomy Lagus*, and theſe ſpoke the *Egyptian* language: *and in the parts of Libya about Cyrene*; there were others at *Jeruſalem*, which came from hence. The *Arabic* verſion reads this clauſe, *and in the parts of Africa, which is our country*; and *Pliny* ſays [b], the *Greeks* call *Africa*, *Libya*. The *Jews* ſay [c], *Libya* in *Egypt*; and for proſelytes from *Libya*, they wait three generations; that is, before they receive them: *Cyrene*, or *Cyreniaca*, which is no other than upper *Libya*, is called by *Pliny* [d], the *Pentapolitan* country, from the five cities in it; *Berenice*, *Arſinoe*, *Ptolemais*, *Apollonia*, and *Cyrene*: to theſe are added, *and ſtrangers of Rome*, *Jews and proſelytes*; that is, as the *Syriac* verſion renders it, *thoſe that came from Rome*; to which the *Arabic* agrees: they were natives and inhabitants of the city of *Rome*, though now they were at *Jeruſalem*; and ſome of theſe were *Jews* by birth, and lineal deſcent, tho' born at *Rome*; and others were ſuch as were proſelytes of righteouſneſs, who were originally *Gentiles*, but were now circumciſed, and had embraced the *Jewiſh* religion; concerning ſuch, ſee the note on *Matt.* xxiii. 15. Theſe doubtleſs ſpoke in the *Roman*, or *Latin* tongue.

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[i] Bereſhit Rabba, §. 30. fol. 25. 1. &. §. 44. fol. 38. 3. [k] Plin. l. 5. c. 12, 26. & 6. 26, 27. Ptolom. l. 5. c. 18.
[l] Solin. Polyhiſtor. c. 57. [m] l. 1. c. 72. [n] l. 6. c. 3. [o] l. 5. c. 6. [p] Nat. Hiſt. l. 6. c. 3.
[q] In Miſn. Cetubot, c. 13. §. 11. & Bartenora in ib. [r] Miſn. Cetubot, c. 13. §. 11. T. Bab. Cetubot, fol. 110. 2.
[s] T. Bab. Yebamot, fol. 121. 1. [t] l. 5. c. 1. [u] Adv. Marcion. l. 1. c. 1. [w] Solinus ib. c. 53. [x] Plin. l. 5. c. 32. [y] Ib. c. 27. [z] Ptolom. l. 5. c. 5. [a] Plin. l. 5. c. 27. Ptolom. ib. & Mela, l. 1. c. 14.

Ver. 11. *Cretes* and *Arabians*, &c.] The former are either the ſame with the *Cretians*, *Tit.* i. 12. the inhabitants of the iſland of *Crete*, *Acts* xxvii. 7. now called *Candia* or *Candy*, which has on the north the *Ægean* ſea, on the ſouth the *Libyan* or *African* ſea, on the weſt the *Adriatic* ſea, and on the eaſt the *Carpathian* ſea. In it were an hundred cities; the moſt famous of which were, *Gnoſos*, *Cortyna*, *Lyctos*, *Lycaſtos*, *Holopixos*, *Phæſtos*, *Cydon*, *Manethuſa*, *Dyctynna* [e], and others; theſe ſpoke the *Greek* language; yet not the *Attic*, for the *Cretian* and *Attic* ſpeech are diſtinguiſhed [f]: or elſe, as Dr. *Lightfoot* thinks, theſe were the ſame with the *Cherethim* or *Cherethites*, in *Ezek.* xxv. 16. *Zeph.* ii. 5. whom the *Septuagint* interpreters call *Cretes*, as here; ſince theſe are mentioned with the *Philiſtines*, to whoſe land *Arabia* joined; the inhabitants of which are next mentioned here. There were three *Arabias*; *Arabia Petræa*, which had on the weſt part of *Egypt*, and on the north *Judea*, and part of *Syria*, on the ſouth the red ſea, and on the eaſt *Arabia Felix*. The ſecond was called *Arabia deſerta*, and had on the north part of *Meſopotamia*, on the eaſt *Babylonia*, on the ſouth *Arabia Felix*, and on the weſt, part of *Syria* and *Arabia Petræa*. The third was called *Arabia Felix*, and had on the north the ſouth ſides of *Petræa* and *Arabia deſerta*, and the more ſouthern part of the *Perſian* gulph, on the weſt the gulph of *Arabia*, and on the ſouth the red ſea, and on the eaſt, part of the *Perſian* gulph [g]; and here dwelt *Jews* who ſpoke the *Arabic* language. Now theſe *Jews*, of different nations, declared concerning the Apoſtles, ſaying, *we do hear them ſpeak in our tongues the wonderful works of* God; not the works of creation and providence, though theſe are great and wonderful; but of redemption, pardon, atonement, juſtification, and ſalvation, by the Meſſiah, by his obedience, ſufferings, and death, and alſo of his reſurrection from the dead; things which ſtruck them with amazement, and the more, that ſuch illiterate perſons ſhould have ſuch knowledge of them, and ſhould be able to ſpeak of them in ſuch a clear, diſtinct, and powerful manner; and ſtill the more, that they ſhould ſpeak of them in their ſeveral tongues in which they were born, and to which they were uſed, and which the Apoſtles had never learned; and this they heard with their own ears, and were fully ſatisfied that they did ſpeak divers languages.

Ver. 12. *And they were all amazed*, &c.] That is, all theſe devout men, *Jews* and proſelytes, which came from other nations before mentioned: *and were in doubt*; not whether the Apoſtles ſpoke in various languages, nor about the ſenſe of their words; for they not only heard them with their ears, and were aſſured of the facts, but they ſeem alſo to underſtand what was ſaid, ſince they call the things delivered, the great or wonderful things of God; but they were at a loſs in their minds what ſhould be the cauſe of this, or the reaſon of ſuch a diſpenſation, *ſaying, one to another, what meaneth this?* from whence is it? what is the deſign of it? or what the end to be anſwered by it? or what will follow upon it? ſurely ſomething conſiderable.

Ver. 13. *Others mocking*, *ſaid*, &c.] Theſe were the native inhabitants of *Jeruſalem*, the common people; and it may be alſo the *Scribes* and *Phariſees* who did not underſtand the languages in which the Apoſtles ſpake, and therefore derided them both by words and geſtures: *theſe men are full of new wine*; the *Syriac* verſion adds, *and are drunk*; a very fooliſh and impertinent cavil this; there was, at this time of the year, no new wine, juſt preſſed, or in the fat; and if there had been any, and they were full of it, it could never have furniſhed them with a faculty of ſpeaking with many tongues; men generally loſe their tongues by intemperance. They were indeed filled with wine, but not with wine, the juice of the grape, either new or old; but with ſpiritual wine, with the gifts of the Spirit of God, by which they ſpake with divers tongues. They might hope this inſinuation, that they were drunk with wine, would take and be received, ſince it was a feaſting time, the feaſt of *pentecoſt*; though, as *Peter* afterwards obſerves, it was too early in the day to imagine this to be their caſe.

Ver. 14. *But Peter ſtanding up with the eleven*, &c.] Apoſtles; their number being now complete, *Matthias* being choſen in the room of *Judas*. Theſe all at once roſe up, as abhorring the fact they were charged with, and to ſhew the falſhood of it, and to vindicate themſelves; when *Peter*, as their mouth, ſtood *in the midſt* of them, as the *Ethiopic* verſion reads, with great courage, boldneſs, and intrepidity of mind: and *lift up his voice*; that he might be heard by the whole multitude, that was gathered together, as well as to ſhew his zeal and fervour of ſpirit, and fortitude of mind; for being endued with the Spirit from on high, he was fearleſs of men, who but a little while ago was frightned by a ſervant-maid. *And ſaid unto them, ye men of Judea, and all ye that dwell at Jeruſalem*; which ſhews that they were the natives and citizens of *Jeruſalem* that mocked and ſcoffed; for to theſe the Apoſtle addreſſes himſelf. *Be this known unto you, and hearken to my words*; as follow.

Ver. 15. *For theſe are not drunken*, &c.] Meaning not only the eleven Apoſtles, but the reſt of the hundred and twenty, on whom alſo the Spirit was poured forth, and who were endowed with his extraordinary gifts: *as ye ſuppoſe*; and had given out that they were: and this ſhows the ſenſe of being *filled with new wine*; that they meant that they were really drunk, and which they believed, or at leaſt would have had others believe it; the unreaſonableneſs of which ſuppoſition and ſuggeſtion the Apoſtle argues from the time of day: *ſeeing it is but the third hour of the day*; or nine of the clock in the morning: for till this time it was not uſual with the *Jews*, if men of any ſobriety or religion, ſo much as to taſte any thing: the rules are theſe[h], "it is forbidden a man to taſte any "thing, or do any work after break of day, until "he has prayed the morning-prayer." Now "the "morning-prayer, the precept concerning it is, "that a man ſhould begin to pray as ſoon as the "ſun ſhines out; and its time is until the end of "the fourth hour, which is the third part of the "day[i]." So that a man might not taſte any thing, either of eatables or drinkables, until the fourth hour, or ten o'clock in the morning: hence it is ſaid[k], that "after they offered the daily ſacri"fice they eat bread, בזמן ארבע שעין, *at the time* "*of four hours*:" or on the fourth hour, and ſooner than this, it was not lawful to eat, even ever ſo little; and whoever did, was not reckoned fit to be converſed with. "Says *R. Iſaac*[l], who"ever eats a green or herb before the fourth hour, "it is forbidden to converſe with him; and the "ſame ſays, it is unlawful to eat a raw herb be"fore the fourth hour. *Amemar*, and *Mar Zutra*, "and *Rab Aſhe* were ſitting, and they brought be"fore them a raw herb before the fourth hour. "*Amemar* and *Rab Aſhe* eat, and *Mar Zutra* did "not eat: they ſaid to him, what's thy meaning? "(he replied) that *R. Iſaac* ſaid, whoever eats a "herb before the fourth hour, it is forbidden to "converſe with him." The time for taking food by perſons of different characters, is thus expreſſed by them: "the firſt hour is the time of eating for "the *Lydians*, the ſecond for thieves, the third for "heirs, the fourth for labourers, the fifth for every "man; is it not ſo? Saith *R. Papa*, the fourth "is the time of repaſt for every man; but (the "truth is) the fourth is the time of eating for "every man, the fifth for labourers, and the ſixth "for the diſciples of the wiſe men[m]." Hence that advice[n], "*at the fourth hour* go into a cook's "ſhop, (or tavern) if thou ſeeſt a man drinking "wine, and holding the cup in his hands, and "ſlumbring, enquire about him, if he is one of "the wiſe doctors, *&c.*" The *gloſs* upon it is, "*at the fourth hour*, for that is the time of eat"ing, when all go into the ſhops (or taverns) to "eat." Now whereas they that are drunken are drunken in the night, and not in the day, and much leſs ſo ſoon in the day, when it was not uſual, at leaſt with religious men, to have taſted any thing by this time; and whereas the Apoſtles, and their company, were ſober and religious men, and had never done any thing to forfeit their character, it was unreaſonable to ſuppoſe any thing of this kind in them.

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[b] L. 5. in principio.

[c] T. Hieroſ. Kilaim, fol. 31. 3. & Sabbat, fol. 7. 2.

[d] L. 5. c. 5.

[e] Mela, l. 2. c. 14. Vid. Solin. c. 16. & Plin. l. 4. c. 12.

[f] Laert. in vit. Epimenidis.

[g] Ptolom. Geograph. l. 5. c. 17, & 19. & l. 6. c. 7.

Ver. 16. *But this is that which was ſpoken by the prophet Joel.*] This affair, which is a matter of wonder and amazement with ſome, and of ſpeculation with others, and of ridicule and contempt with the moſt, is not the effect of wine, but the fulfilment of a prophecy in *Joel* ii. 28—32. and is that effuſion of the Spirit there foretold; and this prophecy is by the *Jews* themſelves allowed to belong to the world to come, or to the times of the Meſſiah. Some of their commentators[o] ſay, that it refers, לעתיד, *to time to come*; by which they frequently mean the times of the Meſſiah; and another ſays[p] expreſly, that they belong לימות המשיח, *to the days of the Meſſiah*; and in one of their *Midraſhes*[q], 'tis obſerved, that "the holy bleſſed God "ſays, in this world they propheſy ſingle; (parti"cular perſons) but *in the world to come* all *Iſrael* "ſhall become prophets, as it is ſaid, *Joel* ii. 28. "*and it ſhall come to paſs afterward, that I will* "*pour out my Spirit upon all fleſh, and your ſons and* "*your daughters ſhall propheſy, and your old men*, "&c. So expounds *R. Tanchuma* with *R. Aba*."

Ver. 17. *And it ſhall come to paſs in the laſt days*, &c.] In *Joel* it is *afterwards*; inſtead of which *Peter* puts, *in the laſt days*; the ſenſe is the ſame: and ſo *R. David Kimchi*, a celebrated commentator with the *Jews*, obſerves, that *afterwards* is the ſame *as in the laſt days*, and which deſign the times of the Meſſiah; for according to a rule given by the ſame writer on *Iſ.* ii. 2. where-ever the laſt days are mentioned, the days of the Meſſiah are intended. *Saith God*, or *the Lord*, as the *Vulgate Latin* and *Ethiopic* verſions read. This clauſe is added by *Peter*, and is not in *Joel*; and very rightly, ſince what follow are the words of God ſpeaking in his own perſon: *I will pour out of my Spirit upon all fleſh*; not *upon every animal*, as the *Ethiopic* verſion renders it: this is extending the ſenſe too far, as the interpretation the above-named *Jewiſh* writer gives, limits it too much, reſtraining it to the people of *Iſrael*. It being a maxim with them, that the *Shekinah* does not dwell but in the land of *Iſrael*; and alſo that prophecy, or a ſpirit of prophecy, does not dwell on any but in the holy land[r]. For tho' as it regards the firſt times of the Goſpel, it may chiefly reſpect ſome perſons among the *Jews*, yet not to the excluſion of the *Gentiles*; and it deſigns all ſorts of perſons of every age, ſex, ſtate, and condition, as the diſtribution afterwards ſhews. *Jarchi*'s note upon it is, "upon every "one whoſe heart is made as tender as fleſh; as "for example, *and I will give an heart of fleſh*, "*Ezek.* xxxvi. 26." By the ſpirit is meant the gifts of the Spirit, the ſpirit of wiſdom and knowledge, of underſtanding the myſteries of the Goſpel, of explaining the ſcriptures, and of ſpeaking with tongues; and by the pouring of it out, is intended the abundance and great plenty of the gifts and graces of the Spirit beſtowed; but yet not all of him, or all his gifts and grace in the large extent of them: therefore it is ſaid, not *my ſpirit*, but *of my ſpirit*, or *out of it*; as out of an unfathomable, immeaſurable, and inexhauſtible fountain and fulneſs: *and your ſons and your daughters ſhall propheſy*; or foretel things to come, as *Agabus*, and the four daughters of *Philip* the Evangeliſt, ch. xx. 9, 10, *and your young men ſhall ſee viſions*; as *Ananias*, ch. ix. 10. and *Peter*, ch. x. 17. and *Paul* when a young man, ch. xxii. 18. and xxvi. 19. and *John*, the youngeſt of the Apoſtles, *Rev.* i. 10. tho' he was in years, when he ſaw the viſions in the Revelations: *and your old men ſhall dream dreams*; or ſhall have night-viſions, as *Paul* at *Troas*, ch. xvi. 9. and in his voyage when at ſea, ch. xxvii. 23. The order of the words is inverted, this laſt clauſe ſtands firſt in *Joel*; perhaps the change is made, becauſe the Apoſtles were young men, on whom the Spirit was poured; and the thing was the more wonderful that ſo it ſhould be, than if they had been old men.

Ver. 18. *And on my ſerva* *nd on my handmaidens*, &c.] In *Joel* it is *he ſervants* and *the handmaids*; and which K interprets of ſtrangers that ſhould ſtand in the land of *Iſrael*, and ſerve the *Iſraelites.* But theſe phraſes do not ſeem ſo much to deſcribe the civil ſtate and condition of thoſe perſons, as their religious character, being ſuch as were brought, by the power of divine grace, to yield a chearful obedience to the will of God; tho' it may alſo regard the former, and ſhew, that with God there is no diſtinction and difference of bond or free, of rich or poor; contrary to a maxim of the *Jews* [s], that the *Shekinah* does not dwell but upon a wiſe man, a mighty man, and a rich man. *I will pour out, in thoſe days, of my ſpirit, and they ſhall propheſy*; ſee the note on the preceding verſe, from whence this clauſe, *and they ſhall propheſy*, is repeated; for it is not in the text in *Joel*; which is done to point at the end and effect of the Spirit being poured down upon them.

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[h] Maimon. Hilch. Tephilla, c. 6. §. 4. T. Bab. Beracot, fol. 28. 2.
[i] Ib. c. 3. §. 1. Vid. T. Beracot, fol. 26. 2.
[k] Targum in Eccl. x. 17.
[l] T. Bab. Beracot, fol. 44. 2.
[m] T. Bab. Sabbat, fol. 10. 1.
[n] T. Bab. Bava Metzia, fol. 83. 2.
[o] Jarchi in Joel ii. 28. & R. Jeſhuah in Aben Ezra in loc.
[p] R. David Kimchi in loc.
[q] Bemidbar Rabba, §. 15. fol. 219. 2.
[r] Zohar in Gen. fol. 118. 4. & 128. 4.

Ver. 19. *And I will ſhew wonders in heaven above,* &c.] The word *above* is not in *Joel*, nor in the *Syriac* verſion here, as neither the word *beneath*, in the next clauſe. This may refer either to the appearance of angels, and of an extraordinary ſtar at the birth of Chriſt; or rather to comets and blazing ſtars, and particularly to that comet which, in the form of a flaming ſword, hung over *Jeruſalem*, and the forms of armies in the heavens engaged together, which were ſeen before, and portended the deſtruction of that city [t]: *and ſigns in the earth beneath*; meaning either the miracles done by Chriſt, and his Apoſtles, on earth; or thoſe ſurprizing events in *Judea* and in *Jeruſalem*, a flame was ſeen in the temple, the doors of it opened of themſelves, and a voice was heard in it, ſaying, let us go hence; and an ideot went about ſeveral years together, ſaying, wo to the people, wo to the city, *&c. blood, and fire, and vapour of ſmoke:* by *blood* is meant, not the blood of Chriſt, either his bloody ſweat in the garden, or what he ſhed on the croſs, but the blood of the *Jews*, ſhed in war, and in inteſtine ſeditions and murders: and by *fire* is deſigned, not the Holy Ghoſt, who now appeared in cloven tongues, as of fire, but the conflagration of the city and temple of *Jeruſalem*, and of many other towns and villages. And by *vapours of ſmoke*; or, as in the *Hebrew* text, *pillars of ſmoke*, aſcending in upright columns, like palm-trees, are intended literally, the vaſt quantities of ſmoke that would ariſe from ſuch burnings; ſo that the very heavens would be beclouded and darkened with them, and ſun and moon appear in the following form.

Ver. 20. *The ſun ſhall be turned into darkneſs*, &c.] As at the death of Chriſt, by a total eclipſe of it: *and the moon into blood*; as at the opening of the ſixth ſeal, *Rev.* vi. 12. *before that great and notable day of the Lord come*; when he ſhall come in power and great glory, as he did in a few years after this, to take vengeance on the *Jews*, and deſtroy their nation, city, and temple; in which there was a diſplay of his greatneſs, and power, and which was awful and *terrible* to them, as in *Joel* it is called; ſee the note on *Matt.* xxiv. 29.

Ver. 21. *And it ſhall come to paſs*, &c.] Even at that time, when theſe ſigns ſhall appear, and the deſtruction is haſtening on, that *whoſoever ſhall call on the name of the Lord*; ſhall believe in the Lord Jeſus Chriſt with the heart, and ſhall confeſs him with the mouth, and ſhall worſhip him in ſpirit and in truth, and ſubmit to all his ordinances and commands; for invocation of the Lord includes the whole of worſhip, internal and external: *ſhall be ſaved*; or delivered from that temporal deſtruction which came upon the *Jews*, as the Chriſtians were by removing from *Jeruſalem* to *Pella*, as they were directed [u]; and ſhall be ſaved with a ſpiritual and everlaſting ſalvation by Jeſus Chriſt; ſee the note on *Rom.* x. 13.

Ver. 22. *Ye men of Iſrael, hear theſe words*, &c.] The *Arabic* verſion prefaces this paſſage with theſe words, *in thoſe days Peter ſtood and ſaid unto the people*; as if it was not on the ſame day, and the following oration was a new one, and not a continued diſcourſe with the former; whereas it was delivered at the ſame time, and is in connexion with what goes before. Only the Apoſtle having finiſhed the vindication of his brethren, and the whole ſociety, and ſet that matter in a clear light; and being willing to take this opportunity of preaching Chriſt to the *Jews*, addreſſes them under another character in a new form of words, tho' to the ſame ſenſe as in ver. 14. in order to ſoften their minds, and raiſe their attention, and proceeds to deſcribe the perſon, the ſubject of his following diſcourſe: *Jeſus of Nazareth*; firſt by his name *Jeſus*, which the angel gave him before his birth; and that for this reaſon, becauſe he is the ſaviour of his people from their ſins, and which his name ſignifies; and next by the place, not where he was born, for that was *Bethlehem*, but where he was educated and brought up, and where he lived the greateſt part of his life, *Nazareth*, a city in *Galilee*; whence he was ſo called, generally by way of contempt, and not ſo much to diſtinguiſh him from any of the ſame name: *a man approved of God*; he was truly and really *a man*, who in his incarnation aſſumed a true body, and a reaſonable ſoul; but he was not a mere man, and much leſs a common and ordinary man: he was the famous ſon of man the ſcriptures ſpeak of; the man of God's right hand, the man his fellow, a great, mighty, and wonderful man: *approved by God*; or ſhewn, declared, and demonſtrated by him, to be ſent by him in human nature, to be the true Meſſiah and Saviour of the world, who was the choſen of God, loved and honoured by him, whom he ſealed, and bore a teſtimony to; and that not privately, but openly and publickly: *among you*; in the face of all the people in *Jeruſalem*, and in the temple, and at the time of public feaſts: *by miracles, and wonders, and ſigns*; by diſpoſſeſſing devils, cleanſing lepers, reſtoring ſight to the blind, cauſing the deaf to hear, the dumb to ſpeak, and the lame to walk, and by raiſing the dead: *which God did by him in the midſt of you*; not but that he did the miracles himſelf, as God, and the Son of God; but as he was man, God did them, by his human nature, as the inſtrument: the meaning is, that his miracles were wrought by a divine power, and not by a diabolical influence, by *Beelzebub* the prince of devils, as the *Phariſees* blaſphemouſly ſaid of him; and theſe were done, not in a corner, but in the midſt of them: *as ye yourſelves alſo know*; for they muſt be ſenſible and convicted in their own conſciences, not only that theſe things were done by him, but that they could not be done by him, unleſs God was with him, or he was from God; and ſo were teſtimonies both of the divine approbation of him, and of his deity and Meſſiahſhip.

Ver. 23. *Him being delivered*, &c.] By himſelf, according to his own will, for he gave, or delivered himſelf for his people; and by his Father, who ſpared him not, but delivered him up for us all; and by *Judas*, one of his diſciples, who, for a ſum of of money, delivered him into the hands of the *Jews*; and by them he was delivered up to *Pilate*, the *Roman* governour; and by him back again to the *Jews*, and to the ſoldiers, to crucify him: and all this *by the determinate counſel and foreknowledge of God*; God not only foreknew that it would be, but determined that it ſhould be, who does all things after the counſel of his own will; and this for the ſalvation of his people, and for the glorifying of his divine perfections: tho' this fixed reſolution, ſettled purpoſe, and wiſe determination of God, did not in the leaſt excuſe the ſin of *Judas* in betraying him, or of *Pilate* in condemning him, or of the *Jews* in crucifying him; nor did it at all infringe the liberty of their wills in acting, who did what they did, not by force, but voluntarily: *ye have taken, and by wicked hands have crucified and ſlain*; they took him in the garden, and bound him, and had him firſt before the high-prieſt, then before *Pilate*, the *Roman* governour, and cried out with one voice, in a moſt vehement manner, for the crucifying of him, which, at their importunity, was granted, tho' no fault was found in him; and therefore are juſtly charged with ſlaying, or murdering him.

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[s] T. Bab. Sabbat, fol. 92. 1.

[t] Joſeph. de Bello Jud. l. 6. c. 5. §. 3

[u] Vid. Euſeb. Eccl. Hiſt. l. 3. c. 5.

Ver. 24. *Whom God raiſed up*, &c.] From the dead; for tho' his life was taken away by men, he was raiſed to life again by God the Father, to whom the reſurrection of Chriſt is generally aſcribed, tho' not to the excluſion of Chriſt himſelf, and the bleſſed Spirit; and this being what the Apoſtles were witneſſes of, and the *Jews* endeavoured to ſtifle as much as they could, it being the ſign Chriſt gave them of the truth of his Meſſiahſhip; and this being alſo a fundamental article of the Chriſtian religion, the Apoſtle enlarges upon it: *having looſed the pains of death*; this may be underſtood either of what Chriſt had done for his people by dying for them; he had aboliſhed death; he had took away its ſting, and delivered them from the curſe of it, having fulfilled the law, ſatisfied juſtice, and made full atonement for their ſin; ſo that though they die, death is not a penal evil to them, nor ſhall they always continue under the power of it: or of what God did in raiſing Chriſt from the dead; he delivered him from the power of death, by which he was held in the grave, and which is expreſſed by a word which ſignifies pains and ſorrows, even thoſe of a woman in travail; which tho' he felt not now, he had gone through them; his low ſtate in the grave was the effect of them; and theſe are ſaid to be looſed when he was raiſed up, he being ſo entirely delivered from them, as that they ſhould never come upon him more: and it is to be obſerved, that the ſame word in the *Hebrew* language, and ſo in the *Chaldee* and *Syriac*, in which *Peter* might ſpeak, ſignifies both cords and ſorrows; and we often read in *Talmudic* and *Rabbinic* [w] writings, of חבלו של משיח, *the ſorrows*, or *pains* of the *Meſſiah*. The death which Chriſt died, being the death of the croſs, was a very painful one: he endured great pains in his body, by being ſmote with rods, and buffeted with the hands of men; by being ſcourged and whipped, and having a crown of thorns platted on his head; but the pains of the croſs were ſtill greater, his body being ſtretched out upon it, and faſtened to it by nails drove thro' his hands and feet, and then reared up, and jogged in the earth, where he hung upon it, in extreme agony, till he expired: and theſe pains he endured, not thro' want of love to him in his Father, who, as he does not willingly grieve and afflict the children of men, ſo neither would he his own Son; nor was it on account of any ſin of his, for he knew none, nor did he commit any; but he was wounded, and bruiſed, and endured theſe ſorrows and pains for the ſins of his people: as he was their ſurety, it was neceſſary he ſhould die, becauſe the wages of ſin is death, and the juſtice and veracity of God required it; and it was proper he ſhould die the painful death of the croſs, becauſe of the types and propheſies of it, and chiefly that he might appear to be made a curſe for his people: tho' more muſt be meant here than the pains he endured in the moment and article of death, ſince they ceaſed at death, and he was then freed from them; whereas the text ſpeaks of a looſing him from them at his reſurrection, which ſuppoſes that they continued on him until that time; wherefore theſe pains of death alſo ſignify the power and dominion death had over him, and continued to have over him in the grave; with the cords of which he was bound and held, till he was looſed by raiſing him from the dead. Dr. *Goodwin* is of opinion, that theſe words are to be underſtood, not of the reſurrection of Chriſt's body from the pains and power of death, but at leaſt chiefly of the recovery and revival of his ſoul from thoſe ſpiritual agonies which attended him, and from which he was looſed and delivered before his death; and the rather, becauſe, as before obſerved, at death the pains of it are gone, the bitterneſs of it is over, and nothing is felt in the grave: beſides, the word here uſed ſignifies the pains of a woman in travail, 1 *Theſſ.* v. 3. and ſeems beſt to agree with thoſe inward ſufferings of Chriſt, which are called *the travail of his ſoul*, *Iſ.* liii. 11. and which, like the pangs of a woman in labour, came upon him gradually: four or five days before his death he ſaid, *now is my ſoul troubled*, *John* xii. 27. The night in which he was betrayed, when he came into the garden, he began to be ſorrowful, and heavy, and ſore amazed; and at length he breaks out, and ſays, *my ſoul is exceeding ſorrowful*, *even unto death*, *Matt.* xxvi. 37, 38. and after ſome time his pains increaſe, and being in agony, he prayed more earneſtly, and his ſweat was, as it were, great drops of blood, *Luke* xxii. 44. but the ſharpeſt pains were yet to come, and which he endured when on the croſs, being forſaken by his God and Father, *Matt.* xxvii. 46. and which aroſe partly from the ſins of his people, the filth and guilt of them laid upon him, which muſt be very diſtreſſing to his pure and holy mind; and from the wrath of God, and curſe of the law, which he ſuſtained as the puniſhment for them; and it was neceſſary he ſhould bear the whole puniſhment due to ſin, the puniſhment of ſenſe, or feel the wrath of God, and the ſtrokes of divine juſtice, and the puniſhment of loſs, or be deprived of the divine preſence: and theſe ſorrows of ſoul may be well called the pains or ſorrows of death, becauſe they were unto death, and iſſued in it; a corporal death followed upon them; and when he was in the garden, and on the croſs, it might be truly ſaid, *the ſorrows of death compaſſed him about*, *Pſ.* xviii. 4. but from theſe he was looſed juſt before his death, when he ſaid, *it is finiſhed*; the darkneſs was over; the light of God's countenance broke out upon him; he heard his cry, and helped him in the acceptable time, in the day of ſalvation; his anger, as a judge, was turned away from him, juſtice being entirely ſatisfied; and therefore it was not poſſible he ſhould be held any longer with theſe cords and ſorrows of death; for he being an infinite perſon, was able to bear all the wrath of God at once, which was due to ſin, and therefore did not bring on him an eternal death, as on the wicked, he ſuſtaining and ſatisfying for all at once; and, like another *Sampſon*, broke aſunder theſe cords like threads, and was looſed from them. But after all, tho' theſe are very great truths; yet, according to the order in which theſe words lie, being placed after the account of the crucifixion and death of Chriſt, they ſeem rather to reſpect the reſurrection of his body, and the looſing it from the power and dominion of death; and in ſuch ſenſe as never to return to it, or any more feel the pains of it. One of *Stephens*'s copies reads, *the pains of Hades*, or the inviſible ſtate; and the *Vulgate Latin* verſion, *the pains of hell*, as in *Pſ.* xviii. 5. where the grave is meant; and the *Syriac* verſion here, חבליה דשיול, *the pains*, or *cords of the grave:* the word *cords*, or *bands*, beſt agrees with the word *looſing*; and the *Ethiopic* verſion renders it, *the bands of death. Becauſe it was not poſſible he ſhould be holden of it*; of death, and under the power of it; partly, becauſe of the power and dignity of his perſon, as the Son of God, he being ſtill the prince of life, and who by dying aboliſhed death, and him that had the power of it; and partly, becauſe as the ſurety of his people he had made full ſatisfaction for ſin, and had brought in an everlaſting righteouſneſs, and therefore ought in juſtice to be diſcharged, and detained a priſoner no longer; as alſo becauſe of the propheſies of the Old Teſtament concerning his reſurrection, which muſt be fulfilled, as follows.

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[w] T. Bab. Sabbat, fol. 118. 2. & Sanhedrin, fol. 98. 2. Alkath Rocel, l. 1. p. 1. & paſſim.

Ver. 25. *For David ſpeaketh concerning him*, &c.] The Meſſiah, the Lord Jeſus Chriſt, in *Pſ.* xvi. 8, 9, 10, 11. The whole pſalm belongs to the Meſſiah, and every thing concerning the perſon in it agrees with him; ſuch as his truſt in God, ver. 1. as he was man and mediator; his very great regard to the ſaints, and delight in them, ver. 2, 3. his diſregard to others who were haſtening after another God, or another Saviour, whoſe ſacrifices, as an high-prieſt, he would not offer up, nor make interceſſion for them, ver. 4. his exceeding great ſatisfaction in having the God of *Iſrael* for his portion, and in having his lot caſt among his peculiar people, who were a delightful inheritance to him, ver. 5, 6. his thankfulneſs for advice and direction in the time of his ſorrows and ſufferings; and his dependance on the almighty power of God to ſupport and protect him, ver. 7, 8. and the joy and comfort he was filled with in the view of his reſurrection from the dead, and his enjoyment of the heavenly glory, ver. 9, 10, 11. *I foreſaw the Lord always before my face*; Chriſt always had Jehovah in view throughout the whole of his life; and in his laſt moments he had reſpect unto the glory of his perfections, as the ultimate end of his obedience and ſufferings; and to his purpoſes, council, and covenant, which were to be accompliſhed by him; and to his will and command in preaching the Goſpel, working miracles, going about to do good, in obeying the precept, and bearing the penalty of the law; as well as to his promiſes, and his power to aſſiſt, ſupport, and preſerve him, as man and mediator: *for he is on my right hand*; which expreſſes his nearneſs to him, his preſence with him, his readineſs to aſſiſt him, and his protection of him; as if he was his ſecond that ſtood by him, to take his part, and, if need be, to take up his cauſe, and defend him from his enemies; ſee *Pſ.* cix. 31. and cx. 5. *that I ſhould not be moved*; from his ſtation, place, and duty; from the cauſe he was engaged in, ſo as to relinquiſh it; or with the fear of men, or fury of devils, or wrath of God, whilſt he was doing and ſuffering, according to the will of God.

Ver. 26. *Therefore did my heart rejoice*, &c.] Becauſe that he had always the truth, faithfulneſs, and power of God in his view, and the preſence and protection of God with him; and which are ſufficient to make the hearts of his people, as well as of him, to rejoice: *and my tongue was glad*; in the *Hebrew* text it is, *my glory*; and ſo the *Syriac* verſion renders it here; which *Kimchi* explains of the ſoul, becauſe that is the glory of the body; but our Apoſtle rightly interprets it of the tongue, which is ſo called, *Pſ.* xxx. 12. and lvii. 8. and cviii. 1. becauſe it is both the glory of man, for that being endowed with the faculty of ſpeaking, gives him a glory above the brute creatures; and becauſe it is that by which he glorifies God, by aſcribing greatneſs to him, ſpeaking of his marvellous works, and ſinging his praiſes, as Chriſt did, in the great congregation, among his Apoſtles, a little before his death. *Moreover alſo my fleſh ſhall reſt in hope*, or *ſafely*; meaning, that his body ſhould lie quietly in the grave, as in its reſting-place from all toil and labour, pains and ſorrows, and be ſecure from worms, or any corruption. Or this may be underſtood of his perſon being in a quiet, firm, and full hope of the reſurrection of the dead, and of eternal life and glory.

Ver. 27. *Becauſe thou wilt not leave my ſoul in hell*, &c.] This is an apoſtrophe, or an addreſs to his Father, who he believed would not leave his ſoul, as ſeparate from his body, in *Hades*, in the inviſible world of ſouls, in the place where the ſouls of departed ſaints are, but would quickly return it to its body, and re-unite them; or elſe, that he would not leave his dead body, for ſo נפש ſometimes ſignifies; ſee *Lev.* xix. 28. and xxi. 1. *Numb.* ix. 10. and xix. 11, 13. in the grave; which is no unuſual ſenſe of שאול; ſee *Gen.* xlii. 38. *Iſ.* xxxviii. 18. that is, ſo long as to be corrupted and putrify, as the next clauſe ſhews: *neither wilt thou ſuffer thine holy one to ſee corruption.* The character of an *holy one* well agrees with Chriſt, both as God, or with reſpect to his divine nature, holineſs being a perfection in it, and in which he is glorious; and as man, he being holy in his nature, harmleſs in his life and converſation: all his doctrines were pure and holy, and ſo were all his works; and all his adminiſtrations in the diſcharge of every branch of his office; and he is the efficient cauſe and fountain of all the holineſs of his people; they are ſanctified in him, and by him, and have all their ſanctification from him. The word may be rendered, *thy merciful*, or *bountiful one*; and ſuch Chriſt is, a merciful, as well as faithful high-prieſt; and who has ſhown great compaſſion both to the bodies and ſouls of men, and has been very beneficent and liberal in the diſtributions of his grace and goodneſs. Now, tho' he died, and was laid in the grave, and buried, yet God would not ſuffer him to lie there ſo long as to be corrupted and putrified, which is the ſenſe of ſeeing corruption: and ſo the *Jews* themſelves explain the laſt clauſe of the preceding verſe, in connexion with this, *my fleſh ſhall reſt in hope*, that no worm or maggot ſhould have power over it, or corrupt it. "Seven fathers, they "ſay[x], dwell in eternal glory, and there is no "רמה ותולעה, *worm or maggot*, rules over them; "and theſe are they, *Abraham*, *Iſaac*, and *Jacob*,

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[x] Maſſecheth Derech Eretz Zuta, c. 1. fol. 19 1.

“and *Moſes*, and *Aaron*, and *Amram* their father; and there are that ſay alſo *David*, as it is ſaid, *Pſ.* xvi. *therefore my heart is glad, and my glory rejoiceth, my fleſh alſo ſhall reſt in hope.*” And which ſenſe alſo is mentioned by one of their commentators of note[y], who thus paraphraſes the words: “whilſt I am alive it ſhall reſt ſafely, for thou wilt deliver me from all hurt; and in the myſtical ſenſe, or according to the *Midraſh*, after death; intimating, that no maggot or worm ſhould have power over him;” which was not true of *David*, but is of the Meſſiah.

Ver. 28. *Thou haſt made known to me the ways of life*, &c.] That is, thou haſt raiſed me from the dead. When God raiſed Chriſt from the dead, he ſhewed him, or made him to know experimentally the way of life, or the way of the reſurrection from death to life; and this path of life, or of the reſurrection to an immortal and eternal life, was firſt ſhown to Chriſt, who is the firſt-fruits of them that ſlept, and the firſt-begotten from the dead. *Thou ſhalt make me full of joy with thy countenance*; or glorious preſence, in which is fulneſs of joy; which Chriſt, as man, is in, and fully poſſeſs'd of, being exalted at the right hand of God, and crowned with glory and honour, and has all the joy that was ſet before him in his ſufferings and death.

Ver. 29. *Men and brethren, let me freely ſpeak unto you*, &c.] The Apoſtle calls the *Jews*, *brethren*, whom he before only ſtiled men of *Judea*, and men of *Iſrael*, becauſe they were his brethren according to the fleſh, as many of them afterwards were in a ſpiritual relation; and the rather he adds this affectionate appellation to ſoften their minds, and prepare them to receive the account he was about to give of *David*, and of his prophecy of the Meſſiah, and his reſurrection; in which he uſed much freedom of ſpeech, conſiſtent with truth, good ſenſe, and ſtrong reaſoning; which he thought he might be allowed to take, and they would not be diſpleaſed at, in diſcourſing to them *of the patriarch David*; who was a *head of the Fathers*, as the *Syriac* and *Arabic* verſions render it; a prince of the tribes of *Iſrael*; one of the greateſt kings the tribes of *Iſrael* ever had; and therefore this name well becomes him; tho' it is more commonly given to *Abraham*, *Iſaac*, and *Jacob*, and the heads of the twelve tribes: *that he is both dead, and buried, and his ſepulchre is with us unto this day*; it is a plain caſe, and a certain matter of fact, which no body diſputes or denies, that *David* really died, and was laid in the grave, and that his monument, or tomb, was ſtill extant, ſo that he was not riſen from the dead; and therefore the above citation could not reſpect him, but another, even the Meſſiah, and had been literally fulfilled in Jeſus. The *Jews* ſay[z], that *David* died on the day of *Pentecoſt*; which was the very day on which *Peter* was now preaching; he was buried in *Jeruſalem*, and his ſepulchral monument was in being when *Peter* ſaid theſe words. And *Joſephus* relates[a], that the ſepulchre of *David* was opened by *Hyrcanus*, who took out of it three thouſand talents; and that it was afterwards opened by *Herod*[b]: which, if true, may ſerve to render credible what *Peter* ſays concerning its continuance to that day. Tho' it may be queſtioned whether any ſuch treaſure was ever in it, or taken out of it; and ſtill leſs credible is the account which *R. Benjamin*[c] gives of two men in his time, who, under the wall of *Zion*, found a cave, which led them to a large palace built on pillars of marble, and covered with gold and ſilver; and within it was a table, and a golden ſcepter, and a crown of gold; and this, ſays the author, was the ſepulchre of *David*, king of *Iſrael*.

Ver. 30. *Therefore being a prophet*, &c.] Who could foretel things to come, as he did many things concerning the ſufferings and death of Chriſt, and the circumſtances attending it, concerning his reſurrection, aſcenſion, and ſeſſion at the right hand of God. So the title of his *pſalms*, in the *Syriac* verſion, runs thus; “the book of the pſalms of *David*, king and *prophet*:” and in the *Arabic* verſion, “the firſt book of the pſalms of *David the prophet*, king of the children of *Iſrael*.” Tho' the *Jews*[d] will not allow him, nor *Solomon*, nor *Daniel*, to be ſtrictly and properly prophets. They make a difference between prophecy, and the holy Spirit. They own, that the book of pſalms was written under the influence of the holy Spirit, but not by prophecy; and therefore they place it among the *Hagiographa*, or holy writings, but not among the prophets: tho' after all, *Kimchi* allows *David* to be a prophet, ſince he is called a man of God; for he ſays this name is not ſaid of any but על נביא, *of a prophet*[e]; and *Peter* is right in calling him ſo: *and knowing that God had ſworn with an oath to him*; as he did in *Pſ.* cxxxii. 11. *that of the fruit of his loins*; of one that ſhould be of his ſeed, that ſhould ſpring from him, even the virgin *Mary*, who was of the houſe and lineage of *David*: *according to the fleſh, he would raiſe up Chriſt*; would ſend him forth, according to the human nature; for this phraſe reſpects not his reſurrection from the dead, but his incarnation or exhibition in the fleſh, as in ch. iii. 26. and xiii. 23. This clauſe is wanting in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, and in the *Alexandrian* copy, and ſhould be read in a *parentheſis*; ſince it is not in the text in *Pſ.* cxxxii. 11. *to ſit on his throne*; on the throne of *David* his father; ſee *Luke* i. 32. and the note upon it.

Ver. 31. *He ſeeing this before*, &c.] Or by a ſpirit of prophecy foreſeeing it, that according to God's promiſe and oath, the Meſſiah would be raiſed up, and ſpring from his ſeed; and alſo by the ſame ſpirit foreſaw that he would ſuffer and die, and be laid in the grave, the pit of corruption: *ſpake of the reſurrection of Chriſt*; from the dead, to the ſenſe of the following words, in *Pſ.* xvi. 10. *that his ſoul was not left in hell*; neither his ſeparate ſoul in *Hades*, nor his body in the grave; *neither his fleſh did ſee corruption*; or his body, or his *carkaſs*, as the *Syriac* verſion renders it, did not lie ſo long in the grave as to rot and putrify.

Ver. 32. *This Jeſus hath God raiſed up*, &c.] That is, from the dead, *whereof we are all witneſſes*; namely, of his reſurrection, they having ſeen him, and heard him, and eat, and drank, and converſed with him ſince his reſurrection; and which was true, not of the twelve Apoſtles only, but of the whole company: or *we are all his witneſſes*; either of God, who raiſed Chriſt from the dead; or of Chriſt who was raiſed by him; and indeed, they bore teſtimony to the whole of this, to Chriſt, and to his reſurrection, and to its being done by God the Father.

Ver. 33. *Therefore being by the right hand of God exalted*, &c.] After his reſurrection he aſcended to heaven, and was exalted in human nature; *to the right hand of God*, as the *Ethiopic* verſion, and the

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[y] Kimchi in Pſ. xvi. 9.

[z] T. Hieroſ. Chagiga, fol. 78. 1.

[a] De Bello Jud. l. 1. c. 2. §. 5. & Antiq. l. 7. c. 15. §. 3.

[b] Ib. l. 16. c. 7. §. 1.

[c] Itinerar. p. 45, 46.

[d] Maimon. More Nevochim, par. 2. c. 45. Vid. Procop. Gazæum in Reg. l. 2. c. 23. §. 2.

[e] Kimchi Præfat. ad Pſalm.

Arabic verſion uſed by *de Dieu* read; an honour that never was conferred on any creature, angels or men beſides: or he was exalted and raiſed to the high honour and dignity of a prince and ſaviour, of lord, head, and king, ſo as to have a name, dominion, and authority over all, by the mighty power of God, which is ſometimes called his right hand; ſee *Pſ.* cxviii. 15, 16. *and having received of the Father the promiſe of the Holy Ghoſt*; which the Father had promiſed to pour forth in the laſt days, *Iſ.* xliv. 3. *Joel* ii. 28. and which Chriſt had promiſed to ſend from the Father, *John* xiv. 16, 26. and xv. 26. and xvi. 7. and which upon his aſcenſion and exaltation, he received as mediator from him; ſee *Pſ.* lxviii. 18. compared with *Eph.* iv. 8. *he hath ſhed forth this*; this holy Spirit, or promiſed Spirit, theſe gifts of his; and ſo the *Syriac* verſion renders it, *he hath ſhed forth this gift*; which expreſſes both the plenty and abundance of the gifts beſtowed, and the liberality of Chriſt in the donation of them: 'tis added, *which ye now ſee and hear*; meaning the cloven tongues, as of fire, which they ſaw ſitting on the diſciples, and the various languages which they heard them ſpeak. The *Alexandrian* copy, the *Vulgate Latin* and *Ethiopic* verſions leave out the word *now*; and the *Syriac*, in the room of it, reads, *behold*.

Ver. 34. *For David is not aſcended into the heavens*, &c.] In his body, that being ſtill in the grave, in his ſepulchre, which remained to that day, tho' in his ſoul he was aſcended to heaven; his ſpirit had returned to God that gave it, and was among the ſpirits of juſt men made perfect: *but he ſaith himſelf*, in *Pſ.* cx. 1. *the Lord ſaid unto my Lord, ſit thou on my right hand*; ſee the note on *Matt.* xxii. 44.

Ver. 35. *Until I make thy foes thy footſtool.*] See the note on *Matt.* xxii. 44.

Ver. 36. *Therefore let all the houſe of Iſrael know aſſuredly*, &c.] *With certain knowledge*, as the *Arabic* verſion renders it; with full aſſurance of it: this is a caſe that is plain and clear, a matter of fact that may be depended on; which all the people of *Iſrael*, called *the houſe of Iſrael*, a phraſe frequently uſed of that people in the Old Teſtament, which every individual of that body of men might be aſſured of: *that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt*; that is, that God the father had not only conſtituted and appointed, *Jeſus* of *Nazareth* to be the Meſſiah, the Lord of Lords, and King of Kings, and had inveſted him with that office, power, and authority, but he had made him manifeſt to be ſo by the holy Spirit which he had received, and now poured forth the ſame, and not another; even him whom they had rejected with ſo much contempt; whom they had treated in ſuch a ſcornful and brutiſh manner; had ſpit upon, buffeted, and ſcourged, and at laſt crucified; and yet, now, even he had all power in heaven, and in earth, given him, and was exalted above every name? that in his name every knee ſhould bow. The phraſe of *making a Meſſiah*, or *Chriſt*, is uſed in the *Talmudic* writings[f]. “The holy bleſſed God ſought to *make Hezekiah the Meſſiah*, or *Chriſt*, and *Sennacherib Gog* and *Magog*; the property or attribute of juſtice ſaid before the holy bleſſed God, Lord of the world, and what was *David*, the king of *Iſrael*, who ſaid ſo many ſongs and hymns before thee, and thou didſt not *make him Chriſt? Hezekiah*, for whom thou haſt done all theſe wonders, and he hath not ſaid a ſong before thee, wilt thou *make him the Meſſiah*, or *Chriſt?* wherefore his mouth was ſhut up? and the earth opened, and ſaid a ſong before him; Lord of the world, I have ſaid a ſong before thee, for this righteous one, ועשהו משיח, *and he made him Meſſiah*, or *Chriſt*.”

Ver. 37. *Now when they heard this*, *&c.*] Or *him*, as the *Arabic* verſion; that is, *Peter* ſpeaking theſe things, deſcribing the character of Jeſus of *Nazareth*; opening the prophecies concerning him; aſſerting his reſurrection from the dead, and exaltation at the right hand of God; aſcribing this wonderful affair, of ſpeaking with divers tongues, to his effuſion of the Spirit; and charging them home with the iniquity of crucifying him: *they were pricked in their hearts*; the word of God entred into them, and was as a ſharp ſword in them, which cut and laid open their hearts, and the ſin and wickedneſs of them; they ſaw themſelves guilty of the crime laid to their charge, and were filled with remorſe of conſcience for it; they felt pain at their hearts, and much uneaſineſs, and were ſeized with horror and trembling; they were wounded in their ſpirits, being hewn and cut down by the prophets and apoſtles of the Lord, and ſlain by the words of his mouth; they were as dead men in their own apprehenſion; and indeed, a prick, a cut, or wound in the heart is mortal: *and ſaid unto Peter, and to the reſt of the apoſtles, men and brethren, what ſhall we do?* the perſons they before mocked at, they are glad to adviſe with, what ſhould be done in this their ſad and wretched caſe; what they ſhould do to obtain the favour of God, the forgiveneſs of their ſins, and everlaſting ſalvation. Convinced, awakened ſinners, are generally at firſt upon a covenant of works; are for doing ſomething to atone for their paſt crimes, to ſet themſelves right in the ſight of God, to ingratiate themſelves into his favour, and procure the pardon of their ſins, and the inheritance of eternal life. And they ſeem alſo to be at a loſs about the way of ſalvation, what is to be done to attain it, or how, and by what means it is to be come at; and are almoſt ready to deſpair of it, their ſin appearing in ſo dreadful a light, and attended with ſuch aggravating circumſtances. *Beza*'s ancient copy reads, *ſome of them ſaid to Peter*, &c. not all that heard, but thoſe that were pricked to the heart.

Ver. 38. *Then Peter ſaid unto them*, &c.] Being the mouth of the apoſtles, and being ready to give advice, and ſpeak a word of comfort to their diſtreſſed minds: *repent*; change your minds, entertain other thoughts, and a different opinion of Jeſus of *Nazareth*, than you have done; conſider him, and believe in him, as the true Meſſiah and Saviour of the world; look upon him, not any more as an impoſtor, and a blaſphemer, but as ſent of God, and the only redeemer of *Iſrael*; change your voice and way of ſpeaking of him, and your conduct towards his diſciples and followers; a change of mind will produce a change of actions in life and converſation: bring forth fruits meet for repentance; and make an open and hearty profeſſion of repentance for this your ſin. And this the apoſtle ſaid, to diſtinguiſh between a legal and an evangelical repentance; the former is expreſſed in their being pricked to the heart, on which they were not to depend; the latter he was deſirous they might have, and ſhew forth; which ſprings from the love of God, is attended with views, or at leaſt hopes of pardoning-grace and mercy, and with faith in Chriſt Jeſus: it lies in a true ſight and ſenſe of ſin, under the illuminations and convictions of the ſpirit of God;

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[f] T. Bab. Sanhedrin, fol. 94. 1.

in a ſorrow for it, after a godly ſort, and becauſe it is committed againſt a God of love, grace, and mercy; and it ſhews itſelf in loathing ſin, and in ſhame for it, in an ingenuous acknowledgment of it, and in forſaking it: and this is moreover urged, to ſhew the neceſſity of it, as to ſalvation, for ſuch that God would not have periſh, he will have come to repentance; ſo to their admiſſion to the ordinance of baptiſm, to which repentance is a pre-requiſite; and to which the apoſtle next adviſes: *and be baptized every one of you*; that repents and believes; that is, in water, in which *John* adminiſtred the ordinance of baptiſm; in which Chriſt himſelf was baptized, and in which the apoſtles of Chriſt adminiſtred it; in this *Philip* baptized the Eunuch; and in this were the perſons baptized that were converted in *Cornelius*'s houſe; and it is diſtinguiſhed from the baptiſm of the ſpirit, or with fire, the extraordinary gifts of the ſpirit mentioned in the laſt clauſe of this verſe; and which ordinance of water-baptiſm was adminiſtred, by immerſion, as the places, *Jordan* and *Ænon*, where *John* performed it, and the inſtances of it particularly in Chriſt, and in the Eunuch, and the end of it, which is to repreſent the death, burial, and reſurrection of Chriſt, as well as the primary ſignification of the word ſhow. And this is to be done, *in the name of Jeſus Chriſt*; not to the excluſion of the Father, and of the Spirit, in whoſe name alſo this ordinance is to be adminiſtred, *Matt.* xxviii. 19. but the name of Jeſus Chriſt is particularly mentioned, becauſe of theſe *Jews*, who had before rejected and denied him as the Meſſiah; but now, upon their repentance and faith, they are to be baptized in his name, by his authority, according to his command; profeſſing their faith in him, devoting themſelves to him, and calling on his name. The end for which this was to be ſubmitted to, is, *for the remiſſion of ſins*; not that forgiveneſs of ſin could be procured either by repentance, or by baptiſm; for this is only obtained by the blood of Chriſt; but the apoſtle adviſes theſe awakened, ſenſible, repenting, and believing ſouls, to ſubmit to baptiſm, that by it their faith might be led to Chriſt, who ſuffered and died for their ſins, who left them buried in his grave, and who roſe again for their juſtification from them; all which is, in a moſt lively manner, repreſented in the ordinance of baptiſm by immerſion: the encouragement to it follows, *and ye ſhall receive the gift of the Holy Ghoſt*; not the grace of the Spirit, as a regenerater and ſanctifier; for that they had already; and is neceſſary, as previous to baptiſm; unleſs it ſhould mean confirmation of that grace, and ſtability in it, as it appears from ver. 42. they afterwards had; but rather the extraordinary gifts of the Spirit, particularly the gift of ſpeaking with tongues, which Chriſt had received from the Father, and had now ſhed on his apoſtles; ſee *Acts* xix. 5, 6.

Ver. 39. *For the promiſe is unto you*, &c.] Either of the Meſſiah, and ſalvation by him, which was particularly given forth to the people of the *Jews*; or of the remiſſion of ſins, which was a branch of the new covenant made with the houſe of *Iſrael*, in a ſpiritual ſenſe, even the whole houſhold of God; or of the pouring forth of the Spirit: and this promiſe was not only to them, but to theirs, even to as many of them as belonged to the election of grace; and whom the Lord their God would effectually call by his grace, as the laſt and limiting clauſe of the text, and which is to be connected with every part of it, ſhows: *and to your children*; this is the rather mentioned, becauſe theſe awakened, and converted ſouls, were not only in great concern about themſelves, for their ſin of crucifying Chriſt; but were in great diſtreſs about their children, on whom they had imprecated the guilt of Chriſt's blood, as upon themſelves; the thought of which cut them to the heart, and made their hearts bleed within them: wherefore to relieve them, and adminiſter comfort to them in this their diſtreſs, the apoſtle informs them, that the promiſe of Chriſt, and of his grace, was not only to them, who were now called, but it was alſo to their children; to as many of them as the Lord God ſhould call; and who are the children of the promiſe, which all the children of the fleſh were not, *Rom.* ix. 6. and to theſe the promiſe ſhould be applied, notwithſtanding this dreadful imprecation of theirs: *and to all that are afar off*; either in place, as thoſe that were diſperſed among the ſeveral nations of the world; and ſo carried in it a comfortable aſpect on the multitude of *Jews*, that were of every nation under heaven; or in time, who ſhould live in ages to come; or elſe the *Gentiles* are intended, who were afar off from God and Chriſt, and the way of life and ſalvation by him; ſee *Epheſ.* ii. 12, 13, 17. *even as many as the Lord our God ſhall call*; not externally only, by the miniſtry of the word, but internally, by his grace and ſpirit; with that calling, which, is according to the purpoſe and grace of God, and is inſeparably connected with eternal glory; the promiſe is to all ſuch, and is made good to all ſuch, whether they be *Jews* or *Gentiles*, fathers, or children, greater or leſſer ſinners. The *Syriac* verſion reads, *whom God himſelf ſhall call*.

Ver. 40. *And with many other words did he teſtify and exhort*, &c.] For *Luke* does not give the ſermons of the apoſtles at length, but a compendium, or ſpecimen of them, and ſome of the more remarkable things in them; and which it ſeems, lay partly in *teſtifying* concerning Chriſt, his perſon, office, grace, righteouſneſs, and ſalvation; and againſt ſins and errors, and falſe doctrine; and in *exhorting* to the exerciſe of grace, and the diſcharge of duty; or in comforting diſtreſſed minds: for the word uſed ſignifies to comfort, as well as to exhort; tho' it ſeems to have the latter ſenſe here, ſince it follows: *ſaying, ſave yourſelves from this untoward generation*; meaning, the chief-prieſts, *Scribes*, and *Phariſees*, and elders of the people, chiefly, who were a perverſe generation of men; and upon whom, for their impenitence and unbelief, for their rejection of the Meſſiah, and their evil treatment of him, wrath and ruin would come upon them, to the uttermoſt, very quickly; wherefore the apoſtle exhorts to ſeparate from them, and not partake of their ſins, leſt they ſhould alſo of their plagues; but come out from among them, and ſo, in a temporal ſenſe, ſave themſelves from the deſtruction that would quickly come on their nation, city, and temple; and ſo the *Arabic* verſion renders it, *eſcape from this rough generation*.

Ver. 41. *Then they that gladly received his word*, &c.] The *Syriac* verſion adds, *and believed*; what *Peter* ſaid concerning repentance and baptiſm, and eſpecially concerning remiſſion of ſins, and the gift of the Holy Ghoſt; and concerning the promiſe of Chriſt, and ſalvation by him, of the pardon of ſin, and of the holy Spirit; which doctrine they received with great joy and gladneſs, it being ſuitable to their caſe; and very *readily*, and *willingly*, as the *Syriac* and *Arabic* verſions render it; for they were now made a willing people in the day of God's power, and now that promiſe, or prophecy, in *Pſal.* cx. 3. had a remarkable accompliſhment; theſe converts were the dew of Chriſt's youth, as well as inſtances of his powerful and efficacious grace: not all that heard this ſermon of *Peter*'s received his doctrine in this manner, only ſome; and ſo the *Syriac* and *Arabic* verſions render the words, and *ſome of them readily received*, &c. which ſhews the diſtinguiſhing grace of God in this inſtance. The *Vulgate Latin* and *Ethiopic* verſions leave out the word *gladly*, which ſhould not be omitted: and as ſoon as they had received the word, and were comforted by it, they *were baptized*; in water, by immerſion, for which there was great conveniency in *Jeruſalem*, and in the temple, where the apoſtles now were: in the city of *Jeruſalem*, in private houſes, they had their baths for purifications, by immerſion, as in the caſe of menſtruas, gonorrhæas, and other defilements, by touching unclean perſons, and things, which were very frequent; ſo that a digger of ciſterns, for ſuch uſes, and others, was a buſineſs in *Jeruſalem*. “ Says *Simeon Sicana*[g], who was a digger of *ciſterns*, “ ditches, and caves, in *Jeruſalem*, to *R. Jochanan* “ *ben Zaccai*, I am as great a man as thou art; he “ made anſwer to him, why? (or your reaſon for “ it;) he replied to him, becauſe I am employed “ in the neceſſary affairs of many, (or of the public) “ as you are; for ſays he, if a man comes to you “ for judgment, or to aſk a queſtion, you ſay to “ him drink out of this ciſtern, whoſe waters are “ pure, and cold; or, if a woman aſks thee con- “ cerning her menſtruas, you ſay to her, טבלי, *dip* “ in this ciſtern, whoſe waters purify.” And in the temple there was an apartment, called בית טבילה, *the dipping-place*, or *room*, where the high-prieſt dipped himſelf on the day of atonement[h]: and beſides, there were ten lavers of braſs, made by *Solomon*; and every laver held forty baths of water, and each was four cubits broad and long, ſufficient for immerſion of the whole body of a man; and to theſe *Herbanus*[i] the *Jew*, ſeems to have reſpect, when he ſays, that in the outer part of *Solomon*'s temple there were λȣτῆρες, *lavers*, in every ſide, (or all around) which were free, or open, for the uſe of all; to which he thinks, the prophet *Iſaiah* has reſpect, in *Iſ.* i. 16. Thoſe were for the prieſts, both to waſh their hands and feet at, and alſo to waſh the burnt-offerings; ſee *Exod.* xxx. 18, 19. 2 *Chron.* iv. 6.[k]: and who were likewiſe obliged, very often, to bathe, or dip their whole bodies in water; for if a prieſt went out of the temple for a little while to ſpeak with a friend, טעון טבילה, *he was obliged to dipping*; and if he nodded, he was obliged to waſh his hands and his feet; but if he ſlept, he was obliged *to dip* himſelf; yea, a man might not go into the court, or to ſervice, even tho' he was clean, עד שהוא טובל, *until he dip himſelf*[l]. Add to this, that there was the molten ſea alſo for the prieſts to waſh in, 2 *Chron.* iv. 6. which was done by immerſion; on which one of the *Jewiſh* commentators[m] has theſe words: “ the ſea “ was, לטבילת, *for the dipping* of the prieſts; for “ in the midſt of it, they dipped themſelves from “ their uncleanneſs; but in the *Jeruſalem Talmud*[n] “ there is an objection, is it not a veſſel? as if it “ was ſaid, how can they *dip* in it, for is it not a “ veſſel? and there is no *dipping* in veſſels: *R.* “ *Joſhua ben Levi* replied, a pipe of water was laid “ to it from the fountain of *Etam*, and the feet of “ the oxen, (which were under the molten ſea) “ were open at the pomegranates; ſo that it was as “ if it was from under the earth, and the waters “ came to it, and entred, and aſcended, by the way “ of the feet of the oxen, which were open beneath “ them, and bored.” The reaſon of the objection is, becauſe bathing, or dipping for purification, was not made in veſſels, but in gatherings, or pools of water upon the ground; and which objection is removed, by obſerving, that a pipe was laid from the fountain of *Etam*, which ſupplied it with ſpring, or running-water; ſo that the molten ſea, and the lavers, were looked upon all one, as pools of water, or ſprings of water, and as fit for immerſion. This ſea was ten cubits from brim to brim, and five cubits high, and held two thouſand baths, 1 *Kings* vii. 23, 26. Yea, three thouſand, as in 2 *Chron.* vi. 5. and every laver held forty baths, 1 *Kings* vii. 38. and every bath held four gallons and a half, and between ſeven and eight gallons of wine-meaſure. And it may be obſerved, that there were alſo in *Jeruſalem* the pool of *Betheſda*, into which perſons went down at certain times, *John* v. i. and the pool of *Siloam*, where perſons bathed, and dipped themſelves, on certain occaſions; ſee the note on *John* ix. 7. So that there were conveniencies enough for baptiſm by immerſion in this place: *and the ſame day there were added*; unto them, or to the church, as in ver. 47. the whole company of the hundred and twenty diſciples; the *Arabic* verſion ſupplies, *among the believers:* the number of thoſe, that were added to them, were *about three thouſand ſouls*; or perſons, men, and women; and their number is no objection to their being baptized by immerſion. As for convenient places to baptize in, there were enough, as we have ſeen already; and there were adminiſtrators ſufficient for this work: had there been no more than the twelve apoſtles, it was but two hundred and fifty men apiece; and there were twelve ſeparate places in the temple, where they might be baptizing at the ſame time; there were the ten lavers, the molten ſea, and the dipping room, ſo that the work was not ſo very heavy nor difficult; but beſides, there were ſeventy diſciples, who, as they were preachers of the word, were adminiſtrators of this ordinance; and ſuppoſing them all employed, as they might be, at the ſame time, either in the temple, or at the pools in *Jeruſalem*, or at the baths, and ciſterns, in private houſes; they would not have more than ſix or ſeven and thirty perſons a piece to baptize: and there was time enough in the day for it; it was but the third hour, or nine o'clock in the morning, when *Peter* began his ſermon; and allowing an hour for that, there were eight hours more in the day, according to the *Jewiſh* reckoning of twelve hours in a day; ſo that the buſineſs might be done without any hurry, or great fatigue: and indeed, the objection, as to time, would equally lie againſt ſprinkling, or pouring, as dipping; at leaſt the difference is very inconſiderable; for the ſame form of words muſt be pronounced in adminiſtring the ordinance by the one, as by the other; and a perſon being ready, is very near as ſoon dipped into water, as water can be taken, and ſprinkled, or poured on the face. Beſides after all, tho' theſe perſons were added to the church the ſame day, it does not neceſſarily follow from the text, that they were all baptized in one day; the words do not oblige us to ſuch a ſenſe: I own, I am of opinion, that they were all baptized in one day; and that on the ſame day they were baptized, they were joined to the church; and that day was the day of *Pentecoſt*, the day on which the law was given on mount *Sinai*, and on which now the Goſpel was publiſhed to men of all nations under the heavens; the day on which the firſt-fruits were offered to the Lord, and on which now the firſt-fruits of the death, reſurrection, and aſcenſion of Chriſt were brought in to him. Let the order be obſerved, they were firſt baptized, and then added to the church.

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[g] Midraſh Kohelet, fol. 70. 3.

[h] T. Bab. Yoma, fol. 16. 1. &. 19. & Maimon. Beth. Habbechira, c. 5. §. 11. 17.

[i] Diſput. Gregantii, p 131.

[k] Vid. Jarchi & Kimchi in 1 Kings vii. 38. & Ralbag in 2 Chron. iv. 5.

[l] T. Hieroſ. Yoma, fol. 40. 2. Miſna Yoma, c. 3. §. 3.

[m] R. David Kimchi.

[n] Ib. Yoma, fol. 41. 1.

Ver. 42. *And they continued ſtedfaſtly in the apoſtles doctrine,* &c.] And which is the ſame with the doctrine of Chriſt, of which he is the author, preacher, and ſubject; the ſubſtance of which is peace, pardon, righteouſneſs, and ſalvation by him: this the apoſtles received from Chriſt, and conſtantly taught in their miniſtry; for which reaſon, it is called theirs; and this theſe young converts had embraced gladly; and were not only believers of it, but perſevering believers; they were conſtant hearers of it; they continually attended on the miniſtry of the apoſtles, and held faſt the form of ſound words they had received from them; and ſtood faſt in the faith of the Goſpel, notwithſtanding all the reproach caſt upon it, and the afflictions they endured for it: *and* alſo in *fellowſhip*; with the apoſtles and other ſaints, in ſpiritual converſation with them, in private, and in communion with them at the Lord's table in public: and ſo the *Vulgate Latin* reads this clauſe, in connexion with the next, thus, *in the communication of breaking of bread*; to which agrees the *Syriac* verſion, *and they communicated in prayer, and in breaking of the Euchariſt*; tho' it ſeems better to underſtand this of a diſtinct branch of fellowſhip, or communication, and may rather intend liberality and beneficence, in which ſenſe it is uſed, *Rom.* xv. 26. 2 *Cor.* viii. 9. *Heb.* xiii. 16. and ſo expreſſes their conſtant contributions towards the ſupport of the apoſtles, as miniſters of the word and of the poor members of the church; a duty, which in both its branches, is incumbent on thoſe who have it in their power to perform, and which theſe firſt chriſtians were remarkable for: *and in breaking of bread*; or *of the Euchariſt*, as the *Syriac* verſion renders it, which was an uſual name with the ancients for the Lord's ſupper; and which ſeems to be intended here, and not eating common bread, or a common meal; ſeeing it is here mentioned with religious exerciſes: and tho' the *Jews* uſed to begin their meals with breaking of bread, yet the whole repaſt, or meal, is never by them called by that name; and for what reaſon theſe ſaints ſhould be commended for keeping their common meals, cannot be ſaid, unleſs to ſhew their ſociableneſs, agreement, and brotherly love in eating together; and which is not hinted at here, but in ver. 46. where it is mentioned as ſomething diſtinct from this: it ſeems rather therefore to deſign, that they were conſtant at the Lord's table, kept their places there, and duly attended whenever the ordinance was adminiſtred: *and in prayers*; not only in their cloſets, and in their families, but in the church; in the public prayers of the church, they obſerved all opportunities of this kind, and gladly embraced them.

Ver. 43. *And fear came upon every ſoul,* &c.] Upon every inhabitant of *Jeruſalem*, at leaſt upon a great many of them; and upon all, or the greater part of them that ſaw, and heard theſe things; that heard the Apoſtles ſpeak with divers tongues, and *Peter* preach in the awful manner he did, and ſaw ſo many thouſands at once embrace the Goſpel of Chriſt, and profeſs his name, when it now, by reaſon of his crucifixion, but a few weeks ago, lay under the greateſt reproach and ſcandal; and ſuch a number baptized in water; and alſo becauſe of the miracles done by the Apoſtles, after mentioned. The *Ethiopic* verſion is very odd, *and all animals feared the Apoſtles*; as if the very brute creatures ſtood in awe of them: *and many wonders and ſigns were done by the Apoſtles*; the *Vulgate Latin*, and *Syriac* verſions, add, *in Jeruſalem*; ſuch as caſting out devils, healing the ſick, cauſing the lame to walk, &c. which were promiſed by Chriſt ſhould be done by them; and which were neceſſary for the confirmation of the Goſpel, and of the Apoſtles miſſion to preach it. The *Vulgate Latin* verſion adds another clauſe, much like the firſt part of the text, *and great fear was upon all*; and the *Alexandrian* copy, and ſome others, read, *in Jeruſalem there was great fear upon all.*

Ver. 44. *And all that believed were together,* &c.] Not in one place, for no one houſe could hold them all, their number was now ſo large; but they *agreed together*, as the *Arabic* verſion renders it: all theſe believers were of one mind and judgment, as to doctrines, they agreed in their ſentiments and principles of religion; and they were of one heart and ſoul, were cordially affected to each other, and mutually were aſſiſting to one another in temporals, as well as in ſpirituals: *and had all things common*; that is, their worldly goods, their poſſeſſions and eſtates; no man called any thing peculiarly his own; and whatever he had, his brother was welcome to, and might as freely take, and uſe it, as if it was his own.

Ver. 45. *And ſold their poſſeſſions and goods,* &c.] Their houſes and lands, their fields and vineyards, their goods, moveable or immoveable: *and parted them to all men*; that were of their ſociety, not to others: *as every man had need*; the rich ſold their eſtates, and divided them among the poor, or gave them ſuch a portion thereof as their preſent exigences required. This was done by *Jews*, and by *Jews* only; who, when they embraced the Goſpel of Chriſt, were informed, that the deſtruction of their city, and nation, was at hand; and therefore they ſold their eſtates before-hand, and put them to this uſe; which was neceſſary to be done, both for the ſupport of the Goſpel in *Judea*, and for the carrying and ſpreading of it among the *Gentiles*; but is not to be drawn into a precedent, or an example in after-times; nor is ever any ſuch thing propoſed to the Chriſtian churches, or exhorted to by any of the Apoſtles.

Ver. 46. *And they continued daily with one accord in the temple,* &c.] Every day they went up to the temple, at the time of prayer, or whenever any religious ſervice was to be performed; this was their conſtant practice, and in this they agreed: *and breaking bread from houſe to houſe*; either adminiſtring the Lord's ſupper in private houſes, as the *Jews* kept their paſſover, ſometimes adminiſtring it at one houſe, and ſometimes at another; or becauſe their number was ſo large, that one houſe could not hold them, they divided themſelves into leſſer bodies; and ſome met, and had the ordinance adminiſtred to them in one houſe, and ſome in another: or this may be underſtood of their common meals, which they eat together at one another's houſes in great love and friendſhip; for they did *eat their meat with gladneſs*; with great thankfulneſs to the God of their mercies for their daily food, acknowledging that all came from him, and that they were undeſerving of it, and with much chearfulneſs and affability one among another, without murmuring and repining at their lot, or envying each other, or grudging what each other partook of: *and* alſo with *ſingleneſs of heart*; without deceit and hypocriſy; either in their thankſgivings to God, or in their welcome and entertainment of each other; and with great ſincerity, openneſs, and frankneſs before God, and one another. The *Syriac* verſion joins this clauſe with the beginning of the next verſe, *with ſingleneſs of heart, praiſing God.*

Ver. 47. *Praiſing God,* &c.] Not only for their temporal mercies and enjoyments of life, which they partook of in ſo delightful and comfortable a manner; but for their ſpiritual mercies, that the Lord had been pleaſed to call them by his grace, and reveal Chriſt to them, and pardon them who had been ſuch vile ſinners, give them a name, and a place in his houſe, and favour them with the ordinances of it, and ſuch agreeable and delightful company as the ſaints were, they had fellowſhip with: *having favour with all the people*; they not only behaved with ſuch true and ſincere love towards one another in their church-ſtate, but with ſo much wiſdom, courteouſneſs, and affability towards them that were without, and walked ſo becoming the profeſſion they made, that they gained the good-will of the generality of the people: *and the Lord added to the church daily ſuch as ſhould be ſaved*; partly by the converſation of theſe young converts, and chiefly by the miniſtry of the word, many ſouls were won and gained to Chriſt, were wrought upon, and converted, whoſe hearts the Lord inclined to give up themſelves to the church, and walk with them in all the ordinances and commandments of the Lord; and theſe were ſuch whom God had choſen to ſalvation by Jeſus Chriſt, and whom he had redeemed by his precious blood, and who were now regenerated and ſanctified by the Spirit of God, and ſo ſhould certainly be ſaved; which is not always the caſe of perſons added to churches, many of whom have not the root of the matter in them, and ſo fall away; but is of thoſe who are added by the Lord, for there is a difference between being added by the Lord, and being added by men.

CHAP. III.

Ver. 1. NOW *Peter and John went up together into the temple,* &c.] Theſe two diſciples were intimate companions, and great lovers of each other; they were often together: they are thought, by ſome, to have been together in the high-prieſt's palace at the trial of Chriſt; and they ran together to his ſepulchre, *John* xviii. 15, 16. and xx. 2, 3, 4. and they now went together to the temple, not to attend the daily ſacrifice which was now aboliſhed by the ſacrifice of Chriſt; but to attend to the duty of prayer, which was ſtill in force, and that they might have an opportunity of preaching Chriſt, where there was a number of people together: *at the hour of prayer*; being *the ninth hour*, or three o'clock in the afternoon. This was one of their hours of prayer; it was cuſtomary with the *Jews* to pray three times a day, *Dan.* vi. 10. which, according to the Pſalmiſt in *Pſ.* lv. 17. were evening, morning, and at noon; to which ſeem to anſwer the three times that are taken notice of by *Luke* in this hiſtory: that in the morning was at the third hour, as in ch. ii. 15. or nine o'clock in the morning; that at noon was at the ſixth hour, as in ch. x. 9. or twelve o'clock at noon; and that in the evening at the ninth hour, as here, or three o'clock in the afternoon. Not that theſe were times of divine appointment. The *Jews* [o] themſelves ſay, " there's no number of prayers from the law, and " and there is no repetition of this or that prayer " from the law, and there is no זמן קבוע, *fixed* " *time* for prayer from the law." But according to the traditions of the elders, " the morning- " prayer was to the end of the fourth hour, which " is the third part of the day——the prayer of the " *Minchah*, (or evening-prayer) they fixed the time " of it to anſwer to the evening daily ſacrifice; " and becauſe the daily ſacrifice was offered up " every day from the ninth hour and a half, they " ordered the time of it to be from the ninth hour " and a half, and it is called the leſſer *Minchah*; and " becauſe in the evening of the paſſover, which falls " upon the evening of the ſabbath, they ſlay the daily " ſacrifice at the ſixth hour and a half, they ſay, " that he that prays after the ſixth hour and a half is " excuſed; and after this time is come, the time " to which he is obliged is come, and this is called " the great *Minchah* —— lo, you learn, that the " time of the great *Minchah* is from the ſixth hour " and a half, to the ninth hour and a half; and " the time of the leſſer *Minchah* is from the ninth " hour and a half, until there remains of the day " an hour and a quarter; and it is lawful to pray " it until the ſun ſets." So that it was at the time of the leſſer *Minchah* that *Peter* and *John* went up to the temple; which ſeems to be not on the ſame day of *Pentecoſt*, but on ſome day, or days after; it may be the ſabbath following, when there was a great number of people got together.

Ver. 2. *And a certain man lame from his mother's womb,* &c.] He was born ſo; his lameneſs came not thro' any diſeaſe or fall, or any external hurt, but from a defect in nature, in one of his limbs, or more; which made the after miracle the more extraordinary: and he was ſo lame that he *was carried*; he could not walk of himſelf, or go, being led, but they were obliged to carry him: *whom they laid daily at the gate of the temple*; it had been a common uſage, it may be, for years paſt, to bring him every day, at prayer time, and lay him at the gate of the temple where the people went in; hence he was well known by the people, and and to have been of a long time lame, even ever ſince he was born; ſo that there could be no impoſture in this caſe: and it was at the gate of the temple he lay, *which is called beautiful*; which ſome think was the gate *Shuſhan*, which was the eaſtern gate of the mountain of the houſe, or the outmoſt wall, and was ſo called, becauſe *Shuſhan*, the metropolis of *Perſia*, was pourtrayed upon it [q], which made it look very beautiful. The reaſon commonly given by the *Jewiſh* commentators [r] why this was done, is this; when the *Jews* returned from captivity, the king of *Perſia* commanded that they ſhould make a figure of the palace of *Shuſhan* upon one of the gates of the temple, that they might fear the king, and not rebel againſt him; and accordingly they drew one upon the eaſtern gate: but ſome ſay [s], that the children of the captivity did this (upon their return) that they might remember the wonder of *Purim*, (their deliverance from *Haman*) which was done in *Shuſhan*; moreover, it might be ſo called from the word *Shuſhan*, which ſignifies joy and gladneſs: but this does not bid ſo fair to be the gate here meant, ſince it was lower than all the reſt; for as the eaſtern wall was lower than the reſt of the walls, that when the high-prieſt burnt the red heifer on the top of mount *Olivet*, he might ſee the gate of the temple at the time of the ſprinkling of the blood; ſo the gate itſelf was four cubits lower than the others[t], and therefore could not look ſo grand and beautiful as the reſt. Indeed, concerning this eaſtern gate of the mountain of the houſe, it is ſaid[u], that "in the time "when the ſanctuary ſtood, when they prayed "on the mountain of the houſe, they went in by "the way of the eaſtern gate." And as this was now the hour of prayer, and the people were going to the temple to pray, whoſe entrance was at the eaſt gate; here it might be thought, in all probability, was laid the lame man: tho' it ſeems rather to be the eaſtern gate of the court of the women, which was made of *Corinthian* braſs, and looked brighter than gold itſelf; of which *Joſephus*[w] thus "ſpeaks: nine of the gates were covered all over with "gold and ſilver, likewiſe the ſide-poſts and lintels; "but there was one, without the temple, of *Corinthian* braſs, which in dignity greatly exceeded "the ſilver and golden ones." And ſince at this gate was the greateſt frequency of perſons, both men and women entering here; it is moſt likely, that here lay the lame man a begging: this is thought, by ſome, to be *the higher gate of the houſe of the Lord*; ſaid to be built by *Jotham*, the ſon of *Uzziah*, king of *Judah*, 2 *Kings* xv. 35. upon which text, a *Jewiſh* commentator of great note[x] has this remark, "obſerve it is ſaid of *Jotham*, that he "built it, becauſe he made a building on it, "נכבד וגדול, *more glorious and great* than it had "been:" and this is alſo called *the new gate of the houſe of the Lord*, *Jer.* xxvi. 10. and which both the *Targum* and *Kimchi* on the place ſay is the eaſtern gate." *To aſk alms of them that entered into the temple*; who going to religious exerciſes, might be thought to be more diſpoſed to acts of liberality and charity: and beſides, theſe were known to be *Jews*, of whom only alms were to be aſked and taken; for ſo run their canons[y], "it is "forbidden to take alms of *Gentiles* publickly, "except a man can't live by the alms of *Iſraelites*; and if a king, or a prince of the *Gentiles*, "ſhould ſend money to an *Iſraelite* for alms, he "muſt not return it, becauſe of the peace of the "kingdom, but muſt take it of him, and give it to "the poor of the *Gentiles* ſecretly, that the king "may not hear."

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[o] Maimon. Hilch. Tephilla, c. 1. §. 1.

[p] Ib. c. 3. §. 1, 2, 4. Vid. T. Bab. Beracot, fol. 26. 2.

[q] Miſn. Middot, c. 1. §. 3.

[r] Maimon. & Bartenora in Miſn. ib.

[s] Vid. Juchaſin, fol. 65. 2.

Ver. 3. *Who ſeeing Peter and John about to go into the temple*, &c.] Juſt as they were entering thro' the gate at which he lay, he looked at them; and tho' they were ſtrangers to him, he concluded they were *Iſraelites* by their going into the temple at that time: *aſked an alms*; of them; prayed them to give him ſomething for his relief and ſupport.

Ver. 4. *And Peter faſtning his eyes upon him*, &c.] Or looking very wiſhly and intently at him, being, no doubt, under ſome uncommon impulſe of the Spirit of God to take notice of him, and cure him of his diſeaſe: *with John*; who was alſo under a like impulſe at the ſame time; and who was equally concerned in this cure, as appears by the notice the man, when healed, took of the one, as well as the other; and by *Peter*'s declaration, ver. 11, 12. as alſo by the following words: *ſaid, look on us*; which was ſaid to raiſe his attention to them, to put him upon obſerving what manner of men they were, and how unlikely to perform the following cure, and to take notice of the manner in which it would be done. The *Jews* ſpeak of a ſupernatural cure effected in ſuch a manner, uſing ſuch words; and which perhaps is told, with a view to leſſen the glory of this[z]. "*Elias* appeared to one in the "likeneſs of *R. Chiyah Rabbah*; he ſaid to him, "how does my Lord do? he replied to him, a "certain tooth diſtreſſes me; he ſaid to him, "חמי לי, *look on me*; and he looked on him, and "put his finger on it, and he was well."

Ver. 5. *And he gave heed unto them*, &c.] Or *he looked at them*, as the *Syriac* verſion renders it, as they bid him: he was not only attentive to them in his mind, but he directed his eyes towards them, and looked wiſhly at them. This clauſe is left out in the *Ethiopic* verſion. *Expecting to receive ſomething of them*; not a cure for his lameneſs, which he little thought of, but ſome money, as an alms.

Ver. 6. *Then Peter ſaid, ſilver and gold have I none*, &c.] The *Ethiopic* verſion reads, *we have none*; and ſo it reads the next clauſe in the firſt perſon plural; that is, they had no money either of gold or ſilver coin; they had none about them, nor any of their own perhaps any where; none but what was brought to them, and put into their hands as a common ſtock for the whole church, or the poor of it: nor indeed might any money be carried in a purſe into the temple; ſee the notes on *Matt.* x. 9. and *Mark* xi. 16. tho' doubtleſs they might carry it in their hands, or otherwiſe, for the offerings, or for the poor, or this man would not have lain here for alms. *But ſuch as I have, give I thee*; meaning the gift of healing; not that he communicated that to him, but exerciſed the gift upon him, by curing him of his lameneſs; and which was much preferable to large quantities of gold and ſilver, had he had them to give unto him: in *the name of Jeſus Chriſt of Nazareth*; ſignifying, that it was by the command of Chriſt he ſaid what follows; and by his power he wrought the cure which commenced upon it; even by the authority and virtue of him, who was treated with ſo much contempt by the *Jews*, and had lately been crucified by them: in his name he bid him *riſe up and walk*; without making uſe of any medicines, or applying any thing to him; but believing that power would go along with the words, and ſtrength would be communicated to him, by him in whoſe name he ſpoke, he ſaid theſe words: and herein lies the difference between the miracles wrought by Chriſt, and by his diſciples; thoſe that were done by him were done in his own name, and by his own power; thoſe that were performed by his diſciples, were done in the name of Chriſt, and by his power alone; and the *Jews* themſelves own, that the diſciples performed cures, בשמיה ישו, *in the name of Jeſus*[a].

Ver. 7. *And he took him by the right hand*, &c.] In imitation of Chriſt, whom he had often ſeen, uſing the ſame action on ſuch occaſions: *and lift him up*; believing he was cured, and that it might be manifeſt. The word *him* is expreſſed in the *Alexandrian* copy, and in ſome others, and in the *Oriental* verſions, which is a ſupplement in our tranſlation: *and immediately his feet and ankle-bones received*

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[t] Miſn. Middot, c. 2. §. 4. Maimon. Hilchot Beth Habechirah, c. 6. §. 5.

[u] Gloſſ. in T. Bab. Taanith, fol. 15. 2. Vid. Maimon. Hilch. Taanith, c. 4. §. 15.

[w] De Bello Jud. l. 5. c. 5. §. 3.

[x] Abarbinel in loc.

[y] Moſes Kotſenſis Mitzvot Tora, pr. Affirm. 162.

[z] T. Hieroſ. Cetubot, fol. 35. 1.

[a] T. Hieroſ. Sabbat, fol. 14. 4. & Avoda Zora, fol. 40. 4.

ceived ſtrength; where, it ſeems, his lameneſs lay. The *Vulgate Latin* renders it, *his baſes and ſoles*, which may include his legs and thighs, as well as feet; and the *Syriac* verſion, *his feet and ſoles*; and the *Arabic* verſion, *his ſoles, and the muſcles adjoining to his heels*; and the *Ethiopic* verſion furtheſt off of all, *he was ſtrengthened in his feet, and in his loins*; his diſorder might be of the paralytic kind.

Ver. 8. *And he leaping up*, &c.] From off the bed or couch, or ground on which he lay: *ſtood and walked*; ſtood firm and ſtrong upon his feet, and walked about; by which it was abundantly manifeſt to himſelf and others, that he had a perfect cure. The *Ethiopic* verſion is a very ridiculous one, *and he went with them catching fiſhes*; as if upon this, before they went into the temple, he and the Apoſtles went a fiſhing together, which has not the leaſt foundation in the text: *and entered with them into the temple*; to join with them in divine worſhip, to acknowledge the goodneſs of God to him, and to ſhew reſpect to the inſtruments he made uſe of in his cure: *and leaping*; for joy of the mercy, and that it might appear to all that he was thoroughly cured of his lameneſs: and thus the prophecy in *Iſ.* xxxv. 6. *then ſhall the lame* man *leap as an hart*, was literally fulfilled: *and praiſing God*; and not the Apoſtles; for he knew that this was owing to the power of God, and could never have been done by man; tho' he might not be ungrateful to the inſtruments.

Ver. 9. *And all the people*, &c.] That were in the temple, *ſaw him walking*; who before lay on a couch, or on the ground, and was ſo lame, that he was obliged to be carried: *and praiſing God*; for this miraculous cure. The *Arabic* verſion renders it, *ſaw him walking to praiſe God*; that is, entering into the temple with the Apoſtles, in order to offer up the ſacrifice of praiſe to God there.

Ver. 10. *And they knew it was he that ſat for alms*, &c.] The *Syriac* verſion renders it, *they knew him to be that beggar that ſat daily and aſked alms.* As he was daily brought thither, and had, for many years, 'tis very likely, ſat there to aſk alms of the people as they went into the temple; he was well known by them, and they had but juſt now paſſed him, and obſerved him in the ſame condition he had for a long time been, and knew him to be the ſame. It was a clear and indiſputable point with them. *At the beautiful gate of the temple*; ſee the note on ver. 2. And *they were all filled with wonder and amazement at that which had happened unto him*; that he ſhould have a cure ſo ſuddenly, and in ſuch an extraordinary manner; they wondered at the power of God, which was ſeen in it, and that he ſhould make uſe of ſuch mean and contemptible perſons as the Apoſtles were.

Ver. 11. *And as the lame man which was healed*, &c.] This is left out in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, and in the *Alexandrian* copy, which only read, *and as he held Peter and John*; by their clothes or arms, either thro' fear, leſt his lameneſs ſhould return on their leaving him; or rather out of affection to them for the favour he had received, and therefore hung about them, and was loth to part with them; unleſs it was to make them known, and point them out as the authors of his cure, that they might be taken notice of by others, and the miracle be aſcribed unto them: *all the people ran together unto them*; to the man that was healed, and to *Peter* and *John*, when they ſaw him ſtanding, walking, and leaping, and clinging about the Apoſtles; who were *in the porch that is called Solomon's*; ſee the note on *John* x. 23. *greatly wondering*; at the man that was cured; at the cure that was wrought upon him; and ſtill more at the perſons who did it, and the manner in which it was done.

Ver. 12. *And when Peter ſaw it*, &c.] That the people ran to them, and looked wiſhly upon them, and wondered at what was done: *he anſwered unto the people, ye men of Iſrael, why marvel ye at this?* either at this man, who was cured of his lameneſs, or at the cure itſelf: *or why look ye ſo earneſtly on us*; ſuggeſting, that they ought to look to God, and obſerve his divine power, and to the Lord Jeſus Chriſt, whom they had crucified, whoſe Apoſtles they were, and in whoſe name, and by whoſe power they had wrought this miracle; which ſhows that they were not ſelf-ſeeking and vain-glorious men, but diſcovers great ſincerity and integrity, much love to Chriſt, and great regard to his honour, and to the glory of God: *as tho' by our own power and holineſs we had made this man to walk?* as if it was any natural power of theirs; or for any merit of theirs, becauſe of their ſtrict religion and piety; or *laudable converſation*, as the *Arabic* verſion; becauſe they were mightier in themſelves and holier than others, that they had ſuch a faculty of curing lame perſons; all which they utterly reject, and place it to a right account in the next verſe. Inſtead of *holineſs*, the *Syriac* verſion reads *authority*; and to the ſame, or like ſenſe, the *Vulgate Latin*, which ſeems moſt agreeable.

Ver. 13. *The God of Abraham, and of Iſaac, and of Jacob*, &c.] Theſe titles and epithets of God, which are uſed in the Old Teſtament, *Exod.* iii. 6, 15, 16. and iv. 5. the Apoſtle chuſes to retain, partly to diſtinguiſh him from the Gods of the *Gentiles*, and partly to ſhew his regard to the God of *Iſrael*, the one, only true, and living God; and that, tho' he and his fellow Apoſtles were preachers of Chriſt, yet they were not ſetters forth of another, or a ſtrange God, but believed in the ſame God their forefathers did, and to whom they aſcribe the glory of this miracle: *the God of our fathers hath glorified his ſon Jeſus*; by raiſing him from the dead, ſetting him at his own right hand, and giving him the gifts of the Spirit for men; which he having beſtowed on the Apoſtles, by virtue of this they wrought this miracle, which was a means of ſetting forth the glory of Chriſt, and of putting men upon glorifying him, or aſcribing honour and glory to him. And in order to awaken their minds, to convict them of their ſin, ingratitude, and folly, the Apoſtle adds, *whom ye delivered up*; to *Pilate*, the *Roman* governour; having firſt ſeized him as a thief, bound him as a malefactor, and arraigned, and condemned him to death in the high-prieſt's palace as a blaſphemer: *and denied him in the preſence of Pilate*; or *to*, or *againſt the face of Pilate*; contrary to his ſenſe of things, who more than once called him the king of the *Jews*, and wrote this as the ſuperſcription over him, when they denied him to be their king Meſſiah, and the Son of God, ſaying, they had no king but *Cæſar*: *when he was determined to let* him *go*; or releaſe him; that is, *when he judged it right that he ſhould be releaſed*, as the *Syriac* verſion renders it; for he never came to a point, to a reſolution to let him go; tho' he thought it was but juſt and equitable that he ſhould be diſmiſſed, being, in his apprehenſion, an innocent man; and therefore preſſed it on the people to agree to releaſe him, to which he was hmſelf ſtrongly inclined.

Ver. 14. *But ye denied the holy one, and the juſt*, &c.] Who is *holy* both in his divine and human nature, and the fountain of holineſs to his people; ſee *Pſ.* xvi. 10. and who is *juſt* or *righteous*, both in his perſon, and in the diſcharge of his office, and has wrought a righteouſneſs for his people, which is imputed to them. Theſe characters may have a particular regard to the purity of Chriſt, as man, and to the innocence of his life, and the harmleſſneſs of his actions, in oppoſition to the unjuſt charges of his enemies, and the baſe treatment he met with from them who denied him to be the Chriſt, the redeemer and ſaviour: *and deſired a murtherer to be granted unto you*; when it was put to their choice, who they would have releaſed, Chriſt or *Barabbas*; they requeſted it as a favour, and deſired they might be gratified in having *Barabbas*, a thief, and a robber, who, with others, had raiſed an inſurrection, and committed murder in it, releaſed, and Chriſt crucified. They deſired an act of grace for him, and a ſentence of condemnation to a moſt ſhameful and painful death on Chriſt.

Ver. 15. *And killed the prince of life*, &c.] Or *author of life*, natural, ſpiritual, and eternal; who not only is the living God, and has life in himſelf; and as man, had ſuch a power over his own life, as no man ever had; but he is the author of a ſpiritual reſurrection from the death of ſin, to a life of grace, and has procured eternal life for his people, and gives it to them. Now this Lord of life and glory they crucified. His death is laid to them becauſe it was at their requeſt, and thro' their inſtigation, and at their earneſt ſolicitations, that *Pilate* condemned him, and delivered him to his ſoldiers to crucify him. *Whom God hath raiſed from the dead*; notwithſtanding all their ſpite and malice; ſo that they had not their whole will, and all their end, not being able to retain him under the power of death, and under the ſhame and reproach of the croſs; and this the Apoſtle the rather mentions, as being the reaſon why ſuch gifts, and ſuch power were beſtowed on them to do the miracles they did. *Whereof we are witneſſes*; either of Chriſt, for it may be rendered, *whoſe witneſſes we are*; they teſtifying of his perſon, office, grace, and righteouſneſs; or of the reſurrection of Chriſt, of which they were eye-witneſſes; and of which they had the fulleſt proof, and were capable of bearing a ſufficient teſtimony, and for which they were choſen and appointed.

Ver. 16. *And his name through faith in his name*, &c.] That is, the name of Chriſt, or the power of Chriſt, thro' the faith of the Apoſtles in him, while they made uſe of his name, and ſaid, *in the name of Jeſus Chriſt of Nazareth*, &c. ver. 6. or Chriſt, thro' the faith of the lame man in him; and when his name was uſed in this manner by the Apoſtles; not that either their faith, or his, had any cauſal influence on the cure, but was the way and means in which they, glorifying Chriſt, he was pleaſed to effect this cure: *hath made this man ſtrong*; who was before exceeding weak; ſtrengthened the parts that were infirm, his feet and ankles, and conſolidated them, ſo that he could uſe them, and walk with them: *whom ye ſee and know*; they knew him before, when he was lame, and now knew him to be the ſame man, and whom they ſaw now perfectly well; ſo that they could be appealed to that there was no fraud or impoſture in the caſe: *yea, the faith which is by him*; by Chriſt, of which he is the object, and the author, and finiſher: this is repeated out of affection to Chriſt, and a paſſionate concern for the glory of his name; or becauſe that faith, in one clauſe, may regard the faith of the Apoſtles, and in the other, the faith of the man that was cured: *hath given him this perfect ſoundneſs in the preſence of you all*; he had perfect ſoundneſs both in body and mind; tho' the former may chiefly be deſigned, it being that which was only viſible to theſe perſons; and which was done, not in a corner, but publickly, before them all, at the gate of the temple, where the multitude paſſed to and fro.

Ver. 17. *And now, brethren*, &c.] He calls them brethren, becauſe they were ſo according to the fleſh; and to teſtify his cordial love and affection for them. *I wot*, or *I know*, *that through ignorance ye did* it; delivered up Jeſus into the hands of *Pilate*; denied him to be the Meſſiah before him; preferred a murderer to him, and put him to death. *As did alſo your rulers*; the members of the *Sanhedrim*, ſome of them; ſee 1 *Cor.* ii. 8. for others of them knew him to be the Meſſiah, to be ſent of God, by the miracles he did, and yet blaſphemouſly aſcribed them to ſatan; and ſo ſinning againſt light and knowledge, in ſuch a malicious manner, ſinned the ſin againſt the Holy Ghoſt, to which ignorance is here oppoſed; and which did not excuſe from ſin; nor was it itſelf without ſin; nor is it oppoſed to any ſin, but to this now mentioned.

Ver. 18. *But thoſe things which God before had ſhewed*, &c.] In the ſcriptures of the Old Teſtament, concerning the betraying of the Meſſiah, and his ſufferings and death, with the various cauſes, concomitants, and circumſtances of them: *by the mouths of all his prophets*; which were ſince the world began; ſome pointing out one thing or circumſtance, and ſome another: *that Chriſt ſhould ſuffer*. The *Vulgate Latin* and *Syriac* verſions read, *that his Chriſt ſhould ſuffer*; but then they leave out the word *his* in the preceding clauſe, which they put into this; and this entire clauſe is omitted in the *Alexandrian* copy: *he hath ſo fulfilled*; in the manner he has, ſo exactly, ſo perfectly agreeable to the predictions of them, and yet were unknown to the perſons by whom they were fulfilled. So wiſely and ſurprizingly are things ordered and overruled by the wiſe providence of God, who is a God of knowledge, and by whom all actions are weighed.

Ver. 19. *Repent ye therefore*, &c.] The *Ethiopic* verſion adds, *and be baptized*, as in ch. ii. 38. ſee the note there: *and be converted*. The Apoſtles ſenſe is, repent of the ſin of crucifying Chriſt, which is what he had been charging them with, and turn unto him, and acknowledge him as the Meſſiah; receive his doctrines, and ſubmit to his ordinances; externally reform in life and converſation, and bring forth fruits meet for repentance, ſuch as will ſhew it to be true and genuine: *that your ſins may be blotted out*; or forgiven, ſee *Pſ.* li. 9. *Iſ.* xliii. 25. and xliv. 22. Not that repentance and reformation procure the pardon of ſin, or are the cauſes of it, for forgiveneſs is intirely owing to the free grace of God, and blood of Chriſt; but inaſmuch as that is only manifeſted and applied to repenting and converted ſinners; and who are encouraged to repent, and turn to the Lord from the promiſe of pardon; it is incumbent on them, and is their intereſt ſo to do, that they may have a diſcovery of the remiſſion of their ſins by the blood of Chriſt. Though no other repentance and converſion may be here meant than an external one; and the blotting out of ſin, and forgiveneſs of it, may intend no other than the removing a preſent calamity, or the averting a threatened judgment, or the deliverance of perſons from national ruin, *Exod.* xxxii. 32. 1 *Kings* viii. 34—39. Theſe *Jews* had crucified the Lord of glory, and for this ſin were threatened with miſerable deſtruction; the Apoſtle therefore exhorteth them to repentance for it, and to a converſion to the Meſſiah, that ſo when ruin ſhould come upon their nation, they might be delivered from the general calamity; when it would be terrible times to the unbelieving and impenitent *Jews*, but times of refreſhment, eaſe, peace, and reſt from perſecution, to the believers, as is next expreſſed. *When the times of refreſhing ſhall come from the preſence of the Lord*; or *that the times of refreſhing may come*, as the *Syriac* verſion; either ſeaſons of ſpiritual refreſhment, joy, and peace, thro' the great and precious promiſes of the Goſpel, and by the application of the blood and righteouſneſs of Chriſt, to ſuch penitent and converted ſinners; which refreſhment and comfort, come from the Lord, and are accompanied with his gracious preſence: or elſe ſeaſons of reſt, and deliverance from the violent heat of perſecution; which was the caſe of the ſaints at the deſtruction of *Jeruſalem*; they were not only ſaved from that ruin, but delivered from the wrath of their moſt implacable enemies. The *Ethiopic* verſion renders it, *and the day of mercy ſhall come from the preſence of the Lord*; repenting ſinners find mercy; and a diſcovery of pardon is a time of mercy; and when God grants this, he affords his preſence. The *Jews* call the world to come a time of refreſhment; and ſay[b], "better is one hour, של קורת רוח, *of refreſhment*, in the world to come, than the whole life of this world."

Ver. 20. *And he ſhall ſend Jeſus Chriſt*, &c.] Or *that he may ſend Jeſus Chriſt*, as the *Syriac* and *Arabic* verſions render it: not in perſon, for this regards neither his firſt, nor his ſecond coming, both which might be terrible to the awakened *Jews*; the former, becauſe he had been ſent, and was come, and was gone again; and therefore might fear there was no hope for them, who had denied him, and crucified him; the latter, becauſe they might conclude he would be ſent, and come to take vengeance on them, when they ſhould look upon him whom they had pierced with horror and trembling; but here it regards his being ſent, and his coming in the miniſtration of the word, and by his Spirit, to the comfort of their ſouls: *which before was preached unto you*; in the writings of the Old Teſtament, in the books of *Moſes*, and of the prophets, ver. 22, 24. or, as it is read in the *Alexandrian* copy, and in other copies, and in the *Complutenſian* edition, and in the *Syriac* and *Arabic* verſions, who was *predetermined* or *prepared for you*; that is, in the purpoſes, council, and covenant of God. The *Ethiopic* verſion reads, *whom he before anointed*; to be prophet, prieſt, and king; and from each of theſe conſiderations much comfort might be drawn by ſenſible ſinners.

Ver. 21. *Whom the heaven muſt receive*, &c.] Hold and retain in his human nature; and which does not at all hinder or confront his miſſion, and coming to his people, in the mean while, in a ſpiritual way and manner, to their joy and comfort: or, *who muſt receive heaven*; the kingdom, and glory, and reign there: *until the times of the reſtitution of all things*: not of all created beings to their original eſtate, which there is no reaſon to believe ever will be; or of the churches of Chriſt to purity of doctrine, diſcipline, and converſation, which is to be hoped for, and will be in the ſpiritual reign of Chriſt; but of the accompliſhment of all promiſes and propheſies concerning the bringing in the fulneſs of the *Gentiles*, and the converſion of the *Jews*, and ſo the gathering in all the elect of God; and concerning all the glorious things ſpoken of the church of Chriſt in the latter day; which ſenſe is confirmed by what follows: *which God hath ſpoken by the mouth of all his holy prophets, ſince the world began*; ever ſince the world was, God has had more or leſs holy men, ſet apart and ſanctified by him, and on whom he beſtowed the ſpirit of prophecy; and by the mouth of every one of theſe he has ſpoken one thing or another concerning his church and people, and the filling up of the number of them, or the gathering of them all in; and till this is done, Chriſt will remain in heaven and reign there: and this ſenſe is further confirmed by the *Syriac* and *Arabic* verſions, the former rendring the words, *until the filling* or *fulfilling of the times of all things*; and the latter, *until the times which will confirm the perfection of all the words which God hath ſpoken*, &c. and from the ſenſe of the word uſed, which ſome lexicographers explain by τελειωσις, *perfection* or *fulfilling*.

Ver. 22. *For Moſes truly ſaid unto the fathers*, &c.] The *Jewiſh* fathers, the *Iſraelites* in the times of *Moſes*. The *Ethiopic* verſion reads, *our fathers*. This phraſe, *unto the fathers*, is left out in the *Vulgate Latin* and *Syriac* verſions, and in the *Alexandrian* copy: the paſſages referr'd to are in *Deut.* xviii. 15, 19. *a prophet ſhall the Lord your God raiſe up unto you*; which is not to be underſtood of a ſucceſſion of prophets, as ſome of the *Jewiſh* writers[c] think; for the *Jews* never had a conſtant ſucceſſion of prophets, and thoſe they had, were not like to *Moſes*: but of a ſingle prophet, and ſo the *Targums* of *Onkelos* and *Jonathan* underſtood it; but not to be applied to *Joſhua*, as ſome[d], or to *Jeremiah*[e] as others, or to *David*[f]; but to the Meſſiah, and which is the Lord Jeſus Chriſt, who anſwers to all the characters: he was a prophet in every ſenſe, who brought a revelation of the divine will, taught the way, and explained the ſcriptures of truth perfectly, and foretold things to come; he was raiſed up by the Lord God of *Iſrael*, and was anointed by his Spirit, and ſent by him, and that to the people of the *Jews*, to the loſt ſheep of the houſe of *Iſrael*; he was the miniſter of the circumciſion: *of your brethren*; in the *Hebrew* text in *Deut.* xviii. 15. 'tis alſo ſaid, *out of the midſt of thee*; but as theſe phraſes are ſynonymous, the apoſtle here only retains one of them, which ſuggeſts that this prophet the Meſſiah, ſhould be of *Jewiſh* extract; as Jeſus was, of the ſeed of *David*, and a ſon of *Abraham*: *like unto me*; that is to *Moſes*, who is the perſon ſpeaking, between whom and Chriſt there is an agreement; the law was given by *Moſes*, and the Goſpel came by Chriſt; *Moſes* was a mediator between God and the people of *Iſrael*, and Chriſt is the mediator between God and men; *Moſes*, under God, was an inſtrument of redeeming the people of *Iſrael* out of *Egypt*, and Chriſt, he is the redeemer of his people from ſin, ſatan, and the law, and all their enemies: the *Jews*[g] have a common ſaying, "as was the firſt redeemer, ſo ſhall be the laſt redeemer;" and they moreover obſerve[h], that "as *Iſrael* was redeemed in the month *Niſan*, ſo they ſhall be redeemed in the month *Niſan*;" in the future redemption by the Meſſiah: let the *Jews* abide by this; the Meſſiah Jeſus ſuffered in the month *Niſan*, and

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[b] Pirke Abot, c. 4. §. 17.

[c] Jarchi in Deut. xviii. 15.

[d] Aben Ezra in loc.

[e] R. Abraham Seba in Tzeror Hammor, fol. 127. 4. & 143. 4. Baal Hatturim in Deut. xviii. 15.

[f] Herban. diſp. cum Gregent. p. 13.

[g] Bemidbar Rabba, fol. 202. 2. Midraſh Ruth, fol. 33. 2. & Midraſh Kohelet, fol. 63. 2.

[h] T. Bab. Roſhhaſhana, fol. 11. 1, 2.

obtained eternal redemption for his people: one of their [i] writers has a notion, that when the Meſſiah comes, there will be the ſame diſpoſition of the conſtellations, as when *Moſes* brought the people out of *Egypt*, and gave them the law; and that the conjunction will be of *Jupiter* and *Saturn*, in the conſtellation *Piſces*: there was likewiſe between *Moſes* and Chriſt, an agreement in the miracles they wrought, and in other things: *him ſhall ye hear in all things, whatſoever he ſhall ſay unto you*; all his doctrines are to be believed, embraced, and profeſſed; and all his commands are to be obeyed, and all his ordinances ſubmitted to; and this is hearing, or hearkening to him in all things, delivered or enjoined by him.

Ver. 23. *And it ſhall come to paſs, that every ſoul*, &c.] Every perſon, man or woman: *which will not hear that prophet*; neither believe what he ſays, nor do what he commands; or as it is in *Deut.* xviii. 19. *will not hearken unto my words which he ſhall ſpeak in my name*; for he that hears not him, hearkens not to God, in whoſe name he ſpeaks, and whoſe word he delivers: *ſhall be deſtroyed from among the people*; in the *Hebrew* text it is, *I will require* it *of him*; the *Hebrew* word, מעמו, there uſed, by having different points, may be rendered *of him*, or *from his people*, which ſeems to be the reaſon of this difference: and requiring often intends puniſhment, or a cutting off; or as *Aben Ezra* explains it here, "death by the hand of heaven;" that is, immediate deſtruction from God; and ſo *Maimonides* ſays [k], he that tranſgreſſes the words of that prophet, is guilty of death by the hand of heaven; and which was remarkably fulfilled in the *Jewiſh* nation, for their rejection of Jeſus as the true Meſſiah, and that prophet.

Ver. 24. *Yea, and all the prophets from Samuel*, &c.] Who was, as the *Jews* call him, רבן של נביאים, *the maſter of the prophets* [l]; and they ſay, that *Samuel* the prophet is, הנביא הרישון, *the firſt prophet* in the chain of the *Kabbala* [m]; and therefore is here particularly mentioned, as at the head of the prophets, and next to *Moſes*; there being but very few prophets between him and *Moſes*, when there were many after him; and in his days, the ſchools of the prophets were ſet up: now not only *Moſes* ſpoke of Chriſt, but all the prophets from the time of *Samuel*; in the books that bear his name, ſtands a famous prophecy concerning Chriſt, 2 *Sam.* vii. 13, 14, 16. *And thoſe that follow after*; in order, as *David*, *Solomon*, *Iſaiah*, *Jeremiah*, *Ezekiel*, &c. *and as many as have ſpoken*; any thing by way of prophecy: *have likewiſe foretold of theſe days*; of the days of the Meſſiah, of his perſon, office, incarnation, obedience, ſufferings, death, reſurrection, aſcenſion, the pouring down of the Spirit, the times of refreſhing, the Goſpel diſpenſation, the converſion of the *Jews*, the calling of the *Gentiles*, and the gathering in all the elect of God.

Ver. 25. *Ye are the children of the prophets*, &c.] Of *Abraham*, *Iſaac*, and *Jacob*, who are called prophets, *Pſal.* cv. 15. being lineally and naturally deſcended from them; to them belonged the prophecies of the Old Teſtament concerning the Meſſiah, and the promiſes of him; they were heirs of them: *and of the covenant which God made with our fathers*; ſo the phraſe, בני ברית, *children of the covenant*, is uſed by the *Jews*, as peculiar to themſelves; ſee the note on *Rom.* ix. 8. and ſo, בר אוריין, *a ſon of the law* [n], is alſo uſed by them in a like ſenſe; the law, the covenant, and the promiſes, externally belonging to them: *ſaying unto Abraham*, *Gen.* xxii. 18. *and in thy ſeed ſhall all the kindreds of the earth be bleſſed*; meaning the Meſſiah, that ſprung from him, and is called the ſon of *Abraham*; in whom, not only all *Abraham*'s ſpiritual ſeed among the *Jews*, or the elect of God in that nation, and who were truly the children of *Abraham*, and of the promiſe, but even all the choſen of God among the *Gentiles*, in every nation, and of every kindred and family among them, are bleſſed in Chriſt, with all ſpiritual bleſſings; with peace, pardon, righteouſneſs, redemption, and ſalvation: for this is not a form of bleſſing the *Gentiles* would uſe, when they bleſſed themſelves, or others; ſaying, God bleſs thee, as he bleſſed *Abraham*'s ſeed; for no one inſtance can be produced, when the *Gentiles* ever uſed ſuch a form of bleſſing as this; but a prophecy of the calling of the *Gentiles* by the Meſſiah, and of their being bleſſed in him; ſee *Gal.* iii. 16. and though this ſenſe is departed from by modern *Jews*, it was what the ancient ſynagogue gave into [o].

Ver. 26. *Unto you firſt, God having raiſed his ſon Jeſus*, &c.] Which may be underſtood, either of the incarnation of Chriſt, and his exhibition in the fleſh; which is ſometimes expreſſed by raiſing him up, and is no other than the miſſion, or manifeſtation of him in human nature, as in *Luke* i. 69. *Acts* xiii. 23. Or of the reſurrection of him from the dead, and the exaltation of him at the right hand of God: *ſent him to bleſs you*; in perſon, according to the former ſenſe; for he was indeed ſent only to the people of *Iſrael*, and to them he preached; many of whom were bleſſed with converting grace under his miniſtry; but according to the latter ſenſe, and which ſeems moſt agreeable, he was ſent in the miniſtry of the word, and came by his Spirit, firſt to the *Jews*, among whom the Goſpel was firſt preached for a while, and was bleſſed to the converſion of many thouſands among them, both in *Judea*, and in the nations of the world, where they were diſperſed: *in turning away every one of you from his iniquities*; in this the bleſſing lay, and is rightly in our verſion aſcribed to Chriſt, and to the power of his grace, in the miniſtration of the Goſpel; and not to themſelves, as in many other verſions; as the *Syriac* verſion, *if ye convert yourſelves, and turn from your evils*; making it both their own act, and the condition of their being bleſſed; and the *Arabic* verſion likewiſe, *ſo that every one of you departs from his wickedneſs*; but that work is Chriſt's, and this is the bleſſing of grace he himſelf beſtows, and is a fruit of redemption by his blood, *Tit.* ii. 14.

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[i] R. Abraham ben R. Chija apud Wolfii Hebr. Bibliothec. p. 51.

[k] Yeſod Hattora, c. 9. §. 4.

[l] T. Hieroſ. Chagigah, fol. 77. 1.

[m] Ganz Tzemach David, par. 1. fol. 9. 1. Vid. Kimchi in Pſal. xcix. 6.

[n] T. Bab. Gittin, fol. 62. 1.

[o] Sepher Chaſidim, §. 961. apud Allix, Judgment of the Jewiſh Church, p. 57.

CHAP. IV.

Ver. 1. AND *as they ſpake unto the people*, &c.] For though only mention is made of *Peter*'s preaching in the preceding chapter, yet doubtleſs *John* preached as well as he; either in turn, or to a part of the people at ſome diſtance: and this ſhows their diligence, faithfulneſs, and integrity, in the miniſtration of the word; and it is recorded to their honour, that whilſt they were about their maſter's buſineſs, and diſcharging the duty of their office, *the prieſts, and the captain of the temple, and the Sadducees came upon them*; by agreement, with great violence, and at unawares: the *prieſts* might be thoſe who kept the watch in the temple; for "in three places the prieſts kept "watch, in the houſe of the ſanctuary; in the "houſe of *Abtines*, in the houſe of *Nitſots*, and "in the houſe of *Moked*, and the *Levites* in one "and twenty places [p]." And it now being even-tide, they might be about to take their ſtands; *and the captain of the temple* might be he, whom they call, איש הר בית, *the man of the mountain of the houſe*; who was, שר, a ruler, or governor, and ממונה, a preſident over all the wards [q]; he is ſometimes called, ראש משמר, *the head of the ward* [r]; and of him it is ſaid [s], "the man of the moun-"tain of the houſe goes his round through every "ward, with burning torches before him; and every "ward that does not ſtand (is not on his feet) the "man of the mountain of the houſe ſays to him, "peace be to thee; and if he obſerves that he is "aſleep, he ſtrikes him with his ſtaff, and he has "power to burn his garments." The *Vulgate Latin* and the *Oriental* verſions read in the plural number, as in *Luke* xxii. 4, 52. ſee the notes there. The *Sadducees* were a ſect among the *Jews*, that denied the reſurrection of the dead; of their riſe, name, and tenets, ſee the note on *Matt.* iii. 7.

Ver. 2. *Being grieved that they taught the people*, &c.] Any doctrine, and eſpecially that which follows, and which particularly gave uneaſineſs to the *Sadducees*; they were exceedingly diſtreſſed by it; it pained them to the very heart, and they were filled with wrath and indignation: *and preached through*, or in *Jeſus*, *the reſurrection of the dead*; they not only preached the doctrine of the reſurrection of the dead in general, but gave an inſtance and proof of it in the reſurrection of Chriſt, affirming that he was riſen from the dead; and they alſo preached up the reſurrection of the dead in his name, and aſſerted, that he would be the author of it, and it would be effected by his power: ſo that their doctrine was equally diſagreeable to the *Phariſees* and *Sadducees*; to the *Sadducees*, who denied that there was, or would be any reſurrection of the dead; and to the *Phariſees*, who though they believed it, yet were highly offended that it ſhould be ſaid, that Jeſus was riſen from the dead; and that the general reſurrection of the dead ſhould be attributed to him.

Ver. 3. *And they laid hands on them*, &c.] The *Arabic* verſion renders it, *on both*; on *Peter* and *John*; ſeized them by force, and drew them out of the temple: *and put them in hold unto the next day*; not in the common publick priſon, as in ch. v. 18. but they put them into the hands, and under the care and cuſtody of a ſett of men, to keep and guard them; that they might not go away, until they had an opportunity of bringing them before the *Sanhedrim*, to be examined and puniſhed by them: *for it was now even-tide*; it was at the ninth hour, or about three o'clock in the afternoon, when *Peter* and *John* went up to the temple, where they healed the lame man; after which, both of them preached to the people; ſo that it muſt now be evening; at leaſt, as the *Syriac* verſion renders it, *the evening was near*, or was drawing on.

Ver. 4. *Howbeit, many of them which heard the word*, &c.] The doctrine of the Goſpel, preached by *Peter* and *John*: *believed*; the report of it, and in Chriſt, as riſen from the dead, which was the ſum and ſubſtance of it: and this they did, notwithſtanding the oppoſition made by the prieſts, the captain of the temple, and the *Sadducees*, and the violence they uſed to the apoſtles; for though they kept their perſons in hold, they could not ſtop the free courſe of the word, which ran and was glorified: *and the number of the men was about five thouſand*; or *was five thouſand*, as the *Alexandrian* copy, the *Vulgate Latin*, and *Ethiopic* verſions read; that is the number, not of the hearers, but *of them that believed*, was ſo many; and ſo read the *Arabic* and *Ethiopic* verſions: there were ſo many perſons converted at this time; for this number does not include the three thouſand that were converted under the firſt ſermon, but regards thoſe who now became true believers, and were added to the church; ſo that there were now eight thouſand perſons added to it; a great increaſe indeed! now had Chriſt the dew of his youth, and now were theſe fiſhermen fiſhers of men indeed: that our Lord's feeding five thouſand men with five barley loaves and two fiſhes, ſhould have any regard to the converſion of theſe five thouſand men, is but a conceit.

Ver. 5. *And it came to paſs on the morrow*, &c.] The diſciples being kept in cuſtody all night: *that their rulers, and elders, and Scribes*; that is, their eccleſiaſtical rulers; the chief prieſts, who with the *Scribes* and elders of the people, made up the great council at *Jeruſalem*, conſiſting of ſeventy-one perſons, ſo they are called in *Matt.* xxvi. 3, 57. and xxvii. 1. *Mark* xiv. 53. and xv. 1.

Ver. 6. *And Annas the high prieſt*, &c.] So called, either becauſe he had been an high prieſt, though he was not now, but *Caiaphas* his ſon-in-law; or becauſe he was the *Sagan* of the high prieſt, and had all the other prieſts under his government; and is mentioned firſt, becauſe he was father-in-law to *Caiaphas*; ſee the note on *Luke* iii. 2. he could not be called ſo, becauſe he was, נשיא, prince, or preſident of the council; for not he, but *Gamaliel* was preſident at this time. *And Caiaphas*; who was properly high prieſt, and continued ſo for three years after the death of Chriſt: *and John*; who is thought by Dr. *Lightfoot* to be the ſame with *Jochanan*, or *John ben Zaccai*; a famous *Jewiſh Rabbi*, who lived at this time, and until, and after the deſtruction of *Jeruſalem*: this *Rabbi* was, כהן, *a prieſt* [t], as this *John* was, of the kindred of the high prieſt; he lived alſo at *Jeruſalem*; for it is ſaid of him [u], that he ſat in the ſhadow of the temple, and expounded all the whole day; and a very remarkable ſtory is told of him, which happened

[p] Miſn. Middot, c. 1. §. 1.

[q] Bartenora & Yom Tob in ib. §. 2.

[r] Bemidbar Rabba, §. 6. fol. 186. 3.

[s] Miſn. Middot, c. 1. §. 2.

[t] Juchaſin, fol. 20. 2.

[u] T. Bab. Peſachim, fol. 26. 1.

pened juſt about this time[w]; which is, that "forty years before the deſtruction of the temple—— the doors of the temple opened of themſelves, when *Rabban Jochanan ben Zaccai* reproved them, ſaying, O temple, temple, wherefore doſt thou fright thyſelf; I know thee, that thine end ſhall be, to be deſtroyed; for ſo propheſied of thee *Zechariah*, the ſon of *Iddo*, *Zech.* xi. 1. *Open thy doors, O Lebanon, &c.*" The chief objection to him, as that learned writer obſerves, is, that he lived and died a *Phariſee*, whereas this *John* ſeems to have been a *Sadducee*; ſee ch. v. 17. This puts me in mind of *John* the high prieſt, who miniſtred in the high prieſthood fourſcore years, and at laſt became a *Sadducee*[x]: *Beza*'s ancient copy reads *Jonathan*: *and Alexander*; whoſe ſurname was *Lyſimachus*, and had the title of *Alabarcha*; he was a very rich man[y]: after *Alexander* the great had been at *Jeruſalem*, this name became frequent among the *Jews*; and it is ſaid[z] to be promiſed him, and was fulfilled, that every ſon that was born to the prieſts that year he entered *Jeruſalem*, ſhould be called *Alexander*; and therefore it is no wonder, to hear of an *Alexander* among the kindred of the high prieſt; frequent mention is made of, ר' אלכסנדרי, *Rabbi Alexander*, in the *Jewiſh* writings[a]: *and as many as were of the kindred of the high prieſt*; by whoſe means they were become members of the *Sanhedrim*: *were gathered together at Jeruſalem*; where the great council only ſat, until the deſtruction of it; it ſeems by this, that ſome of the members of it lived in the country; it may be in ſome of the villages adjacent, where they might be eaſily and quickly ſent for, upon any occaſion, as they very likely now were; the *Syriac* verſion leaves out the words *at Jeruſalem*.

Ver. 7. *And when they had ſet them in the midſt*, &c.] Of the aſſembly, as the *Ethiopic* verſion adds; in the middle of the *Sanhedrim*, which ſat in a ſemicircular form; or as the *Jews* expreſs it, as the half of a round corn floor, or as a half moon, and not in a perfect circle; becauſe it was neceſſary that the contending parties, and the witneſſes, might go in and ſpeak before them all[b]; ſo that thoſe that were ſet before them, were placed in the middle of them: and here *Peter* and *John* were ſet; ſo the *Arabic* verſion renders it, *when they ſet both*; they ſent for them out of the hold, or cuſtody, where they had been all night, and ordered them to be brought before them, to be examined about their doctrine and practice: *they aſked, by what power, or by what name have ye done this?* they enquired of them, whether it was by a natural, or by a divine, or by a diabolical power, that they had wrought the cure upon the lame man? whether it was by the uſe of medicine, or by the help of magic art, and the aſſiſtance of the devil, which they were very ready to charge Chriſt and his diſciples with? or whether they pretended to a divine and ſupernatural aid? and alſo what name they had made uſe of, and by whoſe authority they acted?

Ver. 8. *Then Peter filled with the Holy Ghoſt*, &c.] At that very inſtant, having reeeived a freſh meaſure of the gifts and graces of the Spirit, beſides what he had poured forth upon him at the day of *pentecoſt*; ſo that he had great courage and preſence of mind, and freedom of ſpeech, as Chriſt had promiſed his diſciples they ſhould have, when they were brought before governours and magiſtrates, *Matt.* x. 18, 19, 20. *Luke* xxi. 14, 15. The caſe was much altered with *Peter*, he who but a little while ago was frightened by a ſervant maid, now ſtands before the *Jewiſh Sanhedrim*, with undaunted courage and reſolution: *and ſaid unto them, ye rulers of the people, and elders of Iſrael*; he addreſſes them in a very handſome manner, and gives them their proper titles as magiſtrates; which ought to be done, by men and chriſtians; honour ſhould be given, to whom honour is due: the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, and ſome copies, add *hear*, which ſeems very neceſſary; he called for audience, or deſired to be heard a few words, in the defence of himſelf and fellow apoſtle, and in anſwer to their queſtions.

Ver. 9. *If we this day be examined of the good deed*, &c.] Or *ſeeing* we are; for it was not a matter of doubt, but a clear caſe, that they were brought into court, and were paſſing under an examination, about the cure of the lame man; which the apoſtle rightly calls *a good deed*, it being done in faith, and to the glory of God, and for the good of the man; and hereby tacitly ſuggeſts, that they were dealt very hardly with, to be ſeized and kept in cuſtody, and be called in queſtion, for doing an action ſo beneficent and kind, as this was, which was *done to the impotent man*; who could not help himſelf, nor get his bread any other way, than by begging: *by what means he is made whole*; reſtored to perfect health, and the proper uſe of his limbs; that is, by what power, and in what name this was done; the anſwer is ready, and it is as follows.

Ver. 10. *Be it known unto you all*, &c.] The members of the *Sanhedrim*: *and to all the people of Iſrael*; who might hear of this affair; for the apoſtle was not aſhamed of what he had done, nor of the perſon in whoſe name he had done it: *that by the name of Jeſus Chriſt of Nazareth*; by calling on that name, and by making uſe of it, and by the power and authority of Jeſus Chriſt, who by way of contempt was called the *Nazarene*: *whom ye crucified*; for though *Pilate* delivered him to be crucified, and the *Roman* ſoldiers did crucify him, yet this was at the requeſt and inſtigation of the chief prieſts, *Scribes*, and elders; and therefore it is aſcribed to them, who were bent upon his death; and no other would ſatisfy them, but the ſhameful and painful death of the croſs: *whom God raiſed from the dead*; of which the apoſtles were witneſſes, having ſeen him and converſed with him after his reſurrection; and this was the doctrine they were ſent to publiſh, and for which they were apprehended and detained in cuſtody; but this did not deter them from preaching it, no, not before the *Sanhedrim*; which was an inſtance of great courage and faithfulneſs: and this is the rather mentioned, to ſhow, that it was not by the name of one that was dead, but of one that was alive, that this cure was performed; as well as to obſerve to them, that their efforts againſt Chriſt were vain and fruitleſs: *even by him doth this man ſtand here before you whole*; from whence it appears, as well as from ver. 18. that the man that was healed, was now preſent; and either he was laid hold on, and detained in cuſtody with the apoſtles, in hope to diſcover a fraud if they could; or hearing that the apoſtles were before the *Sanhedrim*, and examining on his account, might come of himſelf, in order to atteſt and prove the matter of fact, and to vindicate them.

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[w] T. Bab. Yoma, fol. 39. 2. & Hieroſ. Yoma, fol. 43. 3.

[x] T. Bab. Beracot, fol. 29. 1.

[y] Joſeph. Antiqu. l. 20. c. 4. §. 2.

[z] Juchaſin, fol. 14. 1. & 159. 1. Ganz Tzemach David, par. 1. fol. 18. 2.

[a] T. Bab. Yoma, fol. 53. 2. Chagiga, fol. 5. 1. Megilla, fol. 17. 2. Nedarim, fol. 41. 1. Sanhedrin, fol. 98. 1. & paſſim.

[b] Miſn. Sanhedrin, c. 4. §. 3. & Bartenora in ib.

Ver. 11. *This is the ſtone*, &c.] That is, this Jeſus of *Nazareth*, by whoſe name the lame man was made whole, is that ſtone ſpoken of, in *Pſal.* cxviii. 22. by whom is meant the true Meſſiah, comparable to a ſtone, for his ſtrength and duration, and uſefulneſs, as a foundation and corner ſtone, in the ſpiritual building of the church; and yet notwithſtanding is the ſtone *which was ſet at nought of you builders*; the prieſts, elders, and *Scribes*; who were fond of being called builders, but made miſerable work of it; deſpiſing and rejecting the ſtone of *Iſrael*, and inſtead of him as a foundation, built themſelves and others, on the traditions of the elders, and their own righteouſneſs: but though Chriſt was rejected by them, both in perſon and in doctrine, and was ignominiouſly treated, and at laſt put to death, yet he was raiſed from the dead, and exalted at the right hand of God; and is the ſtone, *which is become the head of the corner*; or the chief corner ſtone, that adorns, ſtrengthens, knits, and keeps together, the whole building; in which *Jews* and *Gentiles*, ſaints in all ages and places, even all the elect of God, are united together; ſee the note on *Matt.* xxi. 42.

Ver. 12. *Neither is there ſalvation in any other*, &c.] Meaning not corporal healing, but ſpiritual and eternal ſalvation; the *Syriac* verſion renders it, *neither* is there, פורקנא, *redemption in any other*: Chriſt is the only Saviour and Redeemer, who was promiſed and propheſied of as ſuch; who has ſaved and redeemed his people from the law, ſin, and ſatan; nor is ſalvation to be ſought and hoped for, from any other; not in a man's ſelf, nor in any other creature, angels or men; not in and by his own works, and legal righteouſneſs; not by obedience to the law of *Moſes*, moral or ceremonial; nor by the light of nature, much leſs by an obſervance of the traditions of the elders: *for there is none other name*; thing or perſon, be it ever ſo great, or whatever ſhow of power and ſtrength, of holineſs and religion, it makes; as the name of kings, princes, and the great men in the world; or of miniſters and preachers in the church; or even of chriſtians and believers, which may be only a name to live; none but the name of Jeſus, his perſon, blood, and righteouſneſs: *under heaven*; throughout the whole earth, in all the nations and kingdoms of it; nor even in heaven itſelf, among all the mighty angels there, thrones, dominions, principalities, and powers; none but the Father and the Spirit, who are one with Chriſt: there is none but he *given among men*; and he has been freely given by his Father, as an inſtance of his matchleſs love to the world; and alſo freely given by himſelf, to be a ſacrifice for the ſins of his people; and is freely preached among men, as the only Saviour of them; for there is no other, *whereby we muſt be ſaved*: God reſolved in his purpoſes and decrees, in his council and covenant, upon the ſalvation of his choſen people; and he appointed his Son to be the ſalvation of them, and determined he would ſave them by him, and by no other, and in no other way; wherefore, whoever are ſaved, muſt be ſaved by him; ſee *Hoſ.* i. 7. the *Arabic* verſion adds, *unleſs by him only*.

Ver. 13. *Now when they ſaw the boldneſs of Peter and John*, &c.] With what courage and intrepidity they ſtood before them, the preſence of mind they had, and the freedom of ſpeech they uſed, as the word properly ſignifies: they obſerved their elocution, the juſtneſs of their diction, the propriety of their language, and the ſtrength and nervouſneſs of their reaſoning; as well as their great reſolution, conſtancy, and firmneſs of mind; not being afraid to profeſs the name of Chriſt, or to charge them with the murder of him; and that they ſeemed to be determined, to abide by him at all events; to aſſert him to be the true Meſſiah, though rejected by the *Jewiſh* builders; and that he was riſen from the dead; and not only to aſcribe unto him the miracle now wrought, but the ſalvation of men; and to declare, that there was none in any other but him: the *Syriac* verſion renders it, *when they heard the word of Simeon and John, which they ſpoke openly*; and freely, without any reſerve: they anſwered readily to the queſtion, that it was by the name of *Jeſus* of *Nazareth*, that they had done this miracle; they dealt freely with the *Jewiſh Sanhedrim*, and told them in ſo many words, that they were the crucifiers of Chriſt, and the rejecters of that ſtone, which God had made the head of the corner, and that there was no ſalvation for them in any other: it appears from hence, that *John* ſpoke as well as *Peter*, though his words are not recorded: *and perceived that they were unlearned and ignorant men*; not by what they now ſaid, but by what they heard and underſtood of them before: they were informed that they were *unlearned* men, or who did not underſtand letters; not but that they had learned their mother-tongue, and could read the ſcriptures; but they had not had a liberal education; they had not been brought up at the feet of any of the doctors, in any of the ſchools and univerſities of the *Jews*; they were not trained up in, and converſant with, the nice diſtinctions, ſubtle argumentations, and deciſions of the learned doctors, in the interpretation of the laws of *Moſes*, and the traditions of the elders: and underſtood that they were alſo *ignorant* men, ιδιωται, *idiots*, or private men; for men might be unlearned, and yet not be ſuch; it ſeems the high prieſts themſelves, were ſometimes unlearned men: hence on the day of atonement, "they uſed to read before him, in the "order of the day, and ſay to him, Lord high-"prieſt, read thou with thine own mouth; perhaps "thou haſt forgot, or it may be, לא למרת, *thou* "*haſt not learned*[c]." The *Jews* have adopted the word here uſed, into their language; and expreſs by it, ſometimes a man that is mean, abject, and contemptible: thus inſtead of *children of baſe men*, or *without a name*, the *Targumiſt* on *Job* xxx. 8. reads, בני הדיוטין, *the children of idiots*, or *private men*: and in the *Targum* on 1 *Sam.* xviii. 23. and xxiv. 15. it is uſed for one lightly eſteemed, and comparable to a flea: it ſometimes deſigns perſons in a private life, though men of learning and knowledge, in diſtinction from thoſe that are in office; ſo we read[d], that "three kings, and four הדיוטות, "*private* perſons, have no part in the world to "come; the three kings are *Jeroboam*, *Ahab*, and "*Manaſſeh*; the four *idiots*, or private men, are "*Balaam*, *Doeg*, *Achitophel*, and *Gehazi*." And ſo a bench of idiots, or private men, is diſtinguiſhed from a bench of authorized and approved judges[e]; and ſometimes the word is uſed of ſuch, as are diſtinguiſhed from doctors, or wiſe men; ſo when it is ſaid[f], "the command of plucking off "the ſhoe, is done before three judges, and "though the three are *idiots*;" the note of *Maimonides* upon it is, "not wiſe men, but that know "how to read the language," the *Hebrew* language: and ſuch were the diſciples, in every ſenſe of the word; they were mean and abject, poor fiſhermen, men of no name and figure, that were in no office, and exalted ſtation of life, nor verſed in *Jewiſh* learning, but common private men: ſo that *they marvelled*; the *Sanhedrim* were aſtoniſhed to hear them talk with ſo much fluency and pertinence: *and they took knowledge of them, that they had been with Jeſus*; looking wiſhly upon them, they knew them again, and remembered that they were perſons that were the diſciples of Jeſus, and whom they had ſeen in company with him; not in the high-prieſt's palace, when Jeſus was arraigned, examined, and condemed there; tho' *Peter*, and ſome think *John* were there at that time, yet not to be obſerved and taken notice of by the *Sanhedrim*; but in the temple, where Jeſus taught, and where the chief-prieſts, *Scribes*, and elders came, and diſputed with him about his authority, and cavilled at him, *Matt.* xxi. 15, 23.

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[c] Miſn. Yoma, c. 1. §. 3.

[d] Miſn. Sanhedrin, c. 11. §. 2.

[e] T. Bab. Bava Metzia, fol. 32. 1.

[f] Miſn. Yebamot, c. 12. §. 1.

Ver. 14. *And beholding the man which was healed*, &c.] Who either was taken into cuſtody, and brought before the *Sanhedrim*, along with the Apoſtles; or rather, who came here of his own accord to be witneſs for them: for he was *ſtanding with them*; in company with them, and cloſe by them, and on their ſide; and ſo they could, and did point and appeal unto him, who was ready to juſtify, that it was not by the uſe of medicine, or of magic art, or in the name of ſatan and *Beelzebub*, but by the name of Jeſus Chriſt of *Nazareth*, that his cure was wrought: *they could ſay nothing againſt it*; they could not gainſay the fact, for the man was before them, perfectly well, whom they perſonally knew, by his lying ſo long at the gate of the temple; they knew that he had been lame from his mother's womb, who was now above forty years of age; and they could ſay nothing againſt the manner of his cure, who was preſent to atteſt it; nor could they ſay any thing *againſt them*; the Apoſtles, as the *Syriac*, *Arabic*, and *Ethiopic* verſions read; they could not blame them for doing it, it being a good deed, nor charge them with fraud and impoſture.

Ver. 15. *But when they had commanded them*, &c.] That is, when the *Sanhedrim* had ordered the Apoſtles; or *commanded that both*, as the *Arabic* verſion reads, both *Peter* and *John*; and, it may be, the man that was healed too: *to go aſide out of the council*; or place where the council, or *Sanhedrim* ſat; which, whether it was in the chamber *Gazith*, in the temple where they uſed to ſit[g], or in the ſhops, or in the city, whither they removed is not certain. We are told[h], that "the *Sanhedrim* "removed from the chamber *Gazith* to the ſhops, "and from the ſhops to *Jeruſalem*, and from *Jeruſalem* to *Jabneh*;" that is, after the deſtruction of the city. And the firſt remove was much about this time; for it is ſaid[i], that "forty years "before the deſtruction of the temple, the *Sanhedrim* removed, and ſat in the ſhops." Not in the ſhops where things were ſold for the uſe of the temple, but in a court adjoining to them, which took its name from them. *They conferred among themſelves*; what was proper to be done, the Apoſtles being withdrawn.

Ver. 16. *Saying, what ſhall we do to theſe men?* &c.] Whether they ſhould puniſh them, by ſcourging them, or detain them longer in cuſtody, or commit them to priſon, or diſmiſs them: *for that indeed a notable miracle hath been done by them*; they were convicted that a miracle was wrought; that it was a clear caſe, a well-known thing, of which there was no room to doubt, and that it was done by the Apoſtles; but this was not all the difficulty; had it been a thing only within their knowledge, and which they could have concealed, it would have given them no uneaſineſs; but, as they obſerve, it *is manifeſt to all them that dwell in Jeruſalem*: for the man having been ſo long lame, and and had lain ſo long at the temple, where all the inhabitants frequently went, he was known and took notice of by them; and his cure being wrought ſo openly, and in ſuch a miraculous way, it was the common talk of the city; ſo that there was no ſmothering it: *and we cannot deny* it; the fact is ſo certain and evident; nor *hide it*, as the *Ethiopic* verſion renders it, it being ſo notorious and public.

Ver. 17. *But that it ſpread no further among the people*, &c.] Meaning not in *Jeruſalem*; for the fame of this miracle was ſpread among all the inhabitants of that city; but in other parts of the nation: *let us ſtraitly threaten them*; or *in threatning threaten them*; that is, ſeverely threaten them with impriſonment, or with the ſcourging of forty ſtripes ſave one, or with death itſelf. *That they ſpeak henceforth to no man in this name*; which thro' indignation and contempt they do not mention, but mean the name of Jeſus: and their ſenſe is, that the Apoſtles, from this time forward, ſhould not teach, or preach the doctrine of the reſurrection of the dead, or any other doctrine of the Goſpel, in the name of Jeſus, to any man, *Jew* or *Gentile*; or perform any miracle in his name, or call upon his name, and make uſe of it, for the healing of any perſon, or doing any miraculous work. The *Ethiopic* verſion is a very odd one, and quite contrary to the ſenſe of the *Sanhedrim*, *that they ſhould not ſpeak any more but in the name of the man Jeſus*.

Ver. 18. *And they called them*, &c.] From the apartment where they were; or ordered their ſervants to call them in to them: *and commanded them not to ſpeak at all*; either privately or publickly, in the miniſtry of the word, or in working of miracles, in the city, or in the country: *nor teach in the name of Jeſus*; any doctrine whatever; or *the name of Jeſus*, as the *Arabic* verſion reads; that is, the doctrine of Jeſus, that which reſpects his perſon, his incarnation, his offices, his ſufferings, death, and reſurrection from the dead.

Ver. 19. *But Peter and John anſwered and ſaid unto them*, &c.] With great boldneſs and courage, and without any fear of man, but in the true fear of God: *whether it be right in the ſight of God*; who is omniſcient, and ſees, and knows all things, all the actions of men, and the ſprings of them; who is holy, juſt, and true, and ſits and judges among the Gods, that which is right: *to hearken unto you more than unto God, judge ye*: it is not denied that magiſtrates are to be hearkened to, and obeyed; but not more than God, or in things that are contrary to his nature, will, law, honour, and glory: whatever is agreeable to the law and will of God, commanded by magiſtrates, ſhould be attended to, and chearfully obeyed; but what is not ſhould be diſregarded, whatever follows upon it: and this was ſo juſt and reaſonable, that the Apoſtles appeal to the *Sanhedrim*, or council itſelf, to determine.

Ver. 20. *For we cannot but ſpeak*, &c.] It was not phyſically, but morally impoſſible; or it was not lawful, and therefore they would not ſpeak any other, and they could not avoid ſpeaking, ſay they, *the things which we have ſeen and heard*; as the miracles and doctrines of Chriſt, his reſurrection from the dead, of which they were eye and ear-witneſſes. This ſhows their great fidelity and integrity, their inviolable attachment to Chriſt, and their fearleſſneſs of the diſpleaſure and wrath of men.

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[g] Miſn. Sanhedrin, c. 10. §. 2. & Middot. c. 5. §. 3.

[h] T. Bab. Roſh Haſhana, fol. 31. 1.

[i] T. Bab. Avoda Zara, fol. 8. 2.

Ver. 21. *So when they had further threatned them,* &c.] Either repeated the ſame, as before; or added ſome more ſevere ones, to terrify them, if poſſible; not being able to anſwer their arguments, or invalidate their reaſoning: *they let them go*; they did not acquit them as innocent perſons, but diſmiſſed them from cuſtody: *finding nothing how they might puniſh them*; not being able, though they ſought moſt diligently for it, to fix any thing upon them, which might be a cauſe, or occaſion, or pretence of inflicting any puniſhment upon them: *becauſe of the people*; they would not have ſtuck at the injuſtice of it, or have been under any concern about offending God; but they were afraid of the people, of loſing their credit among them, and leſt they ſhould riſe up againſt them, and on the ſide of the Apoſtles: *for all men glorified God for that which was done*; they ſaw the hand of God in it, and aſcribed it to his mercy, goodneſs, and power, and gave him the glory of it; and therefore to puniſh the inſtruments of ſo great and good a work, would have been eſteemed barbarous and wicked, and would have been highly reſented by them; ſince, on the contrary, they judged them worthy of great honour and reſpect.

Ver. 22. *For the man was above forty years old,* &c.] So that the miracle was the greater, that a man born lame, and who had been ſo above forty years, ſhould have a cure; and he was the more known to the people, and his teſtimony met with more credit: *on whom this miracle of healing was ſhewed*; both for the good of men, for the glory of God, and for the confirmation of the Goſpel of Chriſt.

Ver. 23. *And being let go,* &c.] Or diſmiſſed from cuſtody, by the order of the *Sanhedrim*: *they went to their own company*; or *to their own men*, as the *Ethiopic* verſion reads; or *to their own brethren*, as the *Syriac*; either to the other ten Apoſtles; or to the hundred and twenty, who firſt met together; or to the whole multitude of them that believed, ver. 32. the eight thouſand that had been added to them, the whole church. Saints love to be together, and delight in the company of each other; and eſpecially when they have any thing to communicate, that may be for their mutual good, or for the honour of God: *and reported all that the chief prieſts and elders had ſaid unto them*; what commands and injunctions they had laid upon them, and what threatnings they had given them, and, no doubt likewiſe, what anſwers they had returned to them.

Ver. 24. *And when they heard that,* &c.] The whole of the report the Apoſtles made; and which they heard with patience, and without making any unworthy reflections upon the *Sanhedrim*; and being, on the one hand, not over-much terrified, and caſt down, and, on the other hand, not ſluggiſh, careleſs, and ſecure; they betake themſelves, not to plots, conſpiracies, and ſeditions; nor to arms to defend and avenge themſelves, tho' their numbers were large; but to prayer, that they might not be deterred by threatnings, from ſpeaking boldly the word of the Lord: *they lift up their voice to God with one accord*; being inſpired by the Holy Ghoſt, they not only agreed in the matter of their petitions, which agreement is of great avail with God; for whatever two or more agree in to aſk of God, ſhall be given to them; but, alſo in the very words which were vocally expreſſed by them, and that in a very loud and ſonorous way, to ſignify the vehemency and ardour of their minds and affections: *and ſaid, Lord, thou art God*; or, as in one of *Beza*'s copies, *Lord our God*; or, as in the *Ethiopic* verſion, *Lord, thou art our God*; addreſſing God, the father of Chriſt, as appears from ver. 27. as their own God, their covenant God and father in Chriſt, from whom they might hope for help, and in whom they might expect ſafety, and every ſupply of grace: *which haſt made heaven and earth, and the ſea, and all that in them is*; and which is a full proof of the omnipotence of God; an attribute of ſingular uſe to the ſaints in diſtreſſed circumſtances; for what is it he cannot do, who made all things that are? and what is it he will not do for his ſaints, for the accompliſhment of his purpoſes, the making good of his covenant and promiſes, the fulfilment of prophecies, the good of his people, and the glory of his name?

Ver. 25. *Who by the mouth of thy ſervant David has ſaid,* &c.] In *Pſal.* ii. 1, 2. from whence we learn, that that *Pſalm*, tho' it is without a title, and does not bear *David*'s name, yet is one of his; and ſo *Kimchi* ſays, that *David* compoſed it at the beginning of his reign; tho' *Aben Ezra* thinks, that it was compoſed by one of the ſingers for him, on the day he was anointed; yet he afterwards ſeems to doubt of it, and on ver. 7. ſays, they are the words of *David*, or the words of the ſinger. And certain it is, that in the Apoſtles time this *Pſalm* was reckoned to be *David*'s by the *Jews* in common; and therefore they ſpeak of it as ſuch: and it was the ſenſe of the ancient doctors of the ſynagogue, that this *Pſalm* is to be underſtood of the Meſſiah. *Jarchi* ſays, our Rabbins expound the buſineſs (of this pſalm) concerning the king Meſſiah; and *Kimchi* obſerves, that there are ſome that interpret this pſalm of *Gog* and *Magog* [k], and the Meſſiah, or anointed, that is the king Meſſiah; tho' one of theſe writers was of opinion, that it is beſt to underſtand it of *David* himſelf; and *Aben Ezra* ſays, that it was compoſed either for *David*, or for the Meſſiah, and to underſtand it of the Meſſiah, the thing is more clear. The 7th and 8th verſes are particularly applied to the Meſſiah in ſome of their moſt ancient writings [l], and alſo in modern ones [m], as is ver. 2. to *Meſſiah ben Joſeph* [n]: and indeed the whole pſalm belongs to the Meſſiah, as appears from the expreſs mention of him, and the vain attempts of the kings of the earth againſt him; from the decree and reſolution of God to make, and declare him king of *Zion*, notwithſtanding their utmoſt efforts; from his having the *Gentiles* for his inheritance, which is true of no other; and eſpecially from that reverence, adoration, and worſhip, which were to be given to him, and that truſt and confidence to be placed in him, which can by no means agree with *David*, nor with any mere creature. The *Syriac* verſion reads, *who in the Holy Ghoſt, by the mouth*, &c. and ſo read *Beza*'s moſt ancient copy, and five other manuſcripts of his; and the *Vulgate Latin*, and *Ethiopic* verſions, read, *who in the Holy Ghoſt, by the mouth of our father David*, &c. and ſo the *Alexandrian* copy, but does not ſeem to be a genuine reading; ſince the

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[k] Vid. T. Bab. Avoda Zara, fol. 3. 2.

[l] Zohar in Numb. fol. 82. 2. Bereſhit Rabba, §. 44. fol. 38. 4. & T. Bab. Succa, fol. 52. 1.

[m] Maimon. in Miſn. Sanhedrin, c. 11. §. 1. Abarbinel Maſhmiah Jeſhua, fol. 37. 4. & 38. 1.

[n] Pirke Eliezer, c. 19.

Jews were not uſed to call *David*, but *Abraham*, their father; nor is it, with propriety, expreſſed, that God the father ſaid in, or by the ſpirit, what follows, *why did the heathen rage, and the people imagine vain things?* that is, the *Gentiles*, and the people of the *Jews*, *Pilate*, and his council, with the *Roman* ſoldiers, and the *Jewiſh Sanhedrim*, with the common people; who raged againſt Chriſt, ſeized him in a furious manner, led him as a malefactor, and hurried him from bar to bar, in a tumultuous way, and with great noiſe and clamour urged the crucifixion of him; nor did their rage ceaſe until they had put him to death: yet it was a vain thing in them to imagine he ſhould be held under the power of death; or that this would put a ſtop to the ſpread of his doctrine, and the enlargement of his kingdom and intereſt; ſince he roſe from the dead, as a triumphant conqueror, over all his enemies, and pouring forth his ſpirit, in an extraordinary way, he ſpread his Goſpel, and his glory throughout the earth.

Ver. 26. *The kings of the earth ſtood up*, &c.] *Herod Antipas*, tetrarch of *Galilee*, ſometimes called a king, *Mark* vi. 14. and *Pilate* the *Roman* governour, who repreſented his maſter *Cæſar*; theſe ſtood, or roſe up in an hoſtile manner, and ſet themſelves againſt, and oppoſed themſelves to the Meſſiah, Jeſus of *Nazareth: and the rulers were gathered together*; the *Jewiſh* rulers, *Annas*, *Caiaphas*, and the reſt of the members of the *Sanhedrim*, who met together more than once; and particularly at the high-prieſts palace, to conſult how they ſhould take Jeſus, and put him to death; and who alſo gathered together at the ſame place, when he was taken, to arraign, examine, and condemn him. And this oppoſition, and theſe conſpiracies and conſultations, were, *againſt the Lord*; Jehovah, the father of Chriſt who ſent him, and anointed him; ſo that what was done againſt Chriſt, was done againſt the Lord, their views and deſigns, their intereſt and glory being the ſame: *and againſt his Chriſt*; or anointed one, who was anointed by him with the Holy Ghoſt from his birth, and at his baptiſm, to be prophet, prieſt, and king.

Ver. 27. *For of a truth againſt thy holy child Jeſus*, &c.] This is the interpretation of the above paſſages in *Pſal.* ii. 1, 2. and the application of them to Jeſus; who is called the *child* of God, becauſe the human nature of Chriſt was taken into union with the ſecond perſon, who is the ſon of God: unleſs the word ſhould rather be rendered *ſervant*, as it is in ver. 25. and which is a character that belongs to Chriſt, and is often given him as mediator, who, as ſuch, is God's righteous ſervant; and he is called *holy*, becauſe he was ſo in his conception and birth, and in his life and converſation, being free both from original ſin, and actual tranſgreſſion; and which is an aggravation of the ſin and guilt of theſe men, that they ſhould riſe up, and gather together againſt him; and yet it was a clear caſe, a notorious fact, a certain truth, that could not be denied: and for the further aggravation of their crime, as well as for the ſake of explaining the phraſe *his Chriſt*, 'tis added, *whom thou haſt anointed*; with the oil of gladneſs, above his fellows. Chriſt was, in ſome ſenſe, anointed to be prophet, prieſt, and king, from eternity, being ſo early ſet up as mediator, or called unto, and inveſted with that office; ſee *Prov.* viii. 22. *Pſ.* ii. 6. and he was anointed in time, both at his incarnation and baptiſm, having the Spirit without meaſure given unto him, which is that anointing, that teacheth all things. *Both Herod, and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together.* This *Herod* was *Herod Antipas*, the ſon of *Herod* the great, and who beheaded *John* the *Baptiſt*; and *Pontius Pilate* was the *Roman* governour of *Judea*, at the time of Chriſt's death; the *Gentiles* were thoſe of *Pilate*'s council, and the *Roman* ſoldiers; *and the people of Iſrael*, were the *Jews*, both the rulers, and the common people; the *Syriac* verſion renders it, *the ſynagogue of Iſrael:* and theſe, tho' they were of different nations, and of different intereſts, yea enemies to one another, as the *Jews* and *Gentiles* in general were; and as were *Herod* and *Pontius Pilate* in particular; yet all gathered, conſented, and agreed together to mock, ſcourge, and crucify this innocent and holy perſon. The *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions add, *in this city*; and ſo the above copies of *Beza*'s, and others; meaning, in the city of *Jeruſalem*, where the Apoſtles now were, and where the above perſons met together, and from whence a prophet could only periſh. The *Alexandrian* copy reads, *in this thy city*; which was called the city of God, and the holy city; and yet in this was this wicked convention, and all this wickedneſs done.

Ver. 28. *For to do whatſoever thy hand*, &c.] It was not the end of their gathering together againſt Chriſt, or it was not their intention and deſign to fulfil the purpoſes and decrees of God, but to fulfil their own luſts, and ſatiate their rage and malice againſt him; but it was ſo in the event, according to the wiſe diſpoſal of providence, that by their gathering together, by their conſultations and conſpiracies, they brought about what God in his everlaſting council had decreed. By *the hand* of the Lord here is not meant, the grace and favour of God; or the power and providence of God; or his word of precept, his revealed will; but his ſecret will, the counſel of his will, the hidden purpoſe of his heart, the wiſe conſultation of his mind, which is formed according to his infinite wiſdom: ſo in 2 *Sam.* xiv. 19. it is ſaid, *is not the hand of Joab with thee in all this?* that is, the head of *Joab*, the wiſe counſel of *Joab*; and ſo the *Jewiſh* writers interpret it, עצתו, *his counſel*[*]: and ſo the word is explained here immediately; for it follows, *and thy counſel determined before to be done:* God's decrees are from eternity; there is nothing comes to paſs in time, but what he has before time determined ſhould be done, either by effecting it himſelf, or doing it by others, or ſuffering it to be done, as in the caſe here. Whatever was done to Chriſt, either by *Jews* or *Gentiles*, by *Herod* or *Pontius Pilate*, was according to the ſecret will of God, the covenant he made with Chriſt, and the council of peace that was between them both: what they wickedly did, God deſigned for good, and hereby brought about the redemption and ſalvation of his people: this neither makes God the author of ſin, nor excuſes the ſinful actions of men, or infringes the liberty of their wills in acting.

Ver. 29. *And now, Lord, behold their threatnings*, &c.] Meaning not with his eye of omniſcience, which he could not but do; but that he would ſo take notice of them, as in his providence to rebuke them for them, or reſtrain them, or make them fearleſs of them: *and grant unto thy ſervants*; the Apoſtles, and all the miniſters of the word, who are the ſervants of the moſt high God, and who ſerve him in the Goſpel of his Son, with great chearfulneſs and faithfulneſs: *that with all boldneſs they may ſpeak thy word*; and not their own, or another's; the

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[*] Kimchi in loc. & R. Sol. Urbin. Ohel Moed, fol. 36. 2.

Goſpel, which is God's ſpeech, or a word, a meſſage of grace and mercy from him to ſinful creatures. The requeſt of the whole church is, that the miniſters of the word might not be intimidated by the menaces of the *Sanhedrim*; but go on to declare it with all freedom of expreſſion, with all boldneſs, courage, and intrepidity of mind, and with all openneſs and faithfulneſs, and in the moſt public manner. And ſuch a petition ſhows, that as it is the gift of God to ſpeak his word, or preach his Goſpel, ſo it alſo is, to ſpeak it freely, boldly, and faithfully, as it ſhould be ſpoken.

Ver. 30. *By ſtretching forth thine hand to heal*, &c.] That is, by exerting his power in healing ſickneſſes, diſeaſes, and lameneſs, as in the above inſtance, by the hands of the Apoſtles; which, as it would be contrary to the ſchemes of the *Jewiſh Sanhedrim*, and would confirm the doctrines of the Goſpel; ſo it would animate the preachers of the word to preach it with more readineſs, chearfulneſs, and firmneſs of mind; *and that ſigns and wonders may be done by the name of thy holy child Jeſus*; as had been done already, and by whoſe name particularly the lame man at the temple had received a cure, and in whoſe name the *Sanhedrim* had forbid the Apoſtles to preach, or to make uſe of it, in doing any other miracle.

Ver. 31. *And when they had prayed*, &c.] Either while they were praying, or as ſoon as they had done; for ſometimes, as here, prayer is immediately heard, and an anſwer is returned, whilſt the ſaints are ſpeaking, or as ſoon as prayer is ended: *the place was ſhaken where they were aſſembled together*; which, whether it was a private houſe, or the temple, is not certain: the latter ſeems more probable, becauſe their number was ſo great, that no private houſe could hold them; and ſince this was the place where they uſed to aſſemble: this was now ſhaken with a ruſhing mighty wind, as on the day of *Pentecoſt*, and was a ſymbol of the divine preſence, and a token that their prayers were heard, and an emblem of the ſhaking of the world by the miniſtry of the Apoſtles: *and they were all filled with the Holy Ghoſt*; with the gifts of the Holy Ghoſt, even with extraordinary ones, ſuch as ſpeaking with divers tongues, as before on the day of *Pentecoſt*; ſee ch. ii. 4. and this was the caſe not only of the Apoſtles, but of the other miniſters of the word, and it may be of the whole church: *and they ſpoke the word of God with all boldneſs*; that is, the Apoſtles, and preachers of the Goſpel, ſpoke it with great freedom, and without fear, not only privately, in their community, but publickly, in the temple: this was what was particularly prayed for, and in which they had a remarkable anſwer.

Ver. 32. *And the multitude of them that believed*, &c.] The Goſpel, and in Chriſt, the ſubſtance of it; and a multitude they were, for they were now about eight thouſand perſons. And though their number was ſo great, they *were of one heart and of one ſoul*; there was an entire conſent and agreement in doctrine, in matters of faith, they were all of one mind and judgment; and there was a perfect harmony in their practice, they all performed the ſame duties, and obſerved the ſame commands and ordinances; and all purſued the ſame intereſt, and had the ſame ends, and views; and there was a ſtrict union of their affections to each other; their ſouls were knit to one another; ſo that there was, but as it were, one ſoul in this large body of Chriſtians. *Ariſtotle* being aſked, what a friend was; anſwered, one ſoul dwelling in two bodies[p]: and ſo the *Jews* ſay, it is fit and proper that lovers or friends ſhould be, בלב אחד כאיש אחד, *of one heart, as one man*[q]; and ſuch friends and hearty lovers were theſe. *Neither ſaid any* of them, *that ought of the things which he poſſeſſed was his own*; tho' he had a peculiar right unto them, yet he did not claim that right, nor inſiſt on it, nor ſo much as ſpeak of it, nor make uſe of his ſubſtance as if it was his own, reſerving it for himſelf, or even diſpoſing of it himſelf; but expoſed it to the free uſe of the whole body, to enjoy it equally with himſelf: *but they had all things common*; which was what they were not obliged to, but it was a free and voluntary action of their own, and ſo is not binding on others; nor indeed is their practice to be imitated, in the direct manner in which they did it, for their caſe was peculiar. They were not only every day liable to perſecutions, and to have their poſſeſſions ſeized, and their goods confiſcated; but they alſo knew, that in proceſs of time, *Jeruſalem* would be deſtroyed, and they could not tell how ſoon; and therefore judged it right to ſell off their poſſeſſions, and throw the money into one common ſtock, for their mutual ſupport, and for the carrying on the common cauſe of Chriſt.

Ver. 33. *And with great power*, &c.] Either in a very powerful way, with great fervency of ſpirit, and ardour of mind, and uncommon zeal; or with great efficacy on the ſouls of men; or with many miracles, and powerful operations in healing the ſick, caſting out devils, *&c. gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus*; which they were choſen to be witneſſes, and were eye-witneſſes of; and which is a fundamental article of the Goſpel, and was what the *Sadducees* were particularly diſturbed at, and on account of which they forbad them to preach any more in Chriſt's name. *And great grace was upon them all*; not only upon the Apoſtles and miniſters, but upon the whole church: and which may be underſtood either of the large gifts of the ſpirit of God, which were poured out upon them, and plentifully beſtowed on them; or of the gracious protection of God over them, preſerving them from the rage and malice of men; or of that grace and favour which they had among the people in common; or of that charity, liberality and beneficence, which were among them, which ſenſe is confirmed by what follows; tho' it may be all theſe ſenſes may be taken in.

Ver. 34. *Neither was there any among them that lacked*, &c.] Bread to eat, or clothes to wear, or any of the neceſſaries of life; which ſhows their great charity, and gives a reaſon why they were in ſo much favour with the people, becauſe they took ſo much care of their poor; and this flowed from the grace of God beſtowed upon them: *for as many as were poſſeſſors of lands and houſes*; or *vineyard*, as the *Ethiopic* verſion reads, whether in *Jeruſalem* or elſewhere; *ſold them, and brought the prices of the things that were ſold*; whether lands, houſes, or vineyards.

Ver. 35. *And laid* them *down at the apoſtles feet*, &c.] Shewing great veneration and reſpect to the Apoſtles, and a ſort of neglect and contempt of their worldly ſubſtance; and ſignifying that they entirely delivered them to the Apoſtles, and ſubjected them to their diſpoſal: *and diſtribution was made unto every man, according as he had need*; tho' they had all things in common, yet there was an order obſerved; a man might not go to the common ſtock and take out of it what he would; but as all was committed to the care of the Apoſtles, and was

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[p] Diog. Laert. in vit. Ariſtot. l. 5. p. 313.

[q] Tzeror Hammor, fol. 21. 3. & 162. 4.

in their power; the diſtribution was made by them, to every man, to the original proprietors, as well as to others, and that not as much as a man would have, or he might crave; but as much as he needed, for the preſent, of which the Apoſtles were the judges.

Ver. 36. *And Joſes*, &c.] The *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read *Joſeph*, and ſo do *Beza*'s moſt ancient copy, and two of his manuſcripts, and the *Alexandrian* copy, and others; for *Joſe* or *Joſes* is only an abbreviation or contraction of *Joſeph*; tho' according to others it is the ſame with *Joſiah*: there is one of this name, who was the ſon of *Alpheus*, and brother to two of the Apoſtles, *James* and *Jude*, *Matt.* xiii. 55. and another called *Joſes Barſabas*; and it may be to diſtinguiſh the one from the other, this is called *Joſes Barnabas*; for ſo it follows, *who by the Apoſtles was ſurnamed Barnabas*: his name before his converſion was *Joſes*, or *Joſeph*, or *Joſiah*; and afterwards, or at leaſt after he came to be acquainted with the Apoſtles, and to be in their company, they called him *Barnabas*. The *Arabic* and *Ethiopic* verſions read, *who was of the Apoſtles*; and ſo *Barnabas* is ſpoken of, as if he was an Apoſtle, 1 *Cor.* ix. 5, 6. *which is*, *being interpreted*, *the ſon of conſolation*; or *of exhortation*; from the excellent gift and talent he had at exhorting; ſee chap. xi. 23. and xiv. 22. and from the uſe he was of for the comforting of diſtreſſed minds; for נבא, *Naba*, *to prophecy*, includes both exhortation and comfort; and he having the gift of prophecy or preaching the Goſpel, was called ברנבא, *Barnabas*, a ſon of comfort, or a comforter, or an exhorter: and ſo *Jerom* [r] interprets it, *the ſon of a prophet*. *Druſius* conjectures that his right name was בר נחמא, *Bar Nachama*, and by contraction *Barnama*, and with a *Greek* termination *Barnamas*; which properly ſignifies in the *Chaldee* and *Syriac* languages, *the ſon of conſolation*, as it is here interpreted; and he obſerves, that the letters *M* and *B* are ſometimes uſed one for another; thus one and the ſame man is called *Berodach* and *Merodach*, 2 *Kings* xx. 12. *Iſ.* xxxix. 1. and the ſame river is called *Abana*, 2 *Kings* v. 12. and in the margent *Amana*; but others think he had his name from the ſame word that *Noah* had his, and which ſignifies reſt and comfort, as appears from the reaſon of his name. *This ſame ſhall comfort us*, &c. And ſo the name of this man in the *Chaldee* or *Syriac* language was, בר נח אבא, which may be literally rendered *the ſon of the fathers reſt*, or *comfort*. And this man is ſaid to be, *a Levite*; of the tribe of *Levi*, and of the prieſtly race: *and of the country of Cyprus*; or *by birth*, or *nation*, *a Cyprian*; for tho' he was a *Jew*, as is clear from his being of the tribe of *Levi*, and was born of *Jewiſh* parents, yet in *Cyprus*, and ſo was a native of that place. The *Ethiopic* verſion renders it, *of the city of Cyprus*; but *Cyprus* was not a city, but a country; wherefore the *Syriac* verſion renders it, *of the place*, or *country of Cyprus*, as we do: it was an iſland in the further part of the *Mediterranean* ſea; it had its name from the plant *Cyprus*, and is now by the *Turks* called *Kibris*. According to *Pliny* [s], it lay to the eaſt and weſt of *Cilicia*, and was over-againſt *Syria*, and was formerly the ſeat of nine kingdoms; its circumference was three hundred and ſeventy miles, and had been called by various names; as *Acamantis*, *Ceraſtis*, *Aſpelia*, *Amathuſia*, *Macaria*, *Crypton*, and *Colinia*; in it were fifteen towns or cities, which were *Paphos*, *Palæpaphos*, *Curias*, *Citium*, *Corineum*, *Salamis*, *Amethus*, *Lapethos*, *Solæ*, *Tamaſeus*, *Epidarum*, *Chytri*, *Arſinoë*, *Carpaſium*, and *Golgi*. According to the ſame writer [t], it was by an earthquake divided from *Syria*; and that part of it which lay to the eaſt from *Syria*, is ſaid to be leſs than a hundred miles diſtant from it. And according to *Mela* [u], its chief cities were *Salamis* and *Paphos*, mentioned in *Acts* xiii. 5, 6. And according to *Ptolomy* [w], it had on the weſt *Pamphylia*, on the ſouth the *Egyptian* and *Syrian* ſeas, and on the eaſt the *Syrian* ſea, and on the north the ſtraights of *Cilicia*: it was inhabited by people of various nations, and among the reſt, by *Jews*; and *R. Benjamin* makes mention of *Jewiſh Rabbans* in *Cyprus*, in his time [x].

Ver. 37. *Having land*, *ſold it*, &c.] Whether this was in *Cyprus*, or in *Judea*, is not certain; nor how he came by it, whether he had bought it, as the prieſts and levites might, and as *Jeremiah*, who was of the prieſts, bought a field at *Anathoth*, *Jer.* xxxii. 9. or, whether it was his wife's dowry; for the levites had nothing by inheritance: they had forty-two cities, and the ſix cities of refuge to dwell in, and the field of the ſuburbs of theſe cities; which field or land was never to be ſold, but to be a perpetual poſſeſſion, *Lev.* xxv. 34. but now the ceremonial law was aboliſhed, and this precept was not attended to, if the land was of this ſort. Moreover, the *Jewiſh* doctors interpret the above law otherwiſe, and underſtand it only of changing, and not of ſelling, which they allow of; one of their canons runs thus [y], "the prieſts and levites, מוכרים, *ſell* always, and redeem always, as it is ſaid *Lev.* xxv. 32. *the Levites may redeem at any time*." Upon which canon, one of their commentators [z] ſays, "*they ſell always*; and not as an *Iſraelite*, who can't ſell leſs than two years before the jubilee;—but theſe *ſell* even near the jubilee; *and they redeem always*: if they ſell houſes in walled towns, they are not confirmed at the end of the year, as the houſes in the walled towns of *Iſraelites*; and if *they ſell fields*, it is not neceſſary that they ſhould remain in the hands of the buyer two years, but they may redeem them immediately, if they will." And another of them [a], has this obſervation, "all agree that the levites may not change a city, or ſuburb, or field, which are theirs, becauſe it is ſaid, *Lev.* xxv. 34. *but the field of the ſuburbs of their cities may not be ſold*; and the wiſe men of bleſſed memory ſay, the meaning of it is, it ſhall not be changed, for they don't change any thing from what it was before." And agreeable to this, is what *Maimonides* [b] elſewhere ſays, "they don't make in the cities of the levites a city a ſuburb, or a ſuburb a city, or a ſuburb a field, or a field a ſuburb, as it is ſaid, *Lev.* xxv. 34. *but the field of the ſuburbs of their cities ſhall not be ſold*; from report (or tradition) we learn, that that is ſaid, *ſhall not be ſold*, means, ſhall not be changed; but the field, ſuburbs, and city, every one of theſe three ſhall be as they are for ever——prieſts and levites who *ſell* a field, of the fields of their cities, or an houſe of any of the houſes of their walled towns, don't redeem according to this order (*i. e.* as the other *Iſraelites*,) but *they ſell fields*; and even near to the jubilee, and redeem them immediately." So that if this land of *Barnabas* lay in *Judea*, as is moſt likely, it might be ſold, and much more, if in *Cyprus*. But, be it what and where it will, he ſold it: *and brought the money*; from *Cyprus* or *Judea*, or that part of the land of *Canaan* where it lay, and where he had ſold it: *and laid it at the apoſtles feet*; perhaps he might be the firſt perſon that did ſo, and ſet an example, which was univerſally followed; however, he is particularly mentioned, being a man of note among the apoſtles, and of great uſefulneſs in after-times, and of whom frequent mention is made in other places.

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[r] De Nominibus Hebraicis, fol. 105. I.

[s] Nat. Hiſt. l. 5. c. 31.

[t] Ib. l. 2. c. 88.

[u] De Orbis Situ, l. 2. p. 66.

[w] Geograph. l. 5. c. 14.

[x] Itinerar. p. 30.

[y] Miſn. Eracin, c. 9. §. 8.

[z] Bartenora in ib.

[a] Maimon. in ib.

[b] Hilchot Shemitta Veyobel, c. 13. §. 4, 5, 7.

CHAP. V.

Ver. 1. B*UT a certain man named Ananias*, &c.] A name common among the *Jews*, the ſame with *Hananiah*, *Jer*. xxviii. 1. ſee *Acts* ix. 10. and xxiii. 2. it ſignifies not the humility of the Lord, or the affliction of the Lord, or the anſwer of the Lord, as ſay ſome, as if it was derived from ענה; but the grace of the Lord, or the Lord's gracious one, coming from חנן: there is no dependance on names; tho' this man's name ſignified one that was in the grace and favour of God; he was not ſo, but a graceleſs perſon, as appears by what follows. It is very likely he was a miniſter of the word, ſince the account of him follows upon that of *Barnabas*, and is oppoſed to it; it may be he was one of the hundred and twenty, on whom the Holy Ghoſt fell, on the day of *Pentecoſt*; and yet, tho' he had great gifts, had no grace. This ſhows there are hypocrites among men of the greateſt names and characters, and in the pureſt churches; this firſt and pure church, which in the preceding chapter, has ſuch large encomiums, was not free from them: *with Sapphira his wife*; whether this is the ſame name with *Shiphrah*, *Exod*. i. 15. or *Zipporah*, *Exod*. ii. 21. both which are by the *Septuagint* called *Sephora*, or whether another, and may ſignify *beautiful*, is not very material. *Jerom*[c] ſays, in the *Syriac* language this name ſignifies *beautiful*; tho' he firſt gives other explanations of it, as *narrantem*, *literatam*, *ſive librariam*, as tho' it was derived from the *Hebrew* word ספר. The precious ſtone called *Sapphire* ſeems to come from the ſame root as this, and to be ſo called becauſe of its beautiful azure colour. The name *Sappho*, which was the name of a famous poetreſs, the inventreſs of a kind of verſe called *Sapphic* verſe, is ſaid to be the diminutive of this name *Sapphira*. *Druſius* obſerves it may be read צפירא, *Tzephira*; which comes near to *Zipporah*, and among other things ſignifies a *ſhee goat*; and it was uſual to give women names taken from ſuch creatures. So *Rachel* a *ſheep*, and *Tabitha*, or *Dorcas*, a *doe*. But whatever her name or perſon were, her actions were diſagreeable: *ſold a poſſeſſion*; which was their own. So the *Arabic* and *Syriac* verſions read, *their own field*, or *farm*; and the *Ethiopic* verſion, *their own vineyard*: it might be his wife's dowry or jointure, and ſo her conſent was neceſſary; or they might be jointly concerned in this ſale, to ſhew not only their concord and harmony among themſelves; but that they agreed in their devotion and religious actions, and that being both filled with zeal for God, and love to the brethren, ſold their eſtate to ſupport the common cauſe.

Ver. 2. *And kept back* part *of the price*, &c.] At which the poſſeſſion was ſold; he reſerved it for his own uſe, after he had given out that he ſold it for the ſervice of the church: *his wife alſo being privy* to it; to this private reſerve: *and brought a certain part*; whether the greater part, or an equal part, half of it, or a leſſer part; ſome little part of it, ſo the phraſe ſeems to ſignify, is not certain: *and laid it at the Apoſtles feet*; as the reſt did, thereby to make a ſhew of the charity, and cover the deceit.

Ver. 3. *But Peter ſaid, Ananias*, &c.] *Peter*, by divine revelation, or by a ſpirit of diſcerning, ſuch as *Eliſha* had, who knew what his ſervant *Gehazi* had done, knowing what a reſerve *Ananias* had made, calls him by his name, and ſays to him, *why hath ſatan filled thine heart?* or emboldened thee, given thee ſo much ſpirit and courage to act in ſuch an impudent and audacious manner; ſo the phraſe is uſed in *Eſth*. vii. 5. and *Eccl*. viii. 11. ſee the *Septuagint* there, and often in *Talmudic* writings. "Says *R. Joſhua*, I never מלאני לבי, *filled my* " *heart*; or my heart never filled me to ſay to a " man, go and take the change of theſe three things, " *&c.*[d]" And ſays another *Rabbi*[e], "though I " ſay ſo, לא מלאני לבי, *I never filled my heart*, " or my heart never filled me to tranſgreſs the " words of the companions;" that is, I never durſt do ſo. And again[f], it being obſerved, that *Iſaiah* ſhould ſay, *hear, O heavens*, 'tis ſaid, "who, or " what is this, who מלאו לבו, *hath filled his heart*, " or whoſe heart has filled him to call to the heavens to hear." But this inſtance of *Ananias* was ſuch, that none but ſatan could have put him upon, or emboldened him to have done; who from hence appeared to have the power over him, and to have poſſeſſed him, to have great acceſs to him, even to his heart, and great influence upon it, ſo as to prompt him *to lye to the Holy Ghoſt*; who was in the Apoſtles, and by whom they were acted, and to whom he had given a diſcerning of ſpirits; ſo that it was a daring action, and downright madneſs, to go about to deceive them: or he pretended he had an impulſe from the Spirit of God to ſell his eſtate, and give the whole price of it to the Apoſtles, and yet kept back part of it; which was acting contrary to that ſpirit he pretended to be influenced by. *And to keep back* part *of the price of the land*; that is, he lyed againſt the Holy Ghoſt, by keeping back part of the price the land was ſold for; when he had declared he ſold it with this view to give the whole for charitable uſes, and affirmed that what he brought was the whole.

Ver. 4. *Whiles it remained, was it not thine own*, &c.] Before it was ſold, it was his own proper eſtate; he had the ſole propriety in it, and could have kept it, or diſpoſed of it as he pleaſed: he was not obliged to ſell it, he might have kept it as his own property; for ſelling of poſſeſſions at this time was a voluntary thing; it was what no man was forced to; it was a pure act of liberality, and what was not enjoined by the Apoſtles; every man was left to his liberty. *And after it was ſold, was it not in thine own power?* that is, the price for which it was ſold: before he had declared that he ſold it, in order to give the whole of it to the church, and brought it to the Apoſtles as the whole; it was in his own power to diſpoſe of, as he pleaſed, whether to give the whole, or a part of it, or any of it. He might have kept it all if he had thought fit, or have given what portion he pleaſed. *Why haſt thou conceived this thing in thine heart?* for tho' ſatan had an hand in it, and greatly ſoli-

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[c] De Nominibus Hebraicis, fol. 106. C.

[d] T. Hieroſ. Maaſerot, fol. 48. 4.

[e] Sabbat, fol. 14. 3.

[f] Tzeror, Hammor, fol. 160. 1. Vid. Shaare ora, fol. 2. 1.

cited him to it, and ſpirited him up to do it, yet in conjunction with his own heart; and perhaps it began there, which ſatan helped forward. It was not ſo of ſatan as to excuſe the wickedneſs of his heart. It was owing partly to the ſin of covetouſneſs, which reigned in him, and partly to a deſire of vain-glory, and being thought a very religious man, that he acted ſuch a part, and was ſo notoriouſly guilty of lying and hypocriſy. *Thou haſt not lyed unto men, but unto God*; that is, not to men only, for he had lyed to the Apoſtles; but to God alſo, to the Holy Ghoſt, who is truly and properly God, of which this paſſage is a full proof; and it was owing to his omniſcience, which is a peculiar attribute of deity, that this wicked man, and this fraud of his, were diſcovered.

Ver. 5. *And Ananias hearing theſe words*, &c.] Of *Peter*'s; by which he found his ſin was detected, and by which he was convicted of it; and which ſet forth the evil nature of it, with its aggravated circumſtances; and ſuch power went along with them, and they cut ſo deep, as that immediately he *fell down and gave up the ghoſt*; which is an inſtance of what the *Jews* call death by the hand of heaven: and this was done either by an angel; or rather by an extraordinary gift beſtowed on *Peter*, being ſuch an one as the Apoſtle *Paul* had, and uſed, when he ſmote *Elymas* the ſorcerer with blindneſs, and delivered the inceſtuous perſon, and *Alexander* and *Hymeneus* to ſatan. *And great fear came upon all them that heard theſe things*; both upon the members of the church, and ſo was of ſervice to make them careful of their words and actions, and cautious and circumſpect in their lives and converſations; and upon thoſe that were without, and might be a means of making them fearful of ſpeaking againſt them, or mocking at them, or of joining themſelves to them, without being thoroughly ſatisfied that they ſhould, and had a right, and were meet for it.

Ver. 6. *And the young men aroſe*, &c.] The younger brethren of the church, who were robuſt, and ſtrong, and fit for the following ſervice: theſe roſe up from their ſeats at once, not willing that ſuch an awful ſpectacle ſhould lie long before them: *and wound him up*; in linen clothes, as was the manner of the *Jews: and carried* him *out*; of the houſe where they were, and out of the city; for the burying places of the *Jews* were without the city: *and buried* him; which was all done in a very ſhort time, as appears by what follows.

Ver. 7. *And it was about the ſpace of three hours after*, &c.] The death of *Ananias*. So much time was taken up in burying of him; and in leſs time it could not well be, ſince the burying-places of the *Jews* were without the city, as before obſerved: and if they were as diſtant from other cities, as they were from the cities of the *Levites*, they were, as Dr. *Lightfoot* ſhews from *Maimonides* [g], above a mile and half off: though there is a *Jewiſh* canon which runs thus [h]; “they put carkaſſes, graves, “and tanners, fifty cubits from a city.” So that to go thither, open the grave, interr the dead, and return, muſt take up ſo much time; and ſo much time his wife had to reflect upon what ſhe and her huſband had done, but ſeems not to have had any thought about it, at leaſt not any remorſe of conſcience for it: *when his wife not knowing what was done*; ſhe knew that her huſband kept back part of the price of the land, and how much it was, and what he brought to the Apoſtles; but ſhe did not know that the fraud was detected, nor what followed; as that her huſband was immediately ſtruck dead, and was carried out and buried; which 'tis pretty much ſhe ſhould not in this time, when the thing was awful and ſhocking, the news of which muſt fly apace all over the city: but it looks as if the company of the ſaints was not broke up all this while, and that no one went out to carry it abroad, but the young men that went to bury him. *Sapphira* therefore being ignorant of the whole affair, *came in*; to the temple or houſe where the apoſtles were, expecting to ſee her huſband among the apoſtles, and chief men, in great honour and eſteem for what he had done; and that he would be on equal foot with *Barnabas* and others, who had ſold all they had, and brought the whole price of their poſſeſſions into the common ſtock.

Ver. 8. *And Peter anſwered unto her*, &c.] Who might be enquiring for her huſband; tho' ſuch a way of ſpeaking was common with the *Jews*, when nothing goes before to which the anſwer is made; of which there are frequent inſtances in the ſacred writings: *tell me whether ye ſold the land for ſo much*; naming the ſum of money which *Ananias* had brought; tho' the hiſtorian does not mention it. The *Vulgate Latin* and *Ethiopic* verſions read, *tell me, O woman*, &c. not calling her by her name, as he did her huſband, ver. 3. *yea, ſhe ſaid for ſo much*; juſt that ſum, and no more.

Ver. 9. *Then Peter ſaid unto her, how is it that ye have agreed together*, &c.] For huſband and wife to agree together in what is good, in things civil, honeſt, and lawful, and in religious matters, is very commendable; but to agree in a fraud, in a lye, is very dreadful: *to tempt the Spirit of the Lord*; to try whether the apoſtles had the Spirit of the Lord, or no; and whether the Spirit of the Lord that was in them, was omniſcient and omnipotent, would take any notice of it, and inflict puniſhment for it: *behold, the feet of them which have buried thy huſband* are *at the door*; which *Peter* knew either by hearing the ſound of their feet, as *Abijah* the prophet heard the ſound of the feet of *Jeroboam*'s wife, as ſhe came in at the door, 1 *Kings* xiv. 6. or by the ſame Spirit as *Eliſha* knew that *Gehazi* ran after *Naaman*, and received money and garments from him, 2 *Kings* v. 26. *and ſhall carry thee out*; of this houſe dead, and bury thee, as they have thy huſband.

Ver. 10. *Then fell ſhe down ſtraightway at his feet*, &c.] In like manner, and by the ſame hand of God as her huſband before: *and yielded up the ghoſt*; died directly: *and the young men came in and found her dead*; the young men who had been to interr her huſband, came into the houſe at that inſtant, and found her dead upon the floor, at the feet of the apoſtle *Peter*: *and carrying her forth, buried her by her huſband*; as it was uſual with the *Jews* to do. So they ſay [i], that in the cave of *Macpelah* were buried *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaac* and *Rebekah*, and *Jacob* and *Leah*.

Ver. 11. *And great fear came upon all the church*, &c.] Which was ſtill more increaſed by this inſtance of *Sapphira*'s death: *and upon as many as heard theſe things*; who were not of the church; ſee the note on ver. 5.

Ver. 12. *And by the hands of the apoſtles were many ſigns and wonders wrought*, &c.] That is, by their means, or by them as inſtruments, or thro' the impoſition of their hands on perſons, many miraculous and wonderful cures, as well as other extraordinary actions, were performed: *among the people*; the common people, who attended in great numbers on their miniſtry, when the chief men and rulers of the nation deſpiſed them. (*And they were all with one accord in Solomon's porch*; which is to be underſtood not of the whole church, nor of the hundred and twenty diſciples, but of the twelve apoſtles, who met in this place to preach the Goſpel to the people; and they were agreed in their doctrine and practice, and were united in their affections to one another. Of *Solomon*'s porch, ſee the note on *John* x. 23. Theſe words, with what follow to the 15th verſe, are to be read in a parentheſis.

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[g] Shemitta Veyobel, c. 13. §. 2.

[h] Miſn. Bava Bathra, c. 2. §. 9.

[i] Cippi Hebraici, p. 4. T. Bab. Sota, fol. 13. 1.

Ver. 13. *And of the reſt durſt no man join himſelf to them*, &c.] By *the reſt* are meant, either thoſe that were without the church, and thoſe either the profane and perſecuting ſort, who durſt not come nigh the apoſtles to touch them, or ſay one word to them, for fear of being ſtruck dead; and ſo the *Ethiopic* verſion renders it, *and then there was no more any man that durſt reſtrain them*, or go about to hinder them from preaching: or the better ſort, ſuch who attended on the word, and were either real believers or hypocrites, who durſt not, one nor the other, join themſelves to them, becauſe of what happened to *Ananias* and *Sapphira*; which not only deterred hypocrites from coming into the church, but alſo kept off ſuch who were really converted perſons; but this ſenſe ſeems to be contradicted in the following verſe. Rather therefore by them are meant thoſe within the church, and not only the private members of it, but the miniſters of the word, of which number *Ananias* might have been; theſe, the reſt of them, durſt not come nigh the apoſtles, or familiarly converſe with them, much leſs put themſelves upon an equal foot with them, but with great reverence of them kept their diſtance from them: *but the people magnified them*; both the miniſters of the word, as *Barnabas* and others, who ſhewed ſuch a reſpect to the apoſtles, they having extraordinary gifts, and extraordinary things alſo being done by them, and eſpecially the twelve apoſtles; theſe, the people in general ſpoke well of, praiſed and cried up as marvellous men, becauſe of what was done by them.

Ver. 14. *And believers were the more added to the Lord*, &c.] That is, to the church, as in chap. ii. 47. over which Chriſt was Lord and head; for they were added to the Lord before, by believing in him, when they gave up themſelves to him, to be ſaved by him; and now to the apoſtles, and the church by the will of God; and this caſe of *Ananias* and *Sapphira* was ſo far from hindring perſons from coming into the church, that there were greater additions made to it, than before, even of ſuch as were true believers in Chriſt. The *Ethiopic* verſion reads, *and many were added who believed in our Lord*; the *Arabic* verſion, *they that believed in the Lord increaſed*; the *Syriac* verſion, *and they more increaſed who believed in the Lord*; and ſo the *Vulgate Latin* verſion, *but the multitude of them that believe in the Lord were the more increaſed*; all of them reading the phraſe, *the Lord*, not in conſtruction with the word *added*, but with *believers*: *multitudes both of men and women*; the weaker ſex were not intimidated any more than the men, ſuch power went along with the word, and ſuch grace was beſtowed upon them. This church muſt now be prodigiouſly numerous, for before theſe additions, eight thouſand had been added to the hundred and twenty; ſuch ſucceſs the Goſpel had, and ſuch progreſs it made in the hands of ſuch mean and contemptible perſons, notwithſtanding the oppoſion of the chief men of the nation to it.

Ver. 15. *Inſomuch that they brought forth the ſick into the ſtreets*, &c.] Theſe words are to be read in connexion with the former part of the twelfth verſe. Such miraculous cures being wrought by the apoſtles, the people who had ſick perſons in their houſes, hearing of it brought them out; either *into the ſtreets*, as we render it, and as the *Alexandrian* copy reads; or *in every ſtreet* in *Jeruſalem*, waiting for the Apoſtles as they came, to receive a cure from them: *and laid* them *on beds and couches*; for the better conveniency of carrying them to the Apoſtles, or for their lying upon them until they came by that way: *that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.* The *Vulgate Latin* verſion adds, *and be delivered from their infirmities*; but this is not ſupported by any copy, nor is it in any other verſion. *Peter* is only mentioned becauſe he was moſt known, he being the chief ſpeaker and actor. Who theſe were that fancied there was ſuch a virtue in *Peter*'s ſhadow, and whether any were cured by it, is not certain. However, it is a vain thing in the *papiſts* to conclude from hence, the primacy of *Peter*, the worſhipping of images, and that the pope is *Peter*'s ſhadow, and has his power.

Ver. 16. *There came alſo a multitude* out *of the cities round about*, &c.] The fame of the Apoſtles miracles ſpread in the cities round about *Jeruſalem*; thoſe that were at ſome diſtance as well as near, and large numbers of people came from thence, *unto Jeruſalem*; where the Apoſtles were: the *Syriac* verſion adds, *unto them*, that is, to the apoſtles; and the *Arabic* verſion, *with them*; along with thoſe of the city of *Jeruſalem*, who brought out their infirm perſons into the ſtreets to be cured: *bringing ſick folks, and them which were vexed with unclean ſpirits*; with devils, by whom they were not only poſſeſſed, but greatly haraſſed and afflicted; ſometimes tearing and convulſing them, and ſometimes throwing them on the ground, and bruiſing them; or into fire and water, of which there are ſome inſtances in the Evangeliſts: *and they were healed every one*; none went without a cure, which ſerved greatly to confirm the Goſpel, preached by the Apoſtles, and to irritate and provoke their enemies, as appears by what follows.

Ver. 17. *Then the high prieſt roſe up*, &c.] *Annas*, or rather *Caiaphas*; ſee the note on chap. iv. 6. he having heard what miracles were wrought by the Apoſtles, and what additions were made to them, roſe up from his ſeat and went out of the *Sanhedrim*, in great haſte, and in much wrath and paſſion: *and all they that were with him*; in council, that were of his kindred or his party, as *John* and *Alexander*, and others, chap. iv. 6. *which is the ſect of the Sadducees*; who denied the reſurrection of the dead; which doctrine the Apoſtles preached; and this made the high-prieſt and his party very uneaſy; whence it ſeems that the then high-prieſt was a *Sadducee*, and alſo the *Sanhedrim* at that time, and which was ſometimes the caſe. Great care indeed was taken of an high-prieſt, that he ſhould not be a *Sadducee*; on the eve of the day of atonement they always ſwore the high-prieſt, leſt he ſhould be a *Sadducee*, that he would make no innovation in what was ordered him; and particularly that he would not put the incenſe upon the fire without, and then carry it in a cenſor into the moſt holy place, as the *Sadducees* underſtood[k], *Lev.* xvi. 3. But notwithſtanding all their care, ſometimes they had a *Sadducee* for an high-prieſt; we read of one *John* an high-prieſt, who miniſtred in that office fourſcore years, and at laſt became a *Sadducee*[l]. And ſometimes a

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[k] Miſna Yoma, c. 1. §. 5. Maimon. & Bartenora in ib.

[l] T. Bab. Beracot, fol. 29. 1. Juchaſin, fol. 16. 2.

Sanhedrim conſiſted only of *Sadducees:* hence we read of, בית דין של צדוקי, *a Sanhedrim of Sadducees*[m]; and ſuch an one was this; and therefore it is not to be wondered at what follows, *and they were filled with indignation;* or *zeal,* for *Sadduciſm;* and which was a blind zeal, and not according to knowledge: or *with envy* at the Apoſtles for the miracles done by them, and becauſe of the ſucceſs that attended them; fearing leſt, ſhould they go on at this rate, their religion and authority would come to nothing. *Sadduciſm* now ſeemed greatly to prevail among men in power; and the *Jews* ſay[n], "the ſon of *David* will not come until the "whole government is turned to the opinion of the "*Sadducees.*"

Ver. 18. *And laid their hands on the apoſtles,* &c.] That is, laid hold on them, and took them, and carried them away; at leaſt their ſervants did ſo, by their orders: *and put them in the common priſon;* where malefactors were put; and this both for greater ſecurity, and for greater diſgrace.

Ver. 19. *But the angel of the Lord,* &c.] Or *of God,* as the *Arabic* and *Ethiopic* verſions read; whether *Michael,* as ſome have thought, or *Gabriel,* or what particular angel, is not material to know. However, it was a good angel, an elect angel, one of thoſe miniſtring ſpirits ſent by God to miniſter to the heirs of promiſe; one of thoſe angels that excel in ſtrength, as appears by what he did: for he *by night opened the priſon doors;* where the Apoſtles were put, and which had more doors than one, and theſe ſtrong and cloſe ſhut, and guarded by keepers; but were eaſily opened by the angel. It was very likely at, or towards the evening, when the Apoſtles were taken, and therefore they were committed to priſon, there to lie all night, till next morning, when the *Sanhedrim* would meet together to conſult what to do with them: *and brought them forth;* out of the priſon, leading them out at the doors he had opened for them: *and ſaid;* the *Syriac, Arabic,* and *Ethiopic* verſions add, *to them;* that is, to the Apoſtles, as follows.

Ver. 20. *Go, ſtand and ſpeak in the temple to the people,* &c.] They were not delivered out of priſon, in order to go and ſecure themſelves from danger; but to *go* about the work they were called to, to preach the Goſpel *in the temple,* the place of worſhip; and a proper place to meet with perſons to preach to, being a public place, whither the *Jews* always reſorted; and there they were to *ſtand,* and continue with courage and intrepidity, not fearing the reproach and wrath of men, ſeeing they had both Chriſt and truth on their ſide; and there declare it *to the people,* the common people, the multitude, even all that came to hear: the Goſpel is to be preached to all; the Spirit of God makes it effectual to ſome, and others are rendred inexcuſable: the ſubſtance of what they were to ſpeak, follows, *all the words of this life;* all the doctrines of the Goſpel; none of them are to be dropped or concealed, but to be ſpoken out, fully, freely, and faithfully, with all boldneſs and conſtancy; tho' they cannot be comprehended by reaſon, and are rejected by learned men, and the majority of the people; tho' charged with novelty and licentiouſneſs, and attended with reproach and perſecution: and theſe may be called, *the words of life,* even of eternal life, as in *John* vi. 68. becauſe they ſhew the nature of it, and point out the way unto it; not by the law and obedience to that, but by Chriſt and his righteouſneſs; and are the means of quickning dead ſinners, of reviving drooping ſaints, and of nouriſhing them up unto eternal life: and alſo the words of *this* life; not of this preſent frail, mortal, and ſinful life; but of life by Chriſt, which is begun to be enjoyed now, and will be perfectly enjoyed hereafter: and particularly the doctrine of the reſurrection unto life, may be intended; in oppoſition to the *Sadducees,* who denied it, and were the men that being filled with indignation againſt them for preaching it, had ſeized them, and put them into priſon; and being now delivered from priſon, they are bid to go and preach this ſame doctrine again, in the moſt public manner: tho' ſome think there is an hypallage in the words; and ſo the *Syriac* verſion renders them, *all theſe words of life;* and the *Ethiopic* verſion, *this word of life;* meaning the Goſpel, and the doctrines of it, they had in commiſſion to preach, and for which they were reproached and perſecuted.

Ver. 21. *And when they heard* that, &c.] Or *his word,* as the *Arabic* verſion ſupplies; that is, the word of the angel, the orders enjoined them by him, to go to the temple, and there preach the Goſpel; this clauſe is left out in the *Syriac* verſion: *they entred into the temple early in the morning;* they were obedient to the command of the angel, believing him to be a meſſenger of God, who declared his will, which they readily complied with, and were indeed eager of doing it; and therefore early in the morning, as ſoon as ever the temple doors were opened, and there were any people got together, they went in: *and taught;* as the *Ethiopic* verſion adds, *the people, this word of life;* the doctrine or doctrines of the Goſpel which the angel had bid them teach: *but the high-prieſt came, and they that were with him;* as before, to the place where the *Sanhedrim* uſed to meet; either the chamber *Gazith,* or the ſhops, or ſome other place in *Jeruſalem;* ſee the note on chap. iv. 15. *and called the council together;* the *Sanhedrim,* conſiſting of ſeventy-one, which uſually met at the time of the morning daily ſacrifice; perhaps on this occaſion they might be called together ſooner, and every one of them ſummoned to attend; for otherwiſe it was not neceſſary that every particular member ſhould be preſent, but when there was any buſineſs of importance which required it, they were all gathered together[o]: *and all the ſenate of the children of Iſrael;* or *the elders,* as the *Vulgate Latin, Syriac,* and *Arabic* verſions read, the reſt of the elders of the city, beſides thoſe of the great *Sanhedrim.* Dr. *Lightfoot* thinks, that the two other *Sanhedrim* or courts of judicature in *Jeruſalem,* which conſiſted of twenty-three perſons apiece, are deſigned; and who, as he rightly obſerves from *Maimonides*[p], ſat the one in the gate of the court, the other in the gate of the mountain of the houſe; ſo that all the courts in *Jeruſalem* were called together at this time; and if they all met, they made up a hundred and ſeventeen men: *and ſent to the priſon to have them brought;* that is, *the Apoſtles,* as the *Syriac* verſion reads. The ſenſe is, that the high-prieſt, and thoſe that were with him at the ſame time, that they convened all the courts of judicature in *Jeruſalem* together, ſent their officers to the priſon, to fetch the Apoſtles; or elſe the *Sanhedrim,* and ſenate of *Iſrael* being met, they ordered their officers to go to the common jail, and bring the Apoſtles before them, to be examined, tried, and judged by them.

Ver. 22. *But when the officers came,* &c.] The *Arabic* verſion adds, *to it;* that is, to the priſon;

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[m] T. Bab. Sanhedrin, fol. 52. 2.

[n] Ib. fol. 97. 1.

[o] Maimon. Hilchot Sanhedrin, c. 2. §. 1, 2.

[p] Ib. c. 1. §. 3.

and found them not in the priſon. The *Vulgate Latin* verſion reads, *the priſon being opened they found them not*; when they came to the priſon, they opened the doors of it, or the keepers for them; for tho' the angel had opened them for the Apoſtles, yet he ſhut them again, as he brought them out; for theſe men found the doors ſhut, as the following verſe ſhows, and who upon opening them and ſearching the priſon, for the Apoſtles, could find none of them in it; wherefore *they returned*; the *Arabic* verſion reads, *to them*; to the *Sandhedrim: and told*; that is, *them*, as both the *Arabic* and *Ethiopic* verſions read.

Ver. 23. *Saying, the priſon truly found we ſhut with all ſafety*, &c.] Locked, barred and bolted; *and the keepers ſtanding without before the doors*; both inner and outer in their proper places, diligently diſcharging their office: *but when we had opened we found no man within*; that is, none of the Apoſtles, for there might be other priſoners in it, who were not releaſed by this means.

Ver. 24. *Now when the high-prieſt*, &c.] Or *the prieſts*, as it is read in moſt copies; the *Complutenſian* edition reads, *the high-prieſt*; and he is certainly deſigned, ſince he is diſtinguiſhed from the chief-prieſts after mentioned; the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, leave out this word, as does alſo the *Alexandrian* copy: *and the captain of the temple*; the ſame verſions read in the plural number; ſee the notes on *Luke* xxii. 4, 52. and *Acts* iv. 1. *and the chief prieſts heard theſe things*; which the officers related, that the priſon doors were ſhut and ſafe, and the keepers upon their watch, and yet the Apoſtles gone: *they doubted of them, whereunto this would grow*; they did not doubt of the truth of the things their officers told them, but they were amazed at them, and heſitated in their minds about them, and were anxiouſly thoughtful; *what this would, or ſhould be*, or *how this ſhould be done*; that the priſon doors ſhould be ſhut, and yet the priſoners gone; they were in ſuſpenſe and anxiety of mind, what to impute it to; whether to a divine and ſupernatural power, or to magic art; and were uneaſy in their minds what would be the iſſue of ſo ſtrange and ſurprizing an event.

Ver. 25. *Then came one and told them, ſaying*, &c.] Who this man was, is of no conſequence to know; it can hardly be thought that he was one of the number of the diſciples, or a member of the church, or a profeſſor of the chriſtian religion; but rather an enemy, and one that ſought his own intereſt, and to obtain the favour and affection of the chief-prieſts and elders, and therefore very officiouſly came to them, and reported as follows: *behold, the men whom ye put in priſon*, laſt night, *are ſtanding in the temple*; openly and publickly, and without fear; *and teaching the people*; in the name of Jeſus, which the *Sanbedrim* had forbid them to do.

Ver. 26. *Then went the captain with the officers*, &c.] That is, the captain of the temple, who had the command of it; he went thither attended with the officers and ſervants of the chief-prieſts, the ſame that had been ſent to the priſon, to fetch the Apoſtles: *and brought them without violence*; they did not lay hold upon them, and drag them away in a violent manner; but gave them good words, and allured them, and intreated them to go along with them, and perhaps promiſed them, that no hurt ſhould come to them, and that they ſhould have full liberty to ſpeak for themſelves; the *Ethiopic* verſion renders it, *they brought them behaving themſelves mildly towards them*; they uſed no forcible, but gentle methods; they did not ſeize them in a violent way, and bind them, and carry them away by force: *for they feared the people*; who had them in great eſteem, becauſe of the miracles done by them, and the benefit they received from them, both for their ſouls and bodies: *leſt they ſhould have been ſtoned*; by the populace, who had they uſed them in a ſevere and cruel manner, would have riſen upon them, and ſtoned them to death; the *Ethiopic* verſion renders it, *becauſe they feared the people, they did not ſtone them*; as if the captain of the temple, and the officers would have ſtoned the apoſtles, but that they were afraid of the people.

Ver. 27. *And when they had brought them*, &c.] From the temple, to the place where the *Sanhedrim* ſat, which, by this, ſeems to have been not in the room *Gazith*, nor in the ſhops, which were both in the temple, but in ſome part of the city of *Jeruſalem: they ſet them before the council*; whereby was fulfilled what Chriſt had foretold, *Matt.* x. 17. *they will deliver you up to the councils*; they placed them before the whole *Sanhedrim*; in the midſt of it, as in chap. iv. 7. ſee the note there; and as the *Ethiopic* verſion here reads: *and the high-prieſt aſked them*; tho' he was not preſident of the council, but *Gamaliel*, after mentioned; yet being in ſo high an office, and a principal member of the council, took upon him the examination of the Apoſtles.

Ver. 28. *Saying, did not we ſtraitly command you*, &c.] Or give you ſtrict orders, with ſevere threatenings, *that you ſhould not teach in this name?* the *Ethiopic* verſion reads, *in the name of Jeſus*; which is what is meant, but was not expreſſed by the *Sanhedrim*; ſee ch. iv. 17. *and behold, ye have filled Jeruſalem with your doctrine*; they diſregarded the council, and its orders, its commands and threatenings, and preached the doctrines of the Goſpel; and particularly that concerning the reſurrection of Chriſt, and thro' him the reſurrection of all the dead; and with ſuch ſucceſs, that great part of the inhabitants of *Jeruſalem* received it; at leaſt there were great numbers in all parts of the city which attended to it, and embraced it: and this they repreſent as a novel doctrine, deviſed by the Apoſtles, and peculiarly theirs; and which *Moſes*, and the prophets, were ſtrangers to: *and intend to bring this man's blood upon us*; by charging us with the murder of him, and repreſenting us as guilty of ſhedding innocent blood, and ſo ſtirring up the people, and the *Romans* againſt us, to take vengeance on us for it: this, as if they ſhould ſay, ſeems to be the intention and deſign of your miniſtry, particularly in aſſerting, that *Jeſus* of *Nazareth*, who was crucified, is now riſen from the dead, and was a holy, innocent, and righteous perſon, as his reſurrection ſhews; and therefore, as we have been guilty in ſhedding his blood, the puniſhment of it will, one day or other, be inflicted on us; as it accordingly was, and as they themſelves imprecated in *Matt.* xxvii. 25. It is to be obſerved, that they don't mention the name of Jeſus, only by way of contempt, call him *this man*, as it is uſual with the *Jews* to do, when they ſpeak of him. So a commentator [q] on *Gen.* xxvii. 39. ſays of ſome, "they believed in a man whom "they ſet up for God; and *Rome* believed, in "the days of *Conſtantine*, who renewed all that "religion, and put upon his banner the form "האיש ההוא, *of that man:*" and ſo another of their writers [r] uſes the phraſe ſeveral times in a few words. *Judah ben Tabai* fled to *Alexandria*,

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[q] Aben Ezra, Vid. ib. in Dan. xi. 14.

[r] Juchaſin, fol. 16. 2.

" that they might not make him preſident, and in " the way; with one diſciple; as it happened to " *Joſhua ben Perachiah*, with אותו האיש, *that* " *man*; and ye may receive it for a truth, that " *that man* was his diſciple —— and the truth is, " that *that man* was born in the fourth year of the " kingdom of *Jannai* the ſecond." So an heretick is ſaid to be one that confeſſes *that man*; and hereticks are the diſciples of *that man*, who turned to evil the words of the living God [z]. Thus blaſphemouſly and contemptuouſly do they ſpeak of Chriſt.

Ver. 29. *Then Peter, and the other apoſtles, anſwered and ſaid*, &c.] *Peter* began, as the mouth of the Apoſtles, being the eldeſt man, and very bold and zealous; and the reſt followed, or joined, with him in what he ſaid: *we ought to obey God rather than men*; this is ſaid in anſwer to the charge of diſobedience to the orders and commands of the council: men, civil magiſtrates, and eccleſiaſtical rulers, are to be obeyed in things which are not repugnant to the will of God, but in things that are, God is to be obeyed, and not men. God had commanded by an angel, that the Apoſtles ſhould go to the temple, and there preach the doctrines of the Goſpel, the *Sanhedrim* had forbid them to ſpeak and teach in the name of Chriſt; who were now to be obeyed? God, and not men: from whence it appears that the Apoſtles were to be juſtified in diſregarding the council, and neglecting its orders; and which is no ways contrary to that obedience and ſubmiſſion, that is, to be yielded to thoſe that are in authority, in things civil and lawful.

Ver. 30. *The God of our fathers raiſed up Jeſus*, &c.] Not from the dead, tho' this was true; but called him to the work and office of a Saviour, inveſted him with that office, and ſent him to perform that work; ſo that this refers rather to the incarnation of Chriſt, in conſequence of the ancient council and covenant of grace: and this the Apoſtles attribute to God the father, under the character of *the God of our fathers, Abraham, Iſaac*, and *Jacob*, as in chap. iii. 13. to ſhew that they did not bring in and worſhip any ſtrange God; nor introduce any novel doctrine; or ſpeak of any other ſaviour or redeemer, than he whom the God of their fathers had appointed, and who was made known to them, whom they looked for and believed in, and were juſtified and ſaved by: *whom ye ſlew and hanged on a tree*; this is ſaid in defence of themſelves, being charged that they intended to bring this man's blood upon them; they therefore inſiſt upon it that they had ſlain Jeſus whom God raiſed up, inaſmuch as they had condemned him to death in their *Sanhedrim*, and had urged and importuned *Pilate* to crucify him, and had imprecated his blood upon them and on their children; and were not content to put him to any kind of death, but inſiſted on his being crucified, or hanged on a tree; that is, ſtretched out upon the croſs, which was both a painful and ſhameful death, to which they were manifeſtly acceſſory, and therefore juſtly charged with it.

Ver. 31. *Him hath God exalted with his right hand*, &c.] Not at his right hand, tho' he is exalted to it, and is ſet down at it, but with, or by his right hand; that is, by his power: for being by him raiſed from the dead, he was exalted to the higheſt heavens, and placed in human nature at the right hand of God, on the ſame throne with him, crowned with glory and honour; and having a name above every name, and all power and authority both in heaven and in earth given him, to be *a prince and a* †*ſaviour*; being made and declared both Lord and Chriſt, lord of lords, and prince of the kings of the earth, the prince of life and peace, the head of the church, and over all things for the ſake of it, and the ſaviour of his body the church, of all the elect of God; not with a temporal, but a ſpiritual and eternal ſalvation, of which he is become the author by his obedience, ſufferings, and death; and is an able and willing, a ſuitable and an only ſaviour: and ſome of the branches of his power and grace are *for to give repentance to Iſrael*; to the *Iſrael* whom God has choſen for himſelf, and Chriſt has redeemed by his blood, and whom the Spirit calls by his grace: theſe being ſinners, as well as others, ſtand in need of repentance; and whereas this is not in any man's power, but is the free gift of God's grace; for tho' he ſhould give men time and ſpace to repent, and afford them the means of it, yet if he does not give them grace to repent, they never will, ſuch is the hardneſs of man's heart; Chriſt is appointed to give this grace to the choſen ones, which he does by ſending his Spirit to convince of ſin, and to take away the ſtony heart, and give an heart of fleſh: *and forgiveneſs of ſins*; free and full forgiveneſs of all ſins; which being obtained by his blood, is applied by his Spirit to all that truly repent of them; for theſe two always go together; where he gives the one, he alſo gives the other: the manifeſtations and applications of pardoning grace are only made to repenting ſinners; and there are none that truly, and in an evangelical way, repent of ſin, but who have ſome views, or, at leaſt, hopes of pardoning grace; and none ever mourn more over ſin, than thoſe that ſee it in the glaſs of forgiving love.

† Act. 13.23

Luke. 24.47.
Act. 20.21.

Ver. 32. *And we are his witneſſes of theſe things*, &c.] Of the incarnation of Chriſt, of his crucifixion and death, of his reſurrection from the dead, of his exaltation by the right hand of God, and of his offices as a prince and a ſaviour, and of the influences of his grace, in giving repentance and remiſſion of ſins to his people; and even to many of the *Jews*, who had been his crucifiers, and who were now converted under the miniſtry of the Apoſtles: *and ſo is alſo the Holy Ghoſt*; in his deſcent upon the Apoſtles, thro' the miraculous gifts beſtowed upon them, and the wonderful works done by them, and the mighty power accompanying their miniſtry to the converſion of ſinners: *whom God hath given to them that obey him*; that hearken to his Goſpel, and believe in Chriſt, even to all private Chriſtians, as well as miniſters of the word; if not in his extraordinary gifts, yet in the ordinary meaſures of his grace.

Ver. 33. *When they heard that*, &c.] This defence of the Apoſtles, in which they ſtill inſiſted upon it, that they had been the crucifiers of Chriſt, and yet, that he was raiſed from the dead, and exalted in heaven, and was a ſpiritual ſaviour of men: *they were cut*; to the heart, as if they had been cut aſunder with a ſaw; the *Ethiopic* verſion renders it, *they were* angry, and *gnaſhed with their teeth*, as if a ſaw was drawn to and fro; they were filled with rage and madneſs: *and took counſel to ſlay them*; not in a legal and judicial way, but in a private manner, or by force; ſtirring up the zealots to riſe up againſt them, and diſpatch them at once, as blaſphemers and hereticks.

Ver. 34. *Then ſtood there up one in the council*, &c.] Or *in the Sanhedrim*, which the high-prieſt had called together; this phraſe is left out in the *Syriac* verſion: yet certain it is, that the great coun-

cil

[z] Migdal Oz & Hagehot Maimoniot. in Maimon. Teſhuba, c. 3. §. 7.

cil was now aſſembled, and the diſciples were now before them, and this man, who was one of the members of it, ſtood up in it; for it ſeems to have been the cuſtom, that though they uſually ſat, yet when any one had any thing to ſay, or made a ſpeech, he roſe up from his ſeat. *A Phariſee named Gamaliel*; he is deſcribed by his ſect of religion, a *Phariſee*; of which, ſee the note on *Matt.* iii. 7. and by his name *Gamaliel:* he was the ſon of *Rabban Simeon*, the ſon of *Hillell* the great; which *Simeon* is, by ſome, thought to be the ſame that took Chriſt into his arms, *Luke* ii. 25. and this *Gamaliel* was alſo the maſter of the Apoſtle *Paul*, *Acts* xxii. 3. This was a very ancient name in *Iſrael*; the prince of the children of *Manaſſeh*, that offered at the dedication of the tabernacle, was of this name, *Numb.* vii. 54. and perhaps this man might be of the ſame tribe. He is further deſcribed by his profeſſion, *a doctor of law*; he was one of the *Miſnic* doctors, one of the fathers of tradition, that received the oral law from thoſe before him, and handed it down to others; and was the five and thirtieth of this ſort, as the *Jews* ſay [t], from the giving of the law at mount *Sinai*; or, as others [u], the thirty-firſt: *had in reputation among all the people*; and therefore his advice was the more likely to take place, without giving offence, or expoſing to danger, ſeeing he was highly eſteemed, not only in the *Sanhedrim*, but among the common people; and that not only becauſe he was a *Phariſee*, and a very ſtrict one, the glory of that ſect, inſomuch that it is ſaid [w], that "when he died, the glory of the law ceaſed, and purity and *Phariſaiſm* died;" but becauſe of his years, dignity, and place alſo; he is called commonly *Gamaliel*, הזקן, *the elder*, becauſe he lived to a great age [x]. He died eighteen years before the deſtruction of *Jeruſalem* [y], and was had in veneration to the laſt. It is ſaid of him [z], that "he ordered, before his death, that they ſhould carry him to his grave in linen; for before this time they uſed to carry out the dead in ſilk; and this was more grievous to his relations than his death itſelf;" becauſe they thought he was not interred honourably enough. And it is alſo reported, that *Onkelos*, the proſelyte, at his death, burnt as much for him in goods and ſpices, as came to ſeventy *Tyrian* pounds [a]. He was alſo commonly called by the name of *Rabban*, which was a more honourable title than that of *Rabbi* or *Rab*; and his father *Simeon* was the firſt that had it [b]; and he was now preſident of the *Sanhedrim:* and hence he uſed that authority which is expreſſed in the next words, *and commanded to put the apoſtles forth a little ſpace*; he ordered the apoſtles to be put out of the *Sanhedrim* for a little while, that they might not hear what he had to ſay, and take encouragement from it; and that he might more freely ſpeak his mind without giving them any countenance. The *Alexandrian* copy reads, *the men*, inſtead of *the apoſtles*; and ſo the *Vulgate Latin* verſion.

Ver. 35. *And ſaid unto them, ye men of Iſrael,* &c.] This he ſaid after the Apoſtles were put out, when the council was by themſelves; and he addreſſed them as *men of Iſrael*; not as diſtinct from the prieſts and levites in the council, but becauſe they were all of the ſtock of *Iſrael*; for this council did not conſiſt of *Iſraelites* only, as diſtinct from prieſts and levites, as appears from ver. 21, 27. A *Sanhedrim* commonly conſiſted of each of theſe; tho' if only of *Iſraelites* it was a lawful one. *Maimonides* ſays [c], "they did not uſe to appoint any in the *Sanhedrim*, but prieſts, levites, and *Iſraelites*, that were genealogized and fit to be married into the prieſthood——and that it was a command, that in the great *Sanhedrim* there ſhould be prieſts and levites; as it is ſaid, *thou ſhall go to the prieſts and levites*; but if they are not found, if they are all *Iſraelites*, lo, this is lawful," or a proper *Sanhedrim*. His ſpeech to them follows, *take heed to yourſelves*; conſider well, don't act a raſh and precipitant part; don't give way to paſſion and wrath, and haſtily lay hands on theſe men, and deſtroy them; leſt ye bring yourſelves into diſgrace and danger, and bring upon yourſelves the ill will and reſentment of men, and the wrath of God: take time to conſider of the matter, and deliberately conſult *what ye intend to do as touching theſe men*; what puniſhment to inflict upon them, whether impriſonment, ſcourging, or death; do nothing raſhly.

Ver. 36. *For before theſe days roſe up Theudas,* &c.] There is one of this name *Joſephus* [d] ſpeaks of, who ſet up for a prophet, and drew a large number of people after him; pretending, that if they would follow him to the river *Jordan*, and take their goods along with them, he would but give the word, and the waters would divide and leave them paſſage to go over dry foot; but *Cuſpius Fadus*, who then had the adminiſtration of *Judea*, ſent out ſome troops of horſe, before they were aware, and killed many of them, and took divers others, and brought them in triumph to *Jeruſalem*, with the head of *Theudas*. This account agrees with this inſtance of *Gamaliel*, only differs in chronology; ſince, according to *Gamaliel*'s account, this caſe of *Theudas* was ſome time ago, and muſt have been before now, or he could not have mentioned it; whereas the ſtory *Joſephus* relates, as being in the times of *Cuſpius Fadus*, was ſeveral years after this. Some think *Joſephus* is miſtaken in his chronology, and then all is right. Others, that another *Theudas* is intended; who, as *Origen* ſays [e], was before the birth of Chriſt, ſince he was before *Judas* of *Galilee*, who roſe up in the days of the taxing, at which time Chriſt was born: and the phraſe, *before theſe days*, ſeems to deſign a good while ago. This name was in uſe among the *Jews*, and is either the ſame with תודה, *Thuda*, or *Thoda*, ſo the *Syriac* verſion reads; one of the diſciples of Chriſt, was ſo called by the *Jews* [f], whoſe name was *Thaddeus:* or with תודוס, *Thudus*; one of this name, ſaid [g] to be a man of *Rome*, is frequently mentioned in the *Talmud*; and another alſo that was a phyſician [h]; but both different from this *Theudas*. The *Vulgate Latin* and *Arabic* verſions read, *Theodas*; and ſome take it to be a contraction of *Theodotus*, *Theodorus*, or *Theodoſius*. Juſt as *Theucharis* is put for *Theocharis*, and *Theudoſia* for *Theodoſia:* but it ſeems rather to be an *Hebrew* name; and ſo *Jerom* [i] took it to be, who renders it *praiſe:* but who the man was it not certain; however, he roſe up, as *Gamaliel* ſays, and made an inſurrection, *boaſting himſelf to be ſome body*; or *ſome great one*, as the *Alexandrian* copy, and three of *Beza*'s copies read, and two of *Stephens*'s, and the *Complutenſian* edition; and as read alſo the *Syriac* and *Arabic* verſions; juſt as *Simon Magus* did afterwards, ch. viii. 9.

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[t] Ganz Tzemach David, par. 1. fol. 25. 2.
[u] Juchaſin, fol. 20. 1.
[w] Miſn. Sota, c. 9. §. 15.
[x] Juchaſin, fol. 53. 1.
[y] Ganz, ut ſupra.
[z] Ib.
[a] T. Bab. Avoda Zara, fol. 11. 1.
[b] Ganz. ib. col. 1.
[c] Hilchot Sanhedrin, c. 2. §. 1, 2.
[d] Antiq. l. 20. c. 4. §. 1. Vid. Euſeb. Eccl. Hiſt. l. 2. c. 11.
[e] Contr. Celſ. l. 1. p. 44.
[f] T. Bab. Sanhedrin, fol. 43. 1.
[g] T. Bab. Beracot, fol. 19. 1. & Peſachim. fol. 53. 1, 2. & Betza, fol. 23. 1. & T. Hieroſ. Peſachim, fol. 34. 1. & Yom Tob. fol. 61. 3. & Juchaſin, fol. 105. 2.
[h] T. Bab. Nazir, fol. 52. 1. & Sanhedrin, fol. 33. 1. & 93. 1. & Beracot, fol. 28. 2.
[i] De Nominibus Hebraicis, fol. 106. D.

and ſo *Joſephus*'s *Theudas* gave out, that he was a prophet, and promiſed great things to the people, as to divide the waters of *Jordan* for them, by a word ſpeaking, and lead them thro' it as on dry land: *to whom a number of men, about four hundred, joined themſelves*; who believing what he ſaid, put themſelves under his command, and ſet him at the head of them: *who was ſlain*; ſo *Joſephus*'s *Theudas* had his head cut off by the troops of *Cuſpius Fadus*, the *Roman* governour: *and as many as obeyed him were ſcattered and brought to nought*; ſome killed, and others taken; and ſo the faction was quelled, and came to nothing. This inſtance *Gamaliel* produces, to ſhew that impoſtors and ſeditious perſons, ſuch as the Apoſtles were thought to be, ſeldom ſucceeded, but generally failed in their attempts, and were blaſted; and with the ſame view he mentions the following one.

Ver. 37. *After this man roſe up Judas of Galilee*, &c.] Of whom *Joſephus* thus ſays [k]: "there was a man of *Galilee*, by name *Judas*, who led his countrymen into rebellion, declaring it an evil, ſhould they ſuffer tribute to be paid to the *Romans*, and introduce mortal rulers after God." And not unlike this is what another *Jewiſh* writer ſays [l] of *Judas* the *Galilean*, and his party: "theſe were the cauſe of the *Jews* rebelling againſt the *Romans*, for they ſaid, it was not fit that any ſhould rule over men but God alone; and that no one ſhould be called Lord, but the bleſſed God." And this inſurrection was *in the days of the taxing*; which was made when *Cyrenius* was governour of *Syria*; and the reaſon of it was, becauſe he and his party would not pay that tax, for the reaſons ſuggeſted in the above citations: and this is what *Joſephus* refers to, when he ſays [m], "*Cyrenius* came to *Syria*, ſent from *Cæſar* as judge of the nation, and appraiſer of their eſtates; upon which *Judas*, the *Gaulonite*, (the ſame with *Judas* of *Galilee*) rebelled, and *Saddochus* with him; ſaying, that this appraiſment brought nothing elſe but ſervitude upon them; and therefore exhorted the nation to vindicate their liberty." And his exhortations and arguments prevailed with the people: wherefore it follows here, *and drew away much people after him*; perhaps a much larger number than *Theudas* did, ſince they are not expreſly mentioned how many they were: *he alſo periſhed*; being killed in the inſurrection, or taken and put to death by the *Romans*. So *Origen* ſays [n], that he was puniſhed, and his doctrine was deſtroyed, and remained only among a few contemptible perſons: *and all, even as many as obeyed him, were diſperſed*; were forced to fly, ſome one way, and ſome another, and could make nothing of it: and as this inſtance was after the other before mentioned; and was ſo early as under the government of *Cyrenius*, and at the time of the taxing under him; it ſhows that *Theudas* could not be the *Theudas* of *Joſephus*, unleſs the words ſhould be rendered, as ſome chuſe to do, *beſides this man roſe up Judas*, &c. And others obſerve, that *after him*, is the ſame as *before him*; and which, however, at firſt hearing, may ſeem very abſurd, yet is juſtified by inſtances, as being a very proper way of ſpeaking, ſeeing, when an account proceeds from the laſt as neareſt, the firſt muſt be laſt, and the laſt firſt. Some, in order to reconcile this paſſage, think, that there is a tranſpoſition in the words of *Luke*, and that they ſhould be read thus, *for before thoſe days roſe up Judas of Galilee*, &c. and then, *after this man roſe up Theudas*, &c. ſo making *Judas* of *Galilee* more ancient than *Theudas*, as he muſt be, if he is the ſame *Theudas Joſephus* ſpeaks of: but ſtill it is a difficulty how he could be the ſame, when that fact of his, the above hiſtorian ſpeaks of, was ſeven, or eight, or ten, and, as ſome ſay, twelve years after this ſpeech of *Gamaliel*'s. To remove this, 'tis propoſed, that what is ſaid concerning *Theudas* is to be put into a parentheſis, and to be conſidered not as the words of *Gamaliel* ſaying them in the *Sanhedrim*, but as the words of *Luke* the hiſtorian, who wrote after this fact was done; and becauſe of the agreement of it with that of *Judas*, mentioned by *Gamaliel*, he inſerts it here, and joins it with it [o]. And yet after all, it looks as if it was another *Theudas* that is here ſpoken of, who was before *Judas*; and that he that *Joſephus* ſpeaks of, might be, as Dr. *Lightfoot* conjectures, one of his poſterity, who was of the ſame name, and trod in his ſteps, and was guilty of ſedition as his anceſtor was, and as the ſons of *Judas* were, mentioned by the ſame hiſtorian in the ſame place.

Ver. 38. *And now I ſay unto you*, &c.] This is the ſum of my advice upon the obſervation of theſe and other inſtances: *refrain from theſe men, and let them alone*; keep your hands off of them, don't attempt to take away their lives, but diſmiſs them quietly, nor go about to hinder them, in what they are concerned: *for if this counſel, or this work be of men*; if the doctrine theſe men preach is an human device; or this buſineſs they are engaged in is only an human affair, projected by men, and carried on upon ſelfiſh principles, and worldly views, ſeeking only themſelves, and their ſecular intereſts, and not the glory of God: *it will come to nought*; as did the deſigns of *Theudas* and *Judas*.

Ver. 39. *But if it be of God*, &c.] If it is according to the counſel of his will; if it is a ſcheme of his forming, and a work to which he has called theſe men, and they proceed in on good principles, and with a view to the honour and glory of God: *ye cannot overthrow it*; it will proceed and get ground, and ſtand, mauger all the oppoſition of hell and earth; therefore do nothing to them, or hinder them from going on. Some copies read, *ye cannot overthrow them*; and add, *neither you, nor kings, nor tyrants*; *wherefore refrain from theſe men*; ſo *Beza*'s *Cambridge* copy. *Leſt haply ye be found even to fight againſt God*; which to do is downright madneſs, and which no man in his ſenſes can expect to ſucceed in. There are ſome ſayings of the *Jewiſh* doctors which ſeem to agree with theſe reaſonings of *Gamaliel* [p]. "Says *R. Jochanan* the ſhoemaker, every congregation, which is for the name of heaven (or God) at length ſhall be eſtabliſhed, but that which is not for the glory of God ſhall not be eſtabliſhed in the end." Which one of the commentators [q] interprets in words ſtill nearer to *Gamaliel*'s language, thus: "it ſhall be that that counſel which is for God ſhall ſtand and proſper, but that which is not for God ſhall ceaſe." And in another place it is ſaid [r], "all contention (or diſpute) which is for God, at length ſhall be eſtabliſhed, but that which is not for God ſhall not in the end be eſtabliſhed: what is contention that is for God? the contention of *Hillell* and *Shammai*, (two famous doctors

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[k] De Bello Jud. l. 2. c. 8. §. 1.

[l] Juchaſin, fol. 139. 1.

[m] Antiq. l. 18. c. 1. §. 1. Vid. l. 20. c. 4. §. 2.

[n] L. 1. contr. Celſ. p. 44.

[o] Vid. Valeſ. Not. in Euſeb. Eccl. Hiſt. l. 2. c. 11. & Capelli Spicileg. in loc.

[p] Pirke Abot, c. 4. §. 11.

[q] Jarchi in ib.

[r] Pirke Abot, c. 5. §. 17.

“ among the *Jews*) but that which is not for God “ is the contention of *Korah*, and his whole com- “ pany.” Some have thought from this advice of *Gamaliel*, that he was a Chriſtian, or greatly inclined to Chriſtianity; but when it is conſidered, what reſpect was ſhewn him at his death by the *Jews*, before obſerved on ver. 34. it will appear that he died a *Phariſee*; and eſpecially it cannot be thought he had any favourable ſentiments of the Chriſtians, ſince a little before his death he ordered a prayer to be made againſt them. *Maimonides* ſays[s], that “ in the days of *Rabban Gamaliel*, the *Epicureans* “ (ſo the *Amſterdam* edition reads, but former editions “ read, מינים, *hereticks*, by whom are meant Chriſti- “ ans) increaſed in *Iſrael*; and they diſtreſſed the *Iſrae-* “ *lites*, and ſeduced them to turn aſide from God; and “ when he ſaw that this was greater than all the ne- “ ceſſities of the children of men, he ſtood up, and “ his council or Sanhedrim, and compoſed another “ prayer, in which there was a requeſt to God to “ deſtroy the Epicureans,” or hereticks, meaning the Chriſtians: and though this prayer is ſometimes aſcribed to *Samuel* the little, yet it was compoſed by him at the hint and inſtigation of *Gamaliel*; for ſo it is ſaid[t], *R. Gamaliel* ſaid to the wiſe men, “ is “ there no man that knows how to compoſe a “ prayer for the *Sadducees? (R. Aſher* reads *here-* “ *ticks) Samuel* the little ſtood up and compoſed “ one.” And it is alſo ſaid[u], that “ *Samuel* the “ little compoſed, ברכת מינין, *the prayer for the* “ *hereticks*, before, or in the preſence of *Gamaliel* “ the elder.” He made it when he was preſent, aſſiſting, dictating, directing, and approving. The prayer was this[w], “ let there be no hope for apo- “ ſtates, and may all hereticks periſh in a moment, “ and all the enemies of thy people quickly cut “ off: root out the kingdom of pride, and break, “ deſtroy, and ſubdue them in haſte in our days.” In ſome forms 'tis added, “ bleſſed art thou, O “ Lord, that breakeſt the wicked in pieces, and “ humbleſt the proud.” Upon the whole, *Gamaliel* does not ſeem to have been a Chriſtian, or to have favoured the Chriſtian religion; but he was, as he is ſaid, ver. 34. to be, a *Phariſee*; and this council, or *Sanhedrim*, were, for the greater part of them, *Sadducees*, as ſeems from ver. 17. who, as the *Jews* ſay, were wicked and baſe men, men of very ill manners, whereas the *Phariſees* were רחמנים, *merciful men*[x]; and ſuch an one was *Gamaliel:* he was a religious man in his way; a man of humanity, a mild and moderate man, that had compaſſion and pity for his fellow-creatures; and could not give in to any ſchemes of cruelty and perſecution, which the *Sadducees* were forward to; and upon theſe principles he acted, and upon theſe he gave this advice.

Ver. 40. *And to him they agreed*, &c.] They were convinced and perſuaded by his reaſonings, approved of his advice, and agreed to follow it: *and when they had called the apoſtles*; into the council again, having ſent their ſervants for them, or ordered them to be brought in: *and beaten* them; or ſcourged and whipped them with forty ſtripes ſave one, whereby was fulfilled what Chriſt had foretold, *Matt.* x. 17. *they commanded they ſhould not ſpeak in the name of Jeſus*; as they had ſtrictly commanded them before, ch. iv. 18. Perhaps both in this, as well as in beating the Apoſtles, they did not cloſely attend to *Gamaliel*'s counſel, who adviſed them to keep their hands off of them, and not hinder them, but let them alone in what they were about: but this might be thought by them not to their reputation, nor ſufficiently aſſerting their authority, to diſmiſs them, without ſaying or doing any thing to them: *and let them go*; from the council to their own company: they releaſed them, and looſed them from their bonds; they ſet them at liberty, and let them go where they would; and ſo far they followed *Gamaliel*'s advice.

Ver. 41. *And they departed from the preſence of the council*, &c.] Having been threatened and beaten by them: *rejoicing that they were counted worthy to ſuffer ſhame for his name*; *Beza*'s ancient copy, and others, the *Vulgate Latin*, and *Arabic* verſions read, *for the name of Jeſus*; in which name they were forbid to ſpeak, and for ſpeaking in it they were beaten; the *Alexandrian* copy, and the *Syriac* verſion read, *for the name*; that is, for God, for the glory of God, and in the cauſe of God; השם, *the name* is often uſed in *Jewiſh* writings for God: the ſhame they ſuffered for him was by being ſcourged with forty ſtripes ſave one; which was reckoned an infamous and ignominious puniſhment, and which was inflicted on perſons guilty of very ſcandalous crimes[y]: but this gave the innocent minds of the Apoſtles no uneaſineſs; they accounted it an honour conferred on them to be called to ſuffering for the ſake of God and Chriſt, and in ſo good a cauſe; they did what Chriſt exhorted them to, *Matt.* v. 11, 12. which ſhows they had much of the preſence of God, and large meaſures of grace communicated to them, by which they were ſupported; and thus chearfully bore all indignity and reproach, for the name of Chriſt, which was exceeding dear and precious to them.

Ver. 42. *And daily in the temple, and in every houſe*, &c.] Every day, with great conſtancy and aſſiduity, both publickly and privately; in the temple, the place of publick worſhip, where the *Jews* reſorted on that account; and in each of their private houſes, as often as they had opportunity: *they ceaſed not to teach and preach Jeſus Chriſt*; that he is the Son of God, truly and properly God, the only ſaviour of ſinners: they preached up the dignity of his perſon, the grace of his incarnation, the obedience of his life, the benefits of his ſufferings and death; they preached his reſurrection from the dead, and the reſurrection of the dead thro' him; they declared his aſcenſion to heaven, his ſeſſion at the right hand of God, and interceſſion for his people; they preached peace and pardon by his blood, atonement of ſin by his ſacrifice, juſtification by his righteouſneſs, and complete redemption and ſalvation by him. And this they did without ceaſing, not regarding the orders and threats of the *Sanhedrim*; they waxed bolder and bolder in the miniſtry of the word, and were more conſtant and aſſiduous in it; their reproaches and perſecutions increaſed their zeal for Chriſt, and his cauſe.

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[s] Hilchot Tephilla, c. 2. §. 1.

[t] T. Bab. Beracot, fol. 28. 2.

[u] Juchaſin, fol. 21. 1. Ganz. Tzemach David, par. 1. fol. 25. 2.

[w] Apud Buxtorf. Lex. Talmud. col. 2442. & Alting Shilo, l. 4. c. 26. p. 325.

[x] Juchaſin, fol. 139. 1.

[y] Miſn. Maccot, c. 3. §. 1—10.

CHAP. VI.

Ver. 1. AND *in thoſe days, when the number of the diſciples were multiplied,* &c.] From an hundred and twenty to three thouſand more, from thence to five thouſand more, and after that a multitude of men and women were added, and ſtill they were increaſing; ſee ch. i. 15. and ii. 41. and iv. 4. and v. 14. This increaſe of the diſciples agrees with what *Maimonides* ſays [z], before obſerved, that "in the days of *Gamaliel,* רבו מינים, *the* "*hereticks were multiplied in Iſrael.*" The word *diſciples* was a common name to all Chriſtians, to all that believed in Chriſt, and was the name they went by, before they were called Chriſtians, ch. xi. 26. *there aroſe a murmuring of the Grecians,* or *Helleniſts againſt the Hebrews*; by the *Hebrews* are meant the *Jews* that dwelt in *Judea,* and were the inhabitants of that country, and chiefly of *Jeruſalem,* who ſpoke the *Hebrew,* or rather the *Syriac* language; and by the *Grecians,* or *Helleniſts,* are meant, not the *Greeks* that were proſelyted to the *Jewiſh* religion, though there might be ſome few among them; but *Jews* who were born, and had dwelt, in ſome parts of *Greece,* and ſpoke the *Greek* language, and uſed the *Septuagint* verſion of the bible; between theſe two a murmuring aroſe, a complaint was made by one againſt the other: ſo that, as it appears from the inſtance of *Ananias* and *Sapphira,* that this firſt and pure Goſpel-church was not free from hypocrites; it is alſo manifeſt, that tho' they were at firſt ſo united and harmonious in their affections and judgments, yet they were not always clear of feuds, animoſities, and contentions; ſatan beſtirred himſelf, and got footing among them, as he commonly does where the Goſpel is preached, and there is an increaſe of it: the reaſon of this uneaſineſs was, *becauſe their widows were neglected in the daily miniſtration*; that is, they had not that diſtributed which was neceſſary for them, nor ſo much as the *Hebrew* widows; they complained of partiality, as if becauſe the *Hebrew* widows were the natives of the country, and might be nearly related to many of the community, that therefore they were more regarded and better ſupplied every day, than their widows were, whoſe huſbands had dwelt in foreign lands, and were not ſo well known, and had fewer acquaintance and relations; for it ſeems the miniſtration or diſtribution was made every day: and ſuch a practice obtained among the *Jews* in common, who uſed to collect every day for the poor, and give it daily to them. *Maimonides* [a] ſpeaks of it in this manner; "they appoint collectors, who receive "*every day,* from every court, a piece of bread, "or any ſort of food, or fruit, or money, from "whomſoever that offers freely for the time; and "they divide that which is collected, *in the evening,* among the poor, and they give to every "poor perſon of it *his daily ſuſtenance*; and this is "called תמחוי, *Tamchui,* or *the alms diſh.*" And from hence the Apoſtles might take up this cuſtom, and follow it. The *Ethiopic* verſion renders it, *becauſe they ſaw their widows miniſter,* or *employed daily*; as if the complaint was, that their widows were too much made uſe of, and obliged to more frequent, and to harder ſervice in taking care of the poor, the ſick, and helpleſs, than the other widows were, who had not their ſhare of labour with them, but lived more at eaſe. Tho' others rather think the murmur was, becauſe the *Grecian* widows were not taken into the number, and employed in taking care of the poor, as the *Hebrew* widows were; but the ſenſe firſt given, of not having ſo good a ſhare in the diſtribution, ſeems to be the beſt.

Ver. 2. *Then the twelve,* &c.] The twelve Apoſtles, as the *Syriac* verſion reads; for their number was now compleat, *Matthias* being choſen in the room of *Judas:* theſe being informed of the murmur there was between the two ſorts of believers, the *Hebrew* and the *Helleniſtic Jews, called the multitude of the diſciples unto them*; either the hundred and twenty, the original members of the church, which firſt formed it, and on whom the Holy Ghoſt deſcended on the day of *Pentecoſt*; or rather the whole body of the church: for what the Apoſtles had to ſay concerned them all; and they all had an equal right to chuſe their officers, that ſhould miniſter unto them; and when they were convened together, they addreſſed them after this manner: *and ſaid, it is not reaſon*; or *it is not pleaſing,* neither to God, nor to us; ſo the *Arabic* verſion reads, *this does not pleaſe us*; nor could it be pleaſing to the church itſelf: *that we ſhould leave the word of God*; the ſtudy of the word, meditation upon it, and preaching it: not that they did relinquiſh either of theſe; but they were ſometimes obliged to omit them, or not ſo frequently attend them; the care of the poor taking up more of their time, than the work of the miniſtry, or preaching of the Goſpel would admit of; and therefore thought it not ſo right and proper, or ſo acceptable a thing to God and man, that they ſhould in the leaſt neglect a work of ſo great importance to the ſouls of men, and cauſe it to give way to that which only regarded their bodies: *and ſerve tables*; the tables of the poor, collect for them, inſpect into their ſeveral caſes, and circumſtances, and diſtribute accordingly to them; which required a good deal of time, care, thought, and circumſpection, eſpecially in ſuch a church, where the numbers were ſo large. From hence we learn what is the buſineſs of deacons, who were afterwards appointed to take this part of the Apoſtles work off of their hands, and attend to it; which is to ſerve tables: the table of the Lord, by providing the bread and wine for it; receiving both from the miniſter, when bleſſed, and diſtributing them to the members; and collecting from them for the poor, and the defraying the charge; and obſerving what members are miſſing at the ordinance, whom they are to admoniſh; and if their admonitions are not regarded, to report it to the church: and they are likewiſe to ſerve the miniſter's table, by taking care that he has a ſufficient competency for his ſupport; and it belongs to them to ſtir up the members of the church to their duty in communicating to him; and what they receive of them, they are to apply to his uſe: and alſo, they are to ſerve the poor's table; to whom they are to diſtribute of the church's ſtock, with all impartiality, ſimplicity, chearfulneſs, and ſympathy.

Ver. 3. *Wherefore brethren look ye out among you,* &c.] Or *chuſe out among you,* as the *Syriac* verſion adds, and as the *Arabic* and *Ethiopic* verſions render it; which ſhows that this ſort of officers, deacons, muſt be members of the church, and of the ſame church to whom they are ordained deacons; and that they muſt be choſen to that office by the whole community, or by the common ſuffrages and votes of the people. So the [b] *Jews* "did not appoint פרנס, (which may be rendered) "*an overſeer of the poor*, in a congregation, without conſulting the congregation;" which officer ſeems pretty much to anſwer to a deacon. *Seven men, of honeſt report*; why the number *ſeven* is fixed upon, perhaps no other ſolid reaſon is to be given, but that that number was judged ſufficient for the care of the poor in that church, and at that time; nor is it obligatory on other churches to have juſt ſo many, neither more nor fewer; for ſuch officers are to be choſen as the church requires: perhaps ſome regard might be had to שבעה טובי העיר, *the ſeven good men of the* [c] *city* among the *Jews*, who had great authority in their ſynagogues, and who had power to ſell them, when old and uſeleſs; and who ſeem, according to *Maimonides* [d], to be the elders of the people. It is neceſſary that this ſort of officers in the church ſhould be men *of honeſt report*; that have a good teſtimony both from within the church and without, of their honeſty and fidelity; ſince they are entruſted with the church's ſtock, and have the care of many devolved upon them: ſo the collectors of alms among the *Jews* were to be men ידועים ונאמנים, *known and faithful* [e]; men of known probity and integrity: and beſides, this good and honeſt report they were to have from others, they were alſo to be men *full of the Holy Ghoſt, and of wiſdom*; they were to be men, not only that had the Spirit of God in them, but who were eminent for their rich experiences of grace; and who had ſuperior gifts of the Spirit, whereby they were capable both of defending the truth againſt oppoſers, and of ſpeaking a word of exhortation to duty, or of comfort under diſtreſs, or of reproof to members, as circumſtances required; and it may be at this time when the church conſiſted of ſome of all nations, as ſeems from ch. ii. it might be neceſſary that they ſhould have the extraordinary gifts of the Spirit, eſpecially that of ſpeaking with divers tongues, that they might be able to converſe with perſons of different languages: and *wiſdom* is highly requiſite in them, that they may be good œconomiſts of the church's ſtock, and diſpoſe of it in the moſt prudent manner; and conduct themſelves agreeably to the different tempers and ſpirits of men they have to do with, and eſpecially in compoſing differences among members. *Whom we may appoint over this buſineſs*; aſſign or make over that part of their office to them, which hitherto they had exerciſed, and inſtall them into it, and inveſt them with it.

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[z] Hilchot Tephilla, c. 2. §. 1.

[a] Hilchot Mattanot Anayim, c. 9. §. 2.

Ver. 4. *But we will give ourſelves continually to prayer*, &c.] Both in private for themſelves, and the church; and in the houſes and families of the ſaints, with the ſick and diſtreſſed; and in publick, in the temple, or in whatſoever place they met for publick worſhip: *and to the miniſtry of the word*; the preaching of the Goſpel, to which prayer is abſolutely prerequiſite, and with which it is always to be joined. Theſe two, prayer and preaching, are the principal employment of a Goſpel-miniſter, and are what he ought to be concerned in, not only now and then, but what he ſhould give himſelf up unto wholly, that his profiting might appear; and what he ſhould be continually exerciſed and employed in: and if parting with that branch of the miniſterial function, the care of the ſecular affairs of the church, and of the poor of it, was neceſſary in the Apoſtles, that they might be more at leiſure to attend to the more important and uſeful duties of prayer and preaching; it therefore ſeems neceſſary that thoſe who are called to labour in the word and doctrine, if poſſible, ſhould be exempt from all worldly buſineſs and employment; that of the miniſtry being ſufficient to engroſs all a man's time and thoughts.

Ver. 5. *And the ſaying pleaſed the whole multitude*, &c.] The ſpeech the Apoſtles made took with them; all things they propoſed were univerſally approved of; the whole body of the church came into it at once unanimouſly; they all judged it highly reaſonable, that the Apoſtles ſhould be eaſed of the burden in taking care of the poor, and that it ſhould be transferred to ſome other perſons, and they fixed on the following: *and they choſe Stephen, a man full of faith, and of the Holy Ghoſt*; he was a man eminent for his faith in Chriſt, and his faithfulneſs to him, and in every thing he was concerned, and for his courage and boldneſs in the cauſe of Chriſt, and for other gifts and graces of the Spirit, with which he was filled; he was, it is very likely, the moſt eminent perſon of all the ſeven, and is therefore named firſt; he is afterwards taken notice of, and was the firſt that ſuffered martyrdom for Chriſt, with which he was crowned, anſwerable to his name, which ſignifies a crown: *and Philip*; who was alſo an Evangeliſt, and had four daughters that propheſied; and perhaps is the ſame that went down to *Samaria*, and preached Chriſt there with great ſucceſs, and after that baptized the *Ethiopian* eunuch: *and Prochorus*; of this and the reſt, no other mention is made in the ſacred writings. He is ſaid by ſome to be a nephew of *Stephen*'s, and firſt biſhop of *Nicomedia*; but theſe are things not certain; and as for the life of the Apoſtle *John*, ſaid to be written by him, it is a ſpurious and fabulous piece. *And Nicanor*; of this man we have no other certain account; for that he ſuffered martyrdom with *Stephen* is not to be depended on. It is a *Grecian* name; there is one of this name who was a general in *Demetrius*'s army, who was ſent by him againſt the *Jews*, 1 *Maccab.* vii. 26. and there was a gate of the temple, which was called the gate of *Nicanor*: *and Timon*; he is ſaid to be afterwards biſhop of *Beræa*; tho' others make him biſhop of *Boſtra*; but with what truth cannot be aſſerted: *and Parmenas*; of him no other account is given, than in the *Roman* martyrology, which is not to be depended upon, that he ſuffered martyrdom under *Trajan*: *and Nicolas a proſelyte of Antioch*; who was firſt a *Greek* or *Gentile*, and then became a *Jew*, a proſelyte of righteouſneſs, and then a Chriſtian, and now made a deacon. Some think, that from this man ſprung the ſect of the *Nicolaitanes*, ſpoken of in the *Revelations*; though others think, that that wicked ſett of men only covered themſelves with his name, or that they abuſed ſome words of his, and perverted the right meaning of them; though was it certain he did turn out a wicked man, it is not to be wondered at, that ſince there was a devil among the twelve Apoſtles, there ſhould be a hypocrite and a vitious man among the firſt ſeven deacons. It is obſervable, that the names of all theſe deacons are *Greek* names; from whence, it ſeems, that they were of the *Grecian* or *Helleniſtic Jews*; ſo that the church thought fit to chuſe men out of that part of them which made

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[b] T. Bab. Beracot, fol. 55. 1.

[c] T. Bab. Megilla, fol. 26. 2. & 27. 1.

[d] In Miſn. Megilla, c. 3. §. 2.

[e] Maimon. Hilchot Mattanot Anayim, c. 9. §. 1.

the complaint, in order to make them eaſy; which is an inſtance of prudence and condeſcenſion, and ſhews of what excellent ſpirits they were of.

Ver. 6. *Whom they ſet before the apoſtles*, &c.] They did not barely nominate and propoſe them to them, but they brought them into their preſence, and placed them before them, as the perſons whom they had choſen, in order to be ordained by them. *And when they had prayed*; for theſe ſeven men ſet before them, that they might appear to be richly qualified for this office, and might honourably and faithfully diſcharge it, to the peace of themſelves, the advantage of the church, and the glory of God: *they laid* their *hands on them*; that is, they ordained them, they inſtalled them into their office, and inveſted them with it, uſing the rite or ceremony of laying on of hands, which was uſed by the Apoſtles for the conferring of gifts, and in benedictions, and at the ordination of officers; and ſeems to be borrowed from the *Jews*, who uſed it at the creation of doctors among them, and at the promotion of them to that dignity; and which they call סמיכה, or ordination by impoſition of hands; though that rite was not looked upon to be eſſentially neceſſary: for ſo they ſay [f], "ordination or promotion to doctorſhip is not neceſſarily done, ביד, *by the hand*, as *Moſes* did to *Joſhua*, but even בדיבור, *by word* only; it was enough to ſay, I ordain thee, or be thou ordained or promoted."

Ver. 7. *And the word of God increaſed*, &c.] This ſtratagem of ſatan did not ſucceed to divide the church, but iſſued in the better decorum and diſcipline of it, and in the ſpread and ſucceſs of the Goſpel; God thus making all things to work together for good: *and the number of the diſciples multiplied in Jeruſalem greatly*; where Chriſt was crucified, the Apoſtles were ſcourged, and treated with the utmoſt contempt, the *Sanhedrim* and rulers of the *Jews* dwelt, who uſed all their power and craft to cruſh the Goſpel, and hinder the progreſs of it, but in vain, there the word increaſed; which it may be ſaid to do, when ſaints are edified by it, and ſinners are converted under it; and in this laſt ſenſe it is chiefly to be underſtood here: the inſtances of converſion were very numerous; how large muſt this church now be! *and a great company of the prieſts were obedient to the faith*; that is, to the Goſpel, which contains things to be believed, articles of faith; propoſes Chriſt the great object of faith; and is the means of producing faith, and which is of no profit, unleſs it is mixed with faith: and to obey this is cordially to embrace the doctrines of the Goſpel, and chearfully to ſubmit to the ordinances of it. And that the prieſts, and a large number of them, ſhould do this, is very marvellous; ſince they were the moſt inveterate enemies of the Goſpel, and perſecutors of the ſaints; but what is it that efficacious grace cannot do? the *Syriac* verſion inſtead of *prieſts* reads *Jews*, but unſupported by any copy.

Ver. 8. *And Stephen full of faith and power*, &c.] The hiſtorian proceeds to give a narrative of *Stephen* particularly, the firſt of the ſeven deacons; of his faith and miracles, of his elocution and wiſdom, of his courage and intrepidity, of his conſtancy, and of his ſuffering martyrdom. He is ſaid to be *full of faith*, as before, in ver. 5. the *Alexandrian* copy, and four of *Beza*'s copies read, *full of grace*; and ſo do the *Vulgate Latin* and *Syriac* verſions; the *Ethiopic* verſion reads, *full of the grace of God*: he had an uncommon ſhare of it; it was exceeding abundant in him; he had a ſufficiency of it for the ſervice and ſufferings he was called to: and he was full of *power* to preach the Goſpel, and teach it the people, which he did with authority; to defend it, and oppoſe the adverſaries of it; to bear reproach and indignities for it, and even death itſelf; and to do miraculous works for the confirmation of it, as follows: *did great wonders and miracles among the people*; openly before them, ſuch as ſpeaking with divers tongues, healing diſeaſes, caſting out devils, *&c.*

Ver. 9. *Then there aroſe certain of the ſynagogue*, &c.] Being filled with indignation at the doctrine of *Stephen*, and with envy at his miracles, they roſe up in great wrath, and warmly oppoſed him: and they belonged to that ſynagogue *which is called* the ſynagogue *of the Libertines*; or free men: it is a *Roman* name, and ſignifies the ſons of free men; and theſe were either the ſons of ſuch *Jews*, who of ſervants, or ſlaves, had been made משוחררים, *free men*; or rather ſuch *Jews* whoſe parents were born free, or had obtained their freedom at *Rome*, or in ſome free city under the *Roman* government, as *Paul* at *Tarſus*; ſince it is not ſo eaſy to account for it, that there ſhould be a peculiar ſynagogue for the former, whereas there might be for the latter, ſeeing they could not ſpeak the language of the native *Jews*. The *Arabic* verſion reads, *of the Corinthians*, as if they were the *Jews* from *Corinth*: and ſome have thought the word *Libertines* to be the name of a nation or people, as well as the names that follow; and ſome think it deſigns the *Lybians* or *Lybiſtines* in *Africa*; but neither of theſe is likely: *and Cyrenians*; natives of the city or country of *Cyrene*, from whence were many *Jews*; ſee *Acts* ii. 10. and xi. 20. ſuch as *Simon* the *Cyrenian*, the father of *Alexander*, and *Rufus*, who carried the croſs of Chriſt after him, *Mark* xv. 21. theſe, with thoſe that follow, either belonged to the ſame ſynagogue with the *Libertines*, or rather they ſeverally had diſtinct ſynagogues: and this will not ſeem ſtrange, when it is ſaid [g], that there were in *Jeruſalem* four hundred and eighty ſynagogues; tho' it is elſewhere ſaid [h] four hundred and ſixty: *and Alexandrians*; for that there were a peculiar ſynagogue of theſe at *Jeruſalem* is certain; for there is expreſs mention made of it in *Jewiſh* writings [i]. "It happened to *R. Eleazar bar Tzadok*, that he bought בית הכנסת של אלכסנדריים, *the ſynagogue of the Alexandrians*, which was at *Jeruſalem*, and he did with it whatever he pleaſed." And that they ſhould have a ſynagogue at *Jeruſalem* need not be wondered at, when there was ſuch an intercourſe and correſpondence between *Jeruſalem* and *Alexandria*: 'tis ſaid [k], "the houſe of *Garmu* were expert in making of the ſhew-bread, and they would not teach it; the wiſe men ſent and fetched workmen from *Alexandria* in *Egypt*, and they knew how to bake as well as they.———The houſe or family of *Abtines* were expert in the buſineſs of the incenſe, and they would not teach it; the wiſe men ſent and fetched workmen from *Alexandria* in *Egypt*, and they knew how to mix the ſpices as well as they." Again it is ſaid [l], "there was a braſs cymbal in the ſanctuary, and it was cracked, and the wiſe men ſent and brought

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[f] Juchaſin, fol. 60. 1.

[g] T. Hieroſ. Megilla. fol. 73. 4. Echa Rabbati, fol. 52. 1.

[h] T. Hieroſ. Cetubot, fol. 35. 3.

[i] Juchaſin, fol. 26. 2. e Talmud. Hieroſ. Megilla, fol, 73. 4.

[k] T. Bab. Yoma, fol. 38. 1. & Hieroſ. Yoma, fol. 41. 1.

[l] T. Bab. Erachin, fol. 10. 2.

“ workmen from *Alexandria* in *Egypt*, and they mended it——and there was a mortar in which they beat ſpices, and it was cracked, and the wiſe men ſent and fetched workmen from *Alexandria*, and they mended it.” Hence many of them doubtleſs ſettled here, and had a ſynagogue of their own: *and of them of Cilicia*; the metropolis of which country was *Tarſus*, *Acts* xxi. 39. and xxii. 3. I make no doubt of it, that *Saul* of *Tarſus* was among them, or belonged to this ſynagogue, and was one of the fierce diſputants with *Stephen*; at leaſt violently oppoſed him, ſince he afterwards held the clothes of thoſe that ſtoned him: we read [m] of, בית הכנסת של טרסיים, which I ſhould be tempted to render, the *ſynagogue of the Tarſians*, the ſame with the *Cilicians* here; but that it is elſewhere ſaid [n], that “ it happened to the ſynagogue of the *Turſians*, which was at *Jeruſalem*, that they ſold it to *R. Eliezer*, and he did all his buſineſs in it.” Where the *Gloſs* explains the word *Turſians*, by *braſs founders*; and it ſeems to deſign the ſame ſynagogue with that of the *Alexandrians*, who may be ſo called, becauſe many of them wrought in braſs, as appears from a citation above. There was a ſynagogue of theſe *Tarſians* at *Lud*, or *Lydda* [o]: it is added, *and of Aſia*; that is, the leſs; which joined to *Cilicia*, and in which were great numbers of *Jews*; ſee *Acts* xxi. 27. this clauſe is left out in the *Alexandrian* copy: at *Jeruſalem*, there were ſynagogues for the *Jews* of different nations; as here in *London*, are places of worſhip for proteſtants of ſeveral countries; as *French*, *Dutch*, *Germans*, *Danes*, *Swedes*, &c. Now ſeveral perſons out of theſe ſynagogues, met together in a body, *diſputing with Stephen*; about the doctrine he preached, and the miracles he wrought, and by what authority he did theſe things.

Ver. 10. *And they were not able to reſiſt the wiſdom*, &c.] In *Beza*'s moſt ancient copy, and in another manuſcript 'tis added, *which was in him*; that divine wiſdom, which the ſpirit of wiſdom gave him; they were not a match for him with reſpect to the knowledge of divine things; they could not anſwer the wiſe arguments he made uſe of, fetched out of the ſcriptures of truth, in which he was well verſed, and had a large knowledge of: *and the ſpirit by which he ſpake*; that is, the Holy Spirit, as the above exemplars of *Beza*, and the *Ethiopic* verſion read; the meaning is, they could not reſiſt the Holy Spirit, by which *Stephen* ſpake, ſo as to overcome him, or put *Stephen* to ſilence, or confute him; otherwiſe they did reſiſt him, or oppoſe themſelves to him, but in vain, and without ſucceſs; for they always reſiſted the Holy Ghoſt in Chriſt and in his apoſtles, as their fathers before them reſiſted him in the prophets, as *Stephen* obſerves to them, ch. vii. 51. hereby was fulfilled what our Lord promiſed to his diſciples, *Matt.* x. 19, 20. *Luke* xxi. 15.

Ver. 11. *Then they ſuborned men*, &c.] Hired falſe witneſſes, which ſeems to have been commonly done by the *Jews*; ſo they did in the caſe of Chriſt: *which ſaid, we have heard him ſpeak blaſphemous words againſt Moſes, and* againſt *God*; that is, againſt the law of *Moſes*, and ſo againſt God, who gave the law to *Moſes*, as appears from ver. 13. the blaſphemous words ſeem to be, with reſpect to the ceremonial law, and the abrogation of it, which *Stephen* might inſiſt upon, and they charged with blaſphemy; ſee ver. 14.

Ver. 12. *And they ſtirred up the people*, &c.] The common people, who were eaſily wrought upon, and ſoon incenſed and provoked, when at any time, it was ſuggeſted to them, that the rituals and ceremonies of the law of *Moſes*, were treated with any neglect or contempt; ſee ch. xxi. 27, 28. *And the elders and the Scribes*; who belonged to the *Sanhedrim*, to whom they reported theſe things, as perſons, under whoſe cognizance they properly came: *and came upon* him; at an unawares, and in an hoſtile way: *and caught him*; ſeized him with violence: *and brought* him *to the council*; the great *Sanhedrim*, then ſitting at *Jeruſalem*, to whom it belonged to judge of blaſphemy.

Ver. 13. *And ſet up falſe witneſſes*, &c.] Having hired them, they brought them and ſet them before the *Sanhedrim*, to bear witneſs againſt *Stephen*: *which ſaid, this man*; meaning *Stephen*, who was now before the council, at whom they pointed, and whoſe name, through contempt, they would not mention: *ceaſeth not to ſpeak blaſphemous words againſt this holy place*; either the city of *Jeruſalem*, which is ſometimes called the holy city, and which was foretold by the angel to *Daniel*, and by Chriſt, that it ſhould be deſtroyed, and which *Stephen* might ſpeak of; or rather the temple, ſo the *Ethiopic* verſion; in a part of which, or in a place contiguous to it, the *Sanhedrim* might now be ſitting: *and the law*; the ceremonial law: the ſenſe is, that *Stephen* was continually telling the people, that in a little time their temple would be deſtroyed, and an end be put to temple worſhip, and to all the rituals and ceremonies of the law of *Moſes*; the *Vulgate Latin* and *Syriac* verſions, leave out the word *blaſphemous*; and ſo do the *Alexandrian* copy, and *Beza*'s moſt ancient one; but as *Beza* obſerves, it is certain, or at leaſt it is moſt likely, that it was not omitted by the falſe witneſſes; though ſpeaking againſt the temple and the law, was ſufficient to make good a charge of blaſphemy.

Ver. 14. *For we have heard him ſay*, &c.] The *Ethiopic* verſion adds, *beſides*; but rather theſe words are a reaſon, giving evidence to, and ſupporting the general charge: *that this Jeſus of Nazareth*; *Stephen* ſpoke of, and whom they ſo called by way of contempt: *ſhall deſtroy this place*; meaning the temple, as the *Ethiopic* verſion renders it; and is the ſame charge, the falſe witneſſes at Chriſt's examination brought againſt him: *and ſhall change the cuſtoms which Moſes delivered us*; that is, the rites, ceremonies, inſtitutions, and appointments of the *Moſaic* diſpenſation; and yet this is no other, than what the *Jews* themſelves ſay will be done, in the times of the Meſſiah; for they aſſert [p], that, “ לעתיד לבוא, *in time to come* (*i. e.* in the days of the Meſſiah) all ſacrifices ſhall ceaſe, but the ſacrifice of thankſgiving.”

Ver. 15. *And all that ſat in the council*, &c.] The whole *Sanhedrim*, *looking ſtedfaſtly on him*; to obſerve, whether his countenance altered, his tongue ſtammered, or he trembled in any part of his body, neither of which appeared; but on the contrary, they *ſaw his face, as if it had been the face of an angel*. The *Ethiopic* verſion adds, *of God*; there was ſuch a calmneſs and ſerenity in it, which ſhowed his innocence and unconſciouſneſs of guilt; and ſuch a beauty and glory upon it, that he looked as lovely and amiable as the angels of God, who when they appeared to men, it was in very glorious and ſplendid forms: his face might ſhine as *Moſes's*

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[m] T. Hieroſ. Shekalim, fol. 47. 1.

[n] T. Bab. Megilla, fol. 26. 1.

[o] Vajikra Rabba, §. 35. fol. 175. 3.

[p] Vajikra Rabba, §. 9. fol. 153. 1. & §. 27. fol. 168. 4.

Moſes's did, when he came down from the mount; or in ſome degree as Chriſt's did at his transfiguration; and this might, as it ought to have been, taken, as an acquittance of him by God, from the charge of blaſphemy, either againſt God or *Moſes*: the *Jews* [q] ſay of *Phinehas*, that when the Holy Ghoſt was upon him, his face burned or ſhone like lamps, and *Stephen* was now full of the Holy Ghoſt, ver. 5, 8.

CHAP. VII.

Ver. 1. THEN *ſaid the high prieſt*, &c.] The *Ethiopic* verſion adds, *to him*; that is, to *Stephen*; for to him he addreſſed himſelf: or he *aſked him*, as the *Syriac* verſion renders it; he put the following queſtion to him: *are theſe things ſo?* is it true what they ſay, that thou haſt ſpoken blaſphemous words againſt the temple, and the law, and haſt ſaid that Jeſus of *Nazareth* will deſtroy the one, and change the other? what haſt thou to ſay for thyſelf, and in thine own defence? this high prieſt was either *Annas*, or rather *Caiaphas*; ſee the note on ch. iv. 6.

Ver. 2. *And he ſaid*, &c.] *Stephen* replied, in anſwer to the high prieſt's queſtion, and addreſſed himſelf to the whole *Sanhedrim*, ſaying: *men, brethren, and fathers, hearken*; to the following oration and defence; he calls them *men, brethren*, by an uſual *Hebraiſm*, that is, *brethren*; and that, becauſe they were of the ſame nation; for it was common with the *Jews*, to call thoſe of their own country and religion, brethren; and he calls them *fathers*, becauſe of their age and dignity, being the great council of the nation, and choſen out of the ſenior and wiſer part of the people: *the God of glory appeared unto our father Abraham*; he calls God *the God of glory*, becauſe he is glorious in himſelf, in all his perſons, perfections, and works, and is to be glorified by his people; and his glory is to be ſought by all his creatures, and to be the end of all their actions; and the rather he makes uſe of this epithet of him, to remove the calumny againſt him, that he had ſpoke blaſphemous things againſt God; and becauſe God appeared in a glorious manner to *Abraham*, either in a viſion, or by an angel, or in ſome glorious form, or another; and it is obſervable, that when the *Jews* ſpeak of *Abraham*'s deliverance out of the fiery furnace, for ſo they interpret *Ur* of the *Chaldees*, they give to God much ſuch a title; they ſay [r], "*the king of glory* ſtretched "out his right-hand, and delivered him out of the "fiery furnace, according to *Gen.* xv. 7." *Stephen* uſes a like epithet; and he calls *Abraham our father*, he being a *Jew*, and according to the common uſage of the nation: and this appearance of God to *Abraham*, was *when he was in Meſopotamia*; a country that lay between the two rivers *Tigris* and *Euphrates*, from whence it had its name; and is the ſame with *Aram Naharaim*, the ſcriptures ſpeak of; ſee the note on ch. ii. 9. Of this appearance of God to *Abraham*, mentioned by *Stephen*, the ſcriptures are ſilent; but the *Jewiſh* writers ſeem to hint at it, when they ſay [s], "thus ſaid the holy bleſſed "God to *Abraham*, as thou haſt enlightened for "me, *Meſopotamia* and its companions, come and "give light before me in the land of *Iſrael*." And again, mentioning thoſe words in *Iſa.* xli. 8, 9. *the ſeed of Abraham my friend, whom I have taken from the ends of the earth*; add by way of explanation, from *Meſopotamia* and its companions [t]: and this was *before he dwelt in Charan*; or *Haran*; ſee *Gen.* xi. 31. where the *Septuagint* call it *Charan*, as here; and by *Herodian* [u] it is called Καρραι, where *Antoninus* was killed; and by *Pliny* [w], *Carra*; and by *Ptolomy* [x], *Carræ*; it was famous for the ſlaughter of *M. Craſſus*, by the *Parthians* [y]. *R. Benjamin* gives this account of it in his time [z]; "in two days I came to "ancient *Haran*, and in it were about twenty *Jews*, "and there was as it were a ſynagogue of *Ezra*; but "in the place where was the houſe of *Abraham* our "father, there was no building upon it; but the "*Iſhmaelites* (or *Mahometans*) honour that place, and "come thither to pray." *Stephanus* [a] ſays it was a city of *Meſopotamia*, ſo called from *Carra*, a river in *Syria*.

Ver. 3. *And ſaid unto him*, &c.] Not the words in *Gen.* xii. 1. for they were ſaid in *Haran*, theſe in *Meſopotamia*, before he dwelt there, and beſides, theſe are different from them; no mention is here made of getting out from his father's houſe, as there; becauſe his father's houſe went along with him, or rather he with them from *Meſopotamia* to *Haran*: *get thee out of thy country*; from *Ur* of the *Chaldees*, where he was born: *and from thy kindred*; his relations that lived in the ſame place, who did not go along with him: *and come into the land which I ſhall ſhew thee*; not telling him the place whither he was to go; wherefore when he had his firſt call, and firſt ſet out, he knew not whither he went; ſee *Heb.* xi. 8. This was an emblem of the calling of the ſaints out of the world, from their former courſe of life, and from among their old companions and friends, to follow Chriſt whitherſoever he is pleaſed to lead them; and who at laſt will bring them ſafe to the land afar off, the better and heavenly country.

Ver. 4. *Then came he out of the land of the Chaldeans*, &c.] The ſame with *Meſopotamia*; ſo *Pliny* ſays [b], that "becauſe of *Babylon* the head of "the *Chaldean* nation——the other part of *Meſo*-"*potamia* and *Aſſyria*, is called *Babylonia*." And he places *Babylon* in *Meſopotamia*; it was out of *Ur*, in the land of the *Chaldeans* particularly, that *Abraham* came, upon his firſt call: *and dwelt in Charan*; according to the *Jewiſh* writers [c], he dwelt here five years: *and from thence, when his father was dead*; who died in *Haran*, as is ſaid in *Gen.* xi. 32. and that it was after the death of *Terah* his father, that *Abraham* went from thence, is manifeſt from *Gen.* xi. 31, 32. and xii. 4, 5. and yet a *Jew* [d] has the impudence to charge *Stephen* with a miſtake, and to affirm, that *Abraham* went from *Haran*, whilſt his father was yet living; proceeding upon a falſe hypotheſis, that *Terah* begat *Abraham* when he was ſeventy years of age: but *Philo* the *Jew* is expreſsly with *Stephen* in this circumſtance; he ſays [e], "I "think no man verſed in the laws can be ignorant, "that *Abraham* when he firſt went out of the land "of *Chaldea*, dwelt in *Charan*; τελευτησαντος τε

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[q] Ceſeph. Miſna in Maimon. Hilch. Teſhuba, c. 9. & VajikraRabba. §. 1. fol. 146. 1. & §. 21. fol. 163. 1.

[r] Pirke Eliezer, c. 26.

[s] Bereſhit Rabba, §. 30. fol. 25. 1.

[t] Ib. §. 44. fol. 38. 3.

[u] l. 4. §. 24.

[w] l. 5. c. 24.

[x] l. 5. c. 18.

[y] ——Miſerando funere Craſſus
Aſſyrias Latio maculavit ſanguine Carrhas. Lucan. Pharſal. l. 1. v. 105.

[z] Itinerar. p. 60.

[a] De Urbibus.

[b] l. 6. c. 26.

[c] Seder Olam Rabba, c. 1. p. 2. Ganz Tzemach David, par. 1. fol. 5. 2.

[d] R. Iſaac Chizzuk Emuna, par. 2. c. 61. p. 448.

[e] De Migratione Abrahami, p. 415.

“ αυτω τȣ ϖατρος εκειθι, *but his father dying there*, he removed from thence;”[d] and ſo ſays *Stephen*: *he removed him into this land, wherein ye now dwell*; the land of *Canaan*; ſee *Gen.* xii. 5. or *he removed himſelf*, as the *Ethiopic* verſion renders it; or rather *God removed him*, as the *Syriac* verſion reads, and ſo one copy in the *Bodleian* library; for it was by the order and aſſiſtance, and under the direction and protection of God, that he came into that land: after the words *wherein ye now dwell*, *Beza*'s ancient copy adds, *and our fathers that were before us*.

Ver. 5. *And he gave him none inheritance in it*, &c.] To be perſonally enjoyed by him; and which was a great trial to *Abraham*'s faith, to be brought out of his country, and into another land, and which was promiſed to him and his; and yet, as not the whole, ſo not a ſingle part of it was given him to poſſeſs: *no, not* ſo much as *to ſet his foot on*; ſo that when *Sarah* his wife died, he was obliged to buy a piece of ground for a burying-place to bury her in; and which could not be ſaid to be given him by the Lord, for he bought it with his money: *yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when* as yet *he had no child*; which was another exerciſe of *Abraham*'s faith, that he ſhould have a whole country promiſed him and his ſeed, and yet had no ſeed given him; ſee *Gen.* xii. 7. and xiii. 15. and xv. 2, 3, 7.

Ver. 6. *And God ſpake on this wiſe*, &c.] The *Vulgate Latin* and *Syriac* verſions read, *and God ſpake to him*, and ſo does one of *Beza*'s copies; and the *Ethiopic* verſion reads it both ways, God *ſaid thus to Abraham*, as in *Gen.* xv. 13. *That his ſeed ſhould ſojourn in a ſtrange land*; or *be a ſtranger in a land not theirs*; firſt in the land of *Canaan*, and then in *Egypt*, which were poſſeſſed by other perſons, the natives of them: *and that they ſhould bring them into bondage*; that is, the inhabitants of the lands, and particularly *Egypt*, ſhould bring the ſeed of *Abraham* into bondage, as they did; and very hard bondage it was, at leaſt ſome part of it: *and intreat them evil four hundred years*; which muſt be reckoned not from the time of their going down into *Egypt*, which to their coming up out of it were but 210 years, but from the birth of *Iſaac*; which was as ſoon as *Abraham* had the promiſed ſeed, and may be reckoned after this manner; from the birth of *Iſaac* to the birth of *Jacob*, 60 years, *Gen.* xxv. 26. and from thence to the coming of *Jacob* into *Egypt*, 130 years, *Gen.* xlvii. 9. and from thence to the coming of the children of *Iſrael* out of *Egypt*, 210 years; which in all make up 400 years; for the ſojourning and evil intreating of *Abraham*'s ſeed, are not to be confined to the land of *Egypt*, but belong to other lands, where they were within this time, though that land is more eſpecially intended; and ſo the *Septuagint* verſion renders the text in *Exod.* xii. 40. *Now the ſojourning of the children of Iſrael, which they* (and ſome copies add, *and their fathers*) *ſojourned in the land of Egypt, and in the land of Canaan, were four hundred and thirty years*: and this text is differently read in the *Talmuds*, in one of them thus [f]; *and the ſojourning of the children of Iſrael, who dwelt in Egypt*, ובכל הארצות, *and in all the lands, were four hundred and thirty years*; and in the other of them thus [g], *and the ſojourning of the children of Iſrael who dwelt in Egypt*, ובשאר ארצות, *and in the reſt of the lands, were four hundred years*; upon which latter, the *Gloſs* has theſe words; “from the time that the decree of the captivity was made between the pieces to the birth of *Iſaac*, were thirty years; and from the birth of *Iſaac*, until the *Iſraelites* went out of *Egypt*, were four hundred years; take out of them the 60 of *Iſaac*, and the 130 that *Jacob* had lived when he went down into *Egypt*, and there remain 210; and ſo is the decree, that *thy ſeed ſhall be a ſtranger in a land not theirs*, *Gen.* xv. 13. and it is not ſaid in *Egypt*, but in a land not theirs; and when *Iſaac* was born, *Abraham* was a ſojourner in the land of the *Philiſtines*; and from thence, till they went out of *Egypt*, it will be found that *Iſaac* and his ſeed, who were the ſeed of *Abraham*, were ſtrangers; and the thirty years before that, are not numbered in the decree; ſee the note on *Gal.* iii. 17.

Ver. 7. *And the nation to whom they ſhall be in bondage*, &c.] At the end of the four hundred years, and which was the *Egyptian* nation: *I will judge, ſaid God*; that is, condemn and puniſh them, as he did, by inflicting the ten plagues upon them: *and after that they ſhall come forth*; out of the land of *Egypt*, and their hard bondage there; and which was brought about, by the judgments executed upon the *Egyptians*: *and ſerve me in this place*; in the land of *Canaan*; though theſe words are not to be found in *Gen.* xv. 13. what comes neareſt them is in *Exod.* iii. 12. *Ye ſhall ſerve God upon this mountain*; meaning mount *Horeb*, where *Moſes* then was, and from whence the law was afterwards given.

Ver. 8. *And he gave him the covenant of circumciſion*, &c.] Or the covenant, of which circumciſion was a ſign or token, *Gen.* xvii. 11. *Stephen* ſpeaks here in the language of the *Jews*, who are wont to ſpeak of circumciſion after this manner; hence in the *Jewiſh* liturgy, there is a collect, לברית מילה, *for the covenant of circumciſion* [h]; and ſo it is ſaid [i], “when *Joſeph* died, they made void the *covenant of circumciſion*: *and ſo* Abraham *begat Iſaac, and circumciſed him the eighth day*; according to the expreſs command in *Gen.* xvii. 12. ſee the note on *Philip.* iii. 5. *and Jacob* begat *the twelve patriarchs*; the heads of the twelve tribes of *Iſrael*.

Ver. 9. *And the patriarchs moved with envy*, &c.] See *Gen.* xxxvii. 11. the ſons of *Jacob* and brethren of *Joſeph*, were filled with envy, and enraged at him, becauſe of the evil report of them he brought to his father; and becauſe he had a greater ſhare in his father's love, than they had; and becauſe of his dreams, which ſignified that he ſhould have the dominion over them, and they ſhould be obliged to yield obedience to him: wherefore they *ſold Joſeph into Egypt*; they ſold him to the *Iſhmaelites* for twenty pieces of ſilver, who were going down to *Egypt*, and who carried him thither with them: theſe twenty pieces of ſilver the *Jews* ſay, the ten brethren of *Joſeph* divided among themſelves; every one took two ſhekels, and bought ſhoes for his feet; to which they apply the paſſage in *Amos* ii. 6. *they ſold the righteous for ſilver, and the poor for a pair of ſhoes* [k]: and they ſuggeſt, that the redemption of the firſt-born among the *Iſraelites*, was on account of the ſelling of *Joſeph*; they ſay [l], “becauſe they ſold the firſt-born of *Rachel* for twenty pieces of ſilver, let every one redeem his ſon, his firſt-born, with twenty pieces of ſilver; ſays *R. Phinehas*, in the name of *R. Levi*, becauſe they ſold the firſt-born of *Rachel* for twenty

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[f] T. Hieroſ. Megilla, fol. 71. 4.

[g] T. Bab. Megilla, fol. 9. 1. Vid. Aben Ezra, in Exod. xii. 40.

[h] Seder Tephillot, fol. 197. 1. Ed. Baſil. Vid. Kimchi in Mal. iii. 1.

[i] Shemot Rabba, §. 1. fol. 90. 1.

[k] Pirke Eliezer, c. 38.

[l] T. Hieroſ. Shekalim, fol. 46. 4.

"pieces of ſilver, and there fell to each of them a piece of coined money (the value of half a ſhekel) therefore let every one pay his ſhekel coined." They alſo affirm [m], that the ſelling of *Joſeph* was not expiated by the tribes, until they were dead, according to *Iſa.* xxii. 14. and that on the account of it, there was a famine in the land of *Iſrael* ſeven years. There ſeems to be ſome likeneſs between the treatment of *Joſeph* and Jeſus Chriſt, which *Stephen* may have ſome reſpect unto; as *Joſeph* was ſold by his brethren for twenty pieces of ſilver, ſo Chriſt was ſold by one of his diſciples, that eat bread with him, for thirty pieces of ſilver; and as it was through envy the brethren of *Joſeph* uſed him in this manner, ſo it was through envy that the *Jews* delivered Jeſus Chriſt to *Pontius Pilate*, to be condemned to death: of this ſelling of *Joſeph* into *Egypt*, *Juſtin* the hiſtorian ſpeaks [n]; his words are, "*Joſeph* was the youngeſt of his brethren, whoſe excellent wit his brethren fearing, ſecretly took him and ſold him to ſtrange merchants, by whom he was carried into *Egypt*." And then follow other things concerning him, ſome true and ſome falſe: *Stephen* here adds, *but God was with him*; ſee *Gen.* xxxix. 2. he was with him, and proſpered him in *Potiphar*'s houſe; he was with him, and kept him from the temptations of his miſtreſs; he was with him in priſon, and ſupported and comforted him, and at length delivered him from it, and promoted him as follows; and cauſed all the evil that befel him, to work for good to him and his father's family.

Ver. 10. *And delivered him out of all his afflictions,* &c.] From the evil deſigns of his miſtreſs, and from all the miſeries of a priſon: *and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt*; ſo *Juſtin* in the place above-cited ſays, that *Joſeph* was very dear to the king; but not through his knowledge of magic arts, as he ſuggeſts, but on account of the wiſdom which God gave him; for when he is ſaid to have favour and wiſdom in the ſight of *Pharaoh*, the meaning is, that he was highly eſteemed of by him, becauſe of the wiſdom he ſaw in him; and both the favour he had with him, and the wiſdom he had in himſelf, were from the Lord; and in a very humble and modeſt manner does he ſpeak of himſelf, in *Gen.* xli. 16. which *Onkelos* the *Targumiſt* paraphraſes thus; "*not from my wiſdom*, but from the Lord, ſhall the peace of *Pharaoh* be anſwered;" the name of this *Pharaoh*, was *Miſphragmuthoſis*; by the *Jews* he is called, *Rian ben Walid* [o]: *and he made him governour over Egypt*; a deputy governour under him; for *Pharaoh* kept the throne, and in it was greater than *Joſeph*, and had the other enſigns of royalty, and *Joſeph* rode in the ſecond chariot to him: *and all his houſe*; ſee *Gen.* xli. 40, 41, 43. as he had the affairs of the kingdom committed to him, ſo likewiſe the domeſtic affairs of *Pharaoh*, he was ſteward of his houſhold.

Ver. 11. *Now there came a dearth over all the land of Egypt, and Canaan,* &c.] This dearth, or famine, is ſaid to be in all lands, *Gen.* xli. 54. though only *Egypt* and *Canaan* are mentioned here, becauſe the hiſtory is concerned with no other. The *Jewiſh* writers [p] ſpeak of three lands particularly, which were affected with it, *Phenicia*, *Arabia*, and *Paleſtine*; and this famine in the land of *Iſrael* they ſay [q], which laſted ſeven years, was on account of the ſelling of *Joſeph* into *Egypt*, as before obſerved. The heathen writers make mention of this famine, particularly *Juſtin* [r]; who ſpeaking of *Joſeph* ſays, that he foreſaw many years before the barenneſs of the fields; and all *Egypt* would have periſhed with famine, had not the king, through his advice, ordered by an edict, that corn ſhould be laid up for many years: this was the fifth of the ten famines, the *Jews* ſay have been, or ſhall be in the world [s]: *and great affliction*; meaning the famine, which was very ſevere, and laſted a long time, even ſeven years: want of eating, is called, עינוי, *affliction* by the *Jews* [t]; by which they mean faſting, which is a voluntary want of eating, or abſtinence from it; and if that is an affliction, then much more want of food, or abſtinence through neceſſity; compare 1 *Tim.* v. 10. *And our fathers found not ſuſtenance*; *Jacob* and his family could not get ſufficient proviſion for them in the land of *Canaan*, where they then were, but were obliged to go to *Egypt* for it.

Ver. 12. *But when Jacob heard that there was corn in Egypt,* &c.] Not then growing, or gathering in there, or that was of that year's produce; for the famine was ſtrong in the land of *Egypt*, as well as in *Canaan*; but was what had been laid up, and preſerved in the ſeven years of plenty, by the order and care of *Joſeph*; which by ſome means or another, *Jacob* had heard of; ſee *Gen.* xlii. 1, 2. the *Jews* ſuggeſt [u], that it was by divine revelation: *he ſent out our fathers firſt*; the firſt time, or the firſt year of the famine; or he ſent them firſt, he laid his commands on them, or they had not gone; theſe were the ten ſons of *Jacob*, and brethren of *Joſeph*, who were ſent the firſt time, for *Benjamin* ſtaid with his father; ſee *Gen.* xlii. 3, 13.

Ver. 13. *And at the ſecond* time *Joſeph was made known to his brethren,* &c.] That is, when the brethren of *Joſeph* went a ſecond time down to *Egypt* for corn, *Joſeph* made himſelf known unto them, *Gen.* xlv. 1. *And Joſeph's kindred was made known unto Pharaoh*; for though it was known before that he was an *Hebrew*, ſee *Gen.* xxxix. 17. and xli. 12. yet it was not known of what family he was, who was his father, or his brethren, but now it was known, *Gen.* xlv. 16.

Ver. 14. *Then ſent Joſeph,* &c.] Gifts and preſents to his father, and waggons, to fetch down him and his family into *Egypt*, *Gen.* xlv. 21, 23. *and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls*; which ſeems to diſagree with the account of *Moſes*, who ſays, that *all the ſouls of the houſe of Jacob, which came into Egypt, were threeſcore and ten*, *Gen.* xlvi. 27. But there is no contradiction; *Moſes* and *Stephen* are ſpeaking of different things; *Moſes* ſpeaks of the ſeed of *Jacob*, which came out of his loins, who came into *Egypt*, and ſo excludes his ſons wives; *Stephen* ſpeaks of *Jacob* and all his kindred, among whom his ſons wives muſt be reckoned, whom *Joſeph* called to him: according to *Moſes*'s account, the perſons that came with *Jacob* into *Egypt*, who came out of his loins, and ſo excluſive of his ſons wives, were threeſcore and ſix; to which if we add *Jacob* himſelf, and *Joſeph* who was before in *Egypt*, and who might be truly ſaid to come into it, and his two ſons that were born there, who came thither in his loins, as others in the account may be ſaid to do, who were not yet born, when *Jacob* went down, the total number is threeſcore and ten, *Gen.* xlvi. 26, 27. out of which take the ſix following perſons, *Jacob*, who was called by *Joſeph* into *Egypt*, beſides the threeſcore and fifteen ſouls, and *Joſeph* and his two ſons then in *Egypt*, who could not be ſaid to be called by him, and *Hezron* and *Hamul*, the ſons of *Pharez* not yet born, and this will reduce *Moſes*'s number to ſixty-four; to which ſixty-four, if you add the eleven wives of *Jacob*'s ſons, who were certainly part of the kindred called and invited into *Egypt*, *Gen.* xlv. 10, 19. and xlvi. 5. it will make up compleatly threeſcore and fifteen perſons: or the perſons called by *Joſeph*, may be reckoned thus; his eleven brethren and ſiſter *Dinah*, fifty-two brother's children, to which add his brethrens eleven wives, and the amount is threeſcore and fifteen: ſo that the *Jew* [w] has no reaſon to charge *Stephen* with an error, as he does; nor was there any need to alter and corrupt the *Septuagint* verſion of *Gen.* xlvi. 27. to make it agree with *Stephen*'s account; or to add five names in it, in ver. 20. as *Machir*, *Galaad*, *Sutalaam*, *Taam*, and *Edom*, to make up the number ſeventy-five: and it may be obſerved, that the number is not altered in the verſion of *Deut.* x. 22. which agrees with the *Hebrew* for ſeventy perſons.

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[m] Pirke Eliezer ib.

[n] l. 36. c. 2.

[o] Juchaſin, fol. 135. 2.

[p] Bereſhit Rabba, §. 90. fol. 78. 1.

[q] Pirke Eliezer, c. 38.

[r] Ex Trogo, l. 36. c. 2.

[s] Targum in Ruth i. 1.

[t] Moſes Kotſenſis Mitzvot Tora pr. Affirm. 32.

[u] Bereſhit Rabba, §. 91. fol. 78. 1, 2.

Ver. 15. *So Jacob went down into Egypt*, &c.] At the invitation of his ſon *Joſeph*: *and died, he, and our fathers*; both *Jacob* and his twelve ſons died in *Egypt*, tho' we have no account of the death of any of them, but *Jacob* and *Joſeph*, particularly; only in general, that *Joſeph* died, and all his brethren, and all that generation, *Gen.* xlix. 33. and l. 26. and *Exod.* i. 6. the *Syriac* verſion adds *there*, that is, in *Egypt*.

Ver. 16. *And were carried over into Sichem*, &c.] The *Syriac* verſion reads in the ſingular number, *and he was tranſlated into Sichem, and laid, &c.* as if this was ſaid of *Jacob* only, whereas he is not ſpoken of at all, only the fathers, the twelve patriarchs; for *Jacob*, though he was carried out of *Egypt*, he was not buried in *Sichem*, but in the cave of *Machpelah*, *Gen.* l. 13. But *Joſeph* and the reſt of the patriarchs, who died in *Egypt*, when the children of *Iſrael* came out from thence, they brought their bones along with them, and buried them in *Sichem*: of the burial of *Joſeph* there, there is no doubt, ſince it is expreſsly affirmed in *Joſh.* xxiv. 32. and that the reſt of the patriarchs were buried there, and not in *Hebron*, as *Joſephus* aſſerts [x], may be concluded from hence; becauſe in the cave of *Machpelah* at *Hebron*, there are never mentioned more in *Jewiſh* writers [y], than theſe four couple; *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaac* and *Rebekah*, *Jacob* and *Leah*; from whence they ſay, *Hebron* was called *Kirjath Arba*, the city of four; as alſo, becauſe it is the general conſent of the *Jews*; and if they had not agreed in it, or ſaid nothing about it, the thing is natural to ſuppoſe, that the children of *Iſrael* brought the bones of all the patriarchs out of *Egypt*, along with *Joſeph*'s [z]; and ſince they buried the bones of *Joſeph* in *Sichem*, it is moſt reaſonable to believe, that the reſt were buried there likewiſe; though it muſt be owned, that there is an entire ſilence about them, even when the ſepulchre of *Joſeph* is taken notice of: ſo *R. Benjamin* ſpeaking of the *Samaritans* ſays [a], "among them "is the ſepulchre of *Joſeph* the righteous, the ſon "of *Jacob* our father, on whom be peace, as it is "ſaid, *Joſh.* xxiv. 32." And ſays another of their writers [b], "from *Sichem* about a ſabbath-day's jour"ney, in a village called *Belata*, there *Joſeph* the "juſt was buried;" but of the reſt, no mention is made: *and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor*, the father *of Sichem*; the laſt clauſe, the father *of Sichem*, is left out in the *Syriac* verſion; and the *Alexandrian* copy reads it, *in Sichem*; as if it was the name of a place, and not of a man: the *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions read, *the ſon of Sichem*; whereas it is certain, that *Sichem* was the ſon of *Emmor*, or *Hamor*, *Gen.* xxxiii. 19. and xxxiv. 6. unleſs it can be thought there were two *Sichems*, one that was the father of *Emmor*, and another that was his ſon: but the great difficulty is, how the ſepulchre in which the fathers were laid at *Sichem*, can be ſaid to be bought by *Abraham* of the ſons of *Emmor*, when what *Abraham* bought, was the field and cave of *Machpelah*; and that not of the ſons of *Emmor*, but of the ſons of *Heth*, and of *Ephron*, the ſon of *Zohar* the *Hittite*, *Gen.* xxiii. 16, 17. Whereas the parcel of ground in *Sichem*, bought of the ſons of *Emmor*, the father of *Sichem*, was bought by *Jacob*, *Gen.* xxxiii. 19. *Joſh.* xxiv. 32. Various things are ſuggeſted, to reconcile this; ſome think the word *Abraham* is an interpolation, and that it ſhould be read, *which he* (*Jacob*) *bought*; but to ſupport this, no copy can be produced: others obſerve, that it may be read *which he bought for Abraham*; that is, which *Jacob* bought for *Abraham* and his ſeed, as a pledge of the inheritance of the whole land, promiſed unto him; others think that by *Abraham*, is meant a ſon of *Abraham*, that is, *Jacob*; as children are ſometimes called by their father's name; as the Meſſiah is called *David*, and the like; but what beſt ſeems to remove the difficulty is, that the words refer to both places and purchaſes; to the field of *Machpelah* bought by *Abraham*, and to the parcel of field at *Sichem* bought by *Jacob*, of the ſons of *Emmor*; for the words with the repetition of the phraſe, *in the ſepulchre*, may be read thus; *and were laid in the ſepulchre, that Abraham bought for a ſum of money*, and in the ſepulchre (bought by *Jacob*) *of the ſons of Emmor*, the father *of Sichem*; or the words may be rendered thus, *they were carried over into Sichem, and laid in the ſepulchre which Abraham bought for a ſum of money, beſides* that *of the ſons of Emmor*, the father *of Sichem*; namely, which *Jacob* bought, and in which *Joſeph* was laid, *Gen.* xxxiii. 19. *Joſh.* xxiv. 32. And this agrees with *Stephen*'s account and deſign, in the preceding verſe; he obſerves, that *Jacob* died in *Egypt*, and all the twelve patriarchs; and here he tells us how they were diſpoſed of, and where they were buried, both *Jacob* and his ſons; they were removed from *Egypt*, and brought into the land of *Canaan*; *Jacob*, he was laid in the cave of *Machpelah*, in the ſepulchre *Abraham* bought of the children of *Heth*; and *Joſeph* and his brethren, they were laid in the ſepulchre at *Sichem*, which *Jacob* bought of the ſons of *Emmor*: upon the whole, the charge of ſeveral errors brought by the [c] *Jew* againſt *Stephen*, appears to be groundleſs; the ſum this ſepulchre was bought for, was an hundred pieces of money, *Gen.* xxxiii. 19.

Ver. 17. *But when the time of the promiſe drew nigh*, &c.] That is, the time of the four hundred years; when God promiſed to deliver the ſeed of *Abraham* out of their affliction and ſervitude, and bring them into the land of *Canaan* to inherit it: *which God had ſworn to Abraham*; in *Gen.* xv. 13, 14. for though there is no expreſs mention made of an oath, yet there is a moſt ſolemn affirmation, which is equivalent to one; the *Alexandrian* copy and ſome others, and the *Vulgate Latin* verſion read, *which God promiſed unto Abraham: the people grew and multiplied in Egypt*; ſee *Exod.* i. 7. inſomuch, that though their number were but threeſcore and ten when they went down to *Egypt*, and though various methods were taken to deſtroy them, and leſſen their numbers, yet in little more than two hundred years, their number was increaſed to ſix hundred thouſand, and three thouſand and five hundred and fifty men, beſides old men, women, and children, and beſides two and twenty thouſand *Levites*, *Numb.* i. 46. and iii. 39. And it ſeems, that they multiplied the more towards the time when the promiſe of deliverance drew nigh to be accompliſhed, and even when they were the moſt afflicted, *Exod.* i. 12, 20.

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[w] R. Iſaac Chizzuk Emuna, par. 2. c. 63. p. 450.

[x] Antiqu. l. 2. c. 8. §. 2.

[y] T. Bab. Sota, fol. 13. 1. Cippi Heb. p. 4. R. Benjamin. Itinerar. p. 48, 49.

[z] T. Bab. Sota, fol. 13. Bava Kama, fol. 92. 1. Maccot, fol. 11. 1. & Gloſſ. in ib. Bereſhit, fol. 89. 1. Sepher Jaſher apud Gaulmin. not. in vita Moſis, l. 2. c. 2. p. 287.

[a] Itinerar. p. 39.

[b] Cippi Heb. p. 34.

[c] R. Iſaac Chizzuk Emuna, par. 2. c. 63. p. 450, 451.

Ver. 18. *Till another king aroſe*, &c.] *In*, or *over Egypt*, as the *Alexandrian* copy, and others, and the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read; in *Exod.* i. 8. it is a *new king*; the *Jewiſh* writers are divided about him, whether he was a different king from the former; or only ſo called, becauſe he made new edicts [d]: “ *Rab* and *Samuel*, one ſays a new one abſolutely; and the other ſays, becauſe his decrees were renewed; he that ſays a new one abſolutely, (thinks ſo) becauſe it is written a new one; and he who ſays, becauſe his decrees are renewed (or he makes new decrees, he thinks ſo) from hence, becauſe it is not written, and he died, and there reigned; and (it makes) for him that ſays, becauſe his decrees are renewed, what is written, *who knew not Joſeph*; what is the meaning of that, *who knew not Joſeph?* that he was like one who knew not *Joſeph* at all.” The *Septuagint* verſion of *Exod.* i. 8. renders it *another king*, as does *Stephen* here; another king from the *Pharaoh* of *Joſeph*: the name of this was *Rameſſes Miamun*; and one of the treaſure cities built for him, ſeems to be called after his name, *Raamſes*, *Exod.* i. 11. The *Jews* call him *Talma* [e], and by *Theophilus* of *Antioch* [f], he is called *Tethmoſis*; and by *Artapanus* [g], *Palmanotha*: *which knew not Joſeph*; nor what great things he had done, to the advantage of the *Egyptian* nation; he was unacquainted with the hiſtory of him, and of his worthy deeds, and therefore had no regard to his people, as the other *Pharaoh* had. *Joſephus* [h] ſays, the kingdom was tranſlated to another family; which might be the reaſon, why he was not known, nor his friends taken notice of: *Aben Ezra* ſays, he was not of the ſeed royal; wherefore it is written, *and there aroſe*; he uſurped the kingdom, and had not a juſt right and title to it; ſo that being a ſtranger, it is no wonder that he ſhould not know *Joſeph*: *Jarchi*'s note is, “ he made himſelf as if he did not know him;” he diſſembled, he pretended ignorance of him, becauſe he would ſhow no reſpect unto his people. *Beza*'s ancient copy, and another in the *Bodleian* library read, *which remembered not Joſeph*.

Ver. 19. *The ſame dealt ſubtilly with our kindred*, &c.] See *Exod.* i. 10. he took crafty, and yet cruel methods, to diminiſh the children of *Iſrael*, and to humble them; weakening their ſtrength by labour, that they might not be able to beget children; ordering the *Hebrew* midwives, to kill all the males that were born; and charging all his people, to drown ſuch male children that ſhould eſcape the hands of the midwives: *and evil intreated our fathers*; keeping them to hard labour, in mortar and brick, and all rural ſervice; in which he made them to ſerve with rigour, and thereby made their lives bitter to them; employing them in building cities, pyramids, walls, and towers; making ditches, throwing up trenches, cutting water-courſes, and turning rivers, with other things; to which he added, ſetting taſk maſters over them, to afflict them with burdens: *ſo that they caſt out their young children*, or *by making their children caſt outs*; or as the *Arabic* verſion renders it, *by making that their children ſhould be caſt out*; that is, by ordering his people to expoſe them to ruin, and to caſt them into the rivers; and ſo the *Syriac* verſion, *and he commanded that their children be caſt out*; for this refers to *Pharaoh*, and his orders to his officers and people, to caſt out the male children of the *Iſraelites*; and not to the parents of the children, which our verſion and the *Vulgate Latin* incline to: for though *Moſes*'s mother, after ſhe had hid him three months, put him into an ark of bulruſhes, and laid him among the flags by the river's ſide, yet that was in order to ſave his life; whereas the end of the caſting out of theſe young children, was as follows, *to the end they might not live*: for this has not reſpect unto the parents of the children, that they might not increaſe or multiply their offspring, but to the young children, that they being caſt into the waters, might periſh, and not live and become men: the *Ethiopic* verſion is rather a paraphraſe, *and he commanded that they ſhould kill every male that was born.*

Ver. 20. *In which time Moſes was born*, &c.] The word *Moſes*, is differently written in the New Teſtament; ſometimes *Moſes* as here, ſometimes *Mo-yſes*, as in ver. 35, 37. ſometimes *Mo-yſeus*, as in ch. xv. 1. and ſometimes *Moſeus*, as in *Rom.* v. 14. He had his name from the *Hebrew* word, משה, which ſignifies *to draw*, *Pſal.* xviii. 16. according to the reaſon of it given by *Pharaoh*'s daughter, *ſhe called his name Moſes, and ſhe ſaid, becauſe I drew him out of the water*, *Exod.* ii. 10. Though *Joſephus* [i], *Philo* [k], and others [l], make it to be an *Egyptian* name; the former of which obſerves, that the *Egyptians* call water *Mo* and *yſes*, ſuch who are ſaved from water; wherefore compounding the name of both, they gave it to him: though according to *Aben Ezra* [m], his name in the *Egyptian* language was *Monios*; his words are theſe, “ the name of *Moſes* is interpreted out of the *Egyptian* language into the *Hebrew* language, for his name in the *Egyptian* language was *Monios*; and ſo it is written in a book of agriculture, tranſlated out of the *Egyptian* language into the *Arabic*, and alſo in the books of ſome *Greek* writers.” *Moſes* had many names, as a *Jewiſh* chronologer obſerves [n]; “ *Pharaoh*'s daughter called his name *Moſes*; his father called him *Chabar*, or *Heber*; his mother called him *Jekuthiel*; and his ſiſter called him *Jether* (perhaps *Jared*, ſince this was one of his names;) and his brethren called him *Abizanoah*; and *Kohath* called him *Abi Socos*; and the *Iſraelites* called him *Shemaiah ben Nathanael*, and ſometimes *Tobiah*, ſometimes “ *Shemaiah*,

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[d] T. Bab. Erubin, fol. 53. 1. & Sota, fol. 11. 1.

[e] Juchaſin, fol. 135. 2.

[f] Ad Autolycum, l. 3. p. 130.

[g] Apud Euſeb. de prep. Evangel. l. 9. c. 27.

[h] Antiqu. l. 2. c. 9. §. 1.

[i] Antiqu l. 2. c. 9. §. 6.

[k] De vita Moſis, l. 1. p 605.

[l] Clement. Alexandrin. Stromat, l. 1. p. 343.

[m] Comment. in Exod. ii. 10.

[n] Shalſhalet Hakabala, fol. 5. 2. Vid. Targum in 1 Chron. iv. 18. Vajikra Rabba, §. 1. fol. 146. 3.

“ *Shemaiah*, and ſometimes *Sopher*; but the *Egyptians* called him *Monios*.” For *Mo* in the *Egyptian* language, ſignifies *water*, and *Ni* is *out*; and ſo both together ſignify, *out of the water*, which agrees with the *Hebrew* etymology of his name. Now he was born at the time, that orders were given by *Pharaoh* to caſt all the male children of the *Iſraelites* into the rivers, to drown them; *Moſes* was born, whoſe parents were *Amram* and *Jochebed*, of the tribe of *Levi*; he was born, according to the *Jews* [o], on the ſeventh day of *Adar*, or *February*: *and was exceeding fair*; or *fair to God*; divinely fair and beautiful; and ſo *Pharaoh*'s daughter, according to *Joſephus*, ſaid to her father, that ſhe had brought up a child that was μορφη θειον [p], *in form divine*; and ſo the *Jews* ſay [q], that his form was as an angel of God: or he was *fair in the ſight of God*, as the *Ethiopic* verſion; the *Syriac* verſion renders it, *he was dear to God*; and the *Vulgate Latin* verſion, *grateful to God*; was well pleaſing to him, in whom he delighted, having deſigned to do great things by him: or *fair by God*; he had a peculiar beauty put upon him by God; partly to engage his parents the more to ſeek the preſervation of him; and partly to engage the affections of *Pharaoh*'s daughter to him, when ſhe ſhould ſee him. *Juſtin* the hiſtorian [r], makes mention of his extraordinary beauty, for which he was praiſed; but very wrongly makes him to be the ſon of *Joſeph*; and the account *Joſephus* gives of it, is very remarkable [s]; “ as to beauty, ſays he, no man could be ſo out of love with it, as to ſee the goodly form of *Moſes*, and not be amazed; it happened to many who met him, as he was carried along the way, that they would turn back at the ſight of the child, and neglect their buſineſs, to indulge themſelves with the ſight of him; for ſuch was the lovelineſs of the child, that it detained thoſe that ſaw him.” The *Arabic* verſion renders it, he *was conſecrated by a vow to God*; but of this we have no account: the *Jews* ſay [t], that “ the Spirit of God came upon *Miriam*, and ſhe propheſied; ſaying, behold a ſon ſhall be born to my father and to my mother at this time, who ſhall ſave *Iſrael* out of the hand of the *Egyptians*——and it is further ſaid, that at the time of his birth, the whole houſe was filled with a great light, as the light of the ſun and moon;” upon which they had raiſed expectations of him: though this phraſe *fair to God*, may be only an *Hebraiſm*, juſt as *Niniveh* is ſaid to be a city *great to God*, *i. e.* exceeding great, *Jon.* iii. 3. it being uſual with the *Jews*, to join the word God to an adjective, to expreſs the ſuperlative degree; and ſo it is rightly rendered here, *exceeding fair*: *and nouriſhed up in his father's houſe three months*; ſo long he was hid by his mother there, which was a great inſtance of her faith; ſee *Exod.* ii. 2. *Heb.* xi. 23. The reaſon why he was kept no longer there was, becauſe as the *Jews* ſay [u], the three months after *Jochebed* was delivered of a ſon, the thing was known in the houſe of *Pharaoh*, wherefore ſhe could hide him no longer.

Ver. 21. *And when he was caſt out*, &c.] *Into the river*, or *by the river*, as ſome copies read; the *Syriac* verſion adds, *by his own people*; by his father and mother, and ſiſter; who might be all concerned in it, and were privy to it; and which was done after this manner; his mother perceiving ſhe could keep him no longer, made an ark of bulruſhes, daubed with ſlime and pitch, into which ſhe put him; and then laid it in the flags, by the river's ſide, and ſet his ſiſter *Miriam* at a proper diſtance, to obſerve what would be done to him, *Exod.* ii. 3, 4. *Pharaoh's daughter took him up*; her name according to *Joſephus* [w], was *Thermuthis*; ſhe is commonly by the *Jews* [x], called *Bithiah*; and by *Artapanus* in *Euſebius* [y], ſhe is called *Merrhis*. This princeſs coming down to the river to waſh, as ſhe and her maidens were walking by the riverſide, ſpied the ark in which the child was laid, among the flags, and ordered one of her maids to go and fetch it; and which being done by her orders, is attributed to her; and opening the ark, ſhe was ſtruck at once with the lovelineſs of the babe, and being filled with compaſſion to it, which wept, ſhe took him, *and nouriſhed him for her own ſon*: not that ſhe took him to the king's palace, and brought him up there, but the caſe was this; *Miriam* the ſiſter of *Moſes*, obſerving what was done, and perceiving the inclination of *Pharaoh*'s daughter to take care of the child, offered to call an *Hebrew* nurſe, to nurſe the child for her; to which ſhe agreed, and accordingly went and fetched her own and the child's mother, who took it upon wages, and nurſed it for her; and when it was grown, brought it to her, who adopted it for her ſon, *Exod.* ii. 5—10. According to *Joſephus* [z], and ſome other *Jewiſh* writers [a], ſo it was, that when the child was taken out of the ark, the breaſt was offered it by ſeveral *Egyptian* women, one after another, and it refuſed to ſuck of either of them; and *Miriam* being preſent, as if ſhe was only a bye-ſtander and common ſpectator, moved that an *Hebrew* woman might be ſent for; which the princeſs approving of, ſhe went and called her mother, whoſe breaſt the child very readily ſucked; and at the requeſt of the princeſs ſhe took it, and nouriſhed it for her: according to *Philo* the *Jew* [b], this princeſs was the king's only daughter, who had been a long time married, but had had no children, of which ſhe was very deſirous; and eſpecially of a ſon, that might ſucceed in the kingdom, that ſo the crown might not paſs into another family; and then relating how ſhe came with her maidens to the river, and found the child; and how that the ſiſter of it, by her orders, fetched an *Hebrew* nurſe to her, which was the mother of the child, who agreed to nurſe it for her; he ſuggeſts, that from that time ſhe gave out ſhe was with child, and feigned a big belly, that ſo the child might be thought to be, γνησιος αλλ' μη υποβολιμαιος, *genuine, and not counterfeit*: but according to *Joſephus* [c], ſhe adopted him for her ſon, having no legitimate offspring, and brought him to her father, and told him how ſhe had taken him out of the river, and had nouriſhed him; (*Joſephus* uſes the ſame word as here) and that ſhe counted of him to make him her ſon, and the ſucceſſor of his kingdom; upon which *Pharaoh* took the child into his arms, and embraced him, and put his crown upon him; which *Moſes* rolling off, caſt to the ground, and trampled upon it with his feet: other *Jewiſh* writers ſay [d], that he took the crown from off the king's head, and put it on his own; upon which the magicians that were preſent, and particularly *Balaam*, addreſſed the king, and put him in mind of a dream and prophecy concerning the kingdom being taken from him, and moved that the child might be put to death; upon which his daughter ſnatched it up, and ſaved it, the king not being forward to have it deſtroyed: and they alſo tell this ſtory as a means of ſaving it, that *Jethro* who was ſitting by, or *Gabriel* in the form of one of the king's princes, ſuggeſted that the action of the child was not to be regarded, ſince it had no knowledge of what it did; and as a proof of it, propoſed that there might be brought in a diſh, a coal of fire, and a piece of Gold, or a precious ſtone; and that if he put out his hand and laid hold on the piece of gold, or precious ſtone, then it would appear that he had knowledge, and deſerved death; but if he took the coal, it would be a plain caſe that he was ignorant, and ſhould be free: the thing took with the king and his nobles, and trial was made, and as the child put out his hand to lay hold on the piece of gold or precious ſtone, the angel *Gabriel* puſhed it away, and he took the coal, and put it to his lips, and to the end of his tongue; which was the cauſe of his being ſlow of ſpeech, and of a ſlow tongue: by comparing *Philo*'s account with this text, one would be tempted to think that *Pharoah*'s daughter did really give out that *Moſes* was her own ſon; and the author of the epiſtle to the *Hebrews* ſeems to confirm this, ch. xi. 24. who ſays, that *Moſes denied to be called*, or *that he was* the *ſon of Pharaoh*'s *daughter*; as the words may be rendered.

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[o] T. Bab. Kidduſhin, fol. 38. 1. Shemot Rabba, §. 1. fol. 91. 2. Targum Jon. in Deut. xxxiii. 5.

[p] Antiqu. l. 2. c. 9. §. 7.

[q] Pirke Eliezer, c. 48.

[r] l. 36. c. 2.

[s] Antiqu. l. 2. c. 9. §. 6. Vid. Shemot Rabba, §. 1. fol. 91. 3.

[t] Heb. Chronicon Moſis, fol. 3. 1. Jarchi in Exod. ii. 2. Shemot Rabba, §. 1. fol. 91. 1.

[u] Ib. col. 2.

[w] Antiqu. l. 2. c. 9. §. 5, 7. & 10, 12.

[x] Targum in 1 Chron. iv. 18. Shemot Rabba, §. 1. fol. 91. 3. Vajikra Rabba, §. 1. fol. 146. 3. & Pirke Eliezer, c. 48. T. Bab. Megilla, fol. 13. 1. & Derech Eretz Zuta, c. 1. fol. 19. 1. & Chronicon Moſis, fol. 4. 1.

[y] De prepar. Evangel. l. 9. c. 27.

[z] Antiqu. l. 2. c. 9. §. 5.

[a] Shemot Rabba, §. 1. fol. 91. 3. Heb. Chronicon Moſis, fol. 4. 1. Jarchi in Exod. ii. 7.

[b] De Vita Moſis, l. 1. p. 604, 605.

[c] Antiqu. l. 2. c. 9. §. 7.

[d] Shemot Rabba, §. 1. fol. 91. 3. Chronicon Moſis, fol. 4. 2. Shalſhaleth Hakabala, fol. 5. 2.

Ver. 22. *And Moſes was learned in all the wiſdom of the Egyptians*, &c.] Which was reckoned very conſiderable; ſee 1 *Kings* iv. 30. *Philo* the *Jew* ſays [e], that he learned arithmetic, geometry, and every branch of muſick, the hieroglyphicks, the *Aſſyrian* language, and the *Chaldean* knowledge of the heavens, and the mathematicks; yet was not a magician, or ſkilled in unlawful arts, as *Juſtin* ſuggeſts [f]: *and was mighty in words*; he had a command of language, and a large flow of words, and could ſpeak properly and pertinently upon any ſubject; for tho' he was ſlow of ſpeech, and of tongue, and might have ſomewhat of a ſtammering in ſpeaking, yet he might have a juſt diction, a maſculine ſtile, and a powerful eloquence, and the matter he delivered might be very great and ſtriking: *and in deeds*; or *in his deeds*, as the *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read: he was a man of great abilities, and fit for buſineſs both in the cabinet and in the field. *Joſephus* [g] relates an expedition of his againſt the *Ethiopians*, whilſt he was in *Pharoah*'s court, in which he obtained victory over them, when the *Egyptians* had been greatly oppreſſed by them; in which his prudence and fortitude were highly commended.

Ver. 23. *And when he was full forty years old*, &c.] This *Stephen* had from tradition, and not from ſcripture, which is ſilent about the age of *Moſes* at this time, and only ſays, *it came to paſs in thoſe days when Moſes was grown*, *Exod.* ii. 11. but that he was at this time at ſuch an age, is the general ſenſe of the *Jews*. Upon the above-mentioned paſſage they have this note [h], "twenty years old "was *Moſes* at that time; and there are that ſay, "that he was *forty years* old." And [i] elſewhere ſtill more particularly; "*Moſes* was *forty* years in "the palace of *Pharoah*, forty years in *Midian*, "(the *Amſterdam* edition reads, במדבר, *in the* "*wilderneſs*, wrongly) and he ſerved *Iſrael* forty "years." Indeed the fabulous hiſtory of his life, makes him to be but fifteen years of age at this time [k]; but *Stephens*'s account is undoubtedly right, and which is confirmed by the above teſtimonies. *It came into his heart*; by the Spirit of God, under a more than ordinary impulſe of which he now was: *to viſit his brethren the children of Iſrael*; whom he knew to be his brethren, partly from the common report in *Pharoah*'s court concerning him, and partly from the mark of circumciſion in his fleſh, and chiefly from divine revelation: for ſome years he had lived a courtly and military life, and had took no notice of the *Iſraelites* in their oppreſſions; but now the Lord laid it upon his heart to viſit them, and obſerve how things were with them; and tho' he could not uſe any public and open authority, yet *Philo* the *Jew* ſays [l], that he exhorted the officers to uſe mildneſs and moderation with them, and comforted and encouraged the *Iſraelites* to bear their burdens with patience and conſtancy, and not ſink under them; ſuggeſting, that things would take another turn, and would change for the better in time.

Ver. 24. *And ſeeing one of them ſuffer wrong*, &c.] *Beza*'s *Cambridge* copy, and one of *Stephens*'s, and one in the *Bodleian* library add, *of his own kindred*; and ſo in *Exod.* ii. 11. he is ſaid to be *one of his brethren*; which *Aben Ezra* explains, ממשפחתו, *of his family*, one of the tribe of *Levi*; and ſo another *Jewiſh* writer [m] is very particular, and ſays, "*Moſes* went out to the camp of the *Iſraelites*, and "ſaw an *Egyptian* ſmite one of the ſons of *Kohath*, "who was of his brethren of the tribe of *Levi*, "as it is ſaid, *Exod.* ii. 11." This man, according to ſome of the *Jewiſh* writers [n], was the huſband of *Shelomith*, the daughter of *Dibri*, *Lev.* xxiv. 11. but, according to others, it was *Dathan* [o]: the cauſe and manner of his ſuffering wrong, was this, as they report [p]; one of the taſk-maſters having ſet his eyes upon his wife, who was a beautiful woman, came early one morning, and got him out of his houſe to work, and then went into his wife, and lay with her; which when the man underſtood, he made ſome diſturbance about it, for which he cauſed him to ſerve in very hard bondage, and beat him ſeverely; who flying to *Moſes* for protection, *he defended him, and avenged him that was oppreſſed*; he took his part, and ſkreened him from the inſults and blows of the officer, and avenged his cauſe: *and ſmote the Egyptian*; and killed him: it is commonly ſaid by the *Jews* [q], that he killed him by the ſword of his mouth, by making uſe of the word *Jehovah*; tho' others [r] ſay, he ſmote him with his fiſt, which is more likely; or rather with his ſword; the *Ethiopic* verſion adds, *and buried him in the ſand*. *Beza*'s ancient copy, and one of *Stephens*'s, add, *and he hid him in the ſand*, as it is in *Exod.* ii. 12. and which the *Jews* underſtand not literally of any ſand-pit, into which he might caſt him, and cover him; or of the ſand of the ſea, near which he was, and which does not appear; but myſtically of the people of *Iſrael*, comparable to the ſand of the ſea, among whom he hid him. So in one of their *Midraſhes* [s] it is obſerved on theſe words, "and *he hid him in the ſand*; tho' there were none there but the *Iſraelites*——who are like to ſand: he ſaid unto them, ye are like the ſand; take this man here and put him there, and his voice is not heard; ſo this thing will be hid among you, and not heard. And ſo you find that the thing was not heard but by the means of the *Hebrews*, as it is ſaid, *and he went out on the ſecond day*, and *two men of the Hebrews*, &c." And another of their [t] writers ſays, that when *Moſes* ſaw the *Egyptian* ſmiting the *Hebrew*, "he began to curſe him, and took the ſword of his lips, and killed him, and hid him in the camp of the *Iſraelites*, as it is ſaid, *Exod.* ii. 12. not in the ſand, but among the *Iſraelites*: hence it is ſaid, *the number of the children of Iſrael ſhall be as the ſand of the ſea*, *Hoſ.* i. 10." To which may be added what one of their chronologers [u] affirms, that "*Moſes* ſlew the *Egyptian* with the ineffable name of God, and hid him among the children of *Iſrael*, who are like to ſand." This *Egyptian* is ſaid, by *Jarchi*, to be one of the taſk-maſters who was appointed over the officers of *Iſrael*, who from the cock-crowing kept them to their work, which is very probable.

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[e] De vita Moſes, l. 1. p. 606. Clement. Alex. Strom. l. 1. p. 343.

[f] L. 36. c. 2.

[g] Antiq. l. 2. c. 10. §. 1. 2. 3.

[h] Shemot Rabba, §. 1. fol. 91. 3.

[i] Bereſhit Rabba, §. 100. fol. 88. 4.

[k] Chronicon Moſis, fol. 5. 2.

[l] De vita Moſis, l. 1. p. 608, 609.

[m] Pirke Eliezer, c. 48.

[n] Jarchi in Exod. ii. 12.

[o] Shemot Rabba, §. 1. fol. 91. 4. Shalſhaleth Hakabala, fol. 5. 2.

[p] Shemot Rabba, & Shalſhalet, ib. & Chronicon Moſis, fol. 5. 2. & Jarchi in Exod. ii. 12.

[q] Pirke Eliezer, c. 48. Shalſhaleth, ibid. Clement. Alex. Strom. l. 1. p. 344.

[r] Shemot Rabba, ib.

Ver. 25. *For he ſuppoſed his brethren would have underſtood him*, &c.] From his being an *Hebrew* in ſuch high life; from his wonderful birth and miraculous preſervation in his infancy, and education in *Pharaoh*'s court; and from the promiſe of God that he would viſit them, and ſave them: *how that God by his hand would deliver them*; wherefore he was the more emboldened to kill the *Egyptian*, believing that his brethren would make no advantage of it againſt him; but look upon it as a beginning and pledge of their deliverance by him: *but they underſtood not*; or *him not*, as the *Ethiopic* verſion reads; they did not underſtood that he was to be their deliverer, or that this action of his was a token of it.

Ver. 26. *And the next day he ſhewed himſelf to them, as they ſtrove*, &c.] To two men of the *Hebrews*, who were quarrelling and contending with one another: theſe are ſaid, by the *Jews* [w] to be *Dathan* and *Abiram*; who were diſputing and litigating the point, and were very warm, and at high words. The occaſion of their contention is [x] ſaid to be this, "the *Hebrew* man (that had been abuſed) went to his houſe to divorce his wife, who was defiled, but ſhe fled and told the affair to *Abiram* her brother: and on the morrow *Moſes* returned a ſecond time to the *Hebrew* camp, and found *Dathan* and *Abiram* contending about the divorce." Though ſome think this is prolepticallly ſaid, becauſe they afterwards contended and divided in the buſineſs of *Korah* [y]. *Moſes* came up to them, and let them know who he was; and this was the day after he had killed the *Egyptian*. So *Stephen* explains the *ſecond day* in *Exod.* ii. 13. and to this agrees what a *Jewiſh* writer [z] ſays, that in the morning *Moſes* returned a ſecond time to the camp of the *Hebrews*: *and would have ſet them at one again*; perſuaded them to peace and concord, compoſed their difference, reconciled them, and made them good friends: *ſaying, ſirs, ye are brethren*; as *Abraham* ſaid to *Lot*, when there was a ſtrife between their herdſmen, *Gen.* xiii. 8. and if theſe two were *Dathan* and *Abiram*, they were brethren in the ſtricteſt ſenſe, *Numb.* xvi. 1. *why do ye wrong one to another?* by abuſing each other, calling ill names, or ſtriking one another; or by lifting up the hand to ſtrike, as *Jonathan* the *Targumiſt* ſays, *Dathan* did againſt *Abiram*.

Ver. 27. *But he that did his neighbour wrong*, &c.] Who ſeems to be the ſame perſon whom *Moſes* had defended the day before; and, according to the *Jews*, muſt be *Dathan* [a]: the ſame *thruſt him away*; from them, when he went to part them, and perſuade them to be good friends: *ſaying, who made thee a ruler and a judge over us?* which was very ungrateful, if he was the man he had delivered the day before; and very impertinent, ſince he did not take upon him to rule and judge, but only to exhort and perſuade to peace and brotherly love: the language ſuits with the ſpirit of *Dathan* or *Abiram*; ſee *Numb.* xvi. 3, 12, 13. This is thought to be ſaid to him by way of contempt of him, as being a very young man: the words are thus commented on in one of the ancient commentaries of the *Jews* [b]; "*R. Judah* ſays, *Moſes* was twenty years of age at that time; wherefore it was ſaid to him, thou art not yet fit to be a prince and a judge over us, ſeeing one of forty years of age is a man of underſtanding. And *R. Nehemiah* ſays, he was forty years of age; (ſee the note on ver. 23.) and it was ſaid to him truly thou art a man, but thou art not fit to be a prince and a judge over us: and the *Rabbans* ſay, he ſaid to him, art not thou the ſon of *Jochebed*, tho' they call thee the ſon of *Bithiah*? and doſt thou ſeek to be a prince and a judge over us? it is known concerning thee what thou didſt to the *Egyptian*."

Ver. 28. *Wilt thou kill me as thou didſt the Egyptian yeſterday?*] That is, is it thy will? doſt thou deſign to kill me? or, as in *Exod.* ii. 14. *intendeſt* thou to kill me? In the *Hebrew* text it is, *wilt thou kill me, doſt thou ſay?* that is, as *Aben Ezra* rightly interprets it, doſt thou ſay ſo *in thine heart?* which is a much better obſervation than that of *Jarchi*'s; "from hence we learn, ſays he, that he ſlew him by the ineffable name:" tho' this is the ſenſe of ſome of their ancient doctors [c]; "*to kill me doſt thou ſay?* it is not ſaid, *doſt thou ſeek?* but *doſt thou ſay?* from whence you may learn, that the ineffable name was made mention of over the *Egyptian*, and he ſlew him." The word *yeſterday* is added by *Stephen*, but with great truth and propriety, and is in the *Septuagint* verſion of *Exod.* ii. 14. The *as* here does not intend the manner of killing, whether by the fiſt or ſword, or by pronouncing the word *Jehovah*, as *Jarchi* thinks, but killing itſelf by whatſoever way; and the words were very ſpightfully ſaid, on purpoſe to publiſh the thing, and to expoſe *Moſes* to danger of life, as it did.

Ver. 29. *Then fled Moſes at this ſaying*, &c.] For hereby the thing was known to *Pharoah*, being preſently carried to court, who ſought to kill him for it, *Exod.* ii. 15. The *Jews* have a very fabulous ſtory, that *Moſes* was taken up upon it, and put in priſon, and delivered into the hands of an executioner to be put to death; but that God wrought a miracle for him; he made his neck as hard as a pillar of marble, and the ſword turned upon the neck of the executioner, and he died; and God ſent *Michael*, the prince, in the likeneſs of the executioner, who took *Moſes* by the hand, and led him out of *Egypt*, and left him at the borders of it, the diſtance of three days journey [c]: but the truth of the matter is, as *Stephen* relates, he fled directly, as ſoon as he heard the above words, for he knew his life was in the utmoſt danger: *and was a ſtranger in the land of Madian*; which, as *Joſephus* ſays [d], lay near the red ſea, and took its name from one of the ſons of *Abraham* by *Keturah*. *Philo* the *Jew* [e] ſays, it was on the borders of *Arabia*; and, according to *Jerom* [f], it was near *Arnon* and *Areopolis*, the ruins of which only were ſhown in his days; here he ſojourned many years with *Jethro* the prieſt of that place: *where he begat two ſons*; whoſe names were *Gerſhom* and *Eliezer*, having married *Zipporah*, the daughter of *Jethro*, *Exod.* xviii. 2, 3, 4.

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[s] Shemot Rabba, §. 1. fol. 91. 4.

[t] Pirke Eliezer c. 48.

[u] R. Gedaliah, Shalſhalet Hakabala, fol. 5. 2.

[w] Shalſhalet, ib.

[x] Targum Jon. Jarchi, & Baal Hatturim in Exod. ii. 13. Shemot Rabba, Shalſhalet & Pirke Eliezer, ut ſupra.

[y] Shemot Rabba, ib. & Yade Moſe & Mattanot Cehunah in ib.

[z] Shelſheleth, ib.

[a] Targum Jon. in Exod. ii. 14. Debarim Rabba, §. 2. fol. 237. 1.

[b] Shemot Rabba, ib.

[c] In ib.

Ver. 30. *And when forty years were expired*, &c.] *Forty other years* the *Arabic* verſion reads; for ſo long the *Jews* [g] ſay *Moſes* kept *Jethro*'s flock, and ſo many years he lived in *Midian*; and ſo the *Syriac* verſion, *when then he had filled up forty years*; which agrees exactly with the account of the *Jewiſh* writers obſerved on ver. 23. who ſay, that he was forty years in *Pharoah*'s court, and forty years in *Midian*; ſo that he was now, as they [h] elſewhere juſtly obſerve, fourſcore years of age: *there appeared to him in the wilderneſs of mount Sinai*; the ſame with *Horeb*, *Exod.* iii. 1. where it is ſaid, *Moſes came to the mountain of God, even to Horeb*; where he ſaw the ſight of the burning buſh, and out of which the angel appeared to him; and *Stephen* is to be juſtified in calling it mount *Sinai*: the account which *Jerom* [i] gives of it is this; "*Horeb* is the mount of God in the land of *Midian*, by mount *Sinai*, above *Arabia*, in the deſert, to which is joined the mountain and deſert of the *Saracenes*, called *Pharan*: but to me it ſeems, that the ſame mountain was called by two names, ſometimes *Sinai*, and ſometimes *Horeb*;" and in which he was right. Some think the ſame mountain had two tops, and one went by one name, and the other by another; or one ſide of the mountain was called *Horeb*, from its being dry and deſolate; and the other *Sinai*, from the buſhes and brambles which grew upon it. So סינין, *Sinin*, in the *Miſna* [k], ſignifies the thin barks of bramble buſhes; and the buſh hereafter mentioned, in the *Hebrew* language, is called סנה, *Seneh*; from whence, with the *Jews*, it is ſaid to have its name. "Says [l] *R. Eliezer*, from the day the heavens and the earth were created, the name of this mountain was called *Horeb*; but after the holy bleſſed God appeared to *Moſes* out of the midſt of the buſh, from the name of the buſh (*Seneh*), *Horeb* was called *Sinai*." Some ſay the ſtones of this mountain, when broken, had the reſemblance of bramble buſhes [m] in them. Add to this, that *Joſephus* [n] calls this mountain by the ſame name as *Stephen* does, when he is reciting the ſame hiſtory. *Moſes*, he ſays, "led the flock to the *Sinæan* mountain, as it is called: this is the higheſt mountain in that country, and beſt for paſture, abounding in good herbage; and becauſe it was commonly believed the divine being dwelt there, it was not before fed upon, the ſhepherds not daring to go up to it." Here *Moſes* was keeping the flock of his father-in-law; for to ſuch a life did he condeſcend, who for forty years had been brought up in the court of *Pharaoh* king of *Egypt*. Here appeared to him *an angel of the Lord*, and who was no other than the God of *Abraham*, *Iſaac*, and *Jacob*, as appears from ver. 32. and was the ſecond perſon in the Trinity, the Son of God, the angel of the divine preſence, and of the covenant, an increated angel. And this is the ſenſe of many of the *Jewiſh* writers, who interpret it of the angel the redeemer, the God of *Bethel* [o]; tho' *Jonathan* the paraphraſt ſeems to underſtand it of a created angel, whoſe name he calls *Zagnugael* [p], and ſome ſay it was *Michael*, and ſome *Gabriel* [q]. *In a flame of fire in a buſh*; and which yet was not conſumed by it. This buſh was a bramble buſh, or thorn; ſo *Aben Ezra* [r] ſays it was a kind of thorn, and obſerves, that in the *Iſhmaelitiſh* or *Turkiſh* language, the word ſignifies a kind of dry thorn; and ſo *Philo* the *Jew* ſays [s], it was a thorny plant, and very weak; and therefore it was the more wonderful, that it ſhould be on fire, and not conſumed. *Joſephus* [t] affirms, that neither its verdure, nor its flowers were hurt, nor any of its fruitful branches conſumed, though the flame was exceeding fierce. The *Jeruſalem Targum* of *Exod.* iii. 2. is, "and he ſaw and beheld the buſh burned with fire, and the buſh, מרטיב, *became green*; or, as *Buxtorf* renders it, *emitted a moiſture*, and was not burnt." This ſight, the *Arabic* writers [u] ſay, *Moſes* ſaw at noon-day. *Artapanus* [w], an ancient writer, makes mention of this burning, but takes no notice of the buſh; yea, denies that there was any thing woody in the place, and repreſents it only as a ſtream of fire iſſuing out of the earth: his words are, "as he (*Moſes*) was praying, ſuddenly fire broke out of the earth, and burned, when there was nothing woody, nor any matter fit for burning in the place." But *Philo* better deſcribes it; ſpeaking of the buſh, he ſays [x], "no one bringing fire to it, ſuddenly it burned, and was all in a flame from the root to the top, as if it was from a flowing fountain, and remained whole and unhurt, as if it was no fuel for the fire, but was nouriſhed by it." The *Jews* allegorize this viſion different ways: ſometimes they ſay [y], "the fire deſigns the *Iſraelites*, who are compared to fire, as it is ſaid, *Obad.* i. 18. *the houſe of Jacob ſhall be a fire*; and the buſh denotes the nations of the world, which are compared to thorns and thiſtles; ſo ſhall the *Iſraelites* be among the people, their fire ſhall not conſume the people, who are like to thorns and briars; nor ſhall the nations of the world extinguiſh their flame, which is the words of the law: but in the world to come, the fire of the *Iſraelites* ſhall conſume all people who are compared to thorns and thiſtles, according to *Iſ.* xxxiii. 12." But it is much better obſerved in the ſame place; "the buſh pricks, afflicts, and gives pain, why does he (the Lord) dwell in affliction and anguiſh? becauſe he ſaw the *Iſraelites* in great affliction, he alſo dwelt with them in affliction, as it is ſaid, *Iſ.* lxiii. 9. *in all their affliction he was afflicted*." And very appoſitely is it remarked by *Philo* [z]; "the burning buſh, ſays he, is a ſymbol of the oppreſſed, the

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[c] Shalſhaleth Hakabala, fol. 5. 2. & Chronicon Moſis, fol. 6. 1.

[d] Antiq. l. 2. c. 11. §. 1.

[e] De vita Moſis, l. 1. p. 609.

[f] De locis Hebr. fol. 93. B.

[g] Pirke Eliezer, c. 40.

[h] Sepher Coſri, fol. 38. 1. & Moſes Kotſenſis præfat. ad Mitzvot Tora.

[i] De locis Hebraicis, fol. 92. E.

[k] Miſn. Celim, c. 10. §. 6.

[l] Pirke Eliezer, c. 41. Aben Ezra in Exod iii. 2.

[m] R. Moſes Narbonenſis apud Druſii Preterita in loc. Vid. Hilleri Onomaſticum, p. 523.

[n] Antiq. l. 2. c. 12. §. 1.

[o] R. Menachem in Ainſworth in Exod iii. 2.

[p] Targum Jon. in ib.

[q] Shemot Rabba, §. 2, fol. 92. 4.

[r] Comment. in Exod. iii. 2.

[s] De vita Moſis, l. 1. p 612, 613.

[t] In loc. ſupra citat.

[u] Patricides, p. 26. Elmacinus, p. 47. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 415.

[w] Apud Euſeb. Evangel. præpar. l. 9. c. 27. p. 434.

[x] Ut ſupra.

[y] Pirke Eliezer, c. 40. Vid. Shemot Rabba, §. 2. fol. 92. 4.

[z] Ut ſupra.

"flaming fire, of the oppreſſors; and whereas "that which was burning was not burnt, it ſhews, "that they that are oppreſſed ſhall not periſh by "thoſe who attempt it; and that their attempt "ſhall be in vain, and they ſhall eſcape ſafe." And ſo *Aben Ezra* has this note on *Exod.* iii. 2. "the "enemy is compared to fire, and *Iſrael* to the buſh, "wherefore it was not burnt:" this may be very well conſidered as an emblem of the ſtate of the *Jewiſh* people in fiery trials, and very ſevere afflictions; who were like a buſh for the number of its twigs and branches, they being many, and for its weakneſs and liableneſs to be conſumed by fire, and yet wonderfully preſerved by the power and preſence of God among them.

Ver. 31. *When Moſes ſaw it, he wondered at the ſight*, &c.] To ſee a buſh on fire was no extraordinary thing; but to ſee a buſh on fire, and yet not conſumed by it, which was the caſe here, was wonderful indeed; and that an angel of the Lord, or the Lord himſelf, ſhould appear in it, made it ſtill more amazing; though, as yet, this was not obſerved by *Moſes*, only the former; and which ſtruck him with wonder, and excited his curioſity: *and as he drew near to behold it*; to take a more exact view of it, and ſatisfy himſelf with the truth of it, and, if it was poſſible, to find out the reaſon why it was not burnt: *the voice of the Lord came unto him*; to his ears, out of the buſh, and expreſſed the following words.

Ver. 32. Saying, *I am the God of thy fathers*, &c.] Who made a covenant with them, promiſed the land of *Canaan* to them, and to their poſterity, and to bring the children of *Iſrael* out of their ſervitude and bondage, and into the poſſeſſion of the promiſed land: *the God of Abraham, and the God of Iſaac, and the God of Jacob*; words which our Lord makes uſe of to prove the doctrine of the reſurrection of the dead, ſince God is not the God of the dead but of the living, *Matt.* xxii. 32. ſee the note there. *Then Moſes trembled*; this *Stephen* had by tradition; in which way alſo the author of the Epiſtle to the *Hebrews* had the account of his trembling and quaking at the ſame mount, when the law was given, *Heb.* xii. 21. *and durſt not behold*; either *the ſight* of the burning buſh, and curiouſly conſider and enquire into that, as the *Syriac* verſion reads; or *him*, as the *Ethiopic* verſion; that is, God, and which is expreſſed in *Exod.* iii. 6.

Ver. 33. *Then ſaid the Lord to him*, &c.] To *Moſes*, who thro' curioſity had made too near an approach: *put off thy ſhoes from thy feet*; in token of humility, obedience, and reverence: *for the place where thou ſtandeſt is holy ground*; not really, but relatively, on account of the divine preſence in it, and only ſo long as that continued.

Ver. 34. *I have ſeen, I have ſeen the affliction of my people*, &c.] The repetition of the phraſe denotes the certainty of it, the exquiſite and exact knowledge the Lord took of the affliction of his people, and how much his heart was affected with it: *which is in Egypt*; from whence *Moſes* had fled and had left them, he being now in the land of *Midian*, which was the place of his ſojourning: *and I have heard their groaning*; under their various oppreſſions and burdens, and by reaſon of the cruel uſage of their taſk-maſters: *and am come down to deliver them*; not by local motion, or change of place, God being omnipreſent, who fills all places at all times; but by the effects of his grace and power. *And now come, I will ſend thee into Egypt*; to *Pharaoh*, the king of it, *Exod.* iii. 10. to require of him to let the children of *Iſrael* go, and to deliver them out of their bondage.

Ver. 35. *This Moſes, whom they refuſed*, &c.] That is, the *Iſraelites*; the *Ethiopic* verſion reads, *his kinſmen denied*; thoſe of his own nation, and even of his family: *ſaying, who made thee a ruler and a judge?* as *Dathan*, or whoever ſaid the words in ver. 27. *the ſame did God ſend to be a ruler and a deliverer*; or *a redeemer*; ſo the *Jews* often call *Moſes*, ſaying [z], "as was the firſt redeemer, ſo "ſhall be the laſt redeemer." He was an eminent type of the Meſſiah; and the redemption of the people of *Iſrael* out of the *Egyptian* bondage, by him, was emblematical of redemption from the bondage of ſin, ſatan, and the law by Jeſus Chriſt; and as *Moſes* had his miſſion and commiſſion from God, ſo had Jeſus Chriſt, as mediator; and as *Moſes* was deſpiſed by his brethren, and yet made the ruler and deliverer of them, ſo, tho' Jeſus was ſet at nought by the *Jews*, yet he was made both Lord and Chriſt, and exalted to be a prince and a ſaviour. *Moſes* was ſent *by the hands of the angel, which appeared to him in the buſh*; and who was the ſecond perſon in the Godhead; the father ſent him by the ſon, not as an inſtrument, but as having the power and authority over him, to govern, direct, and aſſiſt him. The *Alexandrian* copy, and the *Vulgate Latin* verſion read, *with the hand of the angel*; he ſent *Moſes* along with him to be uſed by him as an inſtrument in his hand, to deliver the people of *Iſrael*; nor does this at all contradict what the *Jews* ſay [a] at the time of the paſſover: "and the Lord "hath brought us out of *Egypt*, לא על ידי מלאך, "*not by the hands of an angel*, nor by the hands "of a ſeraph, nor by the hands of a meſſenger, "but the holy bleſſed God, by his own glory, by "himſelf;" for he did not deliver them by a created angel, but by an increated one.

Ver. 36. *He brought them out*, &c.] Of *Egypt*, and delivered them from all their oppreſſions in it: *after that he had ſhewn wonders and ſigns in the land of Egypt*; by turning his rod into a ſerpent, and by his rod ſwallowing up the rods of the *Egyptians*, and by the ten plagues, which were inflicted on *Pharaoh*, and his people, for not letting the children of *Iſrael* go: *and in the red ſea*; by dividing the waters of it, ſo that the people of *Iſrael* went thro' it as on dry ground, which *Pharaoh* and his army attempting to do, were drowned. This ſea is called the red ſea, not from the natural colour of the water, which is the ſame with that of other ſeas; nor from the appearance of it thro' the rays of the ſun upon it, or the ſhade of the red mountains near it; but from *Erythrus*, to whom it formerly belonged, and whoſe name ſignifies red; and is no other than *Eſau*, whoſe name was *Edom*, which ſignifies the ſame; it lay near his country: it is called in the *Hebrew* tongue the ſea of *Suph*, from the weeds that grew in it; and ſo it is in the *Syriac* verſion here: *and in the wilderneſs forty years*; where wonders were wrought for the people in providing food for them, and in preſerving them from their enemies, when at laſt they were brought out of it into *Canaan*'s land, by *Joſhua*. This exactly agrees with what has been before obſerved on ver. 23. from the *Jewiſh* writings, that *Moſes* was forty years in *Pharaoh*'s court, forty years in *Midian*, and forty years in the wilderneſs.

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[z] Bemidbar Rabba, §. 11. fol. 202. 2. Midraſh Ruth, fol. 33. 2. & Midraſh Kohelet, fol. 63. 2.

[a] Haggada Shel Peſach. p. 13. Ed. Rittangel.

Ver. 37. *This is that Moſes which ſaid unto the children of Iſrael*, &c.] What is recorded in *Deut.* xviii. 15. *a prophet*, &c. ſee the note on ch. iii. 22.

Ver. 38. *This is he that was in the church in the wilderneſs*, &c.] Which muſt be underſtood of the children of *Iſrael*, who were the then church of God, whom he had choſen and ſeparated from the reſt of the world, to be a peculiar people to himſelf, to whom were given the word and ordinances, the ſervice of God, and the promiſes; and God always had, and will have, a church, tho' that is ſometimes in the wilderneſs; which has been the caſe under the Goſpel-diſpenſation, as well as before; ſee *Rev.* xii. 6, 14. and it was a peculiar honour to *Moſes*, that he was in this church, though it was in the wilderneſs; even a greater honour than to be in *Pharaoh*'s court. This has a particular reſpect to the time when all *Iſrael* were encamped at the foot of mount *Sinai*, when *Moſes* was not only in the midſt of them, and at the head of them; but was *with the angel which ſpake to him in the mount Sina:* this is the ſame angel as before, in ver. 30. and refers either to his ſpeaking to him then, ſaying, I am the God of thy fathers, *&c.* which was at mount *Sinai*; or rather to the time when the law was given on that mount; and it may be to both: it is true of each, though it may more eſpecially regard the latter; for it was the angel of the divine preſence, the ſecond perſon in the Trinity, the word of God, that bid *Moſes* come up into the mount; and who ſpake all the ten words to him; and who is deſcribed in ſo grand and auguſt a manner in *Deut.* xxxiii. 2. *and with our fathers*; the *Jewiſh* anceſtors, who came out of *Egypt* under *Moſes*, with whom he was as their deliverer and ruler, their guide and governour: *who received the lively oracles to give unto us*; he received from the angel which ſpake to him the law, to deliver to the children of *Iſrael*; which is called *the oracles*, becauſe it came from God, and contained his mind and will, and was a ſure and infallible declaration of it; and *lively* ones, becauſe delivered *viva voce*, with an articulate voice, and in audible ſounds, and becauſe it is quick and powerful, ſharper than a two-edged ſword. The *Vulgate Latin* and *Ethiopic* verſions render it, *the words of life*; not that the law gives life, or points out the way of life and ſalvation to ſinful men; it is to them all the reverſe; it is the killing letter, and the miniſtration of condemnation and death: it is indeed a rule of life, or of walk and converſation to men, and it promiſes life in caſe of perfect obedience, *Lev.* xviii. 5. *Deut.* xxx. 19, 20. and xxxii. 47. but this is impracticable by fallen men, and therefore there is no life nor righteouſneſs by the law. Though theſe lively oracles may be conſidered in a larger extent, as including all the promiſes of God reſpecting the Meſſiah, delivered to *Moſes*, and all the rites and ordinances of the ceremonial law, which pointed out Chriſt, as the way of life, righteouſneſs, and ſalvation, from whence they may very well take this name.

Ver. 39. *To whom our fathers would not obey*, &c.] But often murmured againſt him, and were diſobedient to him, and to the oracles he delivered to them, and ſo to God, whoſe oracles they were: *but thruſt* him *from them*; as one of the two *Hebrews* did, when he interpoſed to make up the difference between them; and which was an emblem and preſage of what that people would afterwards do; ſee ver. 27. *and in their hearts turned back again into Egypt*; they wiſhed themſelves there again, they luſted after the fiſh, the cucumbers, the melons, leeks, onions, and garlick there; and went ſo far as to move for a captain, and even to appoint one to lead them back thither again.

Ver. 40. *Saying unto Aaron, make us gods to go before us*, &c.] This is a proof of their diſobedience to the law of *Moſes*, and of their rejection of him, and of the inclination of their hearts to the idolatry of the *Egyptians*; which ſhows the groſs ſtupidity, as well as ingratitude of this people, to think that gods could be made; and that thoſe that are made could go before them, be guides unto them, and protectors of them; when they have eyes, but ſee not, and hands, but handle not, and feet, but walk not: *for as for this Moſes*; whom they ſpeak of with great contempt, and in a very irreverent way: *which brought us out of the land of Egypt*; which they mention not with gratitude, but as reflecting upon him for doing it: *we wot not what is become of him*; they thought he was dead, according to the *Targum* of *Jonathan* on *Exod.* xxxii. 1. they concluded he was conſumed with fire on the mount which flamed with fire. [b] The following ſtory is told by the *Jews*; "when *Moſes* went up on high, he ſaid to the *Iſraelites* at the end of forty days, at the beginning of the ſixth hour I will come; at the end of forty days came ſatan and diſturbed the world, he ſaid to them where is *Moſes* your maſter? they anſwered him, he is gone up on high: he ſaid to them, the ſixth hour is come; they took no notice of him; he is dead (ſays he); they had no regard to him; he ſhewed them the likeneſs of his bier; then they ſaid to *Aaron, as for this man Moſes*, &c."

Ver. 41. *And they made a calf in thoſe days*, &c.] Whilſt *Moſes* was in the mount; this was done in imitation of the *Egyptian* idol *Apis* or *Serapis*, which was an ox or a bullock; and it was made of the golden earings of the people, which were melted down, and caſt into the form of a calf, and graved by *Aaron* with a graving tool, *Exod.* xxxii. 2, 3, 4. And ſo the *Syriac* verſion here reads in the ſingular number, *and he made them a calf*; this was a moſt ſhameful and ſcandalous piece of idolatry. The *Jews* themſelves are ſo ſenſible of the horribleneſs of it, and of the guilt of it, and of the reproach that lies on them for it, that it is common for them to ſay [c], "there is not a generation, or an age, in which there is not an ounce of the ſin of the calf." Or, as elſewhere [d] expreſſed, "no puniſhment befals thee, O *Iſrael*, in which there is not an ounce of the ſin of the calf." *And offered ſacrifice unto the idol*; an altar was built, and proclamation made, that the next day would be the feaſt of the Lord; and accordingly early in the morning the people roſe, and offered both burnt-offerings and peace-offerings, *Exod.* xxxii. 5, 6. *and rejoiced in the works of their own hands*; for ſo the calf was; and which rejoicing they ſhewed by eating, and drinking, and ſinging, and dancing.

Ver. 42. *Then God turned*, &c.] Away from them, withdrew his preſence, and his favours from them: *and gave them up to worſhip the hoſt of heaven*; not angels, but the ſun, moon, and ſtars; for ſince they liked not to retain the knowledge and worſhip of the true God, who made the heavens, and the earth, God in righteous judgment, in a judicial way, gave them up to a reprobate mind, to commit all the idolatry of the *Gentiles*, as a puniſhment of their former ſin in making and worſhipping the calf: *as it is written in the book of the prophets*; of the twelve leſſer prophets, which were all in one book; and which, as the *Jews* ſay [e], were put together, that a book of them might not be loſt through the ſmallneſs of it; among which *Amos* ſtands, a paſſage in whoſe prophecy is here referred to; namely, in chap. v. 25. *O ye houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices by the ſpace of forty years in the wilderneſs?* no; they offered to devils, and not to God, *Deut.* xxxii. 17. and though there were ſome few ſacrifices offered up; yet ſince they were not frequently offered, nor freely, and with all the heart, and with faith, and without hypocriſy, they were looked upon by God as if they were not offered at all.

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[b] T. Bab. Sabbat. fol. 89. 1. Vid. Jarchi & Baal Hatturim in Exod. xxxii. 1.

[c] T. Hieroſ. Taaniot, fol. 68. 3.

[d] Vid. Bab. Sanhedrin, fol. 102. 1.

Ver. 43. *Yea, ye took up the tabernacle of Moloch,* &c.] Sometimes called *Molech*, and ſometimes *Milcom*; it was the God of the *Ammonites*, and the ſame with *Baal*: the one ſignifies king, and the other Lord; and was, no doubt, the ſame with the *Apis* or *Serapis* of the *Egyptians*, and the calf of the *Iſraelites*. Frequent mention is made of giving ſeed to *Molech*, and cauſing the children to paſs thro' fire to him. The account the *Jews* give of this image, and of the barbarous worſhip of it, is this [f]: "tho' all idolatrous places were in *Jeruſalem*, *Molech* was without *Jeruſalem*; and it was "made an hollow image, placed within ſeven chancels or chapels; and whoever offered fine flour, "they opened to him the firſt; if turtle doves or "two young pigeons, they opened the ſecond; if "a lamb, they opened the third; if a ram, they "opened the fourth; if a calf, they opened the "fifth; if an ox, they opened the ſixth; but whoever offered his ſon, they opened the ſeventh: "his face was a calf's, and his hands were ſtretched out, as a man opens his hands to receive any "thing from his friend; and they make him hot "with fire, and the prieſts take the infant and put "it into the hands of *Molech*, and the infant expires: and wherefore is it called *Tophet* and *Hinnom*? *Tophet*, becauſe they make a noiſe with "drums, that its father may not hear the voice of "the child, and have compaſſion on it, and return "to it; and *Hinnom*, becauſe the child roars, and "the voice of its roaring aſcends." Others give a milder account of this matter, and ſay, that the ſervice was after this manner [g]; that "the father "delivered his ſon to the prieſts, who made two "large fires, and cauſed the ſon to paſs on his feet "between the two fires," ſo that it was only a ſort of a luſtration or purification by fire; but the former account, which makes the child to be ſacrificed, and put to death, ſeems beſt to agree with the ſcriptural one. Now this idol was included in chancels or chapels, as in the account given, or in ſhrines, in tabernacles, or portable temples, which might be taken up and carried; and ſuch an one is here mentioned: by which is meant, not the tabernacle of the Lord made by *Bezeleel*; as if the ſenſe was, that the idolatrous *Iſraelites*, tho' not openly, yet ſecretly, and in their hearts worſhipped *Moloch*, as if he was included in the tabernacle; ſo that to take it up means no other, than in the heart to worſhip, and to conſider him as if he had been ſhut up and carried in that tabernacle: nor is it to be thought that they publickly took up, and carried a tabernacle, in which was the image of *Moloch*, during their forty years travels in the wilderneſs; for whatever they might do the few days they worſhipped the golden calf, which is poſſible, it cannot be received, that *Moſes*, who was ſo ſevere againſt idolatry, would ever have connived at ſuch a practice: this therefore muſt have reference to after-times, when they ſacrificed their children to him, and took up and carried his image in little ſhrines and tabernacles. *And the ſtar of your God Remphan.* The *Alexandrian* copy reads *Raiphan*; ſome copies read *Raphan*, and ſo the *Arabic* verſion; others *Rephan*; the *Syriac* verſion reads *Rephon*; and the *Ethiopic* verſion *Rephom*. Giants, with the *Hebrews*, were called *Rephaim*; and ſo *Moloch*, who is here meant, is called *Rephan*, and with an epentheſis *Remphan*, becauſe of his gigantic form; which ſome have concluded from the maſſy crown on his head, which, with the precious ſtones, weighed a talent of gold, which *David* took from thence, 2 *Sam.* xii. 30. for not the then reigning king of the *Ammonites*, but *Molech*, or *Milchom*, their idol, is meant: this is generally thought to be the ſame with *Chiun* in *Amos*; but it does not ſtand in a place to anſwer to that; beſides, that ſhould not be left untranſlated, it not being a proper name of an idol, but ſignifies a type or form; and the whole may be rendered thus, *but ye have born the tabernacle of your king, and the type*, or *form of your images, the ſtar of your God*; which verſion agrees with *Stephens*'s, who, from the *Septuagint*, adds the name of this their king, and their god *Rephan*, or *Remphan*. *Druſius* conjectures, that this is a fault of the *Scribes* writing *Rephan* for *Cephan*, or that the *Septuagint* interpreters miſtook the letter כ for ר, and inſtead of *Cevan* read *Revan*; and *Chiun* is indeed, by *Kimchi* and *Aben Ezra* [h], ſaid to be the ſame with *Chevan*, which, in the *Iſmaelitiſh* and *Perſian* languages, ſignifies *Saturn*; and ſo does *Rephan* in the *Egyptian* language: and it is further to be obſerved, that the *Egyptians* had a king called *Remphis*, the ſame with *Apis*; and this may be the reaſon why the *Septuagint* interpreters, who interpreted for *Ptolomy*, king of *Egypt*, put *Rephan*, which *Stephen* calls *Remphan*, inſtead of *Chiun*, which they were better acquainted with, ſince they both ſignify the ſame deity, and the ſame ſtar; and which alſo was the ſtar of the *Iſraelites*, called by them שבתי, becauſe ſuppoſed to have the government of the ſabbath-day, and therefore fitly called the *ſtar of your God*. Upon the whole, *Moloch*, *Chiun*, *Rephan*, or *Remphan*, and *Remphis*, all are the ſame with the *Serapis* of the *Egyptians*, and the calf of the *Iſraelites*; and which idolatry was introduced on account of *Joſeph*, who interpreted the dream of *Pharaoh*'s kine, and provided for the *Egyptians* in the years of plenty againſt the years of famine, and was worſhipped under the ox with a buſhel on his head: *figures which ye made to worſhip them*; in *Amos* it is ſaid, *which you made for yourſelves*; meaning both the image and the tabernacle in which it was, which they made for their own uſe, to worſhip their deity in and by: *and I will carry you beyond Babylon*; in *Amos* it is beyond *Damaſcus*, and ſo ſome copies read here, which was in *Babylon*; and explains the ſenſe of the prophet more fully, that they ſhould not only be carried for their idolatry beyond *Damaſcus*, and into the furthermoſt parts of *Babylon*, but beyond it, even into the cities of the *Medes*, *Halah*, and *Habor*, by the river *Gozan*; and here is no contradiction: how far beyond *Damaſcus*, the prophet does not ſay; and if they were carried beyond *Babylon*, they muſt be carried beyond *Damaſcus*, and ſo the words of the prophet were fulfilled; and *Stephen* living after the fulfilment of the prophecy, by which it appeared that they were carried into *Media*, could ſay how far they were carried; wherefore the *Jew* [i] has no reaſon to cavil at *Stephen*, as if he miſrepreſented the words of the prophet, and related things otherwiſe than they were: and ſo *Kimchi* interprets it, far beyond *Damaſcus*; and particularly mentions *Halah* and *Habor*, cities in *Media*, where the ten tribes were carried.

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[e] Kimchi præfat. ad Hoſeam, Kimchi in Sepher Shoraſh. rad. מלך.

[f] R. David Kimchi in 2 Kings xxiii. 10.

[g] Jarchi & Ben Melech in Lev. xviii. 23.

[h] In Amos v. 25.

Ver. 44. *Our fathers had the tabernacle of witneſs in the wilderneſs*, &c.] The *Ethiopic* verſion adds, *of Sinai*; there it was that the tabernacle was firſt ordered to be built, and there it was built, and ſet up; which was a ſort of a portable temple, in which *Jehovah* took up his reſidence, and which was carried from place to place: of it, and its ſeveral parts and furniture, there is a large account in the book of *Exodus*, ch. xxv. and following. It is ſometimes called *Ohel Moed*, or *the tabernacle of the congregation*, becauſe there the people of *Iſrael* gathered together, and God met with them; and ſometimes *the tabernacle of the teſtimony*, or *witneſs*, as here; ſee *Exod.* xxxviii. 21. *Numb.* i. 50, 53. becauſe the law, called the tables of the teſtimony, and the teſtimony, it being a teſtification or declaration of the will of God, was put into an ark; which for that reaſon is called the ark of the teſtimony; and which ark was placed in the tabernacle; and hence, that took the ſame name too. The *Jewiſh* writers ſay [k], it is ſo called, "because it "was a teſtimony that the *Shekinah* dwelt in *Iſrael*;" or, as another [l] expreſſes it, "it was a teſtimony "to *Iſrael* that God had pardoned them concern"ing the affair of the calf, for, lo, his *Shekinah* "dwelt among them." This tabernacle, in which was the teſtimony of the will of God, what he would have done, and how he would be worſhipped, and which was a token of his preſence, was among the *Jewiſh* fathers whilſt they were in the wilderneſs; and is mentioned as an aggravation of their ſin, that they ſhould now, or afterwards, take up and carry the tabernacle of *Moloch*. The *Alexandrian* copy reads, *your fathers*; the ſenſe is the ſame. *As he had appointed*; that is, as God appointed, ordered, and commanded: *ſpeaking unto Moſes*, *Exod.* xxv. 40. *that he ſhould make it according to the faſhion he had ſeen*; when in the mount with God; ſee *Heb.* viii. 5. for it was not a bare account of the tabernacle, and its veſſels, which he hearing, might form an idea of in his mind; but there was a viſible form repreſented to his eye, a pattern, exemplar, or archetype of the whole, according to which every thing was to be made; which teaches us, that every thing in matters of worſhip ought to be according to the rule which God has given, from which we ſhould never ſwerve in the leaſt.

Ver. 45. *Which alſo our fathers that came after*, &c.] Who came after thoſe that died in the wilderneſs, and never ſaw nor entered into the land of *Canaan*; the children of that generation whoſe carcaſſes fell in the wilderneſs, who ſprung from them, came up in their room, and ſucceeded them: *brought in with Jeſus into the poſſeſſion of the Gentiles*; that is, they having received the tabernacle from their fathers, brought it into the land of *Canaan*, which was poſſeſſed by the *Gentiles*, when they entered into it with *Joſhua* their leader, and captain, at the head of them; who is here called *Jeſus*, as he is in *Heb.* iv. 8. for *Joſhua* and *Jeſus* are the ſame name, and ſignify a ſaviour; for ſuch an one *Joſhua* was to the people of *Iſrael*; and was an eminent type of Jeſus Chriſt, the captain of our ſalvation, in his bringing many ſons to glory: *whom God drove out before the face of our fathers*; the *Gentiles*, who before poſſeſſed the land of *Canaan*, were drove out by God before the *Iſraelites*, to make way for their ſettlement there; for to whom can the ſucceſs of thoſe victories over the *Canaanites* be aſcribed, which the *Iſraelites* under *Joſhua* obtained, but to God? The language on the *Tingitane*, or *Hercules*'s pillars, ſaid to be ſet up by ſome of theſe *Canaanites*, agrees with this, on which they inſcribed theſe words; "we are they who fled from "the face of *Joſhua* the robber, the ſon of *Nave*," or *Nun*: *unto the days of David*; this clauſe muſt not be read in connexion with the words immediately preceding, as if the ſenſe was, that the inhabitants of *Canaan* were drove out of their land unto the times of *David*, and then returned and reſettled, as in the *Ethiopic* verſion; but with the beginning of the verſe, and the meaning is, that the tabernacle which the *Iſraelites* received from their fathers, and brought into the land of *Canaan* with them, was there unto the times of *David*.

Ver. 46. *Who found favour before God*, &c.] That is, *David*, who had an intereſt in the free favour and love of God, was choſen of God, a man after his own heart, and raiſed up to do his will; and who had the grace of God implanted in him, and was acceptable and well pleaſing to God thro' Chriſt; the ſame is ſaid of *Noah*, *Gen.* vi. 8. *and deſired to find a tabernacle for the God of Jacob*; from whom the *Iſraelites* deſcended: *David* having a deep ſenſe of the love of God to him, and the grace of God wrought in his heart, was exceeding deſirous of finding a place for the building of an houſe, or fixed habitation for God; for there was a tabernacle already, which had been from the times of *Moſes*, and which the children of *Iſrael* brought with them into *Canaan*, and was moved from place to place; ſometimes it was at *Gilgal*, ſometimes at *Shiloh*, and then it was at *Nob*, and *Gibeah*, and at length it was brought by *David* into his own city; but he wanted to build a ſettled and ſtable houſe for the Lord, of which there was a hint given that the Lord would chooſe a place to put his name in, *Deut.* xvi. 2. but it ſeems, where that was to be was not known; and therefore *David* very anxiouſly ſought after it; the reference is had to *Pſal.* cxxxii. 3, 4, 5. where *David* determines not to go to his houſe, nor up to his bed, nor give ſleep to his eyes, nor ſlumber to his eye-lids, till he had found out a place for the habitation of the God of *Jacob*.

Ver. 47. *But Solomon built him an houſe.*] Tho' *David* was ſo ſet upon it, and made ſuch large proviſions for it, he was not to be the man that ſhould build it, he having been greatly concerned in wars, and in the effuſion of blood; but *Solomon* his ſon, who enjoyed much peace, was the perſon deſigned for this work, and who did accompliſh it; of which there is a large account in the firſt book of *Kings*, chap. 6. and 7.

Ver. 48. *Howbeit the moſt high dwelleth not in temples made with hands*, &c.] Such an one as *Solomon*'s was; he did indeed dwell in his temple, but he was not confined to it, nor included in it, or circumſcribed by it; and ſo much *Solomon* himſelf ſuggeſts, when he expreſſes his wonder at his dwelling on earth, ſeeing the heaven of heavens could not contain him, and ſtill leſs the houſe which he had built, 1 *Kings* viii. 27, עליון, *the moſt high*,

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[i] R. Iſaac Chizzuk Emuna, par. 2. c. 64. p. 451.

[k] Baal Hatturim in Exod. xxxiii. 21.

[l] Jarchi in ib.

is one of the names of God, *Gen.* xiv. 18, 19, 22. the apoſtle *Paul* ſays the ſame of God as *Stephen* does here; ſee *Acts* xvii. 24. *as ſaith the prophet*; the prophet *Iſaiah*, chap. lxvi. 1, 2.

Ver. 49. *Heaven is my throne*, &c.] There is the ſeat of the divine Majeſty; there his glory is moſt conſpicuous; there he keeps his court, that is his palace; and there are his attendants, the angels; and from thence are the adminiſtrations of his regal power and government, over the whole world: *and earth is my footſtool*; which is under his feet, is ſubject to him, and at his diſpoſe, and which he makes uſe of at his pleaſure: theſe things are not to be literally underſtood, but are images and figures, repreſenting the majeſty, ſovereignty and immenſity of God; who is the maker of all things, the governour of the univerſe, and is above all places, and not to be contained in any: *what houſe will ye build me? ſaith the Lord*; or where can any be built for him, ſince he already takes up the heaven and the earth? what houſe can be built by men, or with hands, that can hold him, or is fit for him to dwell in? *or what is the place of my reſt?* not in any houſe made with hands, but in the church among his ſaints, who are the temples of the living God; and this is his reſt for ever, and here will he dwell, becauſe he has choſen and deſired them, and built them up for an habitation for himſelf, *Pſal.* cxxxii. 13, 14.

Ver. 50. *Hath not my hand made all theſe things?*] The heaven and the earth, and all that is in them; the *Arabic* verſion renders it, *all theſe creatures*; and therefore what can be made for God? or what houſe built for him? in *Iſaiah* the words are read without an interrogation, and affirm that his hand had made all theſe things, and therefore nothing could be made for him ſuitable to him, by the hands of men.

Ver. 51. *Ye ſtiff-necked*, &c.] Or *hard-necked*, the ſame with קשה עורף, which is a character frequently given of this people, *Exod.* xxxii. 9. and xxxiii. 3, 5. and xxxiv. 9. and elſewhere, and is expreſſive of their obſtinacy, ſtubborneſs and refractorineſs; who would not ſubmit their necks to the yoke of God's law, and be obedient to his commands: *and uncircumciſed in heart and ears*; for tho' they had the mark of circumciſion in their fleſh, of which they boaſted; yet they had not the true circumciſion of the heart; their hearts were not circumciſed to fear and love the Lord, nor their ears to hear the word of the Lord and the Goſpel of Chriſt; ſo that notwithſtanding their confidence in carnal privileges, they were uncircumciſed perſons: *ye do always reſiſt the Holy Ghoſt*; the reſiſtance made by theſe perſons was not to the Spirit of God in them, of which they were deſtitute, but to the Spirit of God in his miniſters, in his apoſtles, and particularly in *Stephen*; nor to any internal operation of his grace, but to the external miniſtry of the word, and to all that objective light, knowledge, evidence, and conviction that it gave of Jeſus's being the Meſſiah: and ſuch who reſiſt Chriſt's miniſters, reſiſt him, and ſuch who reſiſt him, may be ſaid to reſiſt his holy Spirit; and the word here uſed ſignifies a ruſhing againſt, and falling upon, in a rude and hoſtile way, and fitly expreſſes their ill treatment of Chriſt and his miniſters, by falling upon them and putting them to death; which is the reſiſtance here deſigned, as appears by the following verſe: ſo that this paſſage is no proof of the reſiſtance of the holy Spirit, and the operations of his grace in converſion, when he is in men, and acts with a purpoſe and will to convert them; ſince it does not appear that he was in theſe perſons, and was acting in them, with a deſign to convert them; and if he was, it will be difficult to prove, that they ſo reſiſted, and continued to reſiſt, as that they were not hereafter converted; ſince it is certain that one of them, *Saul*, was really and truly converted, and how many more we know not. Tho' it will be allowed, that the Holy Ghoſt in the operations of his grace upon the heart in converſion may be reſiſted, that is, oppoſed; but not ſo as to be overcome, or be hindered in, or be obliged to ceaſe from, the work of converſion, inſomuch that that may come to nothing: *as your fathers* did, *ſo do ye*; or as *your fathers* were, *ſo are ye*; as they were ſtiff-necked, ſelf-willed, obſtinate, and inflexible, ſo are ye; as they were uncircumciſed in heart and ears, ſo are ye; and as they reſiſted the Spirit of God in his prophets, ſo do ye reſiſt him in the Apoſtles and miniſters of the Goſpel.

Ver. 52. *Which of the prophets have not your fathers perſecuted?* &c.] Either by reviling and ſpeaking all manner of evil of them, *Matt.* v. 11, 12. or by killing them, *Matt.* xxiii. 31, 37. *and they have ſlain them*; as *Iſaiah*, *Zachariah*, and others: *which ſhewed before of the coming of the juſt one*; of Jeſus the Meſſiah, whoſe character in the prophecies of the Old Teſtament is righteous ſervant, righteous branch, juſt, and having ſalvation; and whom *Stephen* ſtiles ſo partly on account of the holineſs of his nature, and the innocence and harmleſſneſs of his life; and partly becauſe he is the author of righteouſneſs, and the end of the law for it to all that believe; of whoſe coming in the fleſh all the prophets more or leſs ſpoke: and this being good news, and glad tidings, made the ſin of the *Jewiſh* fathers the greater, in putting them to death; as the innocent character of Chriſt was an aggravation of the *Jews* ſin, in murdering of him, as it follows: *of whom ye have been now the betrayers and murderers*; *Judas*, one of their nation, betrayed him into the hands of the chief-prieſts and elders; and they betrayed, or delivered him into the hands of *Pontius Pilate* to be condemned to death, which they greatly importuned, and would not be ſatisfied without; and therefore are rightly called the murderers, as well as the betrayers of him.

Ver. 53. *Who have received the law by the diſpoſition of angels*, &c.] Who attended the angel that ſpake to *Moſes* on mount *Sinai*, ver. 38. who is the head of all principality and power, and whom he might make uſe of in giving the law to *Moſes*: hence the law is ſaid to be ordained by angels, in the hand of a mediator, and is called the word ſpoken by angels, *Gal.* iii. 19. *Heb.* ii. 2. and certain it is, that there were great numbers of angels on mount *Sinai*, when the law was given, *Deut.* xxxiii. 2. *Pſ.* lxviii. 17. And ſo the *Jews* ſay [m], that "when the holy bleſſed God deſcended on "mount *Sinai*, there came down with him many "companies of angels, *Michael* and his company, "and *Gabriel* and his company." Indeed they often ſay [n], "the law was not given to the mini"ſtring angels:" their meaning is, it was not given to them to obſerve and keep, becauſe there are ſome things in it, which do not concern angels; but then it might be given to them to deliver to *Moſes*, who gave it to the *Iſraelites*; and ſo may be ſaid to receive it by the miniſtration of angels, thro' the hands of *Moſes*. And now the law being given and received in ſo grand a manner, was an aggravation of the ſin of the *Jews* in violating it, as it follows: *and have not kept* it; but broke it in innumerable inſtances, and ſcarce kept it in any; for no man can keep it perfectly.

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[m] Debarim Rabba, §. 2. fol. 237. 3.

[n] T. Bab. Beracot, fol. 25. 2. Yoma, fol. 30. 1. Kiddushin, fol. 54. 1.

Ver. 54. *When they heard theſe things*, &c.] How that *Abraham*, the father of them, was called before he was circumciſed, or the law was given to *Moſes*, or the temple was built, which they were ſo bigotted to, and charged with ſpeaking blaſphemouſly of; and how that *Joſeph* and *Moſes* were very ill treated by the *Jewiſh* fathers, which ſeemed to reſemble the uſage Chriſt and his Apoſtles met with from them; and how their anceſtors behaved in the wilderneſs when they had received the law, and what idolatry they fell into there, and in after-times; and how that tho' there was a temple built by *Solomon*, yet the Lord was not confined to it, nor would he dwell in it always; and eſpecially when they heard him calling them a ſtiff-necked people, and uncircumciſed in heart and ears; ſaying, that they perſecuted and ſlew the prophets, and were the betrayers and murderers of an innocent perſon; and notwithſtanding all their zeal for the law, and even tho' it was miniſtred to them by angels, yet they did not obſerve it themſelves: *they were cut to the heart*; as if they had been ſawn aſunder; they were filled with anguiſh, with great pain and uneaſineſs; they were full of wrath and madneſs, and could neither bear themſelves nor him: *and they gnaſhed on him with their teeth*; being enraged at him, and full of fury and indignation againſt him.

Ver. 55. *But he being full of the Holy Ghoſt*, &c.] That is, *Stephen*, as *Beza*'s ancient copy, and ſome others expreſs it; and ſo the *Ethiopic* verſion; the *Syriac* verſion reads, *full of faith, and of the Holy Ghoſt*, as in ch. vi. 5. and ſo ſome copies; being under the influences of the Spirit of God, and filled with his divine comforts, and ſtrong in the faith of Jeſus Chriſt, and having a holy boldneſs, courage, and intrepidity of mind; inſtead of being diſcouraged and dejected, of being caſt down in his ſpirits, and looking down upon the ground, *he looked up ſtedfaſtly to heaven*; where he deſired to be, and hoped and believed he ſhould be; and from whence he knew his help came, and which he might now implore, as well as forgiveneſs for his enemies. *And ſaw the glory of God*; not the eſſential glory of God, but ſome extraordinary light and brightneſs, which was a token and repreſentation of him: *and Jeſus ſtanding on the right hand of God*; of that glory which was a ſymbol of him: Jeſus being riſen from the dead, and aſcended on high, was ſet at the right hand of God, in human nature, and ſo was viſible to the corporeal eye of *Stephen*; whoſe viſive faculty was ſo extraordinarily enlarged and aſſiſted, as to reach the body of Chriſt in the third heavens; where he was ſeen by him ſtanding, to denote his readineſs to aſſiſt him, and his indignation at his enemies.

Ver. 56. *And ſaid, behold, I ſee the heavens opened*, &c.] As they were at the baptiſm of Chriſt, *Matt.* iii. 16. ſee the note there: *and the ſon of man ſtanding at the right hand of God*; he calls Jeſus *the ſon of man*; a name by which he often called himſelf in his ſtate of humiliation; and that tho' he was now glorified, it being the name of the Meſſiah in *Pſ.* lxxx. 17. *Dan.* vii. 13. as was well known to the *Jews*; and this *Stephen* ſaid to ſhow, that God was on his ſide, and to let them know what honour was done him, what divine ſupports and comforts he had, and that he was an eye-witneſs of *Jeſus*, and of his being alive, and in glory.

Ver. 57. *Then they cried out with a loud voice*, &c.] Theſe were not the *Sanhedrim*, but the common people; the *Ethiopic* verſion reads, *the Jews cried out*; which they did, in a very clamorous way, either thro' rage and madneſs, or in a ſhew of zeal againſt blaſphemy; and cried out, either to God to avenge the blaſphemy, or rather to the *Sanhedrim* to paſs a ſentence on him, or, it may be, to excite one another to riſe up at once, and kill him, as they did: *and ſtopped their ears*; with their fingers, pretending they could not bear the blaſphemy that was uttered. This was their uſual method; hence they ſay [o], "if a man hears any thing that is indecent, (or not fit to be heard) let him put his fingers in his ears —— hence the whole ear is hard, and the tip of it ſoft, that when he hears any thing that is not becoming he may bend the tip of the ear within it." By either of theſe ways theſe men might ſtop their ears; either by putting in their fingers, or by turning the tip of the ear inward. *And ran upon him with one accord*; without any leave of the *Sanhedrim*, or waiting for their determination, in the manner the zealots did; ſee the notes on *Matt.* x. 4. and *John* xvi. 2.

Ver. 58. *And caſt* him *out of the city*, &c.] Of *Jeruſalem*; for the place of ſtoning was without the city. The proceſs, when regular, according to the ſentence of the court, was after this manner [p]; "judgment being finiſhed, (or the trial over) they brought him out (the perſon condemned) to ſtone him; the place of ſtoning was without the *Sanhedrim*, as it is ſaid, *Lev.* xxiv. 14. *bring forth him that hath curſed without the camp* —— when he was ten cubits diſtant from the place of ſtoning, they order him to confeſs —— and when four cubits from it, they take off his garments —— the place of ſtoning was twice a man's height." And elſewhere [q] it is ſaid, that the place of ſtoning was without three camps, (the camp of the *Shekinah*, the camp of the *Levites*, and the camp of the *Iſraelites*:) upon which the *gloſs* has theſe words; "the court is the camp of the *Shekinah*, and the mountain of the houſe the camp of the *Levites*, and every city the camp of the *Iſraelites*; and in the *Sanhedrim* in every city, the place of ſtoning was without the city like to *Jeruſalem*." And theſe men, tho' tranſported with rage and fury, yet were ſo far mindful of rule, as to have him out of the city before they ſtoned him: *and they ſtoned him*; which was done after this manner, when in form [r]: "the wiſe men ſay, a man was ſtoned naked, but not a woman; and there was a place four cubits from the houſe of ſtoning, where they plucked off his clothes, only they covered his nakedneſs before. The place of ſtoning was two mens heighths, and there he went up with his hands bound, and one of the witneſſes thruſt him on his loins that he might fall upon the earth; and if he died not at that puſh, the witneſſes lifted up a ſtone, which lay there, the weight of two men, and one caſt it with all his ſtrength upon him; and if he died not, he was ſtoned by all *Iſrael*." *And the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul*: for the witneſſes, according to the above account, were firſt concerned in the ſtoning; and this was agreeable to the rule in *Deut.* xvii. 7. and which they ſeem to have obſerved amidſt all their hurry and fury: and that they might perform their work with more eaſe and expedition, they plucked off their upper garments, and committed them to the care of *Saul* of

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[o] T. Bab. Cetubot, fol. 5. 1. 2.

[p] Miſn. Sanhedrin, c. 6. §. 1. 2. 3. 4.

[q] T. Bab. Sanhedrin, fol. 42. 2.

[r] Moſes Kotſenſis Mitzvot Tora, pr. Affirm. 99. Vid. Miſn. Sanhedrin, c. 6. §. 4. & Maimon. Hilchot Sanhedrin, c. 15. §. 1.

Tarſus; who was now at *Jeruſalem*, and belonged to the ſynagogue of the *Cilicians*, that diſputed with *Stephen*, and ſuborned falſe witneſſes againſt him. He is called a young man; not that he was properly a youth, for he muſt be thirty years of age, or more; ſince about thirty years after this he calls himſelf *Paul* the aged, Philem, ver. 9. when he muſt be at leaſt ſixty years of age, if not more; beſides, *Ananias* calls him a *man*, ch. ix. 13. nor would the high-prieſts have given letters to a mere youth, inveſting him with ſo much power and authority as they did; but he is ſo called, becauſe he was in the prime of his days, hale, ſtrong, and active. The learned *Alting* has taken a great deal of pains to ſhew, that this *Saul*, who was afterwards *Paul* the Apoſtle, is the ſame with *Samuel* the little, who is frequently mentioned in the *Talmud*; he living at this time, and being a diſciple of *Rabban Gamaliel*, and a bitter enemy of the hereticks, or chriſtians; and who, at the inſtigation of his maſter, compoſed a prayer againſt them; and his name and character agreeing with him: but it is not likely that the *Jews* would have retained ſo high an opinion of him to the laſt, had he been the ſame perſon: for they ſay [t], "that as the elders were ſitting in *Jabneh*, "*Bath Kol* came forth, and ſaid, there is one among "you fit to have the Holy Ghoſt, or the Shekinah, "dwell upon him; and they ſet their eyes on *Samuel* the little; and when he died they ſaid, ah "the holy, ah the meek diſciple of *Hillel*!"

Ver. 59. *And they ſtoned Stephen calling upon* God, *&c.*] As he was praying, and putting up the following petition; *and ſaying, Lord Jeſus receive my ſpirit:* from whence we learn, that the ſpirit or ſoul of man ſleeps not, nor dies with the body, but remains after death; that Jeſus Chriſt is a fit perſon to commit and commend the care of the ſoul unto immediately upon its ſeparation; and that he muſt be truly and properly God; not only becauſe he is equal to ſuch a charge, which none but God is, but becauſe divine worſhip and adoration is here given him. This is ſo glaring a proof of prayer being made unto him, that ſome *Socinians* perceiving the force of it, would read the word Jeſus in the genitive caſe, thus; *Lord of Jeſus receive my ſpirit*; as if the prayer was made to the Father of Chriſt, when it is Jeſus he ſaw ſtanding at the right hand of God, whom he invokes, and who is ſo frequently called Lord Jeſus; whereas the Father is never called the Lord of Jeſus; and beſides, theſe words are uſed in like manner in the vocative caſe, in *Rev.* xxii. 20. to which may be added, that the *Syriac* verſion reads, *our Lord Jeſus*; and the *Ethiopic* verſion, *my Lord Jeſus*.

Ver. 60. *And he kneeled down*, &c.] It ſeems as if he ſtood before while they were ſtoning him, and while he was commending his ſoul to Chriſt, but now he kneeled down; prayer may be performed either kneeling or ſtanding: *and cried with a loud voice*; not only to ſhow that he was in good ſpirits, and not afraid to die, but chiefly to expreſs his vehement and affectionate deſire to have the following petition granted: *Lord, lay not this ſin to their charge*; do not impute it to them, or place it to their account; let it not riſe and ſtand in judgment againſt them, or they be condemned for it; grant them forgiveneſs for it, and for every other ſin: there is a great deal of likeneſs between Chriſt and this firſt martyr of his at their deaths; Chriſt committed his ſpirit into the hands of his Father, and *Stephen* commits his into the hands of Chriſt; both prayed for forgiveneſs for their enemies; and both cried with a loud voice before they expired; for ſo it follows here, *and when he had ſaid this, he fell aſleep*; or died; for death, eſpecially the death of the ſaints, or dying in Jeſus, is expreſſed by ſleep. The way of ſpeaking is common with the *Jews*, who ſay [u], that *Rabbi* ſuch an one דמיך, *ſlept*, i. e. *died*; and this they ſay is a pure and honourable way of ſpeaking with reſpect to an holy body, whoſe death is no other than as it were a ſleep: and elſewhere [w] it is ſaid, that one ſaw ſuch an one מנמנם, *ſleeping*; the gloſs upon it is, ניסם, *expiring*; ſee the notes on *John* xi. 11. and 1 *Theſſ.* iv. 13. the *Vulgate Latin* verſion adds *in the Lord*.

CHAP. VIII.

Ver. 1. AND *Saul was conſenting unto his death*, &c.] This clauſe in the *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions ſtands at the cloſe of the preceding chapter, and which ſeems to be its proper place; and ſo it does in the *Alexandrian* copy: that *Saul* conſented to the death of *Stephen*, and approved of that barbarous action, is evident from his taking care of the clothes of the witneſſes that ſtoned him; but the word here uſed ſignifies not a bare conſent only, but a conſent with pleaſure and delight; he was well pleaſed with it, it rejoiced his very heart; he joined with others in it, with the utmoſt pleaſure and ſatisfaction: this, and what is before ſaid concerning his having the clothes of the witneſſes laid at his feet, as well as what follows, about his perſecuting the ſaints, are the rather mentioned, becauſe this violent perſecutor was afterwards converted, and became an eminent preacher of the Goſpel; and theſe accounts ſerve to ſet off and illuſtrate the grace of God, which was abundant towards him. *And at that time there was a great perſecution againſt the church which was at Jeruſalem*: it began *on that day*, as the words may be rendered, on which *Stephen* was ſtoned. As ſoon as they had put him to death, theſe blood-thirſty wretches were the more greedy after the blood of others; and being now in great numbers, and filled with rage and fury, fell upon the members of the church where-ever they met them, and killed them; for that more, beſides *Stephen*, were put to death, ſeems plain from *Acts* xxvi. 10. and, according to ſome accounts, tho' they cannot be depended on, two thouſand perſons ſuffered at this time: and if this was the caſe, it might well be called a great perſecution: *and they were all ſcattered abroad*; not all the members of the church, nor perhaps any of the private ones; for we afterwards read of devout men that carried *Stephen* to his grave; and of the church being made havock of by *Saul*; and of men and women being haled out of their houſes, and committed to priſon by him; but all the preachers of the word, except the Apoſtles; for they that were ſcattered, went about preaching the word, ver. 4. and ch. xi. 19. They ſeem to be the ſeventy diſciples,

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[s] Shilo, l. 4. c. 26, 27, 28.

[t] T. Bab. Sanhedrin, fol. 11. 1. T. Hieroſ. Sota, fol. 23. 2. Avoda Zara, fol. 42. 3. & Horayot, fol. 48. 3.

[u] Bereſhit Rabba, §. 91. fol. 79. 3. & Mattanot Cehuna in ib.

[w] T. Bab. Moed. Katon, fol. 28. 1.

ciples, and other miniſters of the word, on whom the Holy Ghoſt fell at the day of pentecoſt, or was ſince beſtowed; among whom were *Philip*, who went to *Samaria*; and *Ananias*, who was at *Damaſcus*; and others that went as far as *Phenice*, *Cyprus*, and *Antioch*: and particularly they are ſaid to be diſperſed, *throughout the regions of Judea and Samaria*; where their miniſtry was ſo greatly bleſſed, to the converſion of ſouls, that there were quickly many churches planted and formed in theſe parts, as appears from ch. ix. 31. ſo that this perſecution was for the furtherance and ſpread of the Goſpel: that upon this diſperſion, any of them came into *France* and *England*, or any other parts of *Europe*, is not probable; ſince the particular places they went to are mentioned; and ſince they preached to *Jews* only: and this ſcattering by reaſon of the perſecution, was of all the preachers, *except the apoſtles*; the twelve apoſtles, who ſtaid at *Jeruſalem* to take care of the church; to encourage the members of it to ſuffer chearfully for the ſake of Chriſt and his Goſpel; and to animate them to abide by him: and this was not only an inſtance of courage and conſtancy in them, and of the divine protection and preſervation of them, in the midſt of their enemies; but alſo of the timidity of their adverſaries, who might be afraid to meddle with them; remembring what miraculous works were performed by them, and how they had been delivered out of priſon, and eſpecially the caſe of *Ananias* and *Sapphira*, who were ſtruck dead by *Peter*. *Beza*'s ancient copy adds, *who remained in Jeruſalem*.

Ver. 2. *And devout men carried Stephen* to his burial, &c.] Theſe men were not *Jewiſh* proſelytes, but members of the chriſtian church; who were eminent for their religion and piety, and who had courage enough amidſt this perſecution, to ſhew a reſpect to the dead body of this holy martyr; which they took from under the ſtones, waſhed it, and wound it up in linen clothes, and put it into a coffin, or on a bier: they did every thing preparatory to the funeral, which is chiefly deſigned by the word here uſed, rather than the carrying of him out to his grave; though this alſo they did, and buried him: and to bear a corpſe and follow it to the grave, and bury it, were with the *Jews* [x] reckoned among acts of kindneſs, mercy, and piety, and which would not fail of a reward: they have a ſaying [y], that "he that mourns, they ſhall mourn "for him; and he that buries, they ſhall bury "him; and he that lifts up (his voice in weeping "and lamentation) they ſhall lift up for him; he "that accompanies (a dead corpſe) they ſhall ac"company him; he that *carries*, they ſhall carry "him;" as theſe devout men did, who would not ſuffer *Stephen* to be buried in the common burying-place of malefactors, but interred him elſewhere, in a more decent manner: but whether they had leave from the *Sanhedrim* ſo to do, or whether they did this of themſelves is not certain; if the latter, which ſeems moſt likely, it is an inſtance of great boldneſs and reſolution, and eſpecially at this time; for "they did not bury one that was ſtoned in the "ſepulchres of his fathers, but there were two bury"ing-places appointed by the *Sanhedrim*, one for "thoſe that are ſtoned and burnt, and another for "thoſe that are ſlain with the ſword and ſtrangled [z]." So that they acted contrary to the *Jewiſh* canon, as they alſo did in what follows: *and made great lamentation over him*; though they did not ſorrow as thoſe without hope, yet they did not put on a ſtoical apathy; but as men ſenſible of the loſs the church of Chriſt had ſuſtained, by the death of a perſon ſo eminent for his gifts and grace, they mourned over him in a becoming manner: in this they went contrary to the *Jewiſh* rule, which forbids lamentation for thoſe that died as malefactors, and runs thus [a]; "they don't mourn, but they "grieve; for grief is only in the heart;" their reaſon for this was, as the commentators ſay [b], becauſe they thought that "their diſgrace was an "atonement for their ſin:" but theſe devout men knew that *Stephen* needed no ſuch atonement, and that his ſins were atoned for another way: otherwiſe the *Jews* looked upon mourning for the dead, to be to the honour of him; hence they ſay [c], that mourning "is the glory of the dead——whoever "is backward to the mourning of a wiſe man, "ſhall not prolong his days; and whoever is "ſluggiſh in mourning for a good man, ought to "be buried alive; and whoever cauſes tears to de"ſcend for a good man, lo, his reward is reſerved "for him with the holy bleſſed God."

Ver. 3. *As for Saul, he made havock of the church*, &c.] Did evil to the ſaints, deſtroyed them that called upon the name of Chriſt, ch. ix. 13, 21. and perſecuted and waſted the church of God, as he himſelf ſays, *Gal.* i. 13. and now did *Benjamin*, of which tribe *Saul* was, ravine as a wolf, *Gen.* xlix. 27. *Entering into every houſe*; where the ſaints dwelt: *and haling men and women*; in a violent manner, without any regard to age or ſex: *committed* them *to priſon*; delivered them up into the hands of the chief prieſts and magiſtrates, in order to be committed and ſent to priſon; this he himſelf confeſſes, ch. xxii. 4. and xxvi. 10.

Ver. 4. *Therefore they that were ſcattered abroad*, &c.] By reaſon of the perſecution in *Jeruſalem*: the ſeventy diſciples and other miniſters of the word; or the hundred and twenty, excepting the apoſtles, *went every where*; or *went through* the countries of *Judea* and *Samaria*, as far as *Phenice*, *Cyprus*, and *Antioch*: *preaching the word*; the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions add, *of God*, and ſo ſome copies; the Goſpel, which is the word of God, and not man; which was not of men, nor received from men, but came from God, and by the revelation of Chriſt; and which was good news and glad tidings, of peace, pardon, righteouſneſs and ſalvation, by Jeſus Chriſt.

Ver. 5. *Then Philip went down to the city of Samaria*, &c.] The city which was formerly called *Samaria*, but now *Sebaſte*; it had been deſtroyed by *Hyrcanus*, and was rebuilt by *Herod*; and called by him, in honour of *Auguſtus*, by the name of *Sebaſte* [d]; and ſo *R. Benjamin* ſays [e], that "from "*Luz* he came in a day to *Sebaſte*, היא שומרון, "*this is Samaria*; where yet may be diſcerned the "palace of *Ahab* king of *Iſrael*———and from "thence are two *parſa's* to *Neapolis*, this is *Sichem*." Which laſt place *Sichem*, is by *Joſephus*, ſaid to be the *metropolis* of *Samaria*; and is thought by Dr. *Lightfoot* to be the city *Philip* went to, and where our Lord had before been, and preached to the converſion of many perſons: this place lay lower than *Jeruſalem*, and therefore *Philip* is ſaid to go down to it; and who was not *Philip* the apoſtle, but *Philip* the deacon, for the apoſtles abode at *Jeruſalem*; and beſide, though this *Philip* preached the Goſpel, and baptized, and wrought miracles, yet did not lay on hands, in order that perſons might receive the extraordinary gifts of the Holy

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[x] Maimon. & Bartenora in Miſn. Peah, c. 1. §. 1.

[y] T. Bab. Cetubot, fol. 72. 1. & Moed Katon, fol 28. 2.

[z] Miſn. Sanhedrin, c. 6. §. 5.

[a] Ib. §. 6.

[b] Jarchi & Bartenora in ib.

[c] Maimon. Hilch. Ebel, c. 12. §. 1, 2.

[d] Joſeph. de Bello Jud. l. 1. c. 2. §. 7. & c. 21. §. 2. Plin. l. 5. c. 13.

[e] Itinerar. p. 38.

Ghoſt; this was peculiar to the apoſtles, and therefore *Peter* and *John* came down for this purpoſe, when they heard of the ſucceſs of *Philip*'s miniſtry; the ſubject matter of which follows: *and preached Chriſt unto them*; that Chriſt was come in the fleſh, that *Jeſus* of *Nazareth* was the Chriſt, and that he was the Son of God, and the alone Saviour of men; who by his obedience, ſufferings, and death, had wrought righteouſneſs, procured peace and pardon, and obtained eternal redemption for his people; and was riſen again, and aſcended into heaven, and was ſet down at the right-hand of God, where he ever lived to make interceſſion, and would come again a ſecond time to judge both quick and dead.

Ver. 6. *And the people with one accord*, &c.] The inhabitants of the city of *Samaria*, as one man, came to hear the word: *and gave heed to thoſe things which Philip ſpake*; they liſtened to them, took notice of them, gave their aſſent to them, believed and embraced them; being induced thereunto, not only upon the evidence by which theſe things came, but by reaſon of the miracles which he wrought, for the confirmation of them: for it follows, *hearing and ſeeing the miracles which he did*; and which are particularly mentioned in the next verſe.

Ver. 7. *For unclean ſpirits*, &c.] Devils, ſo called; becauſe they were unclean themſelves, defiled others, and delighted in impure perſons and places; ſee the note on *Matt.* x. 1. *crying with loud voice*; ſhewing their unwillingneſs to remove, and the irreſiſtibleneſs of divine power they could not withſtand: *came out of many that were poſſeſſed* with them; who had for a long time dwelt in them, and had greatly afflicted them: *and many taken with palſies, and that were lame, were healed*; by *Philip*, in the name of Chriſt, through a word ſpeaking, or by touching them, without making uſe of any means or medicines.

Ver. 8. *And there was great joy in that city.*] Both on a ſpiritual account, for the good of their ſouls, thro' the preaching of Chriſt and his Goſpel to them; and on a temporal account, for the good of their bodies, or their friends, being diſpoſſeſſed of devils, and healed of their diſeaſes.

Ver. 9. *But there was a certain man called Simon*, &c.] Who, as *Juſtin Martyr* [f] ſays, was a *Samaritan*, and of a village called *Gitton*; and ſo a *Jewiſh* writer [g] calls him, *Simeon*, השמרוני, *the Samaritan*, a wizard: here's a *but* upon this new church, the ſucceſs of the Goſpel in this place, and the joy that was there; a man of great wickedneſs and ſophiſtry, plays the hypocrite, feigns himſelf a believer, and gets in among them; ſee the note on ch. v. 1. *which before time in the ſame city uſed ſorcery*; who before *Philip* came thither, practiſed magic arts; wherefore he is commonly called *Simon Magus*, for he was a magician, who had learned diabolical arts, and uſed enchantments and divinations, as *Balaam* and the magicians of *Egypt* did: *and bewitched the people of Samaria*; or rather aſtoniſhed them, with the ſtrange feats he performed; which were ſo unheard of and unaccountable, that they were thrown into an exſtaſy and rapture; and were as it were out of themſelves, through wonder and admiration, at the amazing things that were done by him: *giving out that himſelf was ſome great one*; a divine perſon, or an extraordinary prophet, and it may be the Meſſiah; ſince the *Samaritans* expected the Meſſiah, as appears from *John* iv. 25. and which the *Syriac* verſion ſeems to incline to, which renders the words thus, *and he ſaid, I am that great one*; that great perſon, whom *Moſes* ſpake of as the ſeed of the *woman*, under the name of *Shiloh*, and the character of a prophet.

Ver. 10. *To whom they all gave heed*, &c.] Were not only attentive to the ſtrange things he did, and to the wonderful things he gave out concerning himſelf; but they believed what he ſaid and did as real things, and were obedient to him: and that *from the leaſt to the greateſt*; which does not ſo much reſpect age, though the *Ethiopic* verſion renders it, *from the younger of them to the eldeſt of them*, as ſtate and condition; perſons of every rank and quality, high and low, rich and poor, magiſtrates and ſubjects, from the meaneſt to the greateſt of them; and ſo the *Syriac* verſion renders it, *both great*, or *noble and mean*; he drew the attention, and commanded the regard, both of princes and peaſants, of the learned and unlearned, of the great men, and of the common people, who one and all wondered at him, and applauded him: *ſaying, this man is the great power of God*; or as the *Alexandrian* copy and ſome others, and the *Vulgate Latin* verſion read, *this is the power of God which is called great*; they took him for the ſupreme deity, or as *Juſtin Martyr* [h] expreſſes it, they accounted him the *firſt*, or *chief God*; or they looked upon him to be the Meſſiah, *the great power of God*, as the *Syriac* verſion renders it; and who ſhould be great, and called the ſon of the higheſt, *Luke* ii. 32.

Ver. 11. *To him they had regard*, &c.] Which is repeated from the foregoing verſe, for the ſake of what follows: *becauſe that of a long time he had bewitched them with ſorceries*; or becauſe he had, it may be for many years, aſtoniſhed them with his magic arts, and the pranks he played in the uſe of them.

Ver. 12. *But when they believed Philip*, &c.] Though they had been carried away ſo long with this deceiver, and had been ſo much attached unto him, and held in admiration of him; yet when *Philip* came and preached Chriſt unto them, ſuch was the power that attended his miniſtry, and ſuch the efficacy of divine grace that was exerted, that they not only gave heed unto him, but believed what he ſaid: *preaching the things concerning the kingdom of God*; concerning the kingdom of the Meſſiah, the Goſpel diſpenſation, the doctrines and ordinances of the Goſpel; and concerning the kingdom of grace, which is ſpiritual and internal, and which lies not in external things, as meat and drink, but in righteouſneſs, peace, and joy; and concerning the kingdom of glory, the meetneſs for it, which lies in regenerating grace, and the right unto it, which is the righteouſneſs of Chriſt: *and the name of Jeſus Chriſt*; concerning the perſon of Chriſt, as the Son of God, and the offices of Chriſt, as prophet, prieſt, and king; and the virtue of his blood, righteouſneſs, and ſacrifice, for pardon, juſtification, and atonement: the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read this clauſe, *in the name of Jeſus Chriſt*; and connect it with the following words, *they were baptized, both men and women*: that is, when they heard *Philip* preach the Goſpel, and believed in Chriſt, the ſum and ſubſtance of it, and made a profeſſion of faith, they were of each ſex, both men and women, baptized by immerſion, in the name of Jeſus Chriſt.

Ver. 13. *Then Simon himſelf believed alſo*, &c.] With an hiſtorical and temporary faith, as that Jeſus was the Meſſiah, &c. or at leaſt he pretended to believe this, and profeſſed that he did believe what others did, and *Philip* preached: *and when he*

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[f] Apolog. 2. p. 69.

[g] Juchaſin, fol. 242. 2.

[h] Ut ſupra.

was baptized; upon profeſſion of his faith, which he ſo artfully made, that *Philip* could not diſcover his hypocriſy; but taking him to be a ſincere believer, admitted him to baptiſm: after which, *he continued with Philip*; kept cloſe to him, and got into a familiar acquaintance with him; and conſtantly attended on his miniſtry, as if he had been a ſincere diſciple and follower of Chriſt: *and wondered, beholding the miracles and ſigns which were done*; he was as much amazed at the miraculous performances of *Philip*, as the inhabitants of *Samaria* had been at his, which he could obſerve were real things; and this increaſed his wonder, and threw him into an exſtaſy, that he was ſcarce himſelf; whereas he knew that what he did, were only ſham performances, and legerdemain tricks.

Ver. 14. *Now when the apoſtles which were at Jeruſalem*, &c.] Not that there were ſome at *Jeruſalem*, and ſome elſewhere; for they all tarried at *Jeruſalem*, when the reſt of the miniſters of the word were ſcattered abroad; though it is poſſible, that by this time, ſome of them might have departed from hence; but it ſeems more probable, that they were as yet all here: theſe *heard that Samaria had received the word of God*; that is, they heard that the *Samaritans*, who only received the five books of *Moſes*, and that not the *Hebrew*, but their own copy of them, now received not only the whole bible, but the Goſpel of Chriſt, as preached by *Philip*; which they might hear by a letter, or meſſengers ſent from *Philip* to them, to acquaint them with the ſucceſs of the Goſpel; or from ſome perſons, who had been in thoſe parts: upon which *they ſent unto them Peter and John*; who were not only fellow apoſtles, but very familiar and intimate companions; theſe they ſent to confirm the doctrine of *Philip*, and eſtabliſh the young converts in it, and to form them into a Goſpel church-ſtate, and ordain miniſters over them.

Ver. 15. *Who when they were come down*, &c.] To the city of *Samaria*, where *Philip* was, and theſe converts dwelt: *prayed for them*; for ſome of them, unto God: *that they might receive the Holy Ghoſt*; the extraordinary gifts of the Holy Ghoſt, as to be able to ſpeak with tongues, to propheſy and work miracles: they might pray for them all, that they might have a larger meaſure of grace, and more ſpiritual light and knowledge; and that they might be eſtabliſhed in the doctrines of the Goſpel, and hold faſt the profeſſion of their faith unto the end; but it can hardly be thought that they ſhould pray for them all, both men and women, that they might have the above extraordinary gifts, which were not neceſſary to them all: and that theſe are meant by the Holy Ghoſt, is clear from what follows, ſince he was not yet fallen on any of them, which cannot be underſtood in any other ſenſe; and ſeeing it was ſomething viſible, which *Simon* could diſcern, and therefore cannot mean internal grace, and an increaſe of that.

Ver. 16. *(For as yet he was fallen upon none of them*, &c.] They had received him as a ſpirit of illumination and ſanctification, and as a ſpirit of converſion and faith; they had been regenerated, enlightened, and ſanctified by him; and were converted by him, and brought to believe in Chriſt, and live by faith upon him; they were baptized believers, and no more; as yet, none of them had gifts qualifying them for the miniſtry; and ſtill leſs could any of them ſpeak with tongues, or propheſy, or work miracles; the Holy Ghoſt had not yet deſcended on them for ſuch purpoſes: *only they were baptized in the name of the Lord Jeſus*;) all as yet appeared in them was, that they were believers in Chriſt, and had been baptized in his name, upon a profeſſion of their faith; and more than this they had not been called to, or qualified for: the word *only*, does not reſpect the form of baptiſm, as if they had been baptized only in the name of Chriſt; whereas they were doubtleſs baptized in the name of the Father, and of the Son, and of the Holy Ghoſt; but refers to baptiſm itſelf, which was the only ordinance as yet adminiſtered to them.

Ver. 17. *Then laid they their hands on them*, &c.] The *Ethiopic* verſion adds, *who had been baptized*; but not upon all of them, men and women, only on ſome they were directed unto by the Spirit of God; whom he had deſigned, and now would qualify for the work of the miniſtry, that ſo this new church might be ſupplied with proper officers, paſtors, and teachers, to feed them with knowledge and with underſtanding; and who might not only have miniſterial gifts to qualify them for preaching the Goſpel, but extraordinary ones, which would ſerve for the confirmation of it; and for this purpoſe the apoſtles, *both* of them, as the *Arabic* verſion reads, laid their hands on them: for it will not ſeem probable, that they laid their hands upon the women, on ſuch an account; and it will hardly be received, that they ſhould lay their hands on *Simon Magus*, otherwiſe he would have received the Holy Ghoſt too; ſo that it ſeems a plain caſe, that impoſition of hands was not uſed to them all: *and they received the Holy Ghoſt*; that is, they received the gifts of the Holy Ghoſt; ſo that they could propheſy and ſpeak with tongues, and heal diſeaſes, and do other wonderful works: and ſince now theſe effects have ceaſed, the rite and ceremony which was peculiar to the apoſtles as ſuch, it ſhould ſeem ſhould ceaſe likewiſe.

Ver. 18. *And when Simon ſaw*, &c.] Whence it appears, that the Holy Ghoſt, or his gifts, which were received by impoſition of hands, were ſomething viſible and diſcernible; and ſo ſomething external, and not internal; otherwiſe they would have been out of *Simon*'s reach, and would not have fallen under his notice: but he ſaw, *that through laying on of the apoſtles hands, the Holy Ghoſt was given*; he ſaw, that upon this men began to propheſy, and to ſpeak with divers tongues they had never learned, and to work miracles, cure men of their diſeaſes, and the like: and when he obſerved this, *he offered them money*; to purchaſe ſuch a power of conferring the like gifts, on whomſoever he ſhould lay his hands: hence buying and ſelling ſpiritual things, or what relate thereunto, are commonly called *ſimony*; a vice which has greatly prevailed in the church of *Rome*, and among its popes; and who therefore may be more properly called the ſucceſſors of *Simon Magus*, than of *Simon Peter*.

Ver. 19. *Saying, give me alſo this power*, &c.] He does not aſk them to lay their hands on him, that he might receive the Holy Ghoſt, and have thoſe gifts to exerciſe himſelf, but that he might have the power of conferring them on others: *that on whomſoever I lay hands, he may receive the Holy Ghoſt*; in which he diſcovered his ambition and avarice; his ambition, that he might be above *Philip*; who though he had theſe gifts, yet had not a power to lay on hands, and thereby convey them unto others; he perceived that this was purely apoſtolical; and indeed, what he requeſted, was more than what the apoſtles could do; for though upon their prayers, and through the impoſition of their hands, the gifts of the Spirit were beſtowed upon men; yet they never could, nor did give a power to others, to do as they did; and his avarice prompted him to this, that he might make gain of it; not by doing miracles himſelf, but by conveying a power to others to do them.

Ver. 20. *But Peter ſaid to him,* &c.] With great abhorrence and indignation, reſenting and deteſting his propoſal: *thy money periſh with thee*; or *go into deſtruction with thee*; ſignifying, that he would not touch his money, or have any thing to do with that or him either, in any ſuch way: the words do not ſo much deſign an imprecation on his perſon, as an abhorrence of his ſin; and rather ſhew what his ſin deſerved, than what he deſired might be; for the apoſtle did not ſimply wiſh his damnation, ſince he afterwards exhorts him to repentance, and to pray for forgiveneſs; but threatens, and even predicts what would be his caſe, ſhould he live and die in ſuch a ſtate, in which he appeared to be: *becauſe thou haſt thought that the gift of God*; the Holy Ghoſt, and his extraordinary gifts, which are freely given, when and to whom the Lord himſelf pleaſes: *may be purchaſed with money*; he appears to have a wrong notion of the Spirit of God and his gifts, and of the grace of God in beſtowing them; as well as a wicked deſign of purchaſing them with money, in order to ſell them again; ſo that it was a ſullying and leſſening of the grace of God, as well as ſeeking himſelf, his own ambition, and filthy lucre: and let ſuch obſerve, how near they come to his ſin, who ſeek to obtain the grace of juſtification, and the free gift of eternal life, by their own works.

Ver. 21. *Thou haſt neither part nor lot in this matter,* &c.] Or buſineſs of the gift of the Holy Ghoſt; ſignifying, that as he had not the grace of the Spirit of God implanted in him, ſo he ſhould not have any of the gifts of the Spirit beſtowed on him; and much leſs a power of communicating them to others, through laying on of hands: or *in this word*; the word of the Goſpel, preached by the apoſtles; and in any of the bleſſings publiſhed in it, as the forgiveneſs of ſins, a juſtifying righteouſneſs, and eternal life; and ſo the *Syriac* verſion renders it, *in this faith*; neither in the grace of faith, nor in the doctrine of faith: it ſeems to anſwer to a way of ſpeaking frequently uſed among the *Jews*, that ſuch and ſuch perſons, אין להם חלק, *have no part or lot*, in the world to come [1]. The *Ethiopic* verſion reads, *becauſe of this thy word*; becauſe for his money, he had deſired to have a power of beſtowing the Holy Ghoſt on perſons, through the impoſition of his hands; which ſhowed, he had no ſhare in the grace of God, and would have no part in eternal life, thus living and dying: *for thy heart is not right in the ſight of God*; he had not a clean heart, nor a right ſpirit created in him; he had not true principles of grace wrought in him; his heart was full of covetouſneſs, ambition, and hypocriſy; he had no good deſigns, ends, and aims, in what he ſaid and did; in his profeſſion of faith, in his baptiſm, in his attendance on *Philip*'s miniſtry, and in his requeſt for the above power, of conferring the Holy Ghoſt; his view was not the ſpread and confirmation of the Goſpel, or the enlargement of the kingdom and intereſt of Chriſt, and the glory of God, but his own applauſe and worldly intereſt; and therefore, however he might be thought of by men, to be a good and diſintereſted man, he was otherwiſe in the ſight of God, who is the ſearcher of the heart, and the trier of the reins of the children of men.

Ver. 22. *Repent therefore of this thy wickedneſs,* &c.] For a great piece of wickedneſs it was, to offer money for the gift of the Holy Ghoſt, and to imagine, that that could be purchaſed with money; and what made the wickedneſs ſtill greater was, the evil deſign he had in this, to advance himſelf in oppoſition to Chriſt and his apoſtles, as he afterwards did; and when the apoſtle puts him upon repentance, his view is to ſhow the heinouſneſs of his crime, the need he ſtood in of repentance, and that without it, his caſe muſt be miſerable: *and pray God, if perhaps the thought of thine heart may be forgiven thee*; though he was in a ſtate of nature, the apoſtle exhorts him to the duty of prayer; for prayer is a natural duty, and binding upon all men, though none but a ſpiritual man can perform it in a ſpiritual way: and though this ſin of *Simon*'s was a very heinous one, and came very near unto, and looked very much like the ſin againſt the Holy Ghoſt, yet it was not the unpardonable one; it might be pardoned by the grace of God, and through the blood of Chriſt; and therefore *Peter*, who wiſhed his ſalvation and not his damnation, put him upon prayer for it; which was poſſible, though difficult, but not certain: the apoſtle ſays not this, as doubting; if it was a caſe wholly to be deſpaired of, then he would not have directed him to the means; and yet the wickedneſs was ſo horribly great, and he in ſuch a wretched hardened ſtate, that there was no great hope or expectation of his repentance, and ſo of the application of pardon to him: however, this advice was not given ironically; *Peter* was too grave and ſerious, to ſpeak ſarcaſtically, or break a jeſt upon a man in ſuch circumſtances; whom no doubt he heartily pitied, though he abhorred his ſin: the *Syriac* verſion renders it, *the deceit of thine heart*; and the *Ethiopic* verſion, *the evil thought of thine heart*; and ſuch it was.

Ver. 23. *For I perceive that thou art in the gall of bitterneſs,* &c.] Alluding to *Deut.* xxix. 18. and xxxii. 32. with which compare *Heb.* xii. 15. and ſignifying, that he was in a ſtate of nature and unregeneracy; under the power and dominion of covetouſneſs, ambition, and hypocriſy; and in a way pernicious to himſelf, infectious to others, and ungrateful to God, and to good men; and that inſtead of the root of the matter, the truth of grace being in him, there was nothing in him but the bitter root of ſin; which bore gall and wormwood, and every thing that was nauſeous and diſagreeable: *and in the bond of iniquity*; referring to *Prov.* v. 22. or to *Iſa.* lviii. 6. and ſuggeſting, that he was held faſt bound in the bonds of ſin, and with the cords of iniquity, or was entirely under the government of his luſts: the prepoſition εις, which we render *in*, may retain here, as is by ſome obſerved, its proper ſenſe of *for*, or *into*; and have the ſame ſignification it has in *Heb.* i. 5. *I will be to him for a father*, or *a father*, and *he ſhall be to me for a ſon*, or *a ſon*; and then the ſenſe of *Peter* is, I plainly perceive, and clearly ſee by thy words and actions, that thou art nothing elſe but a lump of bitter gall, and a bundle of ſin and wickedneſs.

Ver. 24. *Then anſwered Simon, and ſaid,* &c.] Whoſe conſcience might be touched, and ſmote with what *Peter* had ſaid; and he might be terrified with the wrath of God, and filled with fear of his judgment coming upon him for his wickedneſs, and might now ſtand trembling before the apoſtles: and if this was not his caſe, he was a moſt hardened and audacious wretch; and his following words muſt be underſtood in a different ſenſe, from what they might ſeem to have, when they came out of his mouth: *pray ye to the Lord for me*; the *Arabic* verſion reads, *pray ye two*; the words are addreſſed both to *Peter* and *John*; for though *Peter* only ſpake to him, yet *John* joined with him, and aſſented to what he ſaid, and approved of it; and which he might ſignify, either by word or geſture; wherefore *Simon* deſires both of them, that they would pray to the Lord for him; but whether he was ſerious, and in good earneſt in this, is a queſtion; ſince there is no reaſon to believe he truly repented, from the accounts given of him by ancient writers; who always repreſent him as an oppoſer of the apoſtles and their doctrine, as the father of all hereſies, as a blaſphemous wretch; who gave out that he was the Father in *Samaria*, the Son in *Judea*, and the Holy Ghoſt in other places; and as a very lewd and wicked man, who carried about with him a whore, whoſe name was *Helena*; whom he called the mother of the univerſe, and gave out the angels were made by her, and the world by them; with many other errors, blaſphemies, and impieties: ſo that it ſhould rather ſeem, that though *Peter* was ſerious in his advice to *Simon*, yet he was not ſo in his requeſt to him; but in a ſarcaſtic ſneering way, deſired his prayers for him; ſuggeſting, that he was not in any pain about what he had ſaid: and if he was in earneſt, he did not take *Peter*'s advice to pray for himſelf; nor did he declare any repentance for his ſin; and his deſire that the apoſtles would pray for him, might not be from any ſenſe he had of the evil of his ſin, but from a ſlaviſh fear of the evil, or miſchief, that was like to come upon him for his ſin, as appears by what follows: *that none of theſe things which ye have ſpoken come upon me*; as that his money ſhould periſh with him, and he with that; or that he ſhould go into deſtruction; that everlaſting deſtruction and ruin would be his portion; and he ſhould have no part nor lot in eternal life, unleſs he repented, and his ſin was pardoned: and this confirms what has been before obſerved, that *John* aſſented to what *Peter* ſpoke, or ſaid the ſame, or ſuch like things to *Simon* as he did.

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[1] Miſn. Sanhedrin, c. 11. §. 1.

Ver. 25. *And they when they had teſtified*, &c.] That is, *Simeon* (or *Peter*) and *John*, as the *Syriac* verſion expreſſes it; when they had bore their teſtimony to, and by it confirmed the Goſpel as preached by *Philip*, and had eſtabliſhed the young converts in it, and againſt the errors of *Simon Magus*: *and preached the word of the Lord*; or *of God*, as read the *Alexandrian* copy, and the *Syriac*, *Arabic*, and *Ethiopic* verſions; when they had preached the Goſpel in the city of *Samaria*, the ſame as *Philip* had preached before; whereby it appeared, that there was an harmony and agreement between them: *returned to Jeruſalem*; to the reſt of the apoſtles there, to give them an account, how they found things at *Samaria*; what they had done, and what they had met with: and upon their return, whilſt on their journey, they ſtopped at ſeveral places, which lay in their way; *and preached the Goſpel in many villages of the Samaritans*; their firſt commiſſion in *Matt.* x. 5. being now cancelled, and a new one given them to preach the Goſpel to every creature; and being appointed witneſſes for Chriſt in *Samaria*, as well as in *Jeruſalem* and *Judea*; ſee ch. i. 8.

Ver. 26. *And the angel of the Lord ſpake unto Philip*, &c.] To enquire who this angel was, whether *Michael* or *Gabriel*, or the tutelar angel of *Ethiopia*, or of the *Eunuch*, or of *Philip*, is too curious; it was one of the miniſtring ſpirits ſent forth by Chriſt, to ſerve a gracious purpoſe of his, and for the good of one of the heirs of ſalvation: *ſaying*, *ariſe*; at once, make haſte and ſpeed, and quick diſpatch; the phraſe denotes readineſs, alacrity, and expedition: *and go toward the ſouth*; the ſouthern point from the city of *Samaria*, where *Philip* now was; or to the ſouth of *Jeruſalem*: the parts of *Gaza*, *Lydda*, *Jamnia*, *Joppa*, &c. were called the *ſouth*; hence often mention is made of ſuch a *Rabbi* and ſuch a *Rabbi*, that he was, דרומיא, *of the ſouth*[k]: ſo *R. Joſhua*, who was of *Lydda*, is ſaid to be of the ſouth[l]. The *Ethiopic* verſion renders it *at noon time*, and ſo the *Arabic* of *De Dieu*; as if it reſpected not the place whither he was to go, but the time when he was to go; and that it might be about the middle of the day, the following narrative ſeems to confirm: *unto the way which goes down from Jeruſalem unto Gaza, which is deſert*; this place is ſometimes called *Azzah*, and ſometimes *Gaza*, which is owing to the different pronunciation of the firſt letter of it; it was firſt inhabited by the *Arvm*, or *Hivites*, who being deſtroyed by the *Caphtorim*, they dwelt in their ſtead, *Deut.* ii. 23. It fell to the lot of the tribe of *Judah*, but could not be held by it, becauſe of the giants which remained in it; and was, as *Jerom* ſays[m], a famous city of *Paleſtine* in his day; and was formerly the border of the *Canaanites* towards *Egypt*; and the way to *Egypt* lay through it, in which the eunuch was travelling: the way from *Jeruſalem* to this place, lay through *Bethlehem*, as the above ancient writer obſerves, on *Jer.* xxxi. 15. where he ſays, "ſome of the *Jews* interpret this "place thus; that *Jeruſalem* being taken by *Veſpaſian*, through this way (*Bethlehem* and *Ephrata*, "of which he is ſpeaking) to *Gaza* and *Alexandria*, a vaſt number of captives were led to "*Rome*." And as the ſame writer elſewhere ſays[n], *Bethlehem* was ſix miles from *Ælia* (or *Jeruſalem*) to the ſouth, in the way which leads to *Hebron*; and it is commonly believed that the way to *Gaza* was through *Hebron*, and is the way in which they go to it now; and to a hill near this place, *Sampſon* carried the gates of *Gaza*, *Judg.* xvi. 1, 2, 3. And this alſo was to the ſouth of *Jeruſalem*, and two and twenty miles from it[o]: and it is alſo ſaid by the ſame author[p], that there is a village called *Bethſur*, and in his time *Bethſoron*, in the way from *Jeruſalem* to *Hebron*, about twenty miles from the former, at which there was a fountain, where it was reported the eunuch was baptized by *Philip*. There was it ſeems another way from *Jeruſalem* to *Gaza*, through *Dioſpolis*, or *Eleutheropolis*, and ſo to *Aſcalon*, and from thence to *Gaza*[q]: and this was the road the eunuch went, if their conjecture is right, that he was baptized in the river *Eleutherus*; but which way he went is not certain, nor where he was baptized. The ſituation of *Gaza* was according to *Arrianus*[r], as follows; "*Gaza* "is diſtant from the ſea, at leaſt twenty furlongs "(two miles and a half) and the acceſs unto it is "ſandy and deep, and the ſea near the city is all "muddy. *Gaza* was a great city, and was built "on high ground, and encompaſſed with a ſtrong "wall; it was the laſt of thoſe cities inhabited, as "you go from *Phenicia* into *Egypt*, επι τη αρχη της "ερημου, *at the beginning of the deſert*." Which laſt words ſeem to furniſh out a reaſon, why it is here called *Gaza*, *which is deſert*; becauſe it was ſituated where the deſert began: though this clauſe is differently underſtood; ſome apply it to *Gaza*; as if the ſenſe was *Gaza the deſert*, to diſtinguiſh it, old *Gaza*, which was deſtroyed by *Alexander* the great, and as *Strabo* ſays [s], *remained deſert*, from new *Gaza*, built at ſome diſtance from it: *Jerom* has [t] this diſtinction of old and new *Gaza*; there is ſcarce any appearance, he ſays, of the foundations of the ancient city; and that which is now ſeen, is built in another place; and an unknown *Greek* writer makes expreſs mention of new *Gaza*, which is the city itſelf; and ſpeaks of another *Gaza* at ſome diſtance, which he calls *Gaza*, η ερημος, *the deſert* [u]: but the haven, which was ſeven furlongs diſtant from *Gaza*, was not called new *Gaza* till *Julian*'s time; it was firſt called *Majuma*, and afterwards *Conſtantia*, by *Conſtantine*; either from his ſon *Conſtantius*, or his ſiſter *Conſtantia*, it having embraced the *chriſtian* religion [w]: wherefore, as *Beza* obſerves, no regard could be had to this diſtinction in the times of *Luke*; and though it was beſieged by *Alexander* and taken, yet it did not become a deſolate place; it had its walls, gates, and fortifications afterwards; and was after this taken by *Ptolomy*, and then by *Alexander Jannæus*; it was repaired by *Gabinius*, and given to *Herod* by *Auguſtus* [x]: ſo that it could not be ſaid to be deſert, in the times of *Philip* and the eunuch, with reſpect to its inhabitants and fortifications: it ſeems rather therefore to be ſo called, for the above reaſon, becauſe ſituated at the beginning of the deſert; and the whole ſpace between the parts of *Egypt* next the *Nile*, and *Paleſtina*, is called *the deſert*, both by *Arrianus* [y] and *Joſephus* [z]: others apply this epithet to the way, and read it as do the *Syriac*, *Arabic*, and *Ethiopic* verſions, *to the way of the deſert which goes from Jeruſalem*; meaning the wilderneſs, which lay in the way from *Jeruſalem* to *Gaza*. This place was diſtant from *Jeruſalem* about ſeventy-five miles; for from *Jeruſalem* to *Aſcalon*, was as *Joſephus* [a] ſays, five hundred and twenty furlongs, which make ſixty-five miles; and from *Aſcalon* to *Gaza* were ten miles, as our countryman Mr. *Sandes* ſays [b]; though according to the *Itinerary* of *Antoninus* [c], the diſtance was ſixteen miles. The *Talmudiſts* make mention of this place, they repreſent it as a very pleaſant place to dwell in; they ſay [d], *Gaza* is, נויה יפה, *a beautiful habitation*; they ſpeak of three famous markets, and one of them was the market of *Gaza* [e]; and very near to this city, there was a beaſt-market [f]; and to which may be added, though it may not ſerve to ſtrengthen the reaſon of its name being called *Gaza* the deſert, there was a place on the border of the city, which was named, חורבתא סגירתא, the *deſert of the leper* [g]: there were alſo brooks about the parts of *Gaza* and *Azotus* [h]; in one of which, if the eunuch was near *Gaza*, to which he was going, he might be baptized; ſince it is uncertain whereabout *Philip* met him, and where the place of water was, in which the ordinance of baptiſm was adminiſtered to him. This city is now called *Gazera*, or *Gazara*, and is inhabited by *Greeks*, *Turks*, and *Arabians*.

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[k] T. Hieroſ. Succa, fol. 53. 4.
[l] Ib. Challa, fol. 57. 2.
[m] De Locis Hebraicis, fol. 91. K.
[n] Ib. fol. 89. E.
[o] Ib. fol. 87. E.
[p] Fol. 89. G.
[q] Vid. Reland. Paleſtina Illuſtrata, l. 2. p. 407. & l. 3. p. 646, 659.
[r] De Expeditione Alexandri, l. 2.

Ver. 27. *And he aroſe and went*, &c.] As ſoon as he had his orders, he immediately obeyed them; he made no diſpute about the matter, though he was directed only part of his way, and had no account of what he went about, or was to do: *and behold, a man of Ethiopia*; or *a man, an Ethiopian*; an *Hebraiſm*, ſuch as *a man a Jew*, *Zech.* viii. 23. wherefore his being called a man, is no contradiction to his being an eunuch; for the word *man* does not regard his ſex, but with the other the country of which he was; and it is the ſame as if he had only been called an *Ethiopian*, which ſignifies one of a black countenance; for *Ethiopia* was not ſo called from *Ethiops*, the ſon of *Vulcan*, who is ſaid to reign over it, but from the colour of its inhabitants; ſee *Jer.* xiii. 23. *Amos* ix. 7. This country in the *Hebrew* language is called *Cuſh*, and the people of it *Cuſhites*, from *Cuſh* the ſon of *Ham*, *Gen.* x. 6. And ſo *Joſephus* ſays [i], that the *Ethiopians* over whom he (*Cuſh*) reigned, are now by themſelves, and by all in *Aſia* called *Chuſeans*; and ſo likewiſe the inhabitants of upper *Ethiopia*, or the *Abyſſines*, are to this day called *Cuſſians*, by the *Portugueze*. Geographers make mention of two *Ethiopia's*, one in *Africa* divided into upper and lower, and which is here meant; and the other in *Aſia* and a part of *Arabia*, and which is the *Ethiopia* ſpoken of in the Old Teſtament: a note of admiration is prefixed, to obſerve to us what was remarkable in providence; that juſt at this time, and in this way, ſuch a man ſhould be travelling; and what was ſtill a greater wonder of grace, that ſuch an one ſhould be the object of God's peculiar favour, and ſhould be choſen and called, have the Goſpel preached to him, and be admitted to an ordinance of it; whereby ſome prophecies began to have their accompliſhment in part, *Pſ.* lxviii. 31. *Zeph.* iii. 10. *An eunuch of great authority*; he might be one that was literally ſo, it being common for *Eaſtern* princes and great men, to have ſuch perſons as guards over their wives, to preſerve their chaſtity; and ſo hereby was a fulfilment in part, of *Iſa.* lvi. 3, 4, 5. though this word is uſed to denote a perſon in office: ſo *Potiphar* is called, סריס, an *eunuch*, though he had a wife, and which we rightly render an officer; and the *Chaldee* paraphraſe renders it, רבא, a prince, or great man, *Gen.* xxxix. 1. So *Balaam* is ſaid [k] to be one of the king's eunuchs, and yet *Jannes* and *Jambres* are ſaid to be his ſons; and ſo the word *Dynaſtes* here uſed, which we tranſlate *of great authority*, may be conſidered as explanative of the word *eunuch*; to teach us, that this word was not expreſſive of his caſe, but a title of office: it is reported of this eunuch, that after his converſion he preached the Goſpel to the inhabitants of *Zeylan* and *Arabia Felix*, and in the iſland of *Taprobane* in the *Red ſea*, and at laſt ſuffered martyrdom [l]: this great perſon is ſaid to be *under Candace queen of the Ethiopians*; that is, of thoſe *Ethiopians* who inhabited the iſland of *Meroe*; for *Candace*, or *Candaoce*, as *Pliny* [m] reads it, was a common name of the queens of that iſland, as *Pharaoh* was of the *Egyptian* kings, and *Cæſar* of the *Roman* emperors: the word *Candace* ſignifies a governour of children, that is, ſervants; it is derived from the *Ethiopic* word, קני, *Kani*, which ſignifies to *govern*; and from, דק, *Dak*, *a child*, or ſervant; and the king of the *Abyſſines*, is to this day called *Preſtar Chan*, or *Kan*, a prince of ſervants, who is commonly and corruptly called *Preſter John*; and *Chan*, or *Kan*, is a well known name for an emperor or governour, in the eaſtern countries; as with the *Tartars* and *Perſians*, witneſs the preſent famous *Kouli Kan.* Some ſay [n], her proper name was *Judith*, others *Lacaſa* [o], and others *Hendake*, or *Indich*; which, as *Ludolphus* [p] obſerves, is no other than *Candace*; though this laſt name *Indich*, according to *Zaga Zabo*, an embaſſador of the king of the *Ethiopians*, was the name of the eunuch himſelf; his words, as reported by *Damianus a Goes* [q], are theſe; "we almoſt before all other "chriſtians, received baptiſm from the eunuch of "*Candace*, queen of *Ethiopia*, whoſe name was "*Indich*:" *who had the charge of all her treaſure*; was her lord treaſurer; which ſhows, that he was not an eunuch to her on account of chaſtity, but an high officer in her kingdom: the word *Gaza* here uſed, ſignifies in the *Perſian* language treaſure, or treaſury [r]. The *Ethiopic* verſion takes it for the name of a place, and renders it, *and he was governour of the city of Gaza*, but very wrongly: *and had come to Jeruſalem for to worſhip*; hence he ſeems to have been either a *Jew* by birth, or rather a proſelyte to the *Jewiſh* religion; and had been at *Jeruſalem* at one of their annual feaſts, the paſſover, *pentecoſt*, or tabernacles, to worſhip the God of *Iſrael*, whom he believed to be the only true God.

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[s] Geograph. l. 16.
[t] De Locis Hebraicis, fol. 91. K.
[u] Apud Reland. ib. l. 2. p. 509.
[w] Euſeb. de Vita Conſtantin. l. 4. c. 38. Sozomen. Hiſt. l. 5. c. 3.
[x] Joſeph. Antiqu. l. 13. c. 13. § 3. & 14. 5. & 15. 7.
[y] Ut ſupra.
[z] De Bello Jud. l. 7. c. 5. §. 3.
[a] Ib. l. 3. c. 2. §. 1.
[b] Travels, p. 151.
[c] Apud Reland. ib. l. 2. p. 419.
[d] T. Hieroſ. Sheviith, fol. 37. 3.
[e] Ib. Avoda Zara, fol. 39. 4.
[f] T. Bab. Avoda Zara, fol. 11. 2.
[g] Ib. Sanhedrin, fol. 71. 1.
[h] Ariſteas de 70 Interpret. p. 41.
[i] Antiqu. l. 1. c. 6. §. 2.
[k] Heb. Chron. Moſis, fol. 4. 2. & 6. 2.
[l] Fabricii Lux Evangelii, p. 115, 708.
[m] Hiſt. Nat. l. 6. c. 29. Vid. Alexand. ab Alex. l. 1. c. 2.

Ver. 28. *Was returning*, &c.] From *Jeruſalem*, having finiſhed the parts of divine worſhip, he came to perform; and it is remarkable, that though he muſt doubtleſs have heard of Jeſus of *Nazareth*, and what had paſſed in *Jeruſalem* lately, and of his apoſtles, yet heard them not; or however, was not converted by them, nor believed in *Jeſus*; his converſion being ordered to be at another time, in another place, and by another inſtrument: *and ſitting in his chariot*; as was the manner of princes and great perſons: *read Eſaias the prophet*; the book of the prophecies of *Iſaiah* the prophet; and in *Luke* iv. 17. it is called *the book of the prophet Eſaias*; and in the note there I have obſerved, that the prophets, eſpecially the larger ones, were ſometimes in ſeparate and diſtinct books, and ſo might be the prophecy of *Iſaiah*; and ſuch an one was delivered to Chriſt, in the ſynagogue of *Nazareth*; and ſuch an one the eunuch might have, and be reading in it: hence we read [s], that *Daniel* ſhould ſay to the *Iſraelites*, who came to diſcourſe with him about the propheſies of *Jeremiah*, bring me, ſays he, ספר ישעיה, *the book of Iſaiah*; he began to read, and went on till he came to this verſe, *the burden of the deſert of the ſea, &c. Iſa.* xxi. 1. and both the *Arabic* and *Ethiopic* verſions here read, *the book of the prophet Iſaiah*. Some think, the eunuch might be reading over ſome paſſages of ſcripture in this prophet, which he had heard expounded at *Jeruſalem*, to refreſh his memory with what he had heard. This prophet is a very evangelical one, and very delightful and profitable to read; many things are propheſied by him concerning the Meſſiah, and particularly in the chapter in which the eunuch was reading; and this being a time when there was great expectation of the Meſſiah, ſuch paſſages might be read and expounded in their ſynagogues, which concerned him: however, the eunuch improved his time as he was travelling, in a religious way, which was very commendable; and as this was the occaſion and opportunity which the Holy Ghoſt took to bring on his converſion, it may ſerve greatly to recommend the reading of the ſcriptures.

Ver. 29. *Then the Spirit ſaid unto Philip*, &c.] Not the angel, a miniſtring ſpirit, as in ver. 26. but the Holy Spirit, as the *Syriac* and *Ethiopic* verſions read, the ſame with the Spirit of the Lord, ver. 39. who ſpoke unto him, either by an articulate voice, ſuch as was the *Bath Kol* among the *Jews*; or inwardly, by a ſecret impulſe upon him, he directed him, ſaying; *go near, and join thyſelf to this chariot*; he bid him make up to the chariot, he ſaw driving on the road at ſuch a diſtance, and follow it, and attend it cloſely; and not leave it, till an opportunity of converſing with the perſon in it offered.

Ver. 30. *And Philip ran thither to him*, &c.] Being very ready to obey the divine order, and hoping he might be an inſtrument of doing ſome good, which might iſſue in the glory of God, and the welfare of men: *and heard him read the prophet Eſaias*; that is, the *book of Iſaiah the prophet*, as before; and ſo the *Ethiopic* and *Arabic* verſions read here, as there: he read it out, with a clear and diſtinct voice, ſo that *Philip* could hear him; and this he did, partly through reverence to the word of God, and partly to fix his attention to it the more, that he might the better underſtand and remember it, and alſo for delight and pleaſure: it is very likely, that it was the book of *Iſaiah* in the *Hebrew* tongue in which he was reading, and which language he might underſtand, though he might be at a loſs about the ſenſe of the prophet: *and ſaid, underſtandeſt thou what thou readeſt?* meaning not the language, but the ſenſe; for over-hearing him, he perceived it was a prophecy in *Iſaiah* he was reading; which was not ſo eaſy to be underſtood as laws and precepts are, which command this, and forbid that; whereas prophecies were more abſtruſe, and regarded things to come.

Ver. 31. *And he ſaid, how can I, except ſome man ſhould guide me?* &c.] Which ſhows, that he was of an excellent ſpirit and temper; ſince inſtead of anſwering in a haughty and diſdainful manner, as great men are too apt to do; and inſtead of charging *Philip* with impertinence and inſolence, in interrupting him whilſt reading, and putting ſuch a queſtion to him, he expreſſes himſelf with great and uncommon modeſty; with a ſenſe and confeſſion of his ignorance and incapacity, and of the neceſſity and uſefulneſs of the inſtructions of men, appointed of God to open and explain the ſcriptures: and though he wanted ſuch a guide, and could have been glad of one, yet he was willing to uſe all diligence himſelf in reading, that he might, if poſſible, come at ſome knowledge of the truth; which was very commendable in him; and no doubt but the ſpirit he was in, was much owing to his reading the word, and to the Spirit of God diſpoſing his mind in this manner: *and he deſired Philip that he would come up and ſit with him*; which is an inſtance of his great humanity and courteouſneſs, and of his meekneſs and condeſcenſion, as well as of his vehement thirſt after the knowledge of the ſcriptures; he concluding, or at leaſt hoping by *Philip*'s queſtion, and by the air and look of the man, that he was one that might be uſeful to him this way.

Ver. 32. *The place of the ſcripture which he read was this*, &c.] Or the paragraph or ſection of ſcripture; that part of it in which he was reading was *Iſ.* liii. 7, 8. which ſhows, that by this time the ſcriptures were divided into ſections, chapters, and verſes; whereas the *Jews* ſay the whole law at firſt was but one verſe [t]. *He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer.*

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[n] Godignus de rebus Abyſſinis, p. 117. apud Caſtel. Lex. Polyglott. col. 4003. [o] Mariani Reatini Catalog. Reg. Æthiop. in De Dieu in loc. [p] Hiſt. Ethiop. l 3. c. 2. [q] In De Dieu in loc. [r] Mela, l. 1. p. 22. Alex. ab Alex. l. 2. c. 2. [s] Shirhaſhirim Rabba, fol. 13. 1. [t] Eliæ Levit. præfat. 3. ad Sepher Hammaſoreth.

The metaphors of *ſheep* and *lamb* expreſs the innocence, meekneſs, and patience of Chriſt in his ſufferings and death; and his being like theſe when led to the ſlaughter, and dumb before the ſhearer, ſhew his willingneſs to ſuffer and die for his people, and to become a ſacrifice for their ſins. The alluſion is to the ſheep led either by the butcher to the ſlaughter-houſe, or by the prieſt to the altar, and to the lamb of a year old being ſilent while it is ſhearing; and both denote the voluntarineſs of Chriſt in his ſufferings, the ſtripping him of his good name, credit, and reputation among men, and of all worldly ſubſtance, tho' Lord of all, and even of the common bleſſings of nature, as of meat, drink, and raiment, and the light of the ſun; and particularly the ſtripping him of his clothes, when his raiment was parted, and lots caſt on his veſture, is very aptly ſignified by the ſhearing of the lamb, all which he took very patiently; and his being led forth to be crucified, when he was offered up as a ſacrifice on the croſs, very fitly anſwers to the ſheep being led to the ſlaughter, without ſhewing any reluctance. It was a cuſtom with the Heathens to offer no creature in ſacrifice, that ſtruggled as it was led, or made an oppoſition, or ſhewed any reluctance: it is remarkable, that there was nothing of this kind to be obſerved in Chriſt, who gave himſelf an offering, and a ſacrifice; the reaſons of which were, becauſe of the great love he bore to his people; and becauſe of the good and advantage that would come to them thereby: he was content to be poor, that they might be rich; to be made ſin, that they might be made righteouſneſs; to be become a curſe, that the bleſſings of the covenant might come upon them; to be ſtripp'd of all things, that they might enjoy all: and becauſe no other ſacrifice could atone for their ſins; and becauſe it was his father's will, which always involves his own. *So opened he not his mouth*; in defence of himſelf, when ſuch falſe things were laid to his charge, and which he could have ſo eaſily refuted, and yet anſwered to nothing, to the aſtoniſhment of his judge: the reaſon was, becauſe he had the ſins of his people on him, for which he was willing to ſuffer; and therefore declined ſelf-vindication, leſt he ſhould hinder the judicial proceſs againſt him; nor did he open his mouth againſt his enemies by way of threatening or complaint, when they ſpat on him, blindfolded, and buffeted him, and bid him propheſy who ſmote him; and when the chief-prieſts, *Scribes*, the common people, and thieves mocked at him, and reviled him on the croſs, he opened not his lips unto them, nor againſt them, only for them, ſaying, father, forgive them; nor did he open his mouth againſt the juſtice of God, as bearing hard upon him; neither did he complain of the ſtrictneſs of its demands, abating him nothing; nor of the ſeverity and weight of its ſtrokes, not ſparing him at all; nor did he ſay one word againſt his people, whoſe ſins brought all his ſorrows and ſufferings on him, but made interceſſion for the tranſgreſſors, whoſe ſins he bore.

Ver. 33. *In his humiliation his judgment was taken away*, &c.] The humiliation, or low eſtate of Chriſt, lay in his aſſumption of human nature, with the weakneſſes and imperfections of it; in the meanneſs of his parentage and education; in the ſorrows he endured from his cradle to his croſs; in his laſt conflict with ſatan in the garden; in his being apprehended, bound, ſcourged, and condemned, both by the *Sanhedrim*, and the *Roman* governour; and in being encloſed with the aſſembly of the wicked ſoldiers, who put on him their own clothes, and a crown of thorns on his head, and a reed in his hand, and then in a mock manner bowed to him as king of the *Jews*; and laſt of all in his obedience to death, even the death of the croſs, and in his being laid in the grave. Now in this his low eſtate, *his judgment was taken away*; in the text in *Iſ.* liii. 8. the words are, *he was taken from priſon and from judgment*; which ſome underſtand of his ſufferings, and render the words thus, *by an aſſembly, and by judgment he was taken away*; that is, by the *Jewiſh Sanhedrim*, and by the judgment or ſentence of *Pontius Pilate*, his life was taken away: and others interpret it of his reſurrection from the dead, when he was taken or delivered from the priſon of the grave, and could not be held any longer by the cords and pains of death; and from the judgment or condemnation under which he lay, being juſtified in the Spirit, when he was raiſed from the dead. The words, as here cited, differ from the original text; which have cauſed ſome to think, that there was a different reading of theſe words, which the *Septuagint* followed, and *Luke* after them. Dr. *Pocock*[u] has propoſed a tranſlation of the *Hebrew* text, as agreeable to this citation, without ſuppoſing a various reading, thus, *becauſe of affliction, even from judgment he is taken*; or *when he was humbled, he was taken from judgment*; it being all one whether he was taken from judgment, condemnation, and puniſhment, as at his reſurrection, or whether his puniſhment was taken from him: tho' the ſenſe of the words, as they are here cited, rather ſeems to be this; when he was taken and bound by the *Jews*, and detained by them a priſoner, and arraigned before the high-prieſt, and at *Pilate*'s bar, and falſe witneſſes ſuborned, which was his time of humiliation and affliction; when he was reproached, blaſphemed, buffeted, and ſpit upon, juſtice was not done him, right did not take place, but was removed from him, and he was treated in a moſt unjuſt and unrighteous manner: *and who ſhall declare his generation*; not his divine or human generation; nor the ſorrows of his life; or the duration of his life ſince his reſurrection; nor the numbers of his ſpiritual ſeed and offspring; ſenſes put upon the words they will by no means bear; but the generation or age in which Chriſt lived, which for its wickedneſs among themſelves, and their barbarity to him, and ill uſage of him, cannot be ſufficiently deſcribed and declared; and a great deal of it they themſelves own; ſee the notes on *Matt.* x. 36. and xii. 39. *for his life is taken from the earth*; not in a common, but in a judicial way; in the moſt cruel, barbarous, and unjuſt manner, in a violent way; though not without his Father's will, and his own conſent; and tho' his life was taken from the earth, he now lives in heaven, and that for evermore.

Ver. 34. *And the eunuch anſwered Philip, and ſaid*, &c.] After he had read the paſſage out, and *Philip* had put the queſtion to him, whether he underſtood it; and after he had taken him up into his chariot to ſit with him, and inſtruct him: *I pray thee, of whom ſpeaketh the prophet this?* being deſirous of knowing who was the ſubject of this famous prophecy; which to know was very uſeful and edifying, and was not a matter of mere indifference and ſpeculation, but of great moment and concern. A like way of ſpeaking, in order to know the ſenſe of a paſſage, is uſed by the *Jews*[w]: thus upon reading *Prov.* xxxi. 26. it is aſked, "of "whom does *Solomon* ſay this ſcripture? he does "not ſay it but of his father *David.*" Does he ſpeak *of himſelf, or of ſome other man?* which is very properly and pertinently put; ſince there might be ſome appearance of its application to *Iſaiah*, who ſuffered under *Manaſſeh*; and it might be applied to different perſons, as it has been ſince by the *Jews*; as to *Joſiah*, *Jeremiah* in particular, and to the people of *Iſrael* in general, though very wrongly: *Joſiah* could never be intended, as one of their noted commentators[x] expounds the paragraph; ſince it was not the ſins of the people that were the cauſe of his death, but his own, and his vanity in meddling with what he had nothing to do with, and had no real call unto; nor can it be ſaid of him that he did no violence, or that he bore the ſins of others, and died for them, and made his ſoul an offering for ſin; nor were his days prolonged; nor did the pleaſure of the Lord proſper in his hand: nor is the paſſage applicable to *Jeremiah*, as another of their writers[y] would have it; he was not free from ſin; nor was he wounded for the ſins of his people; nor did he undergo his ſufferings with patience; nor had he a large number of diſciples; nor was he extolled and exalted, as this perſon is ſaid to be: much leſs, as others[z] ſay, is the whole body of the people of *Iſrael* in captivity intended; ſince one ſingle individual is ſpoken of throughout the whole; and is manifeſtly diſtinguiſhed from the people of *Iſrael*, whoſe ſins and ſorrows he was to bear, and for whoſe tranſgreſſions he was to be ſtricken and wounded. In all which they go contrary to their *Targum*[a], *Talmud*[b], and other ancient writings[c], which interpret many things in this ſection or paragraph of the Meſſiah[d]: however, as it might be differently underſtood, or difficult to be underſtood, the eunuch very appoſitely puts this queſtion.

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[u] Not. Miſcell. c. 4. p. 72.

Ver. 35. *Then Philip opened his mouth*, &c.] With freedom and boldneſs, and ſpoke clearly and diſtinctly, and expounded the paſſage to him. This is a phraſe frequently uſed in *Jewiſh* writings, eſpecially in the book of *Zohar*[e], when they give an account of this, or the other *Rabbi* interpreting any place of ſcripture; as for inſtance, *R. Eleazar*, פתח, *opened*, and ſaid, *my ſabbaths ye ſhall keep*, &c. Again, *R. Aba*, פתח, *opened*, and ſaid, *and Manoah ſaid unto his wife*, &c. Once more, *R. Simeon*, *opened*, and ſaid, *the heavens declare the glory of God*, &c. *and began at the ſame ſcripture*; the *fifty-third* of *Iſaiah*: *and preached unto him Jeſus* of *Nazareth*; how that he was the true Meſſiah, and the perſon there deſigned, and that very rightly; for the *Jews* themſelves, the ancient ones, have interpreted ſeveral paſſages in that chapter of the Meſſiah, as has been before obſerved: he ſhowed him how that he was born of a virgin, made under the law, and yielded perfect obedience to it in his life; and that he ſuffered and died for the ſins of his people, and made ſatisfaction for them, and brought in an everlaſting righteouſneſs to juſtify them before God, and had obtained eternal redemption for them; that he was riſen from the dead, was aſcended into heaven, and now ſat at the right hand of God, and ever lived to make interceſſion for tranſgreſſors; and would come a ſecond time to judge both quick and dead; and in the mean while had left rules for the gathering, and forming, and governing his churches; and had appointed perſons to preach his Goſpel, and to adminiſter the ordinances of baptiſm, and the ſupper of the Lord, which were to continue till his ſecond coming.

Ver. 36. *And as they went on their way*, &c.] In the road from *Jeruſalem* to *Gaza*; *Philip* preaching, and the eunuch hearing, and converſing in a religious and ſpiritual way together; and *Beza* ſays in one exemplar, it is added, *conferring one with another*; about the perſon and office of Chriſt, the doctrines of the Goſpel, and the ordinances of it; as appears by what follows, both by the eunuch's requeſt to be admitted to baptiſm, and his confeſſion of faith: *they came unto a certain water*; which ſome ſay was at *Bethſoron*, in the tribe of *Judah* or *Benjamin*; and others think it was the river *Eleutherus*; the former is more likely; concerning which *Jerom*[f] gives this account: "*Bethſur* in the tribe "of *Judah*, or *Benjamin*, and now called *Bethſoron*, is a village as we go from *Ælia* (or *Jeruſalem*) to *Hebron*, twenty miles from it; near "which is a fountain, ſpringing up at the bottom "of a mountain, and is ſwallowed up in the ſame "ground in which it is produced; and the Acts "of the Apoſtles relate, that the eunuch of queen "*Candace* was baptized here by *Philip.*" This place was about two miles from *Hebron*; ſince that, according to the ſame writer[g], was twenty-two miles from *Jeruſalem*. *Borchardus*[h] ſeems to place it further off from *Hebron*: "from *Hebron* are "three *leucas*, or ſix miles, northward, declining a "little to the weſt, to *Nehel Eſcol*, that is, *the brook "of the cluſter*, from whence the ſpies carried the "cluſter of grapes; to the left of this valley, for "the ſpace of a mile, or half a *leuca*, runs a river, "in which *Philip* baptized the eunuch of queen "*Candace*, not far from *Sicelech.*" And, according to *Jerom*[i], *Eſcol* lay in the way from *Bethſur* to *Hebron*. This account of the hiſtorian ſets aſide that weak piece of criticiſm on ver. 38. uſed by ſome perſons; as if when *Philip* and the eunuch went down into the water, no more is meant, than that they went to the water-ſide, or deſcended to the bank and brink of the river; ſeeing, here it is ſaid, they came to a certain place of water; they came to the river itſelf, or the river-ſide, and after this went down into it. *And the eunuch ſaid*, ſee here is *water*, *what doth hinder me to be baptized?* This queſtion ſhows, that he had ſome knowledge of the ordinance of baptiſm, which he had received from the miniſtry and converſation of *Philip*; and that he had ſome deſire after it, as regenerate perſons have, after divine things, after Chriſt, his word, and ordinances; and that he was willing to take the firſt opportunity of ſubmitting to it, but was jealous leſt he ſhould not be qualified for it; and therefore modeſtly propoſes the affair to *Philip*, and deſires to be examined and judged by him: and it alſo ſuggeſts, that there are ſome things which might be a juſt bar to this ordinance, as want of grace, and a diſorderly life and converſation, which were the hindrances to the *Phariſees* and *Sadducees*, who came to *John*'s baptiſm; and theſe are ſufficient ones, even tho' perſons may be born in a chriſtian land, and of believing parents, and have had a good education; yea, though they may have much notional light and ſpeculative knowledge: but where the good work of grace is begun, and when a ſoul is ſpiritually enlightened, and has evangelical repentance for ſin, and true faith in Chriſt, and ſincere love to him, nothing ſhould hinder: not any thing on his ſide; not a ſenſe of his own unworthineſs, which will never be otherwiſe, but rather increaſe; nor the corruptions of his heart and nature, which will always remain, as long as he is in the body; nor fears of falling away, ſince there can't be more danger after baptiſm than before, and Chriſt is the ſame who is always able to keep from it; nor the reproaches of the world, which ſhould be eſteemed above riches; and more eſpecially, ſince to be aſhamed of Chriſt, his word, or ordinances, is highly reſented by him; nor the oppoſition of relations and friends, who, though they are to be regarded and liſtened to in civil matters, yet ſhould have no ſway in religious ones to move from the cauſe of Chriſt; nor any difficulty in the ordinance itſelf, ſince it is but water-baptiſm, and not a bloody one, ſuch as Chriſt was baptized with, and ſome of his followers have been called unto: nor ſhould any thing hinder on the ſide of the adminiſtrator, when the above is the caſe; as not being circumciſed, but *Gentiles*, as in the times of the Apoſtles, *Acts* x. 47. ſo not the former life and converſation of the perſon, tho' it has been ever ſo wicked, as the inſtances of the crucifiers of Chriſt, of the jailor, of *Saul* the perſecutor, and many of the *Corinthians* ſhew; nor the weakneſs of grace; the day of ſmall things is not to be deſpiſed, nor a bruiſed reed to be broken, or ſmoking flax to be quenched: agreeable to this the *Ethiopic* verſion renders it, *who doth hinder*, &c.

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[w] T. Bab. Beracot, fol. 10. 1.
[x] Abarbinel in Iſ. liii.
[y] Saadiah Gaon in Aben Ezra in ib.
[z] Jarchi Aben Ezra & Kimchi in ib.
[a] In Iſ. lii. 13. and liii. 10.
[b] T. Bab. Sanhedrin, fol. 98. 2.
[c] Zohar in Exod. fol. 85. 2. Midraſh Ruth, fol. 33. 2.
[d] See my book of the prophecies of the Meſſiah, p. 161, &c.
[e] In Gen. fol. 5. 3. 4. & 6. 1. 3. & 7. 1. 2. 3. & 8. 1. 2. 3. & paſſim.
[f] De locis Hebraicis, fol. 89. 6.
[g] Ib. fol. 87. E.
[h] Deſcript. terræ Sanct. c. 9.
[i] Epitaph. Paulæ, fol. 59. 6. H,

Ver. 37. *And Philip ſaid, if thou believeſt with all thine heart thou mayeſt*, &c.] Intimating, that if he did not believe, he had no right to that ordinance; though he was a proſelyte to the *Jewiſh* religion, a ſerious and devout man, and was employed in a religious way, when *Philip* came up to him, and was very deſirous of being inſtructed in the knowledge of divine things; and yet notwithſtanding all this, he had no right to the ordinance of baptiſm, unleſs he had faith in Chriſt, and made a profeſſion of it; nor would *Philip* adminiſter it to him without it; from whence it appears, that faith in Chriſt, and a profeſſion of it, are neceſſary prerequiſites to baptiſm: and this faith ſhould not be a mere hiſtorical and temporary faith, nor a feigned one, but a believing in Chriſt with the heart unto righteouſneſs; or ſuch a faith by which a ſoul relinquiſhes its own righteouſneſs, and looks and goes unto Chriſt for righteouſneſs, life, and ſalvation, and reſts and relies upon him for them; and it ſhould be a believing in him with the whole heart, which does not deſign a ſtrong faith, or a full aſſurance of faith, but an hearty, ſincere, and unfeigned one, tho' it may be but weak, and very imperfect. And that this is neceſſary to baptiſm is manifeſt, becauſe without this it is impoſſible to pleaſe God; nor can ſubmiſſion and obedience to it be acceptable to him: nor indeed can the ordinance be grateful and pleaſing to unbelievers; for though it is a command that is not grievous, and a yoke that is eaſy, yet it is only ſo to them that believe; nor can any other ſee to the end of this ordinance, or behold the ſufferings, burial, and reſurrection of Chriſt repreſented by it, or be baptized into his death, and partake of the benefits of it; and beſides, whatſoever is not of faith is ſin. *And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God*; which tho' a ſhort, is a very comprehenſive ſummary of the articles of faith reſpecting the perſon, offices, and grace of Chriſt; as that he is a divine perſon, truly and properly God, the only-begotten of the Father, of the ſame nature with him, and equal to him; that he exiſted from all eternity, as a divine perſon with him, and diſtinct from him; and that he is the Chriſt, the anointed of God, to be prophet, prieſt, and king; and is Jeſus, the only Saviour of loſt ſinners, in whom he truſted and depended alone for righteouſneſs, life, and ſalvation. This whole verſe is wanting in the *Alexandrian* copy, and in five of *Beza*'s copies, and in the *Syriac* and *Ethiopic* verſions; but ſtands in the *Vulgate Latin* and *Arabic* verſions, and in the *Complutenſian* edition; and, as *Beza* obſerves, ought by no means to be expunged, ſince it contains ſo clear a confeſſion of faith required of perſons to be baptized, which was uſed in the truly apoſtolic times.

Ver. 38. *And he commanded the chariot to ſtand ſtill*, &c.] That is, the eunuch ordered his chariot-driver to ſtop; for to him it better agrees to give this order than to *Philip*; tho' otherwiſe the words are ſo placed, that it would be difficult to ſay who gave the command. *And they went down both into the water, both Philip and the eunuch, and he baptized him*: upon which *Calvin* has this note; "hence we ſee what was the manner of baptizing "with the ancients, for they plunged the whole "body into water." And indeed, if any other mode had been practiſed then, as ſprinkling or pouring of water, there would have been no neceſſity of their going out of the chariot, and much leſs of their going down into the water; and as for change of apparel, it cannot be reaſonably thought that ſo great a man ſhould take ſo long a journey without it. In like manner the *Jewiſh* ablutions and purifications, which were performed by immerſion, and therefore called baptiſms, *Heb.* ix. 10. are ſpoken of in the ſame ſort of language as here: ſo a profluvious perſon, and a woman that had lain in, were obliged, שירדה לטבול, *to go down and dip* [k]. "It is a tradition of the Rabbins [l], that he "that ſees any nocturnal pollution on the day of "atonement; יורד וטובל, *goes down and dips him*"*ſelf.*——And ſo all that are obliged to dipping, "dip according to their cuſtom on the day of "atonement; the profluvious perſon, man or wo"man, the leprous perſon, man or woman, the "huſband of a menſtruous woman, and one de"filed with the dead, dip according to their cuſtom "on the day of atonement."

Ver. 39. *And when they were come up out of the water*, &c.] Which is another circumſtance, ſhewing, that baptiſm was then performed by immerſion; with this compare *Matt.* iii. 16. and ſo it is ſaid of the high-prieſt, when he waſhed himſelf on the day of atonement, ירד וטבל עלה, *he went down and dipped, and came up* [m]; and ſo any other perſon that was obliged to dipping on any account, ירד וטבל ועלה, *went down and dipped, and came up* [n]. And again it is ſaid [o], it happened to a ſervant-maid of *Rabbi*, שטבלה ועלתה, *that ſhe dipped herſelf and came up. The Spirit of the Lord caught away Philip*; as ſoon as the ordinance was over; ſo that the eunuch had no opportunity of rewarding him for his inſtructions and labour; and this might be done on purpoſe to ſhow, that he had no mercenary end in joining himſelf to his chariot; and this ſudden rapture and diſappearance might be a confirmation to the eunuch, that this whole affair was of God. The Spirit of the Lord took up *Philip*, juſt as he is ſaid to lift up *Ezekiel* between earth and heaven, *Ezek.* viii. 3. and carried him above the earth as far as *Azotus*. The *Alexandrian* copy, and one of *Beza*'s, and ſome others, read the words thus, *the holy Spirit fell upon the eunuch, but the angel of the Lord caught away Philip*; the ſame angel, it may be, that bid him go toward the ſouth: *that the eunuch ſaw him no more*; neither at that time, nor perhaps ever after; for one went one way, and another another way: *and he went on his way*; towards *Ethiopia*; and, as the *Ethiopic* verſion reads, *into his own country*; which is one reaſon why he ſaw *Philip* no more: however, he went thither *rejoicing*, as he had great reaſon to do; being bleſſed with the ſaving knowledge of Chriſt, and true faith in the Son of God, and admitted to the holy ordinance of baptiſm; having firſt received the baptiſm of the Spirit, or having the grace of the Spirit beſtowed on him, and implanted in him: and, according to ſome copies juſt now mentioned, after his baptiſm the Spirit fell on him in an extraordinary manner, and that without impoſition of hands; ſo that, upon the whole, he had great reaſon to rejoice.

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[k] T. Bab. Nidda, fol. 42. 1. & 43. 1.

[l] T. Bab. Yoma, fol. 88. 1.

[m] Miſna Yoma, c. 3. §. 4. 6. & 7. §. 3. 4.

[n] T. Bab. Ceritot, fol. 13. 1.

[o] T. Bab. Nidda, fol. 66. 2.

Ver. 40. *But Philip was found at Azotus*, &c.] The ſame with the *Aſhdod* of the *Philiſtines*, famous for the temple of *Dagon*, 1 *Sam.* v. 1. where the *Septuagint* call it *Azotus*, as here: and ſo it is called in 1 *Maccab.* iv. 15. and x. 77, 84. and xi. 4. where mention is made of *Beth Dagon*, and the idols temple in it; and by *Herodotus* [p], *Pliny* [q], and *Ptolomy* [r]; and it is now called *Palmis*, according to *R. Benjamin* [s]; it was about fifty-four miles from *Jeruſalem*, and two hundred and ſeventy furlongs, or four and thirty miles [t] from *Gaza*: *and paſſing through*; or, as he paſſed along through that and other places: *he preached in all the cities*; that lay in his way; which ſhews his zeal and diligence: *till he came to Ceſarea*; not *Ceſarea Philippi*, *Matt.* xvi. 13. but that which was before called *Strato*'s tower, and was rebuilt by *Herod*, and called *Ceſarea*, in honour of *Auguſtus Cæſar* [u]; and not by *Cæſar* himſelf, as *R. Benjamin* ſays [w]: it was ſix hundred furlongs, or ſeventy-five miles from *Jeruſalem* [x]. This place was famous for *Jewiſh Rabbins*, and their ſchools of learning; frequent mention is made of רבנן דקיסרין, *the Rabbins of Ceſarea* [y]: here *Philip* ſeems to have ſtopped, and ſtaid a while.

CHAP. IX.

Ver. 1. AND *Saul yet breathing out threatnings and ſlaughter*, &c.] The hiſtorian having given an account of the diſperſion of all the preachers of the Goſpel at *Jeruſalem*, excepting the Apoſtles, and of their ſucceſs in other parts, eſpecially of *Philip*'s, returns to the hiſtory of *Saul*; who, not ſatisfied with the murder of *Stephen*, and with the havock he made of the church at *Jeruſalem*, haling them out of their houſes to priſon, continued not only to threaten them with confiſcation of goods and impriſonment, but with death itſelf. The phraſe here uſed, is an *Hebraiſm*; ſo in *Pſ.* xxvii. 12. יפח חמס, *one that breathes out violence*, or cruelty; and this ſhews the inward diſpoſition of his mind, the rage, wrath, malice, envy, and blood-thirſtineſs he was full of; and is obſerved to illuſtrate the riches of divine grace in his converſion. And wonderful it is, that that ſame mouth which breathed out deſtruction and death to the followers of Chriſt, ſhould afterwards publiſh and proclaim the Goſpel of the grace of God; that he whoſe mouth was full of curſing and bitterneſs, ſhould hereafter, and ſo very quickly, come forth in the fulneſs of the bleſſing of the Goſpel of Chriſt. And this rage of his, who now ravined as a wolf, as was foretold of *Benjamin*, of which tribe he was, was againſt the lambs of Chriſt, and the ſheep of his fold: *againſt the diſciples of the Lord*; not againſt wicked men, murderers, and thieves, and other evil doers, but againſt the harmleſs and innocent followers of Jeſus, and which was an aggravation of his cruelty: and being thus heated, and full of wrath, he *went unto the high-prieſt*; *Annas* or *Caiaphas*, who, notwithſtanding the *Jews*, were under the *Roman* government, had great authority to puniſh perſons with ſtripes and death itſelf, who acted contrary to their law.

Ver. 2. *And deſired of him letters to Damaſcus*, &c.] *Damaſcus* was the head or metropolis of *Syria*, *Iſ.* vii. 8. And ſo *Pliny* [z] calls it *Damaſcus* of *Syria*: it was a very ancient city; it was in the times of *Abraham*; his ſervant *Eliezer* is ſaid to be of it, *Gen.* xv. 2. and ſome ſay it was built by him the ſaid *Eliezer*; though *Joſephus* [a] makes *Uz*, a grandſon of *Shem*, to be the founder of it; whoſe ſurname is conjectured, by ſome, to be *Dimſhak*, ſeeing that and *Uz* differ not in ſenſe: and *Juſtin* ſays [b], it had its name from *Damaſcus*, the king of it, in honour of whom the *Syrians* made a temple of the ſepulchre of his wife *Arathis*, and her a goddeſs; after *Damaſcus*, he ſays, *Azelus*, then *Azores*, *Abraham*, and *Iſrael* were kings of it. Some think it has its name from blood, and that it ſignifies a *ſack* or bag, or, as *Jerom* explains, a cup of blood [c], or one that drinks blood; who ſays, it is a true tradition, that the field in which *Abel* was killed by *Cain*, was in *Damaſcus* [d]: but it ſeems rather to be ſo called from the redneſs of the earth about it; for ſome very good writers affirm, that the earth in the fields of *Damaſcus* is like wax tinged with red lead; ſo if it be read *Dammeſek*, as it commonly is, in the *Arabic* language, *Damma* ſignifies to *tinge*, and *Meſhko* is uſed for *red earth*; or if *Dummeſek*, as it is in 2 *Kings* xvi. 20. *Daumo*, in the ſame language, is *permanent*, what always abides, and *Meſhko*, as before, *red earth*, and ſo *Dummeſek* is never-failing red earth; or if it be *Darmeſek*, as in 1 *Chron.* viii. 5, 6. the ſame with *Darmſuk*, it may be obſerved, that the *Syrians* call red earth *Doro ſumoko*: ſo that, upon the whole, this ſeems to be the beſt etymology of the word [e], and the riſe of the name of this famous city, which *Juſtin* calls the moſt noble city of *Syria*. It is ſaid [f] to be an hundred and ſixty miles from *Jeruſalem*. Here might be many Chriſtians before, and others might flee hither upon this perſecution; and *Saul*, not content with driving them from their native place, perſecuted them, as he himſelf ſays, to ſtrange cities: and that he might do this with ſafety to himſelf, and with the greater force and cruelty to them, he got letters from the high-prieſt, and *Sanhedrim*, at *Jeruſalem*; either recommending him to the *Jews* at *Damaſcus*, and exhorting them to aſſiſt him in what he came about; or empowering him to act under his authority, or both: and theſe were directed to be delivered *to the ſynagogues*; to the rulers of them; for the *Jews* being numerous in this place, they had more ſynagogues than one. *Joſephus* ſays [g], that under *Nero* the inhabitants of *Damaſcus* killed ten thouſand *Jews* in their own city: and *Benjamin Tudelenſis* [h] in his time ſays, there were about three thouſand *Jews*, (*Phariſees*) beſides two hundred *Karaites*, (or ſcripturarians) and four hundred *Samaritans*, who lived in peace together. Now to theſe ſynagogues, and the chief men of them, was *Saul* recommended for aſſiſtance and direction, *that if he found any of this way*; of thinking; that were of this ſect of religion, and either profeſſed to believe, or preach, that Jeſus of *Nazareth* was the Meſſiah: *whether they were men or women*; without any fear of one, or mercy to the other: *he might bring them bound to Jeruſalem*; to be examined and puniſhed by the *Sanhedrim* there, as they ſhould think fit; and for this purpoſe he muſt take with him a conſiderable number of men; and that he had men with him is certain from ver. 7.

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[p] L. 2. c. 157.
[q] L. 5. c. 13.
[r] L. 5. c. 16.
[s] Itinerar, p. 51.
[t] Diodor. Sicul. l. 19. c. 95.
[u] Joſeph. de Bello Jud. l. 1. c. 7. §. 8. & c. 21. §. 5. 7.
[w] Itinerar. p. 37.
[x] Joſeph. de Bello Jud. l. 1. c. 3. §. 5. & Antiq. l. 13. c. 19.
[y] T. Hieroſ. Challa, fol. 57. 2. & paſſim.
[z] L. 36. c. 8.
[a] Antiq. l. 1. c. 6. §. 5.
[b] Ex Trogo, l. 36. c. 2.
[c] De Nominibus Hebraicis, fol. 97. F. & 101. K.
[d] Comment. in Ezek. xxvii. 18.
[e] Vid. Hiller. Onomaſticum, p. 114, 115. 419. 793.
[f] Bunting's Itinerar. p 394.

Ver. 3. *And as he journeyed, he came near Damaſcus*, &c.] Some ſay it was a mile from *Damaſcus*: tho' no mention is made of his obtaining letters from the high-prieſt, only of his deſiring them; yet there is no doubt but they were granted him; the deſign of the hiſtorian under a divine direction, being to give an account of the temper and diſpoſition of *Saul*; and he having got them, ſet out on his journey in high ſpirits, and proceeded on with the ſame wicked intentions, till he came near the city; where he deſigned to open and ſhow his commiſſion, and execute his wrathful purpoſes; but he is not ſuffered to go into the city with ſuch a ſpirit: *and ſuddenly there ſhined round about him a light from heaven*; which exceeded the light and brightneſs of the ſun, for it was at mid-day, *Acts* xxvi. 13. and ſo the *Ethiopic* verſion here inſerts this clauſe, *and it was noon time*; which circumſtance ſhows that the light was very extraordinary; and it was an emblem of that inward and ſpiritual light which was now quickly communicated to him, light being the firſt thing in the new, as in the old creation; and of that Goſpel-light he was hereafter to ſpread in the world.

Ver. 4. *And he fell to the earth*, &c.] Not being able to bear the light, and ſtill leſs the divine glory and majeſty which he perceived was preſent; and therefore in great confuſion, amazement, and fear, he fell with his face to the ground, and lay there proſtrate; and ſo did alſo thoſe that were with him, *Acts* xxvi. 14. *and heard a voice, ſaying unto him, Saul, Saul, why perſecuteſt thou me?* this voice was the real voice of Chriſt in his human nature, and who viſibly and in perſon appeared, and was ſeen by the apoſtle; ſee *Acts* xxvi. 16. 1 *Cor.* xv. 8. the language he ſpoke in was the *Hebrew* tongue, and he calls him by his *Hebrew* name *Saul*, and which is doubled to denote vehemency and affection; ſee the note on *Luke* xxii. 31. he knew him as one of his ſheep, tho' ſtraying, and calls him by name, and expoſtulates with him, wherefore he ſhould perſecute him in his members as he did; for the union between Chriſt and his people is ſo cloſe, that what is done to them is done to him. There ſeems to be a conſiderable emphaſis on the word *me*; *me*, who have been thy ſurety from everlaſting; *me*, who am thy ſaviour in time; *me*, who hath loved thee and given myſelf for thee; *me*, who have ſhed my blood, laid down my life, and died for thee; *me*, who am now at my Father's right hand, interceding for thee, that grace might be beſtowed upon thee, the ſet time being now come.

Ver. 5. *And he ſaid, who art thou, Lord*, &c.] For he knew not whether it was God, or an angel, or who it was that ſpake to him; he knew not Chriſt by his form or voice, as *Stephen* did, when he ſaw him ſtanding at the right hand of God; he was in a ſtate of ignorance, and knew neither the perſon, nor voice of Chriſt, and yet his heart was ſo far ſoftened and wrought upon, that he was deſirous of knowing who he was; *and the Lord ſaid, I am Jeſus whom thou perſecuteſt.* The *Alexandrian* copy, and the *Syriac* and *Ethiopic* verſions, read Jeſus of *Nazareth*; and one of *Beza*'s copies, and another of *Stephens*, as in chap. xxii. 8. whoſe name thou art doing many things againſt, and whoſe people thou art deſtroying: it is *hard for thee to kick againſt the pricks*; or *to reſiſt me*, as the *Arabic* verſion renders it; and which is the ſenſe of the phraſe; it is a proverbial expreſſion, taken from beaſts that are goaded, who kick againſt the goads or pricks, and hurt themſelves the more thereby; and Chriſt uſes it, ſuggeſting hereby, that ſhould *Saul* go on to perſecute him and his people, to oppoſe his Goſpel, and the ſtrong evidence of it, in doctrine and miracles, and notwithſtanding the preſent remonſtrances made in ſuch an extraordinary manner; he would find himſelf in the iſſue greatly hurt by it, and could not rationally expect to ſucceed againſt ſo powerful a perſon. This clauſe in the *Syriac* verſion is placed at the end of the fourth verſe.

Ver. 6. *And he trembling and aſtoniſhed*, &c.] At the light and voice, and appearance of Chriſt, and eſpecially at the words laſt ſpoken; he was now pricked to the heart, and filled with a ſenſe of ſin, and loaded with guilt, and had dreadful apprehenſions of his ſtate and condition, on account of his paſt wickedneſs, and the preſent courſe of ſin he was in: ſo perſons under firſt convictions *tremble* at the ſight of their ſins, which riſe up like ſo many ghoſts, and ſtare them in the face, and load their conſciences with guilt; at the ſwarms of corruptions they ſee in their hearts, which appear to them an habitation of devils, a hold of every foul ſpirit, and a cage of every unclean and hateful bird; at the curſes of a righteous law which threatens with damnation and death; at the future judgment, and the apprehenſions of divine wrath; and at the voice and word of God, which ſtrikes terror, cuts them to the heart, and like an hammer breaks the rock in pieces: and they are *aſtoniſhed* at their own wickedneſs and vileneſs, which they had no conception of before; at the ſparing mercy and forbearance of God, who has continued them in being, and not ſent them to hell, to be among devils and damned ſpirits; at the light around them, by which they ſee their ſins, the plague of their own hearts, the inſufficiency of their own righteouſneſs, their loſt ſtate by nature, and need of ſalvation by Chriſt; and at the doctrines of the Goſpel, ſo far as they have light into them; and at the perſon of Chriſt, and at his father's love and his in procuring ſalvation for them: *ſaid, Lord, what wilt thou have me to do?* ſignifying he was willing to do any thing he ſhould direct him to, whereby he might make ſatisfaction for the injury he had done him, and by which he might be ſaved; for he was ſtill upon the covenant of works, as perſons under firſt convictions commonly are: *and the Lord ſaid unto him*; this, with all that goes before in this verſe, is wanting in the *Alexandrian* copy, and *Syriac* verſion: *ariſe and go into the city*; that is, of *Damaſcus*, as the *Ethiopic* verſion reads: *and it ſhall be told thee what thou muſt do*; what was appointed for him to do, ch. xxii. 10. and there it was told him both what he ſhould do and ſuffer for Chriſt, but not to obtain ſalvation; and this was done internally by the Spirit of God, who inſtructed him in the doctrines and ordinances of the Goſpel, and externally by *Ananias*: in two of *Beza*'s copies, and in the *Syriac* verſion it is read, *there ſhall it be told thee*, &c.

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[g] De Bello Jud. l. 2. c. 20. §. 2.

[h] Itinerar. p. 56, 57.

Ver. 7. *And the men which journeyed with him*, &c.] Out of reſpect to him, to keep him company; or rather to aſſiſt him in his deſigns: *ſtood ſpeechleſs*; aſtoniſhed and amazed, they had not power to ſpeak one word, nor to riſe from the ground, and move one ſtep forward; they were as if they were thunderſtruck and faſtened to the earth; for this ſtanding is not oppoſed to their being fallen to the earth, but to their going forward, and only expreſſes the ſurprize and ſtupidity that had ſeized them: *hearing a voice, but ſeeing no man*; that is, they heard the voice of *Saul*, ſaying, who art thou? and what wilt thou have me to do? but ſaw nobody that he ſpoke to, which ſurprized them; for it is certain they did not hear the voice of Chriſt, that ſpake to him, chap. xxii. 9. or if they heard the voice of Chriſt, it was only the ſound of his voice, but did not underſtand what he ſaid; but the former ſeems rather to be the ſenſe, and the beſt way of reconciling the two paſſages.

Ver. 8. *And Saul aroſe from the earth*, &c.] As he was bid by Chriſt, ver. 6. *and when his eyes were opened, he ſaw no man*; neither Chriſt, who appeared to him from heaven, whom he had before ſeen, nor even any of his companions, nor indeed any object; the *Syriac* verſion renders it, *he ſaw nothing*; not any thing at all; and the *Ethiopic* verſion, *he could not ſee*; when he opened his eyelids, he perceived his ſight was gone, and this ſhewed it to be real blindneſs; and which was an emblem of the ignorance and blindneſs he had been in: *but they led him by the hand*; the men that were with him, perceiving that he could not guide himſelf, took him by the hand, and led him on his journey: *and brought him into Damaſcus*; and now was fulfilled, at leaſt in part, the prophecy in *Zech.* ix. 1.

Ver. 9. *And he was three days without ſight*, &c.] Without bodily ſight; for otherwiſe all this while his ſpiritual ſight was increaſing, and Chriſt was giving him by his Spirit a full view of himſelf, his ſtate and caſe, and where his ſalvation was; and a clear inſight into the doctrines of the Goſpel, which he is ſaid to have by the revelation of Chriſt, whereby he was fitted for the immediate preaching of it: *and neither did eat nor drink*; having no regard unto, or time for either; being filled with grief and ſorrow, and true repentance for ſin, and taken up in prayer to God, and employed in attending to, and receiving the doctrines of grace, he was afterwards to publiſh.

Ver. 10. *And there was a certain diſciple at Damaſcus*, &c.] Who perhaps came hither upon the perſecution at *Jeruſalem*, or rather might have lived here ſome time; ſee ver. 13. that he was more than a private or ordinary diſciple of Chriſt ſeems manifeſt, from his being ſent to *Saul* on ſuch an important affair; from his putting his hands upon him, upon which he was filled with the Holy Ghoſt; and from his baptizing him: ſome think he was one of the ſeventy diſciples; ſome ſay he was a deacon; but it is certain he was not one of the firſt ſeven: others affirm he was a preſbyter, and ſome report that he was afterwards biſhop of *Damaſcus*, and died a martyr there; but theſe are things not to be depended on: *named Ananias*; a *Jewiſh* name, the ſame with *Hananiah*, *Dan.* i. 6. there was an high-prieſt of this name, *Acts* xxiii. 2. and it was a name in much uſe among the *Jews*; frequent mention is made in the *Miſnic* and *Talmudic* writings of *R. Hananiah*, or *Ananias*: *and to him ſaid the Lord in a viſion, Ananias*; by *the Lord*, is meant the Lord Jeſus Chriſt, as is evident from ver. 17. who appeared to *Ananias* in a viſion; the *Arabic* verſion adds, *by night*; perhaps in a dream, as the angel of the Lord appeared to *Joſeph* the huſband of *Mary*, and called him by his name *Ananias*, to which he anſwered: *and he ſaid, behold*, I am here, *Lord*; in like manner as *Samuel* did, when a child, when the Lord called to him; ſhewing his readineſs to hearken to his voice, to do his will, and obey his orders, be they what they would.

Ver. 11. *And the Lord* ſaid *unto him ariſe*, &c.] Quickly, directly, immediately, from off thy bed; the caſe required haſte and diſpatch: *and go into the ſtreet which is called Straight*; a ſtreet in the city of *Damaſcus* ſo called; the ſtreets of cities were called by different names, to diſtinguiſh them, as ours now are. So in *Jeruſalem* there was the ſtreet of the houſe of God, which led to the temple, *Ezra* x. 9. and the upper ſtreet, in which idolatrous *Gentiles*, and ſuch as were fullers by trade dwelt [i]; and the ſtreet of the butchers; and the ſtreet of the wool-ſtaplers [k]: and this ſtreet in *Damaſcus* might be called *Straight*; becauſe it might be a long ſtraight ſtreet without any windings and turnings, which might go thro' the city. Whether or no this was one of the ſtreets which *Benhadad* allowed *Ahab* to make in *Damaſcus*, 1 *Kings* xx. 34. cannot be ſaid: *and enquire in the houſe of Judas*; which was in that ſtreet: who this *Judas* was is not certain, that he was a *Jew* appears by his name, but whether a believing, or an unbelieving *Jew*, is not known; however, he was *Saul*'s hoſt, and if this was the houſe he was recommended to from *Jeruſalem*, or deſigned to go to when he ſet out from thence, it is very probable he was an unbeliever; but if it was an houſe he pitched on after his converſion, it is likely this *Judas* was a believer, and whether the ſame with *Judas* ſirnamed *Barſabas* may be conſidered, who is mentioned in *Acts* xv. 22, 32. however, at this man's houſe *Ananias* was to enquire, *for one called Saul of Tarſus*; or *Saul by name the Tarſian*. So it is ſaid [l] of *Bigthan* and *Tereſh*, *Eſth.* vi. 2. that they were שני טרסיים, *two Tarſians*, perhaps citizens of *Tarſus*, as *Saul* was. *Tarſus* was a city in *Cilicia*, and which *Solinus* [m] calls the mother of cities, and is the ſame with the *Tarſhiſh* of the Old Teſtament; here *Saul* was born, and of it he was a citizen; ſee *Acts* xxi. 39. and xxii. 3. and therefore is here called *Saul* of *Tarſus*, or *Saul* the *Tarſian*: *for behold he prayeth*: ſo as he had never prayed before; now he prayed with the Spirit, and with the underſtanding, from a feeling ſenſe of his wants, for ſpiritual bleſſings, ſuch as he had no knowledge of, nor deſire after before. God has no ſtill-born children; as ſoon as any are quickned by his grace, they cry unto him; prayer is the breath of a regenerate man, and ſhews him to be alive. He who before was breathing out threatenings and ſlaughter againſt the diſciples of Chriſt, now breathes after communion with Chriſt and them. This is ſaid, no doubt, to encourage *Ananias* to go to him. The *Syriac* and *Arabic* verſions place this clauſe at the beginning of the next verſe, *for behold, whilſt he prayed he ſaw*, &c. the *Ethiopic* verſion has it not.

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[i] Miſn. Shekalim, c. 8. §. 1. Maimon. & Bartenora in ib.

[k] Miſn. Eruvim, c. 10. §. 9.

[l] T. Bab. Megilla, fol. 7. 1. & 13. 2. & Targum in Eſther ii. 21.

[m] Polyhiſtor, c. 51.

Ver. 12. *And hath ſeen in a viſion a man named Ananias*, &c.] Some read this verſe in a parentheſis, and take them to be the words of *Luke* the hiſtorian; but it is rather a continuation of the words of Chriſt, telling *Ananias*, for his greater encouragement to go to *Saul*, that he had ſeen him in a viſion, and had knowledge both of his perſon, and of his name, and of what he was to do to him; for in the viſion, or dream, he had been repreſented to him as *coming in*; to the houſe, and into the room where he was: *and putting his hand on him, that he might receive his ſight*; without which he had been three days, and which he did receive upon *Ananias*'s putting his hands on him.

Ver. 13. *Then Ananias anſwered, Lord*, &c.] Tho' *Ananias* knew that it was the Lord that ſpoke, and acknowledged his power and dominion, and expreſſed his readineſs to obey his commands; yet there was a timidity in him, and which was the more inexcuſable, that it ſhould appear after the Lord had told him of the viſion which *Saul* had had of him; and yet ſtill he was fearful of putting himſelf into his hands, who had been ſo violent a perſecutor; and therefore obliquely excuſes himſelf, by obſerving what *Saul* had done at *Jeruſalem*, and the powers he came with to *Damaſcus*: *I have heard by many of this man*; which ſhows that *Ananias* had been at *Damaſcus* ſome time, and was not an eye-witneſs of the havock *Saul* made of the church, only had the account of it from others; and theſe many who fled to *Damaſcus* upon the perſecution, which *Saul* was at the head of; and being ſo, was particularly ſpoken of, and his name was well known, and was become infamous for his cruelty and barbarity: *how much evil he hath done to thy ſaints at Jeruſalem*; by entering into their houſes with violence, haling men and women from thence, committing them to priſon, and perſecuting them unto death. Believers in Chriſt are called his *ſaints*, becauſe ſeparated by his grace for his ſervice, and ſanctified by his Spirit, and to whom he is made ſanctification; and becauſe they live holy lives and converſations; all which is an aggravation of the evil done them, and which will be avenged by Chriſt in his own time.

Ver. 14. *And here he hath authori[illegible]rom the chief-prieſts*, &c.] His fury and madneſs againſt the ſaints did not ſtop at *Jeruſalem*, but he had received a commiſſion from the *Sanhedrim* to go to *Damaſcus*, where he now was: *to bind all that call on thy name*; to take up all ſuch perſons, and put them in bonds, and carry them bound to *Jeruſalem*, whom he ſhould find either praying to Chriſt, as to God, as the firſt Chriſtians uſed to do, and which is no inconſiderable proof of the deity of Chriſt; or profeſſing the name of Chriſt, or were called by it.

Ver. 15. *But the Lord ſaid unto him, go thy way*, &c.] The *Syriac* verſion reads, *ariſe, go thy way*; make no delay, nor any excuſe, there is no reaſon for it; nothing is to be feared from him: *for he is a choſen veſſel unto me*; a choice and excellent one, full of the heavenly treaſure of the Goſpel, full of the gifts and graces of the Spirit, and ſo very fit and richly qualified for the uſe and ſervice of Chriſt; and was כלי חמדתה, *a veſſel of deſire*, or a deſirable one, as the *Jews* ſpeak[n]: or he was, to render the words literally, *a veſſel of election*; both an inſtrument of gathering in the election, or the elect of God, thro' the preaching of the Goſpel; and was himſelf choſen of God, both to grace and glory, a veſſel of mercy, and of honour prepared for glory; and was ſeparated, predeſtinated, and appointed to the Goſpel of God, to preach it among the *Gentiles*; which ſenſe is confirmed by what follows: *to bear my name before the Gentiles, and kings, and the children of Iſrael*; by *the name* of Chriſt is meant his Goſpel, which is a declaration of his perſon, perfections, glories, and excellencies, of his offices, grace, righteouſneſs, and ſalvation; and to *bear* it, is to preach it, to carry it about, ſpread abroad, and propagate it; in alluſion either to the prophets of old, whoſe propheſies are often called a *burden*, which they bore and carried to the ſeveral nations to whom they were ſent; or to the Levites bearing the tabernacle of the Lord, and its veſſels, *be ye clean that bear the veſſels of the Lord*, *Iſ.* lii. 11. Upon which *Aben Ezra* has this note, "they are the *Iſraelites*, נושאי התורה, *that bear* "*the law*;" but *Saul* was a choſen veſſel to bear the Goſpel; or to the ſower of ſeed, *Pſ.* cxxvi. 6. *before the Gentiles*, or nations of the world; and he was an Apoſtle, and teacher of the *Gentiles* in faith and verity; the Goſpel of the uncircumciſion was particularly committed to him: and before *kings*, as he did before *Agrippa*, king of the *Jews*, and before *Nero*, emperor of *Rome*; and his bonds for the Goſpel, and ſo the Goſpel thro' his bonds became manifeſt in all the palace, or court of *Cæſar*. And before *the children of Iſrael*; the *Jews*, to whom he firſt preached it; but when they put it away he turned to the *Gentiles*, and afterwards, before the *Jews*, he bore a teſtimony for it.

Ver. 16. *For I will ſhew him*, &c.] In viſion, and by prophecy, either now, or hereafter; or by facts, as they come upon him: *how great things he muſt ſuffer for my name's ſake*; ſuch as wearineſs, pain, and watchings, hunger, thirſt, faſtings, cold, and nakedneſs, perils on various accounts, and from different quarters, ſtripes, ſcourges, impriſonment, ſhipwreck, ſtoning, and death, of which he himſelf gives a detail, 2 *Cor.* xi. 23—28. ſo that *Ananias* had no reaſon to be afraid to go to him, and converſe with him, and do unto him as he was directed.

Ver. 17. *And Ananias went his way*, &c.] He aroſe from off his bed or ſeat, where he was, went out of his houſe, and on the way to the place where *Saul* was; he had nothing more to ſay, his objections were anſwered; there was no room to excuſe himſelf, nor did he now deſire it, but quietly yields, and cheerfully obeys: *and entered into the houſe*; or *that houſe*, the houſe of *Judas*, where *Saul* was, and whither *Ananias* was directed, ver. 11. *and putting his hands on him*; on *Saul*, in the ſame form *Saul* had ſeen him, in viſion, doing it: and which was done, either as a prayer-geſture; or for the healing of him, the reſtoring him to his ſight; or that he might receive the gifts of the Holy Ghoſt; and it may be on all theſe accounts: and *ſaid, brother Saul*; he calls him *brother*, not becauſe he was of the ſame nation, but becauſe he was now of the ſame faith; becauſe he was a regenerate perſon, and belonged to the family of God, and was of the ſame houſhold of faith: and this he ſaid, not upon what he had received from *Saul*'s own mouth, for he addreſſed him in this manner as ſoon as he came to him; but

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[n] T. Bab. Megilla, fol. 6. 1.

upon what the Lord had ſaid concerning him; tho' it was indeed common with the *Jewiſh* doctors to ſalute one another with this name. "When *R.* "*Joſe ben Kiſma* was ſick, *R. Chanina ben Tradion* "went to viſit him; he ſaid unto him, *Chanina*, "אחי אחי, *my brother*, *my brother*, &c.[o]" So *Shemaiah* called *Abtalion* his brother[p]. And in like manner *R. Eleazar ben Azariah* ſaluted *R. Iſhmael*[q]. And *R. Joſhua* ſpeaks of *R. Tarphon* in the ſame language[r]: *the Lord*, even *Jeſus that appeared unto thee in the way as thou cameſt*; that is, who appeared to *Saul* as he was in the way to *Damaſcus*; not that Jeſus was in the way, for he was in heaven, and appeared from thence to *Saul*, who was in the way: and he mentions Jeſus by name, and this appearance of his, partly to aſſure him of his miſſion from him; for otherwiſe he could have known nothing of his appearance to him; and partly to ſhew the love of Chriſt to him, that tho' he had perſecuted him in ſo violent a manner, he had a compaſſionate regard for him; as alſo to encourage and comfort him, who had been trembling, and aſtoniſhed at what he had heard from Jeſus. This ſame glorious perſon, adds he, *hath ſent me, that thou mighteſt receive thy ſight*; his bodily ſight, which he had been without three days, by the impoſition of hands: *and be filled with the Holy Ghoſt*; with the extraordinary gifts of the Spirit, ſuch as ſpeaking with divers tongues, healing diſeaſes, and the like; for as for the graces of the Spirit, and even Goſpel-light and knowledge, and gifts for preaching it, he had received theſe already.

Ver. 18. *And immediately there fell from his eyes, as it had been ſcales*, &c.] Which were little thin ſkins or films, like the ſcales of fiſhes, which were formed from the defluxions that fell from his brain, thro' the exceſſive light that ſhone around him, and the ſurprize he was thrown into by it: theſe, as ſoon as *Ananias* put his hands upon him, dropped off; which were an emblem and repreſentation of the ſcales of ignorance, of himſelf, of ſin, of righteouſneſs, of the law, of the Goſpel, and of Jeſus as the Meſſiah; and of unbelief in him, and of pride, malice, and envy, and of ſuperſtition and bigotry, and of error and falſe doctrine, which, upon his being enlightned by the Spirit of God, fell from him: *and he received ſight forthwith*; his corporal ſight, which was an emblem of that ſpiritual ſight he had alſo received: the word *forthwith*, or *immediately*, is not in the *Vulgate Latin*, *Syriac*, and *Arabic* verſions, but ſeems neceſſary; and indeed, if it was not expreſſed, it would be underſtood; for as ſoon as the ſcales fell from his eyes, he muſt receive his ſight: the *Ethiopic* verſion places it after the word *baptized*, in the next clauſe: *and aroſe, and was baptized*; that is, after *Ananias* had pointed it to him, as his duty, had preſſed him to it, and called upon him to ſubmit to it without delay, *Acts* xxii. 16. And this ſhows that baptiſm was performed by immerſion; for had it been done in any other way, either by pouring or ſprinkling a little water, *Saul* might have kept his ſeat, and water might have been brought to him, and ſo the ordinance might have been performed; but he aroſe and went, either to a bath that might be in *Judas*'s houſe, fit for ſuch a purpoſe; for the *Jews* had their baths to bathe their whole bodies in on certain occaſions; or he went to ſome certain place of water without doors, convenient for the adminiſtration of baptiſm, where it was adminiſtred by *Ananias* unto him. And this alſo may ſuggeſt to us, that only enlightened perſons are the proper ſubjects of this ordinance; ſuch who have the ſcales of darkneſs, ignorance, and unbelief removed from them, and have a ſpiritual ſight and ſenſe of divine things: hence the ancients uſed to call baptiſm by the name of φωτισμος, *illumination*, and baptized perſons *enlightened* ones.

Ver. 19. *And when he had received meat*, &c.] Which was ſet before him when he had received his ſight, and after he was baptized, of which he had not taſted for three days: *he was ſtrengthened*; in body, being before very weak and feeble; not ſo much through fatigue of his journey, as through the fear and ſurprize, the appearance of Chriſt to him, and his words threw him into; as alſo thro' his faſting ſo long, and his continuance and conſtancy in prayer all this while, and the attention he gave to the divine inſtructions which were communicated to him, internally and externally: *then was Saul certain days with the diſciples which were at Damaſcus*; who came from *Jeruſalem* upon the perſecution raiſed againſt them there; with theſe *Saul* continued ſome few days after his converſion and baptiſm, for quickly after he went into *Arabia*, as appears from *Gal.* i. 17. Theſe diſciples, with the new converts afterwards, it is highly probable, formed a church-ſtate in *Damaſcus*; *Ananias* is ſaid to be the biſhop or paſtor of it, and which remained in ſeveral ages. In the catalogue of the council of *Nice*, which was held in the beginning of the *fourth* century, *Damaſcus* is mentioned as the ſeat of a church; in the *fifth* century a biſhop of *Damaſcus* was in the council at *Epheſus*; and in the ſame century it was reckoned a metropolitan church in *Aſia*; in the ſeventh century it appears there was a church in this place; and even in the *eighth* century, tho' the *Arabians* ravaged in thoſe parts, yet ſtill a church continued here for ſome time, till *Ulid*, the prince of the *Saracenes*, took away the temple from the Chriſtians of this place, and dedicated it to *Mahomet*; after which we hear no more of the church at *Damaſcus*[s].

Ver. 20. *And ſtraightway he preached Chriſt in the ſynagogues*, &c.] The *Syriac* verſion adds, *of the Jews*; that is, which were in *Damaſcus*, ſee ver. 2. from whence it appears, that he was immediately, as ſoon as converted, qualified for the work of preaching the Goſpel: nor did he confer with fleſh and blood, or ſtand diſputing and debating with himſelf and carnal reaſon, what was beſt for him to do; but as ſoon as he knew Chriſt himſelf, he preached him to others, and whom he always made the ſubject of his miniſtry: and particularly, *that he is the Son of God*; the only-begotten of the Father, the eternal Son of God, truly and properly God, of the ſame nature and eſſence with God his Father, and equal to him. His deſign was to aſſert and maintain the dignity of his perſon, which is the foundation of his office, as mediator, and of all the wonderful things he performed: had he meant no more than that he was the Meſſiah, the ſenſe would only be, that he preached that Chriſt was the Chriſt; but the meaning is, that he preached that Jeſus of *Nazareth*, the true Meſſiah, was not a mere man, but a divine perſon, even the Son of God: he ſet out in his miniſtry, with the principal and moſt fundamental article of the Chriſtian religion, that which Chriſt aſſerted, and for which he ſuffered, and which all the Apoſtles, and firſt Chriſtians believed. The *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read *Jeſus*, inſtead of *Chriſt*.

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[o] T. Bab. Avoda Zara, fol. 18. 1. Vid. fol. 27. 2.
[p] T. Bab. Yoma, fol. 35. 2.
[q] T. Bab. Beracot, fol. 11. 1.
[r] Miſn. Yadaim, c. 4. §. 3.
[s] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 2. cent. 5. c. 2. p. 3. &. c. 7. p. 417. cent. 7. c. 2. p. 3. cent. 8. c. 2. p. 3. & c. 16. p. 514.

Ver. 21. *But all that heard* him *were amazed*, &c.] Not the diſciples that believed in Chriſt, but the unbelievers, as appears from their words: *and ſaid, is not this he that deſtroyed them that called on this name in Jeruſalem?* they don't expreſs the name of Chriſt out of malice and ill-will; which ſhows who they were that ſaid theſe words, and were aſtoniſhed to hear *Saul* preaching in this name, and proving him to be the Son of God, and the true Meſſiah; when it was but a little while ago he conſented to the death of *Stephen*, made havock of the church, waſted and deſtroyed it as much as was in his power, and perſecuted unto death ſuch as called upon the name of Chriſt, or were called by his name, he could find in *Jeruſalem*: nor did this ſatisfy him, for it follows, *and came hither*, that is, to *Damaſcus, for that intent, that he might bring them bound to the chief-prieſts*: whom he ſhould find profeſſing or invocating the name of Chriſt, or bearing it; now to ſee and hear him preach this ſame name, was ſurprizing to them.

Ver. 22. *But Saul increaſed the more in ſtrength*, &c.] Not of body, but of mind; his gifts and graces, and ſpiritual light and knowledge increaſed; his abilities were greater; his fortitude of mind, boldneſs, and freedom of ſpeech, every day increaſed: he got more, and new, and freſh arguments, by which he himſelf was confirmed, and he confirmed others in the truths of Chriſt. Some copies read, he *was more ſtrengthened in the word*; either in the word of God, having a clearer underſtanding of it, and being more confirmed in the truth of it; or in ſpeech, being more ready and powerful in ſpeaking it. *And confounded the Jews which dwelt at Damaſcus*; confuted them, and put them to ſilence, ſo that they had nothing to ſay for themſelves, or againſt the truth: *proving that this is very Chriſt*; by joining and knitting paſſages of ſcripture in the Old Teſtament together, by producing and citing expreſs teſtimonies from thence, and by comparing the prophecies and the characters of the Meſſiah in them, with Jeſus of *Nazareth*, he proved to a demonſtration that he muſt be the Meſſiah.

Ver. 23. *And after that many days were fulfilled*, &c.] This phraſe is uſed by the *Septuagint* on *Exod.* ii. 11, 23. and iv. 18. for a conſiderable length of time, for many years. The *Jewiſh* writers obſerve [t], that the phraſe, *many days*, ſignify at leaſt three days; for by *days*, in the plural number, two muſt be deſigned, and many ſignifies a third, or that one at leaſt is added to them; but here it ſignifies three years, as it alſo does, 1 *Kings* xviii. 1. where it is ſaid, *and it came to paſs* after *many days, that the word of the Lord came to Elijah in the third year*; and ſuch a ſpace of time is deſigned by the many days here; for when the Apoſtle had ſtaid a little while at *Damaſcus*, and preached Chriſt in the ſynagogues, he went into *Arabia*, where he continued about three years, and then returned to *Damaſcus*, where what is related happened to him; ſee *Gal.* i. 17, 18. 2 *Cor.* xi. 32, 33. *the Jews took counſel to kill him*; being filled with indignation at him, that he had changed his religion, and from a perſecutor was become a preacher of the Goſpel; this they had meditated ſome time, and now upon his return to *Damaſcus* attempted to put their counſel into execution.

Ver. 24. *But their laying await was known of Saul*, &c.] Either by divine revelation, or by ſome friends, who had got knowledge of it, and gave him information, as in *Acts* xxiii. 16. *and they watched the gates night and day to kill him*; that is, the *Jews*, together with the governour of the city, and the garriſon of ſoldiers in it. Theſe all watched at the ſeveral gates of the city, night and day, that *Saul* might not make his eſcape, and that they might take him, and put him to death.

Ver. 25. *Then the diſciples took him by night*, &c.] The *Alexandrian* copy reads, *his diſciples*; the diſciples of *Saul*, ſuch as he had been inſtrumental in making at *Damaſcus*: but it is not uſual for the ſaints to be called in ſcripture the diſciples of any man; therefore the common reading is beſt, and deſigns the diſciples and followers of Chriſt; who being concerned for the preſervation of ſo valuable a life, took *Saul* in the night-ſeaſon, *and let him down by the wall in a baſket*. *Damaſcus* was a walled city; hence we read of the wall of *Damaſcus*, *Jer.* xlix. 27. And the houſe where *Saul* was, and which very likely was one of the diſciples, was built upon the wall, as the houſe of *Rahab* was upon the town-wall of *Jericho*; and as ſhe let down the ſpies from thence by a cord through the window, *Joſh.* ii. 15. ſo the diſciples let down *Saul* in a baſket with cords through the window of the houſe, as appears from 2 *Cor.* xi. 33. ſee the note there: to this, no doubt, the diſciples were directed by the over-ruling providence of God, in order to preſerve the life of the Apoſtle, who had much work to do for Chriſt in ſeveral parts of the world, and therefore muſt not fall into the hands of his enemies and die, his time not being yet come; and this ſhows, that it is lawful to make uſe of all prudent means, and proper methods to prevent the deſigns of wicked men, and eſcape out of their hands, and preſerve life when in danger; by which means *Saul* eſcaped their hands.

Ver. 26. *And when Saul was come to Jeruſalem*, &c.] After he had eſcaped out of *Damaſcus*, in the manner before related, and which was three years after his converſion: *he aſſayed to join himſelf to the diſciples*; not to the private members of the church, or ordinary diſciples, as diſtinct from the Apoſtles, but to the whole ſociety, as conſiſting of Apoſtles and private Chriſtians; for his chief view in going to *Jeruſalem* was to ſee *Peter*; and the *Ethiopic* verſion reads, *to the apoſtles*: the ſenſe is, that he tried either to get into a free and familiar converſation with them, or to become one of their body, and a member of the church. He did not return to the high-prieſt from whom he had received letters to *Damaſcus*, to give him an account of the execution of his commiſſion, or what uſe he had made of the letters he gave him, but to the diſciples, againſt whom he had breathed out threatenings and ſlaughter. Grace had made a ſtrange alteration in him; thoſe whom he hated, and was exceeding mad againſt, he now loves; they are the excellent ones in the earth in whom is all his delight; and whom he perſecuted to ſtrange cities, he now courts their company, and attempts to get among them; accounting it his greateſt honour and happineſs to be one of their ſociety. It is the duty and intereſt of every gracious ſoul to join himſelf to a church of Chriſt, which conſiſts of the diſciples of Chriſt, as the church at *Jeruſalem* did; of ſuch who have learned Chriſt, and the

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[t] Maimon. & Bartenora in Miſn. Zavim, c. 1. §. 1.

way of life and ſalvation by him; who have believed in him, and have been taught to deny themſelves for his ſake, and to take up the croſs and follow him, in the way of his ordinances and appointments: and to be *joined* to a church, is to become an open ſubject of Chriſt's kingdom, a citizen of the heavenly *Jeruſalem*, one of the family of God, and a member of the body of Chriſt viſibly. The phraſe is expreſſive of that ſtrict union there is between the ſaints in church relation, and of that cloſe and intimate communion they have with each other, and ſhews that their incorporation together is by mutual conſent and agreement. And a great privilege it is to be in ſuch a relation, having the grace of God; for ſuch have the beſt of company, and the moſt refreſhing ordinances; are in the greateſt ſafety, being under the watch and care of miniſters and members, of angels, and of God himſelf; and ſhall never be disfranchiſed, or become foreigners and ſtrangers; they may expect the preſence of God, freſh ſupplies of his grace, and even life for evermore, and need fear no enemy. That which qualifies for church-memberſhip, is not natural deſcent from religious parents, nor a religious education, nor mere morality and civility, nor even a conſtant attendance on the word of God, but faith in Chriſt Jeſus, and a profeſſion of it; and according to the order of the Goſpel it is neceſſary that baptiſm in water ſhould go before it; and theſe qualifications the Apoſtle had. *But they were all afraid of him*; knowing him to have been ſuch an enemy to Chriſt, and ſo violent a perſecutor of his church in times paſt: *and believed not that he was a diſciple*; or a true follower of Chriſt, but only pretended to be one, having ſome wicked deſign upon them in attempting to get among them: the reaſon of their not knowing any thing of his converſion might be, becauſe not only of the diſtance between *Damaſcus* and *Jeruſalem*, and the continuance of the perſecution in the latter place, which might occaſion few comers to and fro of the Chriſtians; but becauſe the Apoſtle, ſoon after his converſion, went to *Arabia*, where he had been all this while. Hence it appears, that the primitive churches were very careful in the admiſſion of perſons into fellowſhip with them; as they could not bear them in their communion who were evil, ſo they would not admit any among them but ſuch as they looked upon to be the true diſciples of Chriſt: and this is a method worthy of imitation; and ſuch perſons who before a profeſſion of religion, have been either very ſcandalous in their lives and converſations, or notorious enemies to Chriſt and his Goſpel, ought to be thoroughly examined into, and full ſatisfaction obtained concerning them, e'er they be received into the boſom of the church.

Ver. 27. *But Barnabas took him, and brought* him *to the apoſtles*, &c.] To *Peter* and *James*, the brother of our Lord, for no other Apoſtles did he ſee at this time, *Gal.* i. 18, 19. It is probable that *Barnabas* had been at *Damaſcus*, and had there related to him the whole account of *Saul*'s converſion and entrance on the miniſtry, which he gives a particular relation of, as follows: *and declared unto them, how he had ſeen the Lord in the way*; he told the Apoſtles, *Peter* and *James*, how that Chriſt had appeared to him in perſon, as he was on his way to *Damaſcus*: *and that he had ſpoken to him*; and expoſtulated with him about his perſecution of him in his members, and bid him go into the city, where it ſhould be told him what he ſhould do: *and how he had preached boldly at Damaſcus in the name of Jeſus*; that he had uſed great freedom of ſpeech, and had ſhown courage and greatneſs of mind in preaching Chriſt at *Damaſcus*, both as ſoon as he was converted, and now upon his return thither. Hence it is manifeſt, that previous to admiſſion into a church of Chriſt, and in order to ſatisfy the members of it, and gain their aſſent to ſuch an admiſſion, there ought to be a declaration made of the work of grace upon the ſouls of ſuch, who propoſe to be joined to it; as how the Lord has met with them, and ſhewn them the evil of their ways, and given them repentance unto life; and how they have had a ſight of him by faith, and have looked to Chriſt and believed in him for the ſalvation of their ſouls; and how they have embraced the doctrines of the Goſpel, and have found much ſweetneſs and comfort in them; and that from a principle of love to him, and faith in him, and with a view to his glory, they are willing to ſubmit to his ordinances, and to walk in holy fellowſhip with his people; and ſuch an account of *Saul* being given by *Barnabas*, who had had it from him; and this being, no doubt, declared and atteſted by *Saul* himſelf, he was received into fellowſhip with the diſciples: hence it follows,

Ver. 28. *And he was with them*, &c.] *Peter* and *James*, and the reſt of the diſciples; he lived with them, converſed with them, and joined with them in all religious exerciſes; which is ſignified by his *coming in and going out at Jeruſalem*; no one of the apoſtles or diſciples forbidding or hindering him.

Ver. 29. *And he ſpake boldly in the name of the Lord Jeſus*, &c.] He ſpake the Goſpel of Chriſt boldly, as it ought to be ſpoken; he ſpoke it openly, publickly, freely, and faithfully, not fearing the faces or revilings of any: the *Vulgate Latin* and *Ethiopic* verſions add, *to the Gentiles*; but this is not in any of the *Greek* copies: *and diſputed againſt the Grecians*; or *Helleniſts*, that is, the *Helleniſtical Jews*; by whom are meant, not *Greeks* proſelyted to the *Jewiſh* religion, but *Jews* who had been born and brought up in *Greece*, or at leaſt had learned the *Greek* language, and uſed the *Greek* bible; and ſo the *Syriac* verſion renders it, *he diſputed with the Jews that knew Greek*; perhaps the ſame perſons, of the ſynagogue of the *Libertines*, *Alexandrians*, *Cyrenians*, and of *Cilicia* and *Aſia*, who diſputed with *Stephen*, with whom he had before joined, *Acts* vi. 9, 10. *but they went about to ſlay him*; he being an over-match for them; and they not being able to reſiſt him, but being confuted, and confounded, and put to ſilence, they were filled with indignation; and ſince they could not conquer him by arguments, they were for ſlaying him with the ſword.

Ver. 30. Which *when the brethren knew*, &c.] When the members of the church heard of it, by ſome means or another: *they brought him down to Ceſarea*; not that which was before called *Strato*'s tower, the ſame as in *Acts* viii. 40. but *Ceſarea Philippi*, mentioned in *Matt.* xvi. 13. the *Syriac* verſion adds, *by night*, and ſome copies: *and ſent him forth to Tarſus*; a city of *Cilicia*, his own native place, where he might be more ſafe, and alſo uſeful among his friends and acquaintance; ſee *Gal.* i. 21.

Ver. 31. *Then had the churches reſt*, &c.] Meaning not ſpiritual reſt in Chriſt; this they had before, even in tribulation, but reſt from perſecution; not ſo much becauſe of the converſion of *Saul*, the great perſecutor of them, for his converſion had been three years before; but rather becauſe of his removal to other parts, the ſight of whoſe perſon, and eſpecially his miniſtry, had afreſh ſtirred up the *Jews* to wrath and fury. The *Alexandrian* copy, and ſome others, the *Vulgate Latin*, *Syriac*, and

Ethiopic verſions read in the ſingular number, *the church*; but the ſeveral countries hereafter mentioned ſhew, that more are deſigned: for it follows, *throughout all Judea, and Galilee, and Samaria*; for by means of the diſperſion, on account of perſecution, the Goſpel was preached in theſe ſeveral places, and churches gathered, and which ſhared in the perſecution until this time, when they began to have reſt; ſee *Gal.* i. 22. 1 *Theſſ.* ii. 14. *and were edified*; or built up on the foundation Chriſt, and their moſt holy faith, thro' the miniſtry of the word and ordinances, and their mutual love and holy converſation; and had an increaſe of members, and of grace, and of ſpiritual knowledge: *and walking in the fear of the Lord*; which was always before their eyes, and upon their hearts, continuing in religious exerciſes, and in the diſcharge of every duty, both to God and man. Not in a ſlaviſh fear of the wrath of the Lord, and of damnation for ſin committed againſt him; for this is not conſiſtent with their characters, as Goſpel-churches, made of perſons who had received not the ſpirit of bondage to fear, but the ſpirit of adoption, nor with their edification in faith and holineſs; for *he that feareth* is *not made perfect in love*, 1 *John* iv. 18. which edifies; nor with the comforts of the Holy Ghoſt, they are afterwards ſaid to walk in: but in a godly fear, which has the Lord for its author, is not of a man's ſelf, but of the grace of God, and is encouraged and increaſed by the diſcoveries of his grace and goodneſs; and which has the Lord for its object, whoſe name is holy and reverend, and is to be feared by all his ſaints: it ſhews itſelf in an hatred of ſin; in a departure from it; in a carefulneſs not to offend the Lord; in with-holding nothing from him, tho' ever ſo dear and valuable, he calls for; and in attending to all the parts of divine worſhip: and walking in it denotes a continuance in it, a conſtant progreſſion in all the acts of internal and external worſhip, which are both included in the fear of the Lord; and it requires ſtrength, and ſuppoſes pleaſure and freedom. It is ſaid of *Enoch*, that he *walked with God*; which the *Targum* of *Onkelos* paraphraſes, he *walked in the fear of the Lord*, *Gen.* v. 22, 24. the ſame phraſe which is here uſed. *And in the comfort of the Holy Ghoſt*; which he communicated by ſhedding abroad the love of God in them, taking the things of Chriſt, and ſhewing them to them, applying covenant-bleſſings and Goſpel-promiſes to their ſouls, owning the word and ordinances, and making them uſeful to them, thereby leading them into fellowſhip with the Father, and with the Son. In all which he acts the part of a comforter, and anſwers to the character he bears, and the office he is in: the love of God, which he directs into, and ſheds abroad in the heart, refreſhes and revives the ſpirits of God's people; it influences and encourages every grace that is wrought in them; and makes them eaſy and comfortable under all providences, even the moſt afflicting ones: the things of Chriſt he takes and ſhews unto them are his blood, righteouſneſs, and ſacrifice; which being applied, and intereſt in them ſhewn, produce abundance of peace, joy, and comfort: the promiſes of the covenant, and of the Goſpel, he opens and applies, being ſuch as hold forth the bleſſings of grace unto them; and being exceeding great, and precious, and ſuitable to their caſes; and being abſolute and unconditional, immutable, and ſure, afford them much pleaſure and ſatisfaction: and the word and ordinances being attended with the Holy Ghoſt, and much aſſurance, are breaſts of conſolation to them: and *walking* in thoſe comforts which he adminiſters, by ſuch means, denotes a continuance of them, a long enjoyment of them, which is not very common; for, generally ſpeaking, theſe comforts laſt but for a ſmall time; and alſo it intimates much delight and pleaſure in them, ſee *Pſ.* xciv. 19. and ſo *were multiplied*; both in their gifts and graces, and in the number of converts added to them.

Ver. 32. *And it came to paſs, as Peter paſſed through all* quarters, *&c.*] The *Arabic* verſion reads, *all the foreſaid places*, as *Judea*, *Galilee*, and *Samaria*; thro' which he took a tour, in order to viſit the new churches here planted, fix paſtors over them, and confirm the Goſpel by miracles, which they had received: *he came down alſo to the ſaints which dwelt at Lydda*; a city which lay on the weſt of *Jeruſalem*, and is ſaid [u] to be a day's journey from it; and a day's journey were ten *parſas*, or forty miles [w]: it was but thirty-two miles from *Jeruſalem*, and was a place famous for *Jewiſh* doctors; for which reaſon it is frequently mentioned in the *Talmudic* writings, under the name of *Lod* or *Lud*. Mention is made of *R. Samlai*, who was of *Lydda* [x], and of the chambers of *Beth Nitbzah*, and of *Arum* in *Lydda* [y], where the doctors diſputed; there was a ſchool here, of which *R. Akiba* was preſident [z]: here alſo the *Sanhedrim* ſometimes ſat, ſince we are told that *Ben Sutda* was tried and ſtoned at *Lud* or *Lydda* [a]; and here likewiſe they intercalated the year [b], it being in *Judea*: this place was ſituated in a plain; ſo ſays *Jerom* [c], "they that "dwell in *Sephela*, that is, in the plain, *Lydda* and "*Emmaus*, which deſign *Dioſpolis* and *Nicopolis*, "ſhall poſſeſs the *Philiſtines*." And with this agrees the account the *Talmudiſts* [d] give of it, "the "country of *Judea* was divided into three parts, "the hill country, the plain, and the valley; from "*Bethoron* to *Emmaus* was the hill country; from "*Emmaus* to *Lydda* was the plain or champaign "country; and from *Lydda* to the ſea the valley." Hence alſo we read [e] of, שפלת לוד, *the plain of Lydda*; and now *Peter* coming from *Jeruſalem*, and the hill country of *Judea*, into this plain and champaign country, is properly ſaid to come down to the ſaints there. So *Quadratus* in *Joſephus* [f] is ſaid to come up from *Lydda* to *Jeruſalem*. This place was near the *Mediterranean* ſea; and was in *Jerom*'s time called *Dioſpolis* [g], and in the time of *R. Benjamin* [h] *Seguras*; it is the ſame with *Lod* in *Ezra* ii. 33. *Neh.* vii. 37. The builder of it was *Shamed* the ſon of *Elpaal*, 1 *Chron.* viii. 12. It was in the times of *Joſephus* [i] a village, yet not inferior to a city for greatneſs. It is now called *Roma Caſtaldo* and *S. Georgio*. And here it ſeems ſome ſaints or chriſtians dwelt, whom *Peter*, among the reſt, viſited; and which is mentioned for the ſake of the miracle he there wrought, next related. And theſe ſaints at *Lydda* very likely were converted under *Philip*'s miniſtry, as he paſſed from *Azotus* to *Ceſarea*, chap. viii. 40. and, it may be, were in a church-ſtate, or however were afterwards. *Zenas* the lawyer, the Apoſtle *Paul* ſpeaks of in *Tit.* iii. 13. is ſaid to be biſhop of *Dioſpolis*, or *Lydda*; in the beginning of the *fourth* century *Aetius* was biſhop of this place, who aſſiſted in the council of

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[u] Miſn. Maaſerſheni, c. 5. §. 2. T. Bab. Betza, fol. 5. 1. & Roſhhaſhana, fol. 31. 2. & Juchaſin, fol. 37. 1.

[w] T. Bab. Peſachim, fol. 93. 2. & Gloſſ. in ib.

[x] Juchaſin, fol. 105. 1.

[y] T. Bab. Kidduſhin, fol. 40. 2. T. Hieroſ. Peſachim, fol. 30. 2.

[z] Miſn. Roſhhaſhana, c. 1. § 6.

[a] T. Hieroſ. Sanhedrin, fol. 25. 4.

[b] Ib. fol. 18. 3.

[c] In Obad. i. 19.

[d] T. Hieroſ. Sheviith, fol. 38. 4.

[e] Miſn. Sheviith, c. 9. §. 2.

[f] De Bello Jud. l. 2. c. 12. §. 8.

[g] Epitaph. Paulæ, fol. 59. A.

[h] Itinerar. p. 52.

[i] Antiq l. 20. c. 5. §. 2.

Nice; and in the ſame century, anno 381, *Dionyſius*, another biſhop of this place, was preſent at a council at *Conſtantinople*; and in the *fifth* century *Photinus* wrote himſelf biſhop of *Lydda*, in the *Chalcedon* council, anno 451 [k].

Ver. 33. *And there he found a certain man*, &c.] In a houſe in that city, into which he entered: *named Eneas*; which is a *Gentile* name, and ſo might the perſon be; tho' there is mention made of this name among the *Jews*. We read of one *R. Samuel Bar*, אנ״יא, *Ænea*, or *Æneas* [l]; but it was more common among the *Greeks*. *Æneas* the *Trojan* is well known in hiſtory, who, after the deſtruction of *Troy*, went into *Italy*, and ſettled there; and from him the *Trojans* are ſometimes called *Æneadæ*. The name comes from the *Greek* word, *αινω*, *ainoo*, which ſignifies *to praiſe*; and *Æneas* is one *worthy of praiſe*: tho' *Jerom* [m] takes it to be an *Hebrew* name, which he interprets *one that anſwers*, or a *poor man*, or *miſery*; as if it came from the *Hebrew* word, ענה, *anah*, which ſignifies *to anſwer*, or *to afflict*. *Which had kept his bed eight years, and was ſick of the palſy*; ſo that the diſtemper was grown ſtubborn, and thought incurable; nor perhaps had he, or his friends, any hope of his ever being reſtored to health again.

Ver. 34. *And Peter ſaid unto him, Eneas*, &c.] He called him by his name, which he might without divine revelation know, tho' he was a ſtranger to him, by the people of the houſe, where he was: *Jeſus Chriſt maketh thee whole*; *Peter* knew, by ſome ſecret impulſe upon his mind, that Chriſt would cure this man by him as an inſtrument at this time, and therefore ſaid theſe words; not as a prayer, as ſome render them, *may Jeſus Chriſt heal thee*, tho' was it ſo, it was a prayer of faith; but as a promiſe that he would, or rather as a declaration of the then preſent exertion of his power to heal him; which he aſcribes not to himſelf, but to Chriſt, in whoſe name, and by whoſe power the Apoſtles wrought all their miracles; ſee ch. iii. 12, 14. and iv. 9, 10. *ariſe, and make thy bed*; which would be a full demonſtration that he was perfectly whole: *and he aroſe immediately*; and alſo, no doubt, made his bed, as the man at *Betheſda*'s pool was bid by Chriſt, to take up his bed and carry it, as a proof of his ſoundneſs.

Ver. 35. *And all that dwelt at Lydda and Saron*, &c.] *Saron*, which is here joined to *Lydda*, is the name of a fruitful country on the borders of the *Mediterranean* ſea, between *Joppa* and *Ceſarea*, beginning at *Lydda*. There were two countries in the land of *Iſrael* called *Saron*, as *Jerom* obſerves [n]; there was one between mount *Tabor*, and the lake of *Tiberias*; and there was another which reached from *Ceſarea* of *Paleſtine*, to the town of *Joppa*; the former was inhabited by the *Gadites*, and was beyond *Jordan*, 1 *Chron*. v. 16. the other was on this ſide *Jordan*, near *Lydda*. And this is what is here meant; and of which the ſame writer elſewhere ſays [o], the whole country by *Joppa* and *Lydda* is called *Saron*, in which are large and fruitful fields; and on *Iſ*. lxv. 10. which the *Vulgate Latin* renders, *and the plains ſhall be for folds of flocks*, he obſerves, that *Sharon*, in the *Hebrew* text, is put for plains or champaign country; and adds, all the country about *Lydda*, *Joppa*, and *Jamnia*, is fit to feed flocks: and agreeable to this, in *Jewiſh* writings, the calves of *Sharon* [p] are ſpoken of as the beſt; and the word is by the commentators of the *Miſna* interpreted [q], by מישר, *a plain*, or champaign country; for this was not the name of a ſingle town or city, but of a country, bordering on *Lydda*, and the above-mentioned places; in which were ſeveral towns and villages, and the inhabitants of thoſe that were neareſt *Lydda*, are here deſigned. It was ſuch a fruitful and delightful country, that the *Targum* on *Cant*. ii. 1. has renderd it by the garden of *Eden*: it had its name either from שור, *Shur*, which ſignifies to behold afar off, from the fine and large proſpect that might be taken on it; or from שר, *Shar*, which ſignifies the navel, becauſe it was a valley or plain ſurrounded on every ſide with mountains and hills: it abounded in flowers and fruits; hence mention is made of the roſe of *Sharon*, *Cant*. ii. 1. and in vines; hence we frequently read of the wine of *Saron* [r], and which was ſo very good, that they mixed two parts of water with one of wine [s]. It was a country, the *Jews* ſay [t], whoſe earth was not fit to make bricks of; and therefore houſes made of them did not ſtand long, but needed repairing often in ſeven years: hence the high-prieſt, on the day of atonement, uſed to pray for the *Saronites*, that their houſes might not become their graves [u]. Now when the inhabitants of this place, as well as of *Lydda*, *ſaw him*; that is, *Eneas*, made whole, who had been ill of a palſy, and had kept his bed eight years, they were ſo impreſſed with it, that it iſſued in their converſion: *and turned to the Lord*; they believed in Chriſt, embraced his Goſpel preached by *Peter*, profeſſed faith in him, and ſubmitted to his ordinances; being turned by powerful efficacious grace, they turned their feet to keep his teſtimonies.

Ver. 36. *Now there was at Joppa*, &c.] The ſame with *Japho*, *Joſh*. xix. 46. a ſea-port town in the tribe of *Dan*, ſaid by ſome hiſtorians [w] to be a very ancient one, even before the flood. It is now called *Jaffa*, and its name, in the *Hebrew* tongue, ſignifies *beauty*: ſome ſay it had its name from *Jope*, the daughter of *Æolus*, the wife of *Cepheus*, the founder of it; and others derive it from the name of *Japhet*, becauſe it looks towards *Europe*, which is inhabited by the ſons of *Japhet*. It was built upon a hill, as *Pliny* [x] ſays; and ſo high, as *Strabo* [y] reports, that *Jeruſalem*, the metropolis of *Judea*, might be ſeen from thence, which was diſtant from it forty miles; as may be concluded from what *Jerom* [z] ſays, who lived at *Bethlehem* many years: his words are; from *Joppa*, to our little village *Bethlehem*, are forty-ſix miles; now *Bethlehem* was ſix miles diſtant from *Jeruſalem*, to the ſouth of it, and *Joppa* was to the weſt of it. The place is well known by *Jonah*'s taking ſhip there, and going for *Tarſhiſh*, when he was caſt into the ſea, and devoured by a fiſh; from whence the *Ionian* ſea might have its name: and this was the occaſion of the fable of *Andromeda* being expoſed to a fiſh of a prodigious ſize at this place; the bones of which, *Pliny* [a] relates, were brought to *Rome* from hence, being forty foot long; and the ſtones, to which ſhe was bound, *Jerom* [b] ſays were ſhown in his time on this ſhore: and here alſo the inhabitants report, may be ſeen ſome ſtones in the ſea, on which *Peter* ſtood and fiſhed, when he dwelt in this place. *A certain diſciple, called Tabitha*; this was a woman's name, the maſculine name was *Tabi*. *R. Gamaliel* had a man-ſervant of this name [c], and alſo a maid-ſervant, whoſe name was *Tabitha* [d]; yea, every maid-ſervant of his was called mother *Tabitha*, and every man-ſervant father *Tabi* [e]: *which by interpretation is called Dorcas*; which ſignifies a roe in the *Greek* language, as *Tabitha* does in the *Syriac*: *this woman was full of good works*; was conſtantly employed in doing good; her works were both many and good: *and alms-deeds which ſhe did*; ſhe was very kind and beneficent to the poor; ſhe wrought with her hands much for their ſakes, as appears by what follows.

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[k] Reland. Paleſtina Illuſtrata, l. 3. p. 878, 879. Vid. Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 2. cent. 5. c. 2. p. 2.

[l] T. Hieroſ. Yebamot, fol. 6. 2. & Midraſh Kohelet, fol. 78. 3.

[m] De Nominibus Hebraicis, fol. 105. H.

[n] De locis Hebraicis, fol. 94. M.

[o] Comment. in Iſ. xxxiii. 9.

[p] Miſn. Bava Kama, c. 10. §. 9.

[q] Maimon. & Bartenora in Miſn. Bava Bathra, c. 6. §. 2.

[r] Miſn. Nidda, c. 2. §. 7.

[s] T. Bab. Sabbat, fol. 77. 1.

[t] Gloſſ. in T. Bab. Sota, fol. 43. 1.

[u] T. Hieroſ. Sota, fol. 23. 1. Vajikra Rabba, §. 20. fol. 161. 4.

[w] Mela, l. 1. Solin. Polyhiſtor. c. 47. Plin. Nat. Hiſt. l. 5. c. 13.

[x] Nat. Hiſt. ib.

[y] Geograph. l. 16.

[z] Epiſt. ad Dardanum, Tom. 3, fol. 23. K.

[a] Nat. Hiſt. l. 9. c. 5.

[b] Comment. in Jonam, c. 1. v. 3.

Ver. 37. *And it came to paſs in thoſe days*, &c.] While *Peter* was in thoſe parts, and particularly at *Lydda*, which was near: *that ſhe was ſick and died*; fell ill with ſome diſorder, and died of it: *whom, when they had waſhed*; as was the manner of the *Jews*; and this they did, even though it was on a ſabbath-day: for ſo their canon runs [f], "they do "all the neceſſaries for the dead, (on the ſabbath) "they anoint him, ומדיחין, and *they waſh him*;" yet that of *Maimonides* deſerves ſome notice [g]; "it "is forbidden to anoint part of the body, as the "whole body; but if it is to remove filth, it is "lawful; and ſo it is forbidden to waſh part of "the body with hot water, but with cold water "they may waſh his face, his hands, and his feet, "but not the whole body." This cuſtom ſtill continues, and their uſual method is to waſh the body with hot water, in which they put dried roſes and camomile flowers: likewiſe, they take an egg, and beat it up in wine, and therewith anoint the head; and this waſhing and anointing are done by ſome at the houſe before the corps is carried out (as here); but in ſome places eſpecially, where there is a large number of *Jews*, all this is done in the burying-places; where they have a little houſe, whither they carry the corps, and put it on a table, and there waſh it; and after waſhing, put it into a coffin, and inter it [h]: and this has been the cuſtom of other nations, if not of all nations: the cuſtom with the *Turks* is this [i]; the body being laid upon a board, and covered with a linen cloth, one of the eccleſiaſtical elders waſhes it with hot water and ſoap, another being preſent to hand the water; but they don't ſuffer others to look on: the body is thrice waſhed; and the third time they mingle camphire with it; and being waſhed, it is put into a coffin. And *Ludolphus* [k] reports of the *Abyſſines*, that their bodies being well waſhed and perfumed, they wrap them up in garments, and then are put upon a bier, and buried. And this was the practice both of the ancient *Grecians* and *Romans*, that as ſoon as ever any one was dead, the body was immediately waſhed and anointed. Thus *Creon* is ſaid to fetch *Jocaſte* to waſh her dead ſon; and *Antigone* requeſts of *Creon*, that ſhe might waſh her brother [l]. It has been the cuſtom of ſome countries to waſh their dead bodies in rivers; and ſome people, in the northern parts, have choſe, for this reaſon, to have their burying-places near the banks of rivers, that their dead bodies might be waſhed in running water: and the *Indians*, which live at a diſtance from the river *Ganges*, will go fifteen or twenty days journey thither, to waſh their corps in it, though then putrified, and then burn them; yea, they take their ſick alive when they think they will die, and put them up to their middle in rivers that they may die in pure and clear water; and they enjoin a very ſevere pennance on thoſe who omit to bring ſuch as are near death, to a river to be waſhed [m]: *they laid* her *in an upper chamber*. The *Ethiopic* verſion reads quite the reverſe; *they put her in the lower part of the houſe*; which is not likely. Dr. *Lightfoot* conjectures that this upper chamber might be the common meeting-place of the ſaints; and that they put her here, that if *Peter* ſhould work a miracle all might be ſpectators of it; and certain it is, that the *Jewiſh* doctors uſed to meet in upper-rooms, and confer together; ſee the note on *Mark* ii. iv. *Acts* i. 13. and ſuch there were in *Lydda*; ſee ver. 32.

Ver. 38. *And foraſmuch as Lydda was nigh to Joppa*, &c.] Some ſay it was ſix miles diſtant, but it muſt be eight; ſince from *Jeruſalem* to *Joppa* were forty miles, and from *Jeruſalem* to *Lydda* thirty-two, and therefore it muſt be eight miles from thence to *Joppa*: *and the diſciples had heard that Peter was there*; and alſo no doubt that he had healed *Æneas* of his palſy, and which might induce them to do as follows: *they ſent unto him two men*; very likely of their own company or church; for it is certain here were diſciples or believers in Chriſt, and very likely were formed into a church-ſtate; theſe ſeem to be converts under *Philip*'s miniſtry, who when he went from *Azotus*, preached in all the cities, and ſo in *Joppa*, till he came to *Ceſarea*, chap. viii. 40. tho' we read nothing in eccleſiaſtical hiſtory of this church at *Joppa*, until the *fifth* century, when it appears there was a church in that place [n]; and in the ſame century we read of *Fidus* biſhop of *Joppa*, that was preſent in the ſynod held at *Epheſus*, anno 431. and in the *ſixth* century of *Elias* biſhop of the ſame place, in the council at *Jeruſalem*, anno 536 [o]. and in the ſame century a biſhop of the church here aſſiſted in the ſynod of *Rome* and *Conſtantinople* [p]. *Deſiring* him, *that he would not delay to come to them*; they intreated he would not refuſe to come, and think it too great a burden on him, or make any difficulty about it, or ſhow any averſion to it; but that he would with all readineſs and chearfulneſs, and without delay immediately come unto them; for the caſe they wanted him for, required ſpeed and haſte.

Ver. 39. *Then Peter aroſe and went with them*, &c.] After the meſſengers had delivered their meſſage, and made their requeſt to *Peter* in the name of the brethren, he at once agreed to go with them, and accordingly did; whether he went to reſtore *Dorcas* to life, whoſe death the meſſengers had informed him of, and whether this was the view of the brethren with reſpect to that, is not certain. However, he might go with them on other accounts, as to comfort them under the loſs of ſo valuable and uſeful a perſon, and to ſtrengthen and eſtabliſh them in the faith, and to exhort and animate them to the diſcharge of their duty. *When he was come*; that is, to *Joppa*, and to *Dorcas*'s houſe there: *they brought him into the upper chamber*; where the corps of *Dorcas* lay: *and all the widows ſtood by him weeping*; theſe were poor widows to whom *Dorcas* had been very liberal and beneficent, who ſtood about the Apoſtle lamenting the death of their benefactreſs, and by their tears expreſſing their deſire of her return to life, if it could be: *and ſhewing the coats and garments which Dorcas made while ſhe was with them*; the *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions, *which Dorcas made for them*; and the *Syriac* verſion renders it, *which Tabitha gave unto them, while ſhe was alive*; which laſt clauſe aptly explains, *while ſhe was with them*; for now ſhe was not, with reſpect to her better part, her immortal ſoul: the coats and garments were the inner and upper ones, wore in theſe countries; and it ſeems that ſhe did not buy theſe garments, and give them unto them, but that ſhe made them up herſelf for them, or at leaſt wrought with them in making of them; which ſhews her diligence and induſtry, as alſo her humility, as well as her beneficence: and theſe the widows produced, and are ſhown as proofs of the ſame; which was expreſſive of gratitude in them, and was done with a deſign to move *Peter* to be concerned for reſtoring ſo uſeful a life.

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[c] Miſn. Beracot, c. 2. §. 7.

[d] T. Hieroſ. Nidda, fol. 49. 4. Vajikra Rabba, §. 19. fol. 160. 4.

[e] Maſſecheth Semachot, c. 1. §. 13.

[f] Miſn. Sabbat, c. 23. §. 5.

[g] Hilch. Ebel, c. 5. §. 4.

[h] Buxtorf. Synagog. Jud. c. 49. p. 699, 700. Leo Modena's Hiſtory of the rites, &c. of the Jews, par. 5. c. 8.

[i] Bobovius de Viſitat. Ægrot. p. 18. Georgievitz de Turc. Moribus, p. 36.

[k] Hiſt. Ethiop. l. 3. c. 6.

[l] Vid. Kirchmannum de Funeribus Roman. l. 1. c. 7.

[m] Sperling. de Baptiſmo Ethnicorum, c. 4. p. 26, 27.

[n] Magdeburg. Hiſt. Eccleſ. cent. 5. c. 2. p. 2.

[o] Reland. Paleſtina Illuſtrata, l. 3. p. 867.

[p] Magdeburg. ib. cent. 6. c. 2. p 3.

Ver. 40. *But Peter put them all forth*, &c.] As he had ſeen his Lord and Maſter do, when he raiſed the daughter of *Jairus* from the dead, *Luke* viii. 54. *and kneeled down and prayed*; it may be, as yet, he had not the mind of God in this matter, and therefore betook himſelf to prayer, in which he choſe to be private and alone: *and turning* him *to the body*; the corps of *Dorcas*, after he had prayed, and was well aſſured, that the power of Chriſt would be exerted in raiſing of it: *ſaid, Tabitha ariſe*; which words were ſpoken in the name and faith of Chriſt, and were all one as if Chriſt himſelf had ſpoken them; for to his power, and not to the Apoſtles, is the following miracle to be aſcribed: *and ſhe opened her eyes*; which, upon her death, had been cloſed by her friends; and perhaps the napkin was not yet bound about her face; or if it was, ſhe muſt remove it ere ſhe could open her eyes and ſee *Peter*: *and when ſhe ſaw Peter*; whom ſhe might know: *ſhe ſat up*; upon the bed or bier on which ſhe lay.

Ver. 41. *And he gave her his hand, and lift her up*, &c.] Off of the bed or bier where ſhe was: *and when he had called the ſaints and widows*; the diſciples, brethren and ſiſters, who were come together on this occaſion, as well as the poor widows ſhe had been kind to; the *Ethiopic* verſion reads without a copulative, *the holy widows*; and ſo might theſe widows be, even ſuch as are deſcribed in 1 *Tim.* v. 10. *preſented her alive*; as Chriſt did the widow's ſon of *Naim* to her, *Luke* vii. 15. and which no doubt was matter of great joy as well as aſtoniſhment to all the ſaints, and eſpecially to the poor widows.

Ver. 42. *And it was known throughout all Joppa*, &c.] The report of ſuch a miracle, and wrought upon a perſon of note, was ſoon ſpread all over the place, which was very large, for it was a city, as it is called, chap. xi. 5. and it had, as *Joſephus*[q] ſays, villages and little towns or cities round about it; all which might go by the name of *Joppa*, and throughout which the fame of this miracle might paſs: *and many believed in the Lord*; in the Lord Jeſus Chriſt, whom *Peter* preached, and the ſaints in *Joppa* profeſſed, and in whoſe name, and by whoſe power this miracle was done.

Ver. 43. *And it came to paſs*, &c.] Or ſo it was; *that he tarried many days in Joppa*; converſing with the ſaints, confirming the diſciples, and preaching the Goſpel, to the converſion of ſinners; and his abode *was with one Simon a tanner*; it ſeems as if perſons of this trade uſed to dwell in towns near the ſea, as fit for their buſineſs; ſo we read of ſome at *Sidon* a city on the ſea-coaſt, as *Joppa* was; "it "happened at *Sidon* that a certain בורסי, *tanner*, "(the ſame word here uſed, adopted into the "*Hebrew* language) died, and he had a brother a "tanner, &c.[r]" where the *Gemara*[s] diſtinguiſhes between a great tanner and a little tanner; the latter the *Gloſs* ſays, is one that is poor and has but few ſkins, which of theſe *Simon* was, can't be ſaid. This buſineſs was very contemptible with the *Jews*; they ſay[t], "wo to him whoſe trade is a tanner;" and further obſerve[u], that they never make one a king, nor an high-prieſt: but their doctors many of them were of as mean trades, as ſhoe-makers, ſkinners, &c. ſee the note on *Mark* vi. 3. and *Simon* the *Athenian* philoſopher was σκυτοτομος, *a leather-cutter*[w]; and according to the *Ethiopic* verſion, this our *Simon* was a ſhoe-maker;. with him *Peter* choſe to abide, and not with *Dorcas*.

CHAP. X.

Ver. 1. THERE *was a certain man in Ceſarea*, &c.] This was the *Ceſarea* formerly called *Strato*'s tower, not *Ceſarea Philippi*; for the former, and not the latter, lay near *Joppa*: *called Cornelius*; which was a *Roman* name, and he himſelf was a *Roman* or an *Italian*: *a centurion of the band called the Italian* band; which conſiſted of ſoldiers collected out of *Italy*, from whence the band took its name, in which *Cornelius* was a centurion, having a hundred men under him, as the name of his office ſignifies.

Ver. 2. A *devout* man, *&c.*] A truly religious perſon, who had forſaken the *Roman* idolatry and ſuperſtition, in which he was brought up: *and one that feared God*; the one only living and true God, the God of *Iſrael*; he had the fear of God wrought in his heart, which is a part of the covenant of grace, a bleſſing of it, and the beginning of wiſdom; he was truly a gracious man, a converted perſon, and who from an internal principle worſhipped God externally: *with all his houſe*; he brought up his family in a religious way, as every good man ſhould; and which was very remarkable in a *Gentile*, a ſoldier, and an officer: *which gave much alms to the people*; to the *Jews* that dwelt at *Ceſarea*, and therefore was of good report among them, and much beloved by them, ver. 22. he had regard to both tables of the law, both to the worſhip of God, and the love of the neighbour: *and prayed to God always*; every day, at the uſual times of prayer; prayed privately, in his cloſet, and with his family, as well as attended public ſervice of this kind.

Ver. 3. *He ſaw in a viſion evidently*, &c.] He was not in a dream, or in a trance, but he was thoroughly awake, and his eyes open, and was himſelf; it was not in the night, but in clear day: *about the ninth hour of the day*; or three o'clock in the afternoon, which was the hour of prayer, ch. iii. 1. in which exerciſe he was now engaged, ver. 30. at this time he ſaw *an angel of God coming to him*;

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[q] De Bello Jud. l. 3. c. 8. §. 4.

[r] Miſn. Cetubot, c. 7. §. 10.

[s] T. Bab. Cetubot, fol. 77. 1.

[t] T. Bab. Kidduſhin, fol. 82. 2. & Bava Bathra, fol. 16. 2.

[u] Kidduſh. ib. col. 1.

[w] Laert. in vit. Simon.

into the room where he was at prayer: *and ſaying unto him, Cornelius*; he called him by his name, to let him know that he knew him, as angels are very knowing ſpirits; and to expreſs his affection and friendſhip to him, and that he was a meſſenger, not of bad, but of good news to him, as well as to engage his attention to him; for he might be ſo intent at his devotion, that had he not called him by name, he would not have minded him.

Ver. 4. *And when he looked on him, he was afraid,* &c.] What with the brightneſs of his clothing, ver. 30. and the luſtre of his countenance, and the majeſtic form in which he appeared, he perceived there was ſomething uncommon and divine in this viſion, and therefore was filled with awe and reverence, yea, with ſomething of a pannic fear; as it was uſual, even with good perſons, as the patriarchs and prophets of the Old Teſtament, *Zacharias*, the virgin *Mary*, and others; from a ſenſe of the greatneſs of the divine majeſty, which they ſuppoſed to be near, or this to be an emblem of it, and from a notion that, at the ſight of God, they ſhould die. *And ſaid, what is it, Lord?* what is the matter? what is to be ſaid or done? what is the reaſon of this unuſual appearance? Some of the *Latin* copies, and the *Ethiopic* verſion, read, *who art thou, Lord?* but by the angel's anſwer, not this, but the former was the queſtion: for it follows, *and he ſaid unto him, thy prayers and thine alms are come up for a memorial before God*; that is, the prayers which he had put up in faith, for himſelf and family, and the charitable actions he had performed from a principle of love, were like ſacrifices upon the altar, which aſcended to God with acceptance; ſo theſe ſacrifices of prayer and beneficence came up with acceptance from off that altar which ſanctifies the gift, or were acceptable to God, thro' Jeſus Chriſt; theſe were taken notice of, approved by God, and remembred by him, and the fruits and effects he was ſhortly to enjoy: for that *Cornelius* was a believer, need not be queſtioned; ſince he was not only a devout and religious perſon, but one that feared God, which includes the whole of religion, internal and external; and ſo faith in Chriſt, without which he could not pray aright: there is no doubt of it, but he had read the propheſies of the Old Teſtament, attended the ſynagogues of the *Jews*, and believed in the Meſſiah to come, though he did not know that he was come, and that *Jeſus* of *Nazareth* was he; ſo that his faith was of the ſame kind with that of the ſaints before the coming of Chriſt; and in this faith he did all the good works he did, which became acceptable to God thro' Chriſt, and without which it is impoſſible to pleaſe him.

Ver. 5. *And now ſend men to Joppa*, &c.] Which lay near to *Ceſarea*; *and call for* one *Simon, whoſe ſirname is Peter:* the angel was not ſent to inſtruct *Cornelius* himſelf, but to direct him to an apoſtle of Chriſt, and miniſter of the Goſpel, who ſhould do it; for not angels, but men, are employed in the miniſtry of the word, which is the ordinary means of ſpiritual knowledge, and of increaſing it. So the eunuch was inſtructed by *Philip*, and *Saul* by *Ananias*; which ſhews the excellency and uſefulneſs of the Goſpel-miniſtry and miniſters, and what dignity is put upon them, what uſe ſhould be made of them, and in what eſteem they ſhould be had.

Ver. 6. *He lodgeth with one Simon a tanner*, &c.] *Simon* the tanner was his hoſt; this man very probably was a good man, and one that lodged ſtrangers; of his trade, ſee the note on chap. ix. 43. *whoſe houſe is by the ſea-ſide*; *Joppa* was a ſea-port, 2 *Chron.* ii. 16. *Jon.* i. 3. hence we read of ימא דיפו, *the ſea of Joppa*[x]; and alſo of למינה של יפו, *the port of Joppa*[y]; now *Simon*'s houſe was in the outer part of the city, and by the ſea-ſide, as well for convenience for his buſineſs, as becauſe ſuch trades might not be exerciſed within a city; being nauſeous and diſagreeable, becauſe of their ſkins and manner of dreſſing them, and the dead carcaſſes from whence they often took them off; hence that rule of the *Jews*[z], "they place dead carcaſes, graves, "ואת הבורסקי, *and a tanners work-ſhop*; (in which "he dreſſes his ſkins) fifty cubits from the city; "nor do they make a tanners work-ſhop, but at "the eaſtern part of the city. *R. Akiba* ſays, it "may be made at every part excepting the weſt." The reaſon of that, as given by the [a] commentators is, becauſe prayer was made towards the weſt, where the temple ſtood, and the divine preſence was. The *Ethiopic* verſion very wrongly renders it, *and the houſe of Cornelius is near the ſea*; for not his, but *Simon*'s is meant: *he ſhall tell thee what thou oughteſt to do*; he was to tell him words, or to deliver doctrines to him, by which he and his family would be better inſtructed in the way of ſalvation, and arrive to a greater degree of knowledge of Chriſt, and faith in him, and be brought to a ſubmiſſion to his commands and ordinances; ſee ver. 22, 32. and chap. xi. 14. this clauſe is left out in the *Alexandrian* copy, and in ſome others, and in the *Syriac* and *Arabic* verſions.

Ver. 7. *And when the angel which ſpake unto Cornelius was departed*, &c.] For when he had delivered his meſſage, he either diſappeared, or withdrew, and immediately *Cornelius* ſhewed himſelf ready to obey the heavenly viſion: for *he called two of his houſhold ſervants*; who were not of the band of ſoldiers under him, but were ſervants in his family, and ſuch as feared God with him; *and a devout ſoldier of them that waited on him continually:* beſides his houſhold ſervants, there were ſoldiers that continually attended him, and among theſe there was one at leaſt that was a devout and religious man; and him he called out from among the reſt, and to him with the two houſhold ſervants he communicated the viſion: theſe three perſons being religious, were very proper ones to be informed of this matter, and to be ſent on the errand they were; and three might be particularly pitched upon, being a ſufficient number to atteſt to *Peter* what they had from the mouth of their maſter, for by the mouth of two or three witneſſes is every thing eſtabliſhed; and partly for the honour of *Peter*, and to ſhow a proper reſpect to him, he would not ſend a ſingle perſon, who could have told the ſtory, and done the errand as well as three, but this would not have looked reſpectful enough.

Ver. 8. *And when he had declared all* theſe *things unto them*, &c.] Which he had heard and ſeen in the viſion, and of which he gave them a particular account; partly to engage them the more chearfully to go on the errand, and partly that they might be able to give a diſtinct relation of it to *Peter*, that ſo he might be moved the more to comply with the requeſt, and come along with them: *he ſent them to Joppa*; perhaps not that evening, ſince it was at the ninth hour, or three o'clock in the afternoon, when *Cornelius* had the viſion; and ſome time muſt be taken up in diſcourſe with the angel, and afterwards in ſending for his ſervants and relating the

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[x] Ezra iii. 7. Targum in 2 Chron. ii. 16.

[y] T. Hieroſ. Yoma, fol. 41. 1. Joſeph. Antiq. l. 11. c. 4. §. 1. & 13. 9. 1 Maccab. xiv. 5. 1 Eſdr. v. 55.

[z] Miſn. Bava Bathra, c. 2. §. 9.

[a] Maimon. & Bartenora in ib.

affair to them, and giving them their proper inſtructions. So that it may be they did not ſet out till early the next morning, as ſeems from the following verſe.

Ver. 9. *On the morrow as they went on their journey*, &c.] From *Ceſarea* to *Joppa*; *Joppa* is ſaid to be ſix and thirty miles diſtant from *Ceſarea*; ſo far *Ceſarea* was from *Lydda*, but it ſeems to be further from *Joppa*; for according to *Joſephus* [b], from *Joppa* to *Antipatris* were a hundred and fifty furlongs, which are almoſt nineteen miles, and from thence to *Ceſarea* were twenty-ſix miles; unleſs there was a nearer way by the ſea-ſhore, as there was a way by that from *Ceſarea* to *Joppa*, of which the above author makes mention [c]; wherefore they muſt either have ſet out the evening before, or early that morning, to get to *Joppa* by the ſixth hour, or twelve o'clock at noon; as it ſeems they did, by what follows: *and drew nigh unto the city*; that is, of *Joppa*, were but a little way diſtant from it. *Peter went up upon the houſe top to pray*; the roofs of houſes in *Judea* were flat, and perſons might walk upon them, and hither they often retired for devotion and recreation; ſee the notes on *Matt.* x. 27. and xxiv. 17. it was on the former account, namely for prayer, that *Peter* went up thither, and that he might be private and alone, and undiſturbed in the diſcharge of that duty. This being at a tanner's houſe tho' not in his ſhop, brings to mind a canon of the *Jews* [d], "a man may not enter into a bath, nor "into a tanner's ſhop near the *Minchah*," or time of prayer. Now this was, *about the ſixth hour*; or twelve o'clock at noon when *Peter* went up to pray; at which time the meſſengers from *Cornelius* were near the city of *Joppa*; this was another time of prayer uſed by the *Jews*, and is what they call the great *Minchah*, which began at the ſixth hour and an half, and ſo was as is here ſaid, about the ſixth hour; ſee the note on chap. iii. 1.

Ver. 10. *And he became very hungry*, &c.] It being in the middle of the day, when it was uſual to eat; and perhaps he had eat nothing that day, for thoſe were reckoned the moſt religious perſons, who eat nothing before the *Minchah*: *and would have eaten*; tho' the *Jews* ſay [e], a man ought not to eat near the *Minchah*, not even the leaſt, leſt he ſhould continue at it, and ſo neglect his prayers: *but while they made ready*; while *Simon*'s family were getting dinner ready, preparing the food for it: *he fell into a trance*; or an exſtacy, or an exſtacy fell upon him; it was what was ſupernatural, and came from above, and did not ariſe from any natural cauſe in him; he was as it were out of the body, and entirely in the ſpirit; all the bodily organs and ſenſes were ſhut up, and all ſenſible objects removed from him; and he was wholly intent on what was propoſed to him in the viſion, which filled him with wonder and aſtoniſhment.

Ver. 11. *And ſaw heaven opened*, &c.] Not literally, as at the baptiſm of Chriſt, and the ſtoning of *Stephen*; but in a viſionary way, and which was an emblem of the opening and revealing the myſtery of the calling of the *Gentiles*, which in other ages was not made known, as it now and afterwards was: *and a certain veſſel deſcending unto him, as it had been a great ſheet*; which ſeems to repreſent the church of God, whoſe original is from heaven, and conſiſts of perſons born from above, who have their converſation in heaven, and were deſigned for it; and eſpecially as under the Goſpel-diſpenſation, which *Peter* had a viſion of in this emblematic way; the doctrines and ordinances of which are from heaven: and which may be compared to a linnen ſheet for its purity and holineſs, thro' the blood and righteouſneſs of Chriſt, and the grace of his Spirit, and with reſpect to its diſcipline and converſation; and ſo to a great one for its largeneſs; for tho' the number of its members, when compared with the world, are few, yet in themſelves are a number which no man can number; and tho' it was but ſmall at firſt, yet the Goſpel being carried among the *Gentiles* it increaſed, and in the laſt times will be large: *knit at the four corners*; which may denote the preaching of the Goſpel, and the ſpread of it, and the planting of churches by it in the four parts of the world; and alſo the church being knit to Chriſt, and the members of it one to another: *and let down to the earth*; for *Peter* to ſee it, and where it was to continue for a while, even to the ſecond coming of Chriſt, and when the whole church of the firſt-born will be let down to earth again; ſee *Rev.* xxi. 2.

Ver. 12. *Wherein were all manner of four-footed beaſts of the earth*, &c.] Not as if they were painted upon it, and theſe were only pictures and repreſentations of them made on the linnen ſheet; but as if they really and actually were upon it alive; ſince *Peter* is afterwards called upon to kill and eat: and theſe deſign four-footed beaſts of every kind, that are tame, as diſtinct from the wild ones, after mentioned as horſes, camels, oxen, ſheep, hogs, dogs, *&c. and wild beaſts*; lions, tygers, panthers, bears, *&c.* This clauſe is left out in the *Alexandrian* copy, and in the *Vulgate Latin* and *Syriac* verſions: *and creeping things*; the above copy and verſions here add, *of the earth*, which they omit in the firſt clauſe; theſe intend ſerpents, ſnakes, worms, *&c. and fowls of the air*; birds of all ſorts: now the whole of this ſignifies, that the church of Chriſt under the Goſpel-diſpenſation, conſiſts of all ſorts of perſons, of all nations, *Jews* and *Gentiles*, the one being reckoned clean, the other unclean; of men of all ſorts of tempers and diſpoſitions, comparable to wild or tame beaſts; and of all ſorts of ſinners, who before converſion have been greater or leſſer ſinners; as well as denotes that the diſtinction of food under the ceremonial law was now ceaſed. This is not deſigned to repreſent that there are good and bad in Goſpel churches, as there certainly are; and much leſs that immoral perſons are to be received and retained there; but that thoſe who have been of the blackeſt character, if called by grace, ſhould be admitted into them; and chiefly to ſhew that *Gentiles* reckoned unclean, when converted, are not to be rejected.

Ver. 13. *And there came a voice to him*, &c.] Formed by an angel, or rather by Chriſt himſelf: *riſe, Peter, kill and eat*; he might be on his knees when he fell into this trance, being at prayer, and therefore is bid to riſe; and he is called by name, the more to encourage him to do as he was ordered; and he is bid to kill and eat of all the creatures without diſtinction, which were repreſented to him in the ſheet; and the deſign of this was to teach him, that both the diſtinction between clean and unclean creatures, in the law was now aboliſhed, and men might lawfully eat of whatſoever they pleaſed; and that he might and ſhould without any difference converſe with all ſorts of men, *Jews* and *Gentiles*, circumciſed and uncircumciſed, and preach the Goſpel to one as to another, and maintain a church communion and fellowſhip with all equally alike.

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[b] Antiqu. l. 13. c. 13.

[c] De Bello Jud. l. 5. c. 14.

[d] Miſn. Sabbat, c. 1. §. 2.

[e] Maimon. & Bartenora in Miſn. Sabbat. ib.

Ver. 14. *But Peter ſaid, not ſo, Lord,* &c.] God forbid I ſhould do this, ſo contrary to the law of God, and to my own practice, throughout the whole courſe of my life: *for I have never eaten any thing that is common or unclean*; in a ceremonial ſenſe, which was in common uſe with *Gentiles*, but unclean by the law of *Moſes*: this ſhews that *Peter* as yet cloſely adhered to the ceremonial law, nor did he know that it was aboliſhed by Chriſt; and notwithſtanding the commiſſion given to him and the reſt of the apoſtles to preach the Goſpel to every creature, and the extraordinary gifts of ſpeaking with divers tongues for that purpoſe, beſtowed on them at the day of *Pentecoſt*; yet he and they remained greatly ſtrangers to the calling of the *Gentiles*, and the admitting of them to a civil and religious converſation with them; the knowledge of every truth was not at once communicated to them, but gradually, as it pleaſed the Lord to enlighten their minds.

Ver. 15. *And the voice ſpake unto him again the ſecond time,* &c.] The following words, *what God hath cleanſed*; that is, hath pronounced clean and lawful to be uſed, as he now had all ſorts of food, *Matt.* xv. 11. *Rom.* xiv. 14. 1 *Tim.* iv. 4. that *call not thou common*; or pronounce it to be unholy or unclean, and unlawful to be uſed: and the ſame holds good of men, as well as things; for as hereby the Lord inſtructed *Peter*, that there was nothing of itſelf common, or unclean, and unfit for uſe; ſo that no man, not any *Gentile*, *Barbarian*, *Scythian*, or be he who he would, was common or unclean, and his company to be avoided as ſuch. Diſtinctions both of men and meats were now to be laid aſide; and the *Jews* themſelves own, that what is now unclean, will be clean in the time to come, or the times of the Meſſiah; for they ſay[f], "every "beaſt which is unclean in this world, *the holy* "*bleſſed God*, מטהר אותה, *cleanſes it*, in the time "to come, (the times of the Meſſiah) as they were "at firſt clean to the ſons of *Noah*, *Gen.* ix. 3 "wherefore, as the herb was clean to all, and as the "beaſts were clean to the ſons of *Noah*; ſo alſo in "the time to come he will looſe what he has "bound, or forbidden." And particularly they obſerve, that a ſwine is called חזיר from חזר, *to return*, becauſe the Lord will return it unto *Iſrael*[g].

Ver. 16. *This was done thrice,* &c.] That is, either the voice ſpoke the ſame words three times, or the ſheet was let down three times; and it may be both; it may be, that every time the voice was ſpoke, the ſheet was let down: this was done, not with reſpect to any myſtical meaning in the number three, but for the confirmation of *Peter*, that he might be the more firmly aſſured of the truth of the things repreſented unto him: *and the veſſel was received up again into heaven*; to denote, that when the general aſſembly and church of the firſtborn, whoſe names are written in heaven, whether *Jews* or *Gentiles*, are all gathered in, by the preaching of the Goſpel to them, they will be taken up to heaven, their original and native place, and be for ever with the Lord; as well as to certify to *Peter*, that what was now ſhown him on earth, concerning the taking away the diſtinction of men and meats, was ratified in heaven.

Ver. 17. *Now while Peter doubted in himſelf,* &c.] For notwithſtanding what he had heard and ſeen, he had not at once a full knowledge of this matter. *Beza*'s moſt ancient copy reads, *as he was in himſelf, he doubted*; that is, when he came to himſelf, for he was before, as it were, out of himſelf, and was in a trance, or exſtacy; and now being come to himſelf, and reflecting on what he had ſeen and heard, he had ſome doubts and heſitations in his mind: *what this viſion which he had ſeen ſhould mean*; what the veſſel or ſheet ſhould ſignify, what ſhould be meant by the four-footed beaſts, *&c.* why he ſhould be called to ariſe, and kill, and eat ſuch creatures, and what ſhould be deſigned by God's cleanſing them; and while he was revolving theſe things in his mind, and at ſome uncertainty about them, ſomething providentially happened, which was a key unto, and opened the whole viſion clearly to him: *behold, the men which were ſent from Cornelius, had made enquiry for Simon's houſe*; they were come to *Joppa*, and, according to the direction given them, had enquired and found out the houſe of *Simon* the tanner, where *Peter* was: *and ſtood before the gate*; of the houſe; perhaps knocking at it, in order to bring out ſomebody within to them, of whom they might enquire for *Peter*.

Ver. 18. *And called, and aſked,* &c.] That is, they called to the people of the houſe, *Simon*'s family; and in a civil and courteous manner aſked them, *whether Simon, which was ſurnamed Peter*; which they ſaid to diſtinguiſh him from *Simon* the maſter of the houſe, and as *Cornelius* was directed, and they were inſtructed by him: concerning him they enquired, whether he *were lodged there*; the *Ethiopic* verſion adds, without any foundation for it, *and the place where they called at was Peter's lodging room.*

Ver. 19. *While Peter thought on the viſion,* &c.] Which greatly amuſed him, affected his mind, and employed his thoughts what ſhould be the meaning and deſign of it: *the Spirit ſaid unto him*; the holy Spirit of God, either by an articulate voice, or by making an impulſe on his mind: *behold, three men ſeek thee*; the *Arabic* verſion leaves out the word *three*: the Spirit of God is omniſcient, and knows all things; if the deep things of God, then much more man, and the things of man.

Ver. 20. *Ariſe, therefore, and get thee down,* &c.] From the top of the houſe where he was: *and go with them*; the three men to *Ceſarea*: *doubting nothing*; whether it is right or wrong, lawful or unlawful, to go with them, becauſe not *Jews*, but uncircumciſed *Gentiles*, laying aſide all ſuch *Jewiſh* ſcruples: *for I have ſent them*; the Spirit of God is ſaid to do what *Cornelius* did at his inſtigation and direction, ſignified by an angel he ſent to him, ver. 5, 8.

Ver. 21. *Then Peter went down to the men,* &c.] The *Ethiopic* verſion adds, *from the third floor*; to the place where the men were: the following clauſe, *which were ſent unto him from Cornelius*, is not in *Beza*'s moſt ancient copy, nor in the *Alexandrian* copy, nor in the *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions: *and ſaid, behold, I am he whom ye ſeek*; without being called by any of the family he came down, and without being informed in that way who the men were enquiring for; it being ſuggeſted to him by the Spirit of God, he declared himſelf to be the perſon they were ſeeking after: and put this queſtion to them, *what is the cauſe wherefore ye are come?* for that was not intimated to him by the Spirit; it was only told him there were three men ſeeking him, and he was bid to go with them, without any ſcruple or heſitation; but

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[f] R. Moſes Haddarſan in Galatin. l. 11. c. 12. & Bereſhit Rabba in Pugio Fidei, c. 12. §. 1.

[g] Abarbinel Roſh Amana, c. 12. fol. 18. 2.

what they came for, or he was to go with them about, was not ſuggeſted.

Ver. 22. *And they ſaid, Cornelius, the centurion,* &c.] A certain perſon by name, *Cornelius*, a *Roman* or *Italian*, as his name ſhows, and by office a *centurion*, that was over an hundred ſoldiers: *a juſt man*; before God, and in his ſight, thro' the imputation of Chriſt's righteouſneſs to him; and who was a new man, created in righteouſneſs and true holineſs; and lived ſoberly, righteouſly, and godly, and did juſtice between man and man; and ſo was juſt in the ſight of men, which was very rare in a *Gentile*, and in a ſoldier: *and one that feareth God*; the true God, the God of *Iſrael*, and worſhipped him, both internally and externally; for both ſorts of worſhip are included in the fear of God: *and of good report among all the nation of the Jews*; that knew any thing of him, eſpecially at *Ceſarea*, where many *Jews*, and even many of their moſt celebrated doctors lived: and this is the rather obſerved, to induce *Peter*, a *Jew*, to go along with them to him, ſince his character was ſo very good, and he was in ſo much credit and eſteem with the people; for he muſt be ſomething extraordinary to have their good word, who had ſuch an abhorrence of uncircumciſed *Gentiles* in general: this man, they add, *was warned from God by an holy angel to ſend for thee into his houſe*; they intimate hereby, that he did not ſend for him of himſelf, he was not led to it by any fancy of his own, or any curioſity in him; nor ſhould he have preſumed to have uſed ſuch freedom with *Peter*, but that he had ſome inſtructions from God himſelf, who had ſent an holy angel to him, and had ordered him to ſend men to *Joppa*, and fetch *Peter* from thence to his houſe, for the end next mentioned: *and to hear words of thee*; the doctrines of the Goſpel, and the ordinances of it; that being taught by the one, he and his might ſubmit to the other.

Ver. 23. *Then called he them in,* &c.] Into *Simon*'s houſe; not *into his own houſe*, as the *Ethiopic* verſion adds; as yet they ſtood without, before the gate of the houſe; he took them in, no doubt, with the leave of *Simon*, his hoſt, and ſet proviſions before them, and lodged them that night: *and in the morning Peter went away with them*; the next morning he ſet out with them towards *Ceſarea*: *and certain brethren from Joppa accompanied him*; there were ſix of them, as appears from ch. xi. 12. theſe went with him, not only to bear him company, and out of reſpect to him; but to be witneſſes of what might be ſeen, heard, ſaid, or done, and for *Peter*, ſhould there be any occaſion for it, as there afterwards was.

Ver. 24. *And the morrow after they entered into Ceſarea,* &c.] So that they were one day, and part of another, on their journey: *and Cornelius waited for them*; he had an eager deſire to hear the word from *Peter*'s mouth, and was longing and looking for the coming of him, with the men he ſent for him; and he and his family were in a waiting poſture, and ready to hear the word, when the apoſtle of Chriſt ſhould come: it would be well if this was always the caſe of the hearers of the word, to aſſemble before their miniſters come; and be waiting for them, and in full expectation of them, and ready to receive them, and the words of grace which drop from their lips: *and had called together his kinſmen and near friends*; or *neceſſary* ones; not only his relations according to the fleſh, which might be in the *Italian* band, but his moſt familiar acquaintance, with whom he was in the ſtricteſt friendſhip; who may be called *neceſſary*, as they are both by the *Greeks* and *Romans*, becauſe they are often neceſſary for aſſiſtance and counſel: this ſhows the true grace of God in him, which wherever it is, puts a man on ſeeking after the ſpiritual and eternal welfare of all with whom he is concerned, and eſpecially his relatives and friends.

Ver. 25. *And as Peter was coming in,* &c.] Not into the city of *Ceſarea*, for his entrance there is mentioned before, but into the houſe of *Cornelius*: *Cornelius met him, and fell down at his feet*; to teſtify his great affection for him, and reverence of him: *and worſhipped* him; not with a religious adoration, or with worſhip due to God; for that would have been contrary to his character as a devout man, and one that feared God; but with civil worſhip and reſpect, in which he might exceed juſt bounds, and therefore is reproved by *Peter*; nor could he take him for an angel of God, or for one ſent immediately from heaven to him; for he had been informed who he was, and what he was, and from whence he came, and what he was to do.

Ver. 26. *But Peter took him up,* &c.] As he lay at his feet, and lifted him up and ſet him on his legs: *ſaying, ſtand up*; and continue in this poſture: *I myſelf alſo am a man*; a mortal man, a man of like paſſions with others, no better than others by nature: and it was by grace, and not any merit of his own, that he was a believer in Chriſt, and an apoſtle of his; and therefore he choſe not to have any diſtinguiſhing homage and reſpect paid to him, and eſpecially in any exceſſive and extravagant way; which though not deſigned, might carry in it a ſuggeſtion, as if he was more than a man.

Ver. 27. *And as he talked with him,* &c.] About the exceſſive reſpect he ſhowed him, and his own infirmity and frailty, and unworthineſs, as a creature: *he went in*; to *Cornelius*'s houſe, at the door, and through the porch, to ſome interior room and apartment in it: *and found many that were come together*; beſides his family, many of his relations and intimate friends, whom he had got together on this occaſion, that they might receive ſome advantage, as well as himſelf.

Ver. 28. *And he ſaid unto them,* &c.] The whole company that were met together, who were chiefly, if not altogether *Gentiles*: *ye know that it is an unlawful thing*; what is forbidden by the law of *Moſes*, *Deut.* vii. 2, 3. and by the traditions of the elders, which carry the matter further than the law did, and made it very criminal: *for a man that is a Jew, to keep company with, or come unto one of another nation*; beſides entering into covenants and marriages with them, which were forbidden by the law, though they allowed of trade and commerce with the *Gentiles*, yet not any familiar converſation with them; it was prohibited to eat, and drink any ſort of liquor with them in their houſes[h], nor might they walk with them in the ſtreets, or on the road; ſays *Maimonides*[i], "it is forbidden a *Jew* to unite himſelf to *Gentiles*, becauſe they are ſuſpected of ſhedding blood, and he may not join himſelf with them in the way; if he meets a *Gentile* in the way, he cauſes him to turn to the right-hand; if they aſcend by an aſcent, or deſcend by a deſcent, the *Iſraelite* may not be below, and the *Gentile* above; but the *Iſraelite* muſt be above, and the *Gentile* below, leſt he ſhould fall upon him and kill him; and he may not go even with (or a long ſide by him) leſt he break his ſkull." It is ſaid[k] of ſome *Rabbins*, that they ſaw a certain man coming; "ſays *R.* "*Chiyah*, let us be gone, perhaps this man is an "idolatrous *Gentile*, or one of the people of the "earth, and it is forbidden to join with him in the "way." They looked upon the houſes of *Gentiles* unclean, and therefore would not enter into them; ſee the note on *John* xviii. 28. yea they ſay [l], that "the court of a ſtranger (or *Gentile*) is as the ha- "bitation of a beaſt." Such an averſion was there in that people, to all civil ſociety with *Gentiles:* and ſo *Apollonius* ſays of them [m], that "they not "only departed from the *Romans*, but from all "men, living a ſeparate life from others; nor did "they communicate at table with others, neither "in things ſacred, nor in any ceremonies;" and this was well known to *Jews* and *Gentiles: but God hath ſhewed me*; partly by the viſion he had ſeen, and partly by diſcourſe with the men that came from *Cornelius* to him; and by comparing the viſion and their meſſage to him together, he ſaw that he was not obliged to abide by the cuſtoms and laws of the *Jews:* but was ſhewed, as he ſays, *that I ſhould not call any man common or unclean*; that is, in a ceremonial ſenſe; for otherwiſe, all by nature are morally unclean; and none are pure, but ſuch who are waſhed in the blood of Chriſt, and are juſtified by his righteouſneſs, and ſanctified by his Spirit: he ſaw there was now no difference between *Jew* and *Gentile*; that the one was not clean becauſe of his circumciſion, nor the other unclean on account of his uncircumciſion, or to be avoided for that reaſon; that the Goſpel was to be preached to all; and that every believer of whatſoever nation, was acceptable to God, and ought to be regarded by his miniſters and people.

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[h] Mitzvot Tora, pr. neg. 148.

[i] Hilchot Rotzeach, c. 12. §. 7.

[k] Zohar in Exod fol. 21. 1.

Ver. 29. *Therefore came I* unto you *without gainſaying*, &c.] Readily and chearfully, without objecting to it, or ſaying one word againſt it, or making any excuſe to put it off: *as ſoon as I was ſent for*; he immediately conſented to go, as ſoon as ever the meſſengers from *Cornelius* acquainted him with their meſſage, being previouſly directed ſo to do by the Spirit of God; though he did not ſet out with them till the next day, it being more ſuitable and convenient: *I aſk therefore for what intent ye have ſent for me?* this he ſaid, not as ignorant of the true cauſe, for he had enquired of the meſſengers, who had informed him of the reaſon of it; but he was willing to have it from the mouth of *Cornelius* himſelf; not only for further confirmation's ſake, but for order ſake, to lead him on regularly to what he had to ſay.

Ver. 30. *And Cornelius ſaid*, &c.] The *Syriac* verſion adds, *to him*, to the apoſtle; the following he ſaid, in a very ſubmiſſive and humble manner: *four days ago I was faſting unto this hour*; in the *Greek* text it is, *from the fourth day unto this hour I was faſting*; which looks as if he had been faſting four days, and was ſtill faſting at that hour; though the *Vulgate Latin* and *Ethiopic* verſions, leave out the phraſe *I was faſting:* but the ſenſe which our verſion and others give, is the trueſt; that four days ago, or reckoning four days back, *Cornelius* was faſting on that day, until ſuch time in that day, as now it was in this preſent day; and which perhaps might be the ninth hour, or three o'clock in the afternoon: the account of days exactly agrees; as ſoon as *Cornelius* had had the viſion, he ſends men to *Joppa*, which was one day; on the morrow they came to *Joppa*, which makes two days; *Peter* lodged them all night there, and the next day ſet out on the journey with them, ſo you have three days; and the day after that, which was the fourth, he entered into *Ceſarea*, and came to *Cornelius*'s houſe, where he now was: *and at the ninth hour I prayed in my houſe*; which was one of the ſtated times of prayer; ſee the note on ch. iii. 1. *And behold a man ſtood before me in bright clothing*; or *in a white garment*; as the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read; which was an emblem of the excellency, glory, and purity of the angel, and of the divine majeſty in him; he calls him a man, becauſe he appeared in the form of one, as angels uſed to do.

Ver. 31. *And ſaid, Cornelius, thy prayer is heard*, &c.] What he was now particularly making to God, as well as others he had before put up to him: *and thine alms are had in remembrance in the ſight of God*; ſee the note on ver. 4.

Ver. 32. *Send therefore to Joppa*, &c.] See the notes on ver. 5, 6. the laſt clauſe, *who when he cometh ſhall ſpeak unto thee*, is left out in the *Alexandrian* copy, and in the *Vulgate Latin*, and *Ethiopic* verſions, but agrees with ver. 6, 22.

Ver. 33. *Immediately therefore I ſent unto thee*, &c.] This he ſaid, to ſhow his obedience to the heavenly viſion, and his faith in it; and to remove from himſelf, any ſuſpicion of pride, vanity, and imperiouſneſs: he did not ſend for the apoſtle of himſelf, but by a divine order; which as ſoon as he had, he executed; for the ſelf-ſame hour, he called his ſervants and gave them their inſtructions, and ſent them away: *and thou haſt well done, that thou art come*; a phraſe expreſſive of benignity and goodneſs in *Peter*, and of thankfulneſs to him for his coming; it was not only doing that which was right in the ſight of God, but was kind in him, and acceptable to *Cornelius* and his houſe: *now therefore are we all here preſent before God*; the ſearcher of hearts, the omniſcient God, who knew the ſincerity of their intentions in meeting together, and the eagerneſs of their ſouls, and their fervent deſire to hear the word: it is a ſort of an appeal to God, for the truth of all this: in *Beza*'s moſt ancient copy, and in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, it is read *before thee*; before the apoſtle: *to hear all things that are commanded thee of God*; or *of the Lord*, as the *Alexandrian* copy and the *Vulgate Latin* verſions read; that is, of the Lord Jeſus Chriſt; and deſigns all things, both with reſpect to doctrine and practice, which Chriſt had commanded his apoſtles to teach; and particularly, what he had ordered *Peter* to inſtruct *Cornelius* and his friends in.

Ver. 34. *Then Peter opened his mouth*, &c.] See the note on ch. viii. 35. *And ſaid, of a truth I perceive that God is no reſpecter of perſons*; which is to be underſtood, not of the ſubſtances of men, but of the outward ſtate and condition, circumſtances and qualities of men; he reſpects the proper perſons of men themſelves, but not becauſe of their outward appearances; he does not prefer or deſpiſe men, becauſe of their being of this or the other nation, as *Jews* or *Gentiles*; or becauſe they are circumciſed, or not circumciſed; or becauſe they are high or low, rich or poor, free or bound, or the like: the true ſenſe here is, that God valued no man the more, becauſe he was a *Jew* and circumciſed, nor any one the leſs, becauſe he was a *Gentile* and uncircumciſed; and this the apoſtle found to be a moſt certain truth, of which he was fully perſuaded; partly by the viſion which he himſelf ſaw, and partly by that which *Cornelius* had, and which the more confirmed him in this matter:

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[l] T. Bab. Erubin, fol. 62. 2.

[m] Philoſtrat. vita Apollon. l. 5. c. 11.

theſe words do not at all militate againſt the doctrines of perſonal election and reprobation; and indeed, thoſe acts in God, are not according to the outward ſtate and condition of men, or any circumſtances that attend them, or any qualities they have, internal or external; but entirely proceed from the ſovereign will of God; ſee the note on *Rom.* ii. 11.

Ver. 35. *But in every nation,* &c.] In any *Gentile* nation in the *Roman* empire, and in any part, even in *Scythia,* or in the moſt uncultivated parts of the univerſe, as well as in *Judea: he that feareth him;* God, not with a ſlaviſh fear, or with the fear of puniſhment, to be inflicted by him, with a fear of hell and damnation, with which *Cain, Pharaoh, Judas,* and even the devils themſelves have feared him; nor with an hypocritical fear; but with a godly, filial fear; which is a new covenant bleſſing, ſprings from the love of God, is a grace implanted in the ſoul in regeneration, and includes all true religion, both external and internal; and faith among the reſt, without which it is impoſſible to pleaſe God, or do works of righteouſneſs acceptable in his ſight, as it follows: *and worketh righteouſneſs, is accepted with him;* that is, he who from ſuch principles, as the fear of the Lord, love to him, and faith in Chriſt, does works of righteouſneſs, particularly alms, as *Cornelius* did, and which the *Jews* often call, צדקה, *righteouſneſs;* ſee the note on *Matt.* vi. 1. ſuch an one is acceptable, or well-pleaſing to God, let him be of what nation he will: it ſhould be obſerved, that though God accepts of ſuch who fear him, and work righteouſneſs from a right principle, and to a right end, without any regard to their being circumciſed, or not circumciſed, or to their being of this or the other nation, yet their fear of him and working righteouſneſs, are not the ground of their acceptance; but are to be conſidered as deſcriptive of the perſons, who are accepted by him in Chriſt; for there is no acceptance of perſons or ſervices, but in Chriſt Jeſus: the *Jews* themſelves ſay, that "the godly of the nations of the world, ſhall have their part and portion in the world to come [n]."

Ver. 36. *The word which God ſent unto the children of Iſrael,* &c.] Now the apoſtle enters on his ſermon or diſcourſe, of which the above were only a preface, or an introduction; and his ſenſe is, that the doctrine which he was now about to preach to them, was the doctrine of the Goſpel; which it pleaſed God of his infinite wiſdom and rich grace, to ſend firſt to the people of the *Jews,* by the miniſtry of the apoſtles: this word is ſometimes called the word of God, of which he is the author; and the word of Chriſt, of which he is the ſum and ſubſtance; and the word of ſalvation, ſalvation by Chriſt alone, being the principal part of it; and the word of righteouſneſs, becauſe therein is the righteouſneſs of Chriſt revealed, from faith to faith; and the word of faith itſelf, becauſe it is the means by which faith comes; and the word of truth, becauſe it contains nothing but truth; and ſometimes the word of reconciliation, becauſe it publiſhes peace and reconciliation by Chriſt, as is hereafter ſignified; this word *God* is ſaid to ſend; which ſhows that it comes from him, and is of a divine original, and therefore ought to be received, not as the word of man, but as the word of God; and it may be ſaid to be *ſent,* becauſe the apoſtles were ſent with it by Chriſt; who ordained them, and ſent them forth to preach it in the ſeveral cities of *Judea;* and which ſhows that Chriſt is God, who ſent this word by them, and ſo the text is a proof of his deity; and this was ſent to the children of *Iſrael,* and to them only at firſt; the apoſtles were forbidden going in the way of the *Gentiles,* or entering into any of the cities of the *Samaritans;* and though their commiſſion was now enlarged, and they might go to the *Gentiles,* as yet they had not done it, only publiſhed the Goſpel to the *Jews:* the ſubſtance of which was, *preaching peace by Jeſus Chriſt;* that word preached, or the apoſtles in the miniſtry of it preached; or rather God, who ſent the word by them, preached through them, the doctrine of peace and reconciliation by the blood of Chriſt; and this being ſo principal a doctrine of the Goſpel, the whole is called from it, the Goſpel of peace, and the word of reconciliation: by *peace* here is meant, not peace with the creatures of the earth, the beaſts of the field, which through the ſin of men, are become troubleſome to them; nor peace with men, which is deſireable, and to be ſought after, and to a good man the Lord makes his enemies to be at peace with him; nor peace with the ſaints, which ought by all means to be maintained, and which ſhould rule in the hearts of God's people, and to which the Goſpel calls them; but peace with God, which was broken by the ſin of man, which filled his mind with enmity to God; and now he is uncapable of reſtoring it, and reconciling himſelf to God; he has neither diſpoſition, nor ability to perform it; but Chriſt is the ſole author of it: a council of peace was held, in which the ſcheme of it was drawn; a covenant of peace was entered into, between the Father and the Son; Chriſt was provided, promiſed, and propheſied of, as the peace-maker; he came into the world for this purpoſe; the chaſtizement of our peace was laid on him, and he procured it by his obedience, ſufferings, and death: and this is what the Goſpel publiſhes; not peace made by men, by their repentance, humiliation, and works of righteouſneſs; but made by Chriſt, the prince of peace, by his blood and ſacrifice; and not as to be made by him, or any other, but as already made; being not only a plan drawn, but executed, a finiſhed work; and that not conditionally, if men will repent, believe, and obey, but abſolutely, as a thing done, and not dependant on any condition required of man; and a wonderful bleſſing this is, being made on honourable terms, and ſo laſting, and bringing with it a train of other bleſſings; and this being an article in the Goſpel, makes that to be good news, and glad tidings indeed: and theſe doctrines of peace with God by the blood of Chriſt, and reconciliation for ſin by his ſacrifice, were to be preached to them that were afar off, and to them that are nigh, both to the *Jews* and *Gentiles;* to ſtrengthen which obſervation, the following clauſe put into a parentheſis is added, *he is Lord of all;* of the whole world, and all things in it; of all the nations of the world, *Gentiles* as well as *Jews,* and particularly of God's elect among them both; and therefore he will have the Goſpel preached to one, as to another; ſee *Eph.* ii. 17.

Ver. 37. *The word (I ſay) you know,* &c.] By common fame and report, which had for ſome years paſt been publiſhed by *John,* Chriſt and his apoſtles, in *Judea* and *Galilee;* eſpecially ſome parts of it, or points in it, ſuch as the apoſtle hereafter mentions muſt have reached their ears: *which was*

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[n] Maimon. apud Shebet Juda. Ed. Gent. p. 282.

publiſhed throughout all Judea; by Chriſt, his twelve apoſtles, and ſeventy diſciples; who were ſent out by him into all places, where he himſelf would come: *and began from Galilee, after the baptiſm which John preached*; that is, after *John* had began to preach the ordinance of water baptiſm, and to adminiſter it; which were done, to ſet the *Jews* enquiring after the Meſſiah, and to make him manifeſt in *Iſrael*; upon which the word of the Goſpel quickly began to be preached by Chriſt and his apoſtles, and that in *Galilee*; for here Chriſt began to preach himſelf, and here he called his apoſtles, and ſent them forth to preach it.

Ver. 38. *How God anointed Jeſus of Nazareth*, &c.] And ſo declared him to be the Meſſiah, that was promiſed to the *Jews*, and expected by them; the anointed prophet, prieſt, and king; who becauſe his parents lived at *Nazareth*, and he was educated there, and there he chiefly preached and wrought his miracles, he was by way of contempt called Jeſus of *Nazareth*: and him God anointed, *with the Holy Ghoſt and with power*; with the gifts and graces of the Spirit, without meaſure; ſignified by the deſcent of the Spirit, as a dove upon him at his baptiſm, and is what in *Pſal.* xlv. 7. is called, *the oil of gladneſs*. The perſon anointed, is elſewhere repreſented as a divine perſon; as God, and the Son of God, *Pſal.* ii. 6, 7. and xlv. 6, 7. but here under his moſt contemptible character, by which he was known among men, becauſe it was in his human nature that he was anointed; and this anointing belongs to him, as conſidered in his office capacity; from whence he is called the Chriſt, or anointed of God. The anointer of him is God, which muſt be underſtood of God the Father, who is the God of Chriſt, and the ſame that anoints his people, 2 *Cor.* i. 21. and none but God can anoint with the Holy Ghoſt; and he it is, with whom Chriſt is here ſaid to be anointed; who is compared to oil, in alluſion to the anointing oil under the former diſpenſation, uſed for the anointing of perſons, prophets, prieſts, and kings, and of the tabernacle, and the veſſels of it; to the oil that was poured on *Aaron*'s head, which ran down to the ſkirts of his garments, emblematical of the Spirit poured on Chriſt, the head, and which from him deſcends to all the members of his body; and to common oil, both for ornament and refreſhment: *power* is added, which is but another name for the Holy Spirit, *Luke* xxiv. 49. And one particular branch of the extraordinary and immeaſurable gifts of the Spirit, beſtowed on him as man, was a power of doing miracles: for it follows, *who went about*; the land of *Judea*, and all *Galilee*; which ſhows laboriousneſs, diligence, and delight: *doing good*; both to the bodies and ſouls of men; to the latter, by preaching the Goſpel to them; and to the former, by curing all their diſeaſes, of whatſoever ſort: he did what none of *Adam*'s ſons could do, for there is none of them that does good, no not one, *Rom.* iii. 10. he was good himſelf, eſſentially and naturally good, and therefore he did good, and he did nothing but good; he knew no ſin, he did none, nor could any be found in him; and he always did good, that which was according to the will of God, and well pleaſing in his ſight; and without him no good is done, even by his own people; they have all the grace and ſtrength from him, by which they perform the good things they do: he is the reverſe of ſatan, who goes about doing all the miſchief he can; and he is to be imitated by his followers, who as they have opportunity, ſhould do good to all men, eſpecially to the houſhold of faith. *And healing all that were oppreſſed of the devil*; both in body, as *lunaticks*, *epilepticks*, and *demoniacks*; and in ſoul, ſuch as were led captive by him: *for God was with him*; as his Son, eſſentially, through union to him; and as man, from his cradle to his croſs, ſupporting and aſſiſting him, and with his gracious preſence comforting him; and by various inſtances, ſhowing that he came from heaven, and had a divine miſſion and commiſſion; which had he not, he would never have been encouraged and aſſiſted as he was, as man, and could never have done the things he did: the *Ethiopic* verſion very wrongly reads, *for God was them*; ſee *John* iii. 2. and viii. 29.

Ver. 39. *And we are witneſſes of all things*, &c.] That is, *Peter* and the reſt of the apoſtles, were witneſſes, even eye-witneſſes, of Chriſt's going about from place to place, and of the good he did every where, and of the miracles which he wrought; and even of every thing *which he did both in the land of the Jews*; which takes in not only *Judea*, but *Galilee*, and beyond *Jordan*; *and in Jeruſalem*; the metropolis of *Judea*: *whom they ſlew and hanged on a tree*; whom the *Jews* put to death; for ſince it was by their inſtigation, and at their requeſt, it is aſcribed to them; and who not content with any death, deſired he might be crucified, or hanged on a tree; partly becauſe of the pain and torture of it, and partly becauſe of the ſhame and ignominy that attended it; as well as to throw off the ſcandal of his death from themſelves to the *Romans*, crucifixion being a *Roman* puniſhment.

Ver. 40. *Him God raiſed up the third day*, &c.] According to the ſcriptures, particularly *Hoſ.* vi. 2. The reſurrection of Chriſt, though it is ſometimes aſcribed to himſelf, as God, whereby he was declared to be the Son of God, yet generally to God the Father, as here: *and ſhewed him openly*; in a glorious body, and yet numerically the ſame he before lived and ſuffered in, ſo as to be heard, ſeen, and handled; by which full proof was given of the truth of his reſurrection, in which he appeared to be the conqueror over death and the grave.

Ver. 41. *Not to all the people*, &c.] Of the *Jews*, who crucified him; nor to the whole body of the chriſtians, though at one time to a large number, even five hundred brethren at once: *but unto witneſſes choſen before of God*; by Chriſt himſelf, who is God: even *to us, who did eat and drink with him after he roſe from the dead*; namely to the apoſtles, with whom he familiarly converſed by times, for the ſpace of forty days after his reſurrection; and *Beza*'s moſt ancient copy, and the *Ethiopic* verſion here add, *forty days*; and particularly he did ſometimes eat and drink with them; ſee *Luke* xxiv. 42, 43. *John* xxi. 12, 15. and though drinking is not mentioned, it is included in eating, as in *Luke* vii. 36. wherefore there is no need to connect the laſt clauſe, *after he roſe from the dead*, with the latter part of the preceding verſe as ſome do, on that account.

Ver. 42. *And he commanded us to preach unto the people*, &c.] Not only of the *Jews*, but of the *Gentiles*; to all nations, to the whole world, and every creature; for the apoſtle ſeems to refer to the commiſſion given to him, and the reſt of the apoſtles, after Chriſt's reſurrection, *Matt.* xxviii. 19, 20. *Mark* xvi. 15, 16. *And to teſtify that it is he which was ordained of God*, to be *the judge of quick and dead*: the preaching of the Goſpel is a teſtification of Chriſt, or a bearing a teſtimony for him; and among the reſt to this truth, that he was from all eternity in the council and covenant of grace, appointed by God to have all power in heaven and in earth; and not only to judge and govern his church and people on earth, but to be the judge of all men at the laſt day, of ſuch who will be found alive at his coming, and of thoſe that are dead; who will be raiſed again, and ſtand before his judgment-ſeat, to receive their proper ſentence; and though this is not expreſſed in the commiſſion given the apoſtles, yet is implied therein; ſee *Matt.* xxviii. 18. That there will be a general judgment at the laſt day is certain, from the reaſon of things; from the relation of creatures to God as their creator, to whom they are accountable for their conduct and actions; from the juſtice of God, which requires it, which does not take place in the preſent ſtate of things; and it has a teſtimony in the conſciences of men, which the moſt daring of infidels, at times, ſhew by the fears they are poſſeſſed of about it; and it is abundantly clear from revelation, from the writings of the Old and New Teſtament: from whence it appears that it is future, it is yet to come; that it is certain, being appointed by God, though the time to men is uncertain; that it will be univerſal, and reach to all men, righteous and wicked, quick and dead, and to all actions, good and bad, open and ſecret; and that it will be a righteous one, and be adminiſtered according to the ſtricteſt rules of juſtice and equity; and that it is an eternal one; not that it will be ever carrying on, but will iſſue in the determination of the ſtates of men to all eternity: now Chriſt he is appointed to do this work, he was ordained unto it in the purpoſes of God from everlaſting; this was ſettled in the covenant between them; and for the execution of which, he has all power and authority given him as mediator; and for it he is every way qualified: he is of great and infinite majeſty, being the mighty God; of great ſagacity and wiſdom, having as mediator, the ſpirit of wiſdom and knowledge upon him, whereby he is of quick underſtanding and diſcernment; and he is of great faithfulneſs and integrity, and will judge not after the ſight of his eyes, and the hearing of his ears, but with righteouſneſs and equity, and will do the thing that is right; and eſpecially, inaſmuch as he is omniſcient, and knows the ſecrets of all hearts, and ſo capable of bringing every work into judgment, with every ſecret thing; and alſo omnipotent, and ſo able to raiſe the dead, ſummon all nations before him, ſeparate the wicked and the righteous, and not only denounce the proper ſentences upon them, but execute them.

Ver. 43. *To him give all the prophets witneſs*, &c.] As *David*, *Pſal.* xxxii. 1, 2, 5. and ciii. 3. *Iſaiah*, chap. xliii. 25. and xliv. 22. and liii. 5. and lv. 7. *Jeremiah*, chap. xxxi. 34. *Ezekiel*, chap. xxxvi. 25. *Daniel*, chap. ix. 9, 24. *Hoſea*, chap. xiv. 2, 4. *Micah*, chap. vii. 18. *Zachariah*, chap. iii. 4, 9. and xiii. 1. *Malachi*, chap. iii. 17. *that thro' his name, whoſoever believeth in him, ſhall receive the remiſſion of ſins*; the meaning is, that whoever believes in Chriſt with a right and true faith, with the heart, he ſhall receive, not as what his faith procures or deſerves, but as a gift of God's grace, the free and full forgiveneſs of his ſins, thro' Chriſt; thro' the effuſion of his blood, and the virtue of his ſacrifice. Chriſt was ſet forth in the purpoſes of God, in the types, figures, and ſacrifices of the law, and in the promiſes and propheſies of the Old Teſtament, as he that ſhould obtain the remiſſion of ſins by his blood, without which there is no remiſſion: he came in the fulneſs of time, and ſhed his blood for this purpoſe, and accordingly it is procured by it; and this is publiſhed in the everlaſting Goſpel, that whoever believes in Chriſt, not with an hiſtorical or temporary faith, or in profeſſion only, but with the faith of God's elect, which is the gift of God, and the operation of his Spirit, which works by love, and makes Chriſt precious, ſhall receive it as a free gift; for it is not to be purchaſed by money, nor obtained by works of righteouſneſs, nor procured by repentance, or by any thing done by the creature, but is according to the riches of divine grace and mercy: *through the name of Chriſt*; through the blood of Chriſt, which was ſhed for it; thro' the power of Chriſt, as God, who is able to forgive it; and thro' the hands of Chriſt, as mediator, who is exalted to beſtow it; and for the ſake of Chriſt, and his mediation, whoſe blood calls aloud for it; and whoever looks by faith to him for it, ſhall have it, of whatſoever ſex, ſtate, or condition they be, of whatſoever people or nation, and how great ſinners ſoever they have been, and whether they are weak or ſtrong believers. Some copies read, *through his blood.*

Ver. 44. *While Peter yet ſpake theſe words*, &c.] As he was thus diſcourſing concerning Chriſt, his perſon, his miracles, his death and reſurrection, and the efficacy of his blood for pardon; before he had done ſpeaking, *the holy Ghoſt fell on all them which heard the word.* This is not to be underſtood of the operations of the Spirit of God upon the ſouls of men, under the miniſtry of the word; though true it is, that the Spirit of God attends the preaching of the Goſpel, and not only qualifies men for it, and aſſiſts them in it, but makes it effectual to many that hear it: hearers of the word lie in the way of the gracious operations of the Spirit; and the gifts and graces of the Spirit are given to perſons, or the Spirit falls upon them under ſuch means: which may denote the original of the grace of the Spirit, it falls down from above, from heaven; the freeneſs of it, it is beſtowed on whom he pleaſes, under the ſame miniſtry; the ſuddenneſs of it, it comes at once, unthought of, and undeſired, as well as undeſerved; the power and efficacy of it, it falls with weight, it melts the heart, and converts the ſinner; and the plenty of it, it falls in abundance, it is exceeding abundant with faith and love; and the permanency of it, it continues where it falls, and is a well of living water ſpringing up unto everlaſting life; and alſo the inviſibility of it unto others. But this is not here intended, at leaſt it is not only deſigned; for tho' the Spirit of God, in the operations of his grace, might fall upon them that heard the word, whereby they were regenerated, converted, and ſanctified, and ſo became proper ſubjects for baptiſm; yet alſo the extraordinary gifts of the Spirit came upon them, as they were hearing; not upon the men, the believing *Jews*, that came along with *Peter*; but upon *Cornelius* and his family, and upon all his relations and friends, who came together to hear the word at his invitation, and now were hearing it; and as they were, the Holy Ghoſt, in his miraculous gifts of ſpeaking with divers tongues, fell upon them in a viſible form, as upon the apoſtles on the day of *Pentecoſt*; for that it was in the ſame way ſeems probable from, chap. xi. 15. Theſe extraordinary gifts of the Spirit were neceſſary at the firſt preaching of the Goſpel to the *Gentiles*, for the confirmation of it; as well as for the further confirmation of *Peter*, that he was right in ſo doing; as alſo for the ſake of the believing *Jews* he brought along with him.

Ver. 45. *And they of the circumciſion which believed*, &c.] Or *of the* Jews *that believed*, as the *Ethiopic* verſion renders it; the circumciſed *Jews* who believed in Jeſus Chriſt: *were aſtoniſhed, as many as came with Peter*; who were ſix brethren, as appears from chap. xi. 12. theſe were amazed, *becauſe that on the Gentiles alſo was poured out of the gift of the Holy Ghoſt*; which they before thought was peculiar to the *Jews*; and this was according to their former notions, and the ſentiments of the whole nation, that the *Shekinah* does not dwell without the land, and only in the land of *Iſrael*[o]; yea, they ſometimes ſay, only upon the families in *Iſrael*, whoſe genealogies are clear[p]: the ſame they ſay of prophecy[q], which is one of the gifts of the Holy Ghoſt, and was one of thoſe which were now beſtowed. They own, that before the giving of the law, the Holy Ghoſt was among the *Gentiles*, but from that time ceaſed to be among them[r]: hence, even theſe believing *Jews* wonder at the pouring it forth upon them; which they needed not, had they known that the legal diſpenſation was now at an end, and the Goſpel-diſpenſation had taken place; in which it had been foretold the Spirit ſhould be poured forth on the dry ground of the *Gentiles*.

Ver. 46. *For they heard them ſpeak with tongues*, &c.] With divers tongues, which they had never learned, and before did not underſtand: *and magnify God*; they ſpoke of the wonderful works of God in theſe languages, as the Apoſtles did at pentecoſt, *Acts* ii. 11. they ſpoke greatly in the praiſe of God, and gave thanks for his rich grace and mercy beſtowed on them: *then anſwered Peter*; as follows.

Ver. 47. *Can any man forbid water*, &c.] The uſe of his river, or bath, or what conveniency he may have for baptizing perſons; which ſhows, that it required a place of ſome quantity of water, ſufficient for baptiſm by immerſion, otherwiſe it would not be in the power of any man to hinder them having a little water, to be ſprinkled or poured on the face: unleſs rather by *water* ſhould be meant baptiſm itſelf; and then the ſenſe is, who can forbid theſe perſons the ordinance of baptiſm, or deny the adminiſtration of it to them? for ſuch who have the ſpirit of Chriſt, are openly Chriſt's, and therefore have a right to his ordinances; ſuch being enlightened by him, are able to ſee to the end of the ordinance; and to ſuch only can it be of uſe, and they only can pleaſe God in it: nor ſhould it be forbidden them; this is to withſtand God, act contrary to the commiſſion of Chriſt, and reſiſt the Holy Ghoſt; no, not though *Gentiles*: converted *Gentiles*, have as good a right as any to this ordinance; deſcent from *Abraham* gives no right to it; there is no difference among men under the Goſpel-diſpenſation; Chriſt's commiſſion reaches both to *Jews* and *Gentiles*; and there is but one baptiſm for both. *That theſe ſhould not be baptized*; though they are uncircumciſed *Gentiles*: *which have received the Holy Ghoſt as well as we*; the extraordinary gifts of the Spirit; though, no doubt alſo, they had received the Spirit, as a ſpirit of illumination and conviction, as a ſpirit of regeneration, ſanctification, and converſion, and as a ſpirit of faith and adoption, and as a witneſs, earneſt, and pledge of future glory: and receiving him ſuppoſes, that they were without him before, and that he is a gift of God's free grace unto them; and which is no other than the baptiſm of the Spirit, and is a neceſſary prerequiſite to water-baptiſm; and they that have the one, are right ſubjects of the other; nor ought it to be denied them. From hence it appears that water-baptiſm is an ordinance of Chriſt, to be continued under the Goſpel-diſpenſation; it was not only what was practiſed in the times of *John* and of Chriſt, but what was practiſed by the apoſtles after the aſcenſion of Chriſt, in compliance with the commiſſion he gave, which could have reſpect to no other baptiſm; ſince the apoſtles were not capable of baptizing with any other, not with the baptiſm of the ſpirit: and it is certain from hence, and by other inſtances, that they did baptize in water; and from the apoſtle's queſtion it ſeems, that it muſt be by immerſion in water, as before obſerved; and from what follows it is clear, that ſuch who are partakers of the holy Spirit and his grace, are the proper ſubjects of it.

Ver. 48. *And he commanded them to be baptized*, &c.] By ſome of the ſix brethren that came with him from *Joppa*, who might all of them, at leaſt ſome of them, be miniſters of the Goſpel: and this he ordered to be done *in the name of the Lord*; that is, of the Lord Jeſus Chriſt, tho' not to the excluſion of the Father, and of the Spirit: perhaps the phraſe, *in the name of the Lord*, may ſtand connected with the word *commanded*; and the ſenſe be, that in the name of the Lord, and by authority from him, he ordered them to be baptized: *then prayed they him to tarry certain days*; partly to expreſs their gratitude to him for the favour they had received thro' him as an inſtrument, and partly that they might be more inſtructed and eſtabliſhed by him. And theſe baptized perſons very likely laid the foundation of a Goſpel-church-ſtate in this place, which we find to continue in ſucceeding ages; in the *ſecond* century *Theophilus* preſided over it; and in the *third* century *Origen* and *Pamphilus*, were preſbyters of it; and in the ſame age ſucceeding one another, *Theoctiſtus*, *Domnus* and *Theotecnus*, were biſhops of it; and in the beginning of the *fourth* century, *Euſebius* the famous eccleſiaſtical hiſtorian was biſhop of this church, after him *Acacius*; in the *fifth* century *Gelaſius* the ſucceſſor of *Eunomius* bore the ſame office in it; and in the *ſixth* century the biſhop of this place was preſent in the fifth ſynod at *Conſtantinople*; and in the *ſeventh* century it appears there was a church in this place; in which century the *Arabians*, after they had beſieged this city ſeven years, took it, and killed ſeven thouſand perſons in it; and ſince it has been in the hands of the *Turks*; and this ſeems to have put an end to the eccleſiaſtical ſtate of this place, as chriſtian[s].

CHAP. XI.

Ver. 1. AND *the apoſtles and brethren that were in Judea*, &c.] The reſt of the twelve apoſtles, and the private members of the churches that were in *Judea*, for there were in it now more churches than that at *Jeruſalem*, chap. ix. 31. *heard that the Gentiles had alſo received the word of God*; as well as *Samaria*, chap. viii. 14. the news by ſome means or other were quickly brought to them, and

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[o] Zohar in Gen. fol. 118. 4. & in Exod. fol. 2. 3. & 70. 2. Maimon. Kidduſh Hachodeſh, c. 4. §. 12. & Jarchi in Jonah i. 3.
[p] T. Bab. Kidduſhin, fol. 70. 2.
[q] Zohar in Gen. fol. 128. 4.
[r] Seder Olam Rabba, c. 21. p. 59.
[s] Magdeburg. Hiſt. Eccleſ. cent. 2. c. 2. p. 2. cent. 3. c. 2. p. 1. c. 7. p. 109. c. 10. p. 153. cent. 4. c. 2. p. 2. cent. 5. c. 2. p. 2. cent. 6. c. 2. p. 3. cent. 7. c. 2. p. 2. c. 3. p. 19.

no doubt but they alſo heard that they had received the Holy Ghoſt, his extraordinary gifts, as well as his ſpecial grace, tho' no mention is made of them.

Ver. 2. *And when Peter was come up to Jeruſalem,* &c.] From *Ceſarea,* after he had ſtayed ſome certain days in *Cornelius*'s houſe; ſo a journey from *Ceſarea* to *Jeruſalem,* is called an aſcending from the one to the other, chap. 25. 1. becauſe *Jeruſalem* ſtood on higher ground, as well as was the metropolis of the country; and this was a journey of ſix hundred furlongs, or ſeventy-five miles, for ſo far according to *Joſephus*[t], was *Ceſarea* diſtant from *Jeruſalem: they that were of the circumciſion*; which phraſe deſigns not only the circumciſed *Jews* that believed in Chriſt, for ſuch were all they of the church at *Jeruſalem,* or at leaſt proſelytes that had been circumciſed, for as yet there were no uncircumciſed *Gentiles* among them; but thoſe of them, who were moſt ſtrenuous for circumciſion, and made it not only a bar of church communion, but even of civil converſation: theſe, *contended with him*; litigated the point, diſputed the matter with him, complained againſt him, and quarrelled with him. *Epiphanius* ſays[u], that *Cerinthus* that arch-heretick was at the head of this contention.

Ver. 3. *Saying, thou wenteſt into men uncircumciſed,* &c.] Into the houſes of ſuch, and lodged with them, and familiarly converſed with them: *and didſt eat with them*; which, according to the traditions of the *Jews,* were unlawful; ſee the note on chap. x. 28. they ſay nothing about his preaching to them, and baptizing them, becauſe theſe were ſo manifeſtly agreeable to the commiſſion of Chriſt, in *Matt.* xxviii. 19. *Mark* xvi. 15. and yet how theſe could be without the other, is not eaſy to ſay.

Ver. 4. *But Peter rehearſed* the matter *from the beginning,* &c.] Of the viſion at *Joppa*; *and expounded it by order unto them*; or related every particular, in a very methodical and orderly manner: he did not inſiſt upon his authority as an apoſtle, and much leſs pretended to a primacy to the reſt of the apoſtles; but ſubmitted to have his caſe heard, examined, and judged of by the body of the brethren.

Ver. 5. *I was in the city of Joppa,* &c.] And ſo it is called by *Joſephus*[w], and in 1 *Maccab.* x. 75. and 2 *Maccab.* xii. 3. here he was *praying* in an houſe of *Simon* the tanner, upon the top of it, and about the ſixth hour of the day, or twelve o'clock at noon, which was one of the times of prayer with the *Jews*; ſee the note on chap. x. 9. *and in a trance I ſaw a viſion*; with the eyes of his underſtanding; for the organs of his body were quite ſenſeleſs and uſeleſs, which was as follows: *a certain veſſel deſcend, as it had been a great ſheet*; a veſſel which looked like a great ſheet, *let down from heaven by four corners*; to the earth, which four corners were knit, and perhaps were held and let down by angels, and in this viſionary way were ſeen by *Peter,* tho' not expreſſed: *and it came even to me*; deſcended upon the houſe top where *Peter* was praying; and which was neceſſary, that he might ſee what was upon it, and receive inſtruction from it; and that it was very near him is evident from what is after ſaid to him, when he was bid to ariſe and kill and eat, what was upon it; and therefore it could not be hanging in the air, but muſt be let down upon the very ſpot where he was.

Ver. 6. *Upon the which when I had faſtened mine eyes,* &c.] Not of his body, but of his mind; for this was only in viſion preſented to him, when he was as *Paul* was, not knowing whether in the body or out of it: *I conſidered*; being intent upon this object, he conſidered in his mind what it was, and what it ſhould mean; it being ſomething ſtrange and unuſual, which came down from heaven, and out of it, and came ſo cloſe and near to him, that it engroſſed all his thoughts, and was the ſubject of deep meditation: *and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air*; not pourtrayed upon the ſheet, but ſtanding or walking upon it; the *Syriac* verſion leaves out, *the wild beaſts*; and the *Ethiopic* verſion, *the creeping things*; but both are in the *Greek* copies, and in other verſions.

Ver. 7. *And I heard a voice ſaying unto me,* &c.] As he apprehended in his mind; and this voice he heard in the ſame ſenſe and manner as the apoſtle *Paul* heard when in a trance, *Acts* xxii. 17, 18. 2 *Cor.* xii. 4. *ariſe, Peter, ſlay and eat*; that is, get up and ſlay ſome of theſe creatures upon the ſheet, and dreſs them and eat them.

Ver. 8. *But I ſaid, not ſo, Lord,* &c. For he took the voice he heard to be the voice of the Lord, and yet he was not obedient to the heavenly viſion, and even tho' he was an hungry; which ſhews what a ſtrict obſerver he was of the ceremonies of the law, and how much he was prejudiced in favour of them: *for nothing common or unclean hath at any time entred into my mouth*; he had not ſuffered any thing to come within his lips; he had not even taſted, and much leſs eat any thing that was forbidden by the ceremonial law, ſo ſtrictly had he obſerved it.

Ver. 9. *But the voice anſwered me again from heaven,* &c.] From whence the former voice came, and was the voice of the Lord, or of an angel of the Lord, and which anſwered him again, or *a ſecond time*; not that it ſaid to him a ſecond time kill and eat, but what follows; *what God hath cleanſed,* that *call not thou common*; that is, had declared to be clean and fit for uſe, and did not defile, and could not defile the man into whoſe mouth it entred, and therefore ought not to be pronounced unclean, and of a defiling nature; this Jeſus Chriſt did, who is God over all bleſſed for ever, and by whoſe death an end was put to the ceremonial law, and the diſtinctions of meats by it; ſee *Matt.* xv. 11. *Rom.* xiv. 14.

Ver. 10. *And this was done three times,* &c.] That is, the voice from heaven anſwered three times, and encouraged *Peter* to kill and eat; and ſo the *Ethiopic* verſion renders it, *and he likewiſe ſaid unto me the third time*; the words as before: *and all were drawn up again into heaven*; the ſheet with all the creatures upon it, by the ſame hands that let it down; the *Syriac* verſion renders it, *and all betook themſelves to heaven*; as if it all went up to heaven of itſelf; and the *Ethiopic* verſion, *and the whole returned again to heaven*; ſee the note on chap. x. 16.

Ver. 11. *And behold, immediately,* &c.] The moment the viſion was over; *there were three men already come unto the houſe where I was*; they ſtood before the gate, as in chap. x. 17. and as the *Syriac* and *Ethiopic* here have it, and were enquiring for *Peter,* whether he lodged there; and theſe men were, *ſent from Ceſarea unto me*; the *Syriac* verſion adds, *by Cornelius*: now this incident being juſt at the cloſe of the above viſion, ſerved greatly to explain it to the apoſtle, and encouraged him to do what he had done; and beſides which, he had alſo the expreſs order of the Spirit for his going with them to *Cornelius*'s houſe, as follows.

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[t] De Bello Jud. l. 1. c. 3. §. 5.

[u] Contr. Hæreſ. l. 1. hæreſ. 28.

[w] Antiq. l. 9. c. 10. §. 2.

Ver. 12. *And the Spirit bade me go with them, nothing doubting*, &c.] See the note on chap. x. 20. *moreover, theſe ſix brethren accompanied me*; it ſeems by this, that the ſix brethren that went along with *Peter* from *Joppa* to *Cæſarea*, came alſo with him from thence to *Jeruſalem*, and were now preſent, whom he points to; ſo that it looks as if *Peter* was aware, that he ſhould be called to an account for his conduct, when he ſhould come to *Jeruſalem*; and therefore brought theſe ſix brethren with him, to be witneſſes for him, of what they had ſeen and heard, which was a very wiſe and prudential ſtep: *and we entred into the man's houſe*; the houſe of *Cornelius*, for entring into whoſe houſe they were contending with him, and where he entred not alone, but the ſix brethren with him; the *Ethiopic* verſion wrongly reads *three*.

Ver. 13. *And he ſhewed us how he had ſeen an angel in his houſe*, &c.] The clauſe, *in his houſe*, is very appoſitely put; for ſince an angel had entered into his houſe, it could not be criminal in *Peter*, and the ſix brethren, to follow him. In one place he is called a man, and in another place an angel; ſee chap. x. 3, 30. becauſe, tho' he was an angel, yet he appeared in the form of a man, as it was uſual for angels to do; but whether *Cornelius* knew that he was an angel, is not certain, ſince he call him a man, and not he, but *Luke* the hiſtorian and *Peter*, who repeats the account of the viſion, call him an angel; however, he looked upon him as an extraordinary perſon, as ſent to him from God, and therefore obeyed the heavenly viſion. The *Ethiopic* verſion reads, *an angel of God; which ſtood and ſaid unto him, ſend men to Joppa, and call for Simon, whoſe ſirname is Peter*; ſee the note on chap. x. 5.

Ver. 14. *Who ſhall tell thee words*, &c.] Preach doctrines, ſuch as relate to the perſon and office of Chriſt, to peace and pardon, and righteouſneſs and ſalvation by him; ſuch as *Peter* did preach, as appears by his diſcourſe in the preceding chapter: *whereby thou and all thy houſe ſhall be ſaved*; that is, which would be a means of inſtructing him and his family in the right and true way of ſalvation; for the Goſpel only points out the way of ſalvation, and is only effectual to it, when it is accompanied with the power of God: multitudes hear it, and yet are not ſaved by it, and thoſe to whom it comes not in word only, but in power, are ſaved only by Chriſt, who is revealed in it, as God's way of ſalvation; it is not bare hearing the word and attending on Ordinances that will ſave any, only ſuch who believe in Chriſt with the heart, who is the ſum and ſubſtance of the Goſpel, are ſaved; and ſtill leſs are any ſaved by the faith of others; the houſe or family of *Cornelius* were not ſaved by his believing in Chriſt; but the words of faith and ſound doctrine being preached to them, as to him, and faith coming thereby to one as to another, they were ſaved in one and the ſame way, namely, thro' faith in Chriſt Jeſus.

Ver. 15. *And as I began to ſpeak*, &c.] That is, whilſt he was ſpeaking; the word *begin* with *Luke* both in his Goſpel and in this hiſtory, is uſed not to denote the time or order of any action, but the thing itſelf; as in *Luke* iv. 21. and xx. 9. *Acts* i. 1. for otherwiſe it was towards the cloſe, and not at the beginning of his diſcourſe, that what follows happened: *the holy Ghoſt fell on them, as on us at the beginning*; of our miniſtry, ſince the death, reſurrection, and aſcenſion of Chriſt; meaning on the day of *Pentecoſt*, and that the Holy Ghoſt fell on *Cornelius* and thoſe that were with him, in a like viſible form, and in the ſame kind of gifts as ſpeaking with tongues, as on them.

Ver. 16. *Then remembred I the word of the Lord, how that he ſaid*, &c.] Juſt before his aſcenſion, *Acts* i. 5. *John indeed baptized with water, but ye ſhall be baptized with the holy Ghoſt*; as they were on the day of *Pentecoſt*, and as now *Cornelius* and his family were; and ſince they had the greater baptiſm, the baptiſm of the Spirit, the leſſer baptiſm of water could not be denied them.

Ver. 17. *Foraſmuch then as God gave them the like gift*, &c.] Of the Spirit, of ſpeaking with divers tongues: *as* he *did unto us*; the apoſtles: *who believed on the Lord Jeſus Chriſt*; which clauſe ſtands either connected with *us* the apoſtles, and ſo is deſcriptive of them who firſt believed in Chriſt, and became followers of him; or with *them* the *Gentiles*, as the *Syriac* verſion renders it, *if therefore God gave that gift equally to theſe Gentiles which believed on our Lord Jeſus Chriſt, as unto us*; for it ſeems moſt likely, that faith in Chriſt came by hearing *Peter*'s diſcourſe, before the extraordinary gifts of the Spirit fell upon them: *what was I that I could withſtand God?* or hinder the baptiſm of theſe perſons in water, whom God baptized with the Holy Ghoſt, and who believed in Chriſt Jeſus: from whence it appears that the Spirit of God is a gift, which he beſtows on whomſoever he pleaſes, without any deſert of man's, and that both in his extraordinary operations, and in the common influences of his grace; for it is equally the gift of God to believe in Chriſt, which is a grace of the Spirit, as it was to ſpeak with divers tongues; and theſe, tho' they did not always go together, yet here they did, as on the apoſtles, ſo on *Cornelius* and his houſe: and hence they became qualified for the ordinance of baptiſm; not by the extraordinary gifts of the Spirit, but by his ſpecial grace; the extraordinary gifts were partly to confirm the Goſpel preached unto them by *Peter*; and partly to aſſure him that he was right in going in to the *Gentiles*, and preaching to them; and to encourage him to baptize theſe perſons who appeared to have alſo the grace of the Spirit, and to have believed in Chriſt; as well as to fit them, at leaſt ſome of them, for publick work and ſervice: and now faith in Chriſt being a prerequiſite to baptiſm, and it being the will of Chriſt, and what he gave in commiſſion to his diſciples to baptize ſuch as believed in him, and theſe being apparently ſuch; to have refuſed to adminiſter baptiſm to them, would have been acting contrary to the commiſſion of Chriſt, a withſtanding the will of God, and oppoſing the grace of the Spirit of God.

Ver. 18. *When they heard theſe things*, &c.] *Peter*'s viſion at *Joppa*, and *Cornelius*'s at *Ceſarea*, and the wonderful pouring forth of the Spirit upon theſe *Gentiles* under *Peter*'s ſermon: *they held their peace*; and ceaſed contending and diſputing with *Peter*, or blaming him for his conduct; for otherwiſe they were not ſilent, but made uſe of their tongues: *and glorified God*; praiſed his name, adored his rich grace, and gave him the glory of all the wonderful things related to them: *ſaying, then hath God alſo to the Gentiles granted repentance unto life*. The phraſe *unto life*, is left out in the *Ethiopic* verſion, which only reads, *God hath alſo given to the Gentiles that they ſhould repent*; but it ought not to be omitted, being in the *Greek* copies in general, and of conſiderable moment rightly underſtood; the *Arabic* verſion directs to a wrong ſenſe of it, *perhaps God hath given alſo to the Gentiles repentance, that they may live by it*; the word *perhaps*, is very wrongly put inſtead of *then*, which affirms that God had given them repentance, whereas this makes a doubt of it; and upon a ſuppoſition of it, the verſion aſcribes too much to it; for it is not by repentance that men live ſpiritually, but by faith in Chriſt Jeſus; nor do they obtain eternal life by it, but by Chriſt; tho' true repentance is an evidence of ſpiritual life, and it begins with it, for as ſoon as ever God quickens a ſinner, he ſhews him the evil of ſin, and gives him repentance for it: *repentance* here deſigns the grace of evangelical repentance, which is attended with faith in Chriſt, as it was in theſe *Gentiles*, and with views of pardon in Chriſt, and which ſprings from the love of God, and this is *unto life*; is a repentance from dead works, and is attended with a life of faith, and iſſues in eternal life: and it is alſo a *grant* from God; it is not in the power of mans free-will, who tho' he may have time and means, yet if he has not grace given him to repent, he never will; his heart is hard and obdurate, and no means will do without an almighty power; not the moſt ſevere judgments, nor the greateſt mercies, nor the moſt powerful miniſtry; it is a pure gift of God's free-grace, and a bleſſing of the covenant of grace: and this being given to *Gentiles*, ſhews that the covenant of grace belongs to them; as well as to the *Jews*; and diſcovers a falſe opinion of the *Jews*, that the Gentiles ſhould not be ſaved; and anſwers the deſign of the Goſpel being ſent among them, whereby the doctrines both of repentance and remiſſion are preached unto them; and opens the glorious myſtery of the calling of them, and may encourage ſinners of the *Gentiles* to hope for this grace, and apply to Chriſt for it, who is exalted to give it.

Ver. 19. *Now they which were ſcattered abroad*, &c.] Theſe were not the Apoſtles, but the other miniſters of the word; ſee ch. viii. 1. who were diſperſed *upon the perſecution that aroſe about Stephen*; his preaching and miracles, his oration in defence of himſelf, and his death: theſe *travelled as far as Phœnice*; a country near to *Syria* and *Galilee*; its chief towns and cities were, *Tripolis*, *Botrys*, *Biblus*, *Berytus*, *Tyre*, *Sidon*, *Ecdippa*, *Ptolemais*, and *Dora*. It was famous, as *Pliny* ſays [x], for the invention of letters, and of the conſtellations, and of naval and warlike arts. It was a maritime country, reaching from *Orthoſia*, (now called *Tortoſa*) to *Peluſium*, or from *Sidon* to the borders of *Egypt*: it is the ſame with *Old Canaan*, and was ſo called, and had its name from *Canaan*; who, according to *Sanchuniathon* [y], alſo had the name of *Phœnix*, from whom this country was called *Phœnice* or *Phœnicia*. Some think the name is the ſame with פענק, *Pabanak*, or פאות ענק, *Peoth Anak*, the corners of the *Anakites*; it being the tract of land which the children of *Anak*, or the giants inhabited, when drove out of *Hebron* by *Caleb*, *Joſh*. xv. 13, 14. Others ſay, it had its name from the palm-trees, with which it abounded; and here, it ſeems, dwelt ſome of God's elect, who being made righteous, flouriſhed like the palm-trees: *and Cyprus and Antioch*; the former of theſe was an iſland, lying between the ſhores of *Syria* and *Cilicia*: it had *Syria* on the eaſt, *Pamphilia* on the weſt, and *Phœnice* on the ſouth, and *Cilicia* on the north; ſee the note on chap. iv. 36. and the latter was a city of *Syria*, built by *Seleucus*, king of *Egypt*, and called *Antiochia*, after his father's name *Antiochus*. The account *Joſephus* gives [z] of it is, that it is the metropolis of *Syria*, and that for its greatneſs, and other happineſs, it has, without doubt, the third place among the cities in the *Roman* empire; meaning, that it was the next to *Rome* and *Alexandria*: and elſewhere [a] he calls it the palace or royal ſeat of the *Syrians*; and the *Jews*, when they ſpeak of a great city, and would deſcribe one, inſtance in *Antioch*, a great city, ſay they [b], as *Antioch*; with them, it is the ſame as *Hemath the Great*, ſpoken of in *Amos* vi. 2. on which words *Jerom* has this note, "*Hemath the* "*Great* is what is now called *Antioch*; and it is "called the great, to diſtinguiſh it from the leſſer "*Hemath*, which is called *Epiphania*." And ſo the *Jeruſalem-Targum* on *Gen*. x. 18. renders the *Hamathite*, *Antioch*; and the *Targum* of *Jonathan* on *Numb*. xiii. 21. renders *Hamath* by *Antioch*. Here many *Jews* dwelt, to whom the miniſters of the word preached the Goſpel only at firſt. *Joſephus* [c] ſpeaks of many in this place, and gives reaſons for it: "the nation of the *Jews*, he ſays, was much ſpread "throughout the whole world, and great part of *Syria*, becauſe near, was mixed with them, eſpecially "there were many in *Antioch*; partly becauſe of "the greatneſs of the city, and chiefly becauſe of "the liberty of dwelling there, granted them by "the ſucceſſors of *Antiochus*; for *Antiochus*, called "*Epiphanes*, having waſted *Jeruſalem*, robbed the "temple; but thoſe that reigned after him, whatſoever among the things devoted to ſacred uſe "were of braſs, they returned to the *Jews* in *Antioch*, to be laid up in their ſynagogue; and "they granted to them equally to partake of the "city with the *Greeks*; and many of the *Grecians* "they brought over to their religion, and made "them, in ſome ſort, a part of themſelves." Here the *Jews* alſo had ſchools, and taught: it is ſaid [d], *R. Samlai* taught in *Antioch*; and here alſo was a *Sanhedrim*. It is often ſaid [e], that *Nebuchadnezzar* came and ſat down at *Daphne* of *Antioch*, and the great *Sanhedrim* went out to meet him. Now *Antioch* was formerly called *Epidaphne*, becauſe it was near a fountain of that name; and in the *Targumiſts* on *Numb*. xxxiv. 11. *Daphne* anſwers to *Riblah*, which was in the land of *Hamath*, 2 *Kings* xxiii. 33. and *Riblah*, *Jerom* [f] ſays, is what is now called *Antioch* of *Syria*: and that you may know, ſays he, that *Riblah* ſignifies this city, which is now the moſt noble in *Cœle Syria*, it follows, over-againſt the fountain; (in *Numbers* it is, *on the eaſt-ſide of Ain*) which, 'tis clear, ſignifies *Daphne*, out of which fountain the above-ſaid city enjoys abundance of water. And ſo *Joſephus* calls *Antioch* [g], *Antiochia* which is by *Daphne* of *Syria*; and in 2 *Maccab*. iv. 33. *Daphne* is ſaid to be by *Antioch*. Some make it to be two hundred and eighty miles from *Jeruſalem*. So far they went who were ſcattered abroad at *Stephen*'s death, and carried the Goſpel to this and other places, in which there was a manifeſt appearance of divine providence, and of rich grace. *Preaching the word to none but to the Jews only*; which dwelt in thoſe parts; ſo little was the commiſſion of Chriſt, to preach the Goſpel to all nations, underſtood, though it was ſo plain; or ſo it was ordered in providence, that as it was to be firſt preached to them, ſo it ſhould be only for a while, till the elect of God of that generation were brought in, and until the reſt put it away from them, and ſo were left without excuſe.

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[x] L. 5. c. 12.

[y] Apud Euſeb. Prepar. Evangel. l. 2. p. 39.

[z] De Bello Jud. l. 3. c. 2. §. 4.

[a] Antiq. l. 17. c. 5. §. 7.

[b] T. Hieroſ. Erubin, fol. 22. 4.

[c] De Bello Jud. l. 7. c. 3. §. 3.

[d] T. Hieroſ. Kiddushin, fol. 64. 4.

[e] T. Hieroſ. Shekalim, fol. 50. 2. Vajikra Rabba, §. 19. fol. 161. 1. Prefat. Echa Rabbati, fol. 41. 1.

[f] Comment. in Ezek. xlvii. fol. 261. C.

[g] Antiq. l. 17. c. 2. §. 3.

Ver. 20. *And ſome of them were men of Cyprus,* &c.] That is, ſome of the preachers, that were ſcattered abroad, were *Jews* born at *Cyprus*: ſuch was *Barnabas* particularly, *Acts* iv. 36. tho' he was not among theſe, as appears from ver. 22. *and Cyrene*; ſuch were *Simon* that carried the croſs after Chriſt, and his ſons *Alexander* and *Rufus*, *Mark* xv. 21. and others that heard the Apoſtles ſpeak with tongues on the day of pentecoſt, ch. ii. 10. *which when they were come to Antioch, ſpake unto the Grecians*; or *Helleniſt Jews*, who were born and brought up in *Greece*, and ſpoke the *Greek* language; tho' the *Alexandrian* copy, and the *Syriac* verſion read, *Greeks*, as if they were native *Greeks*, and properly *Gentiles*, to whom theſe miniſters ſpoke the word of the Lord; but the former ſeems moſt likely. *Preaching the Lord Jeſus*; the dignity of his perſon, as the Son of God; what he did and ſuffered to obtain ſalvation for loſt ſinners; his reſurrection from the dead, aſcenſion to heaven, and interceſſion; the virtue of his blood for peace and pardon, of his ſacrifice for atonement of ſin, and of his righteouſneſs for juſtification.

Ver. 21. *And the hand of the Lord was with them,* &c.] Not only his hand of providence, which brought them thither, and protected them; and his hand of love, grace, and mercy, which was upon them, and ſupplied them with gifts and grace, and every thing neceſſary for them; and his hand of wiſdom, which guided and directed them; but his hand of power, the ſame with the arm of the Lord, which when revealed, and made bare, the report of the Goſpel is believed: but if that is not put forth, or efficacious grace is not exerted, no work is done, none are brought to believe, or are converted; miniſters labour in vain, and ſpend their ſtrength for nought: but this was not the caſe here, it was otherwiſe with theſe preachers; tho' they had travelled many miles, and were come into ſtrange places, they were not left of God, nor without ſucceſs, the power of God attended their miniſtry; ſo that the Goſpel preached by them came not in word only, but in power, and it was the power of God unto ſalvation: hence it follows, *and a great number believed*; not the Goſpel only, but in Chriſt preached in it, ver. 20. which was not owing to the force of moral ſuaſion in the miniſters, nor to the power of free-will in the people, but to the hand or power of the Lord; for the work of faith is not a work of man's will, but of God's almighty power and grace; and when that is diſplayed, multitudes believe in Chriſt for righteouſneſs and life: *and turned to the Lord*; and obeyed his commands; ſee *Pſ.* cxix. 59, 60. as a fruit, effect, and conſequence of believing in Chriſt; for not firſt converſion is here intended, which is not man's work, but God's, and in which God is the agent, and man is paſſive; but obedience to the ordinances of Chriſt, as the fruit of faith is meant.

Ver. 22. *Then tidings of theſe things,* &c.] Of the ſpread of the Goſpel in ſeveral parts, and the ſucceſs of it in the converſion of ſinners, eſpecially at *Antioch*: *came unto the ears of the church which was in Jeruſalem*; theſe tidings were brought to the Apoſtles and brethren there, by meſſengers which the miniſters of the word ſent unto them to let them know what ſucceſs they met with; notwithſtanding the perſecution raiſed againſt the church of *Jeruſalem* at the death of *Stephen*, and the havock that was made of the members of it, and the diſperſion of others, yet it ſtill continued a church, and ſo it did for ages after: there are reckoned fifteen biſhops of it unto the times of *Trajan*, and the deſtruction of the city by him, when the *Jews* were no longer ſuffered to live in it; and they are theſe, *James* the brother of our Lord, *Simeon*, *Juſtus*, *Zacheus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Juſtus*, *Levi*, *Ephres*, *Joſeph*, and *Judas*; and theſe are ſaid [h] to be all originally *Hebrews*: but after the deſtruction of the city by *Trajan*, and the *Jews* were forbid inhabiting it, the church conſiſted of *Gentiles* only; and of them biſhops were conſtituted over it, and were as follow; *Marcus*, *Caſſianus*, *Publius*, *Maximus*, *Julianus*, *Gaianus*, *Symmachus*, *Caius*, another *Julianus*, *Capito*, another *Maximus*, *Antoninus*, *Valens*, *Dolychianus*, *Narciſſus*, *Ælius*, *Germanio*, *Gordius*, and another *Narciſſus*; all theſe governed this church in the *ſecond* century: and in the *third* century, the biſhops of this church were *Alexander*, *Mazabanes*, *Labdas*, and *Hermon*, who was the laſt before the *Diocleſian* perſecution: in the *fourth* century, *Macarius*, *Maximus*, and *Cyril* preſided over it; and theſe were ſucceeded in the *fifth* century by *Joannes Nepos*, *Prayllius*, *Juvenalis*, *Anaſtaſius*, and *Martyrius*; in this age alſo *Lucian* and *Heſychius* were preſbyters of this church. In the *ſixth* century, the names of the biſhops of this church were *Saluſtius*, *Helias*, *Johannes*, *Petrus*, *Macarius*, *Euſtochius*, *Johannes*, *Neamus*, and *Iſicius*: in the *ſeventh* century were *Thomas*, *Johannes*, *Neannus*, *Iſaac*, *Zacharias*, and *Sophronius*, who was the laſt biſhop of *Jeruſalem* before the utter and laſt devaſtation of it by the *Saracenes* [i]; ſince which time the city has underwent various fates, being ſometimes in the hands of the Chriſtians, and at other times poſſeſſed by the *Turks*, in whoſe power it now is. *And they ſent forth Barnabas*; who was himſelf an *Helleniſt*, and of the country of *Cyprus*, and ſo very fit to be ſent to the *Grecians* or *Helleniſts* at *Antioch*, who had received the Goſpel to confirm them in it: for his orders were, *that he ſhould go as far as Antioch*; which is ſaid to be about fifteen or ſixteen days journey from *Jeruſalem*: the phraſe, *that he ſhould go*, is not in the *Alexandrian* copy, nor in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions.

Ver. 23. *Who when he came, and had ſeen the grace of God,* &c.] The many inſtances of the powerful and efficacious grace of God in regeneration and converſion; the great goodneſs, love, and favour of God in enlightening, quickening, and converting ſo many ſouls; and the wonderful gifts of the Spirit beſtowed upon many of them, fitting them for public uſe and ſervice: *was glad*; rejoiced at heart, and gave glory to God, as every good man will, at the ſucceſs of the Goſpel in the converſion of ſinners, let it be by what inſtrument or means it will, and at the gifts and grace beſtowed on them: *and exhorted them all*; in whom he ſaw the grace of God implanted, who had received the doctrine of the grace of God, and had gifts of grace qualifying them for uſefulneſs, in ſome ſtation or another: *that with purpoſe of heart they would cleave unto the Lord*; that is, with a fixed reſolution in the grace and ſtrength of Chriſt, they would hold to his perſon, exerciſing grace upon him, abide by his truths and ordinances, keep cloſe to his people, adhere to his cauſe and intereſt, and hold on and out unto the end. The *Arabic* verſion takes *the purpoſe of heart* to be meant of *Barnabas*,

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[h] Euſeb. Eccl. Hiſt. l. 4. c. 5.

[i] Magdeburg. Hiſt. Eccleſ. cent. 2. c. 2. p. 2. & c. 9. p. 126. cent. 3. c. 10. p. 146. 148. cent. 4. c. 10. p. 503. cent. 5. c. 10. p. 540. cent. 6. c. 10. p. 335. cent. 7. c. 10. p. 251.

and reads the words thus, *and he exhorted them according to the uſual firmneſs of his heart*, that *they would continue in the faith of the Lord*; in the doctrine and grace of faith in Chriſt.

Ver. 24. *For he was a good man*, &c.] He had the grace of God wrought in his ſoul, and did good works; he was very kind, and generous, and charitable; he ſold what land he had, and gave the money to the Apoſtles, for the uſe of the community, *Acts* iv. 37. *and full of the Holy Ghoſt*, *and of faith*; he was full of the ſeveral graces of the Spirit, and particularly of faith; and he was full of the extraordinary gifts of the Spirit, and of the faith of miracles; he was full of the doctrine of faith, and of ſpiritual gifts for the preaching of it: the ſame character is given of *Stephen*, ch. vi. 5. *and much people was added unto the Lord*; by the means of *Barnabas*, thro' his miniſtry, and the exerciſe of thoſe gifts he was full of; ſo the *Arabic* verſion, *and he drew a large multitude to the Lord*.

Ver. 25. *Then departed Barnabas to Tarſus*, &c.] In *Cilicia*, *for to ſeek Saul*; who had been ſent thither by the brethren, that he might eſcape the rage of the *Grecians*, who ſought to ſlay him, chap. ix. 29, 30.

Ver. 26. *And when he had found him, he brought him to Antioch*, &c.] That he might be uſeful in directing, and aſſiſting in ſettling this new and numerous church; in the eſtabliſhing the members of it, and in putting them into Goſpel-order, and in a method to ſecure and maintain peace, eſpecially as they might conſiſt both of *Jews* and *Gentiles*; and none ſo proper to be concerned in ſuch a work as the Apoſtle of the *Gentiles*. *And it came to paſs, that a whole year they aſſembled themſelves with the church*; preaching the Goſpel, and adminiſtring the ordinances to them, during that time, at proper ſeaſons. For here being a number of converts, they were imbodied together in a church-ſtate, very probably by the direction and aſſiſtance of *Barnabas*, who was ſent to them from the church at *Jeruſalem*, and in which he might be aſſiſted by *Saul*: the firſt biſhop, or paſtor of this church, was *Evodius*, as *Ignatius* obſerves unto them[k]; Remember *Evodius*, your worthy and bleſſed paſtor, who was firſt ordained over you by the Apoſtles; and *Ignatius* himſelf was the next, of whom *Origen* ſpeaking, ſays[l], that he was the ſecond biſhop of *Antioch* after *Peter*, who in perſecution fought with beaſts at *Rome*; next to him was *Heron*, after him *Cornelius*, then *Eros*; to whom ſucceeded *Theophilus*, who wrote three books to *Autolycus*, in vindication of the Chriſtian religion, which are now extant, in the times of the emperor *Aurelius Verus*, about the year of Chriſt 171. He was ſucceeded by *Maximinus*[m] about the year 179, under *Marcus Antoninus*; and after him was *Serapion*, about the tenth year of the emperor *Commodus*, and of Chriſt 192; and about the year 214, *Aſclepiades* ſucceeded in his room; next to him was *Philetus*, in the year 220, and then *Zebennus* in the year 231; next ſucceeded *Babylas*, the famous martyr, who ſuffered under *Decius*, and then followed *Demetrianus*, or *Demetrius*, about the year 255; and after him was the famous heretick *Samoſatenus*, who was excommunicated from this church for his blaſphemy againſt the Son of God; and *Domnus*, the ſon of *Demetrianus*, was put into his room, about the year 270; after him was *Timæus*, in the year 274; and then *Cyrillus*, about the year 283: and theſe were the biſhops or paſtors of this church in the three firſt centuries[n]. *And taught much people*; beſides the church, and with ſucceſs, as to enlighten, convince, convert, comfort, and eſtabliſh: *and the diſciples were called chriſtians firſt in Antioch*; before they were called among themſelves, the diſciples, brethren, believers, the church, *&c.* and by others the *Nazarenes*, and *Galileans*: whether this name of *Chriſtians*, which comes from *Chriſt*, and ſignifies *anointed* ones, were given by their enemies, or their friends, by others, or themſelves, is not certain, tho' it is moſt likely the latter; and it may be they hit upon this general appellation, upon the union of the *Jews* and *Gentiles*, in one Goſpel church-ſtate, and ſo happily buried the diſtinction of *Jews* and *Gentiles*, or thoſe of the circumciſion that believed, and thoſe of the uncircumciſion. *Luke* is particular in relating the affairs of this church, he being himſelf a native of this place. *John* of *Antioch*[o] gives an account of this matter in theſe words; "at the beginning of "the reign of *Claudius Cæſar*, ten years after Jeſus "Chriſt our Lord and God, was aſcended up into "heaven, *Evodus*, the firſt after the Apoſtle *Peter*, "being choſen biſhop of *Antioch*, the great city of "*Syria*, became a patriarch, and under him they "were called Chriſtians; for this ſame biſhop, "*Evodus*, conferring with them, put this name "upon them, whereas before the Chriſtians were "called *Nazarenes* and *Galileans*." *Epiphanius* ſays[p], the diſciples were called *Jeſſæans* before they took the name of Chriſtians firſt at *Antioch*: they were called *Jeſſæans*, ſays he, I think, becauſe of *Jeſſe*, ſeeing *David* was of *Jeſſe*, and *Mary* of *David*: and ſo the ſcripture was fulfilled, in which the Lord ſays to *David*, *of the fruit of thy body will I ſet upon thy throne*, &c. — Or elſe they were called *Jeſſæans* from the name of *Jeſus* our Lord; and refers the reader to a book of *Philo*'s, written by him, concerning the *Jeſſæans*, whom *Epiphanius* takes to be Chriſtians; but thoſe that *Philo*[q] treats of were not *Jeſſæans*, but *Eſſæans*, and ſeem to be the ſame with the *Eſſenes*, who were not Chriſtians, but a ſect of the *Jews*. Nor do we ever find that the Chriſtians were called by this name.

Ver. 27. *And in theſe days came prophets from Jeruſalem to Antioch.*] That is, ſome time in that year that *Saul* and *Barnabas* were at *Antioch*, there came from *Jeruſalem* thither ſome Chriſtian prophets; for ſuch there were in the Chriſtian church, who had not only a gift of expounding the more myſterious prophecies of the Old Teſtament, but alſo of foretelling things to come; ſee *Acts* xiii. 1. *Eph.* iv. 11.

Ver. 28. *And there ſtood up one of them named Agabus*, &c.] The ſame name with *Hagaba* in *Neh.* vii. 48. and with *Hagabah*, or *Hagab* in *Ezra* ii. 45, 46. and which the *Septuagint* there call *Agaba* and *Agab*. The name ſignifies *a graſhopper*, *Lev.* xi. 22. or *a locuſt*, 2 *Chron.* vii. 13. In a book that goes under the name of *Jerom*[r], it is interpreted, *a meſſenger of tribulation*; reſpecting, it may be, not the true ſignification of the word, as the things which *Agabus* predicted, as the general dearth here, and the binding of the Apoſtle *Paul*, ch. xxi. 10. And the ſame writer obſerves, that this interpretation is a violent, or a forced one. Some take it to be the ſame with עגב, *Agab*, which ſignifies *to love*; and ſo may be the ſame with the *Greek* name *Agapetus*, which may be interpreted *beloved*. This *Agabus* is ſaid to be one of the ſeventy diſciples that Chriſt ſent forth: he ſeems to have been an itinerant prophet, who went from place to place delivering out his prophecies; we hear of him again at *Ceſarea*, in ch. xxi. 10. Some ſay, he was a native of *Antioch*; but this does not follow from his being here, any more than that he was a native of *Ceſarea* from his being there alſo; it ſeems moſt likely that he was a native of *Judea*, and perhaps of *Jeruſalem*, ſince in both places he is ſaid to come from thence: it is reported that he died at *Antioch*; and he is placed in the *Roman* martyrology on the third of *February*. *And ſignified by the ſpirit*; not by the poſition of the ſtars, or by any natural cauſes, or by mere conjecture, but by the Spirit of God: *that there ſhould be great dearth throughout all the world*; not only throughout all the land of *Judea*, but at leaſt throughout the whole *Roman* empire; ſee *Luke* ii. 1. ſince other writers ſpeak of it in other parts: *which came to paſs in the days of Claudius Cæſar*; in the ſecond year of his reign, as *Dion Caſſius* [s], the *Roman* hiſtorian, ſays: and [t] *Euſebius* ſeems to ſpeak of it, as in the beginning of his reign; for he ſays, *Caius*, who ſcarce reigned four years, *Claudius* the emperor ſucceeded, in whoſe time a famine afflicted the whole world; for this ſome writers, different from our religion, have made mention of in their hiſtories: though he elſewhere affirms [u], that it was in the fourth year of his reign; both may be true, it might laſt ſo long: and indeed, according to what this writer [w] cites from *Joſephus*, it muſt be after this time that the famine raged in *Judea*; for having obſerved the defeat of *Theudas* by *Cuſpius Fadus*, the *Roman* governour, he obſerves, that at the ſame time a very great famine happened in *Judea*: now *Fadus* was ſent into *Judea*, after the death of king *Agrippa*, towards the end of the fourth year of *Claudius*; ſo that it muſt be in the fifth or ſixth year of *Claudius* that this famine was [x]. The *Magdeburgenſian Centuriators* ſay [y], it was about the ninth and tenth years of *Claudius* that this famine raged in *Greece*, *Rome*, and other parts of the world. *Suetonius* [z] makes mention of it, and aſcribes it to a conſtant ſterility or barrenneſs: and that it particularly affected *Judea*, appears from hence, that *Helena*, queen of the *Adiabeni*, was at this time at *Jeruſalem*, who ſent for, and brought corn out of *Egypt*, and diſtributed it to the poor [a]; of which *Joſephus* [b] gives this account: "her coming was very ſeaſonable to the "inhabitants of *Jeruſalem*, for a famine at that "time much afflicted their city, and many periſhed thro' want of food. *Helena*, the queen, ſent "of her own people ſome to *Alexandria*, who "bought great quantity of corn, and ſome to *Cyprus*, who brought loads of dry figs; who, as "ſoon as they came back, diſtributed the food to "the needy.—And her ſon *Izates*, hearing of the "famine, ſent much money to the chief men of "*Jeruſalem*." The *Miſnic* doctors [c] ſpeak of various gifts which *Helena*, and her ſon *Monbaz*, as they call him, gave to the *Jews* for the uſe of the temple, but make no mention of this bounty; tho' they repreſent the ſon as very liberal to the poor, and giving all his goods unto them [d].

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[k] Epiſt. ad Antiochenos, p. 86.

[l] Homil. 6. in Luc. fol. 96. 1.

[m] Euſeb. Eccl. Hiſt. l. 4. c. 20, 24.

[n] Ib. l. 5. c. 22. & l. 6. c. 39, 44, 46. & l. 7. c. 14, 27, 32.

[o] Apud Gregory's notes, &c. p. 155.

[p] Contra Hæreſ. l. 1. Hæreſ. 29.

[q] Quod omnis probus liber, p. 876. De vita contemplativa, p. 889.

[r] De nominibus Hebraicis, fol. 101. H.

Ver. 29. *Then the diſciples*, &c.] That were at *Antioch*, *every man according to his ability*; whether rich or poor, maſter or ſervant, every one according to the ſubſtance he was poſſeſſed of, whether more or leſs, which was a good rule to go by: *determined to ſend relief to the brethren which dwelt in Judea*; either becauſe that *Agabus* might have ſuggeſted, that the famine would be the ſevereſt in thoſe parts; or becauſe that the Chriſtians there had parted with their ſubſtance already, in the ſupport of one another, and for the ſpread of the Goſpel in other parts; and therefore the Chriſtians at *Antioch*, in gratitude to them for having received the Goſpel, and Goſpel-miniſters from them, reſolved to help them with their temporal things, when in diſtreſs.

Ver. 30. *Which they alſo did*, &c.] They not only determined, but they put their reſolutions into execution, and acted according to a rule which the Apoſtle recommends, 2 *Cor*. viii. 11. and ix. 7. *and ſent it to the elders*; to the Apoſtles; for tho' there were deacons there, yet they choſe to ſend it to them, that they might put it into proper hands to diſtribute to the neceſſitous: and this collection they ſent *by the hands of Saul and Barnabas*; of this journey to *Jeruſalem*, *Paul* makes no mention in *Gal*. i. 17, 18, 19, 21. and ii. 1.

C H A P. XII.

Ver. 1. NOW *about that time*, &c.] That the famine was in *Judea*, and *Saul* and *Barnabas* were ſent thither with what the church at *Antioch* had collected. *Herod the king*; not *Herod* the great that ſlew the infants at *Bethlehem*, nor *Herod Antipas* that beheaded *John*, but *Herod Agrippa*; and ſo the *Syriac* verſion adds here, *who is ſurnamed Agrippa*; he was a grandſon of *Herod* the great, and the ſon of *Ariſtobulus*: this prince *ſtretched forth his hands to vex certain of the church*; *Beza*'s ancient copy adds, *in Judea*: it ſeems to be the church at *Jeruſalem*; perhaps ſome of the principal members of them; and ſo the *Ethiopic* verſion renders it, *the rulers of the houſe of God*. It is ſcarcely credible that he ſhould lay hands on any of them himſelf in perſon; but it is very likely he encouraged his ſoldiers, or his ſervants, to abuſe them, reproach them, ſtrike and buffet them, as they met with them in the ſtreets; or when at worſhip, might diſturb them, and break them up.

Ver. 2. *And he killed James the brother of John with the ſword*.] This was *James*, the ſon of *Zebedee*, whom our Lord told, that he ſhould be baptized with the baptiſm he was baptized with, *Matt*. xx. 22. meaning the baptiſm of martyrdom; and he was the firſt martyr among the Apoſtles: the death he was put to was one of the four capital puniſhments among the *Jews*, and was reckoned by them the moſt diſgraceful of them all, and was inflicted upon deceivers of the people; and ſuch an one *James* was thought to be [e].

Ver. 3. *And becauſe he ſaw it pleaſed the Jews*, &c.] That is, as *Beza*'s ancient copy adds, *his ſtretching out his hands upon the faithful*; this pleaſed the *Jews*, a blood-thirſty generation of men, who had killed the prophets, and the Lord Jeſus, and who were now greedy after the death of the Apoſtles: it may eaſily be ſeen from what principle and ſpirit *Herod* acted; it was not out of regard to the *Jewiſh* religion, rites, and ceremonies, but to ingratiate himſelf into the affections of the people: *he proceeded further to take Peter alſo*; a principal Apoſtle, and who was well known, and againſt whom the *Jews* had doubtleſs a particular antipathy, and would have been glad to have been rid of him; this *Herod* was ſenſible of, and therefore to pleaſe them, ordered him to be taken up: *then were the days of unleavened bread*; or the feaſt of the paſſover.

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[s] L. 60. [t] Eccl. Hiſt. l. 2. c. 8. [u] In Chronicon. [w] Eccl. Hiſt. l. 7. c. 11, 12. [x] Valeſ. not. in ib. [y] Cent. 1. l. 2. c. 13. p. 501. [z] In Vit. Claud. c. 18. & Victor. Aurel. de Cæſaribus in Claud. [a] Euſeb. Eccl. Hiſt. l. 2. c. 12. [b] Antiq. l. 20. c. 2. §. 6. [c] Miſn. Yoma, c. 3. §. 10. [d] T. Hieroſ. Peah, fol. 15. 2. [e] Miſn. Sanhedrin, c. 7. §. 1, 3. & 11. 4.

Ver. 4. *When he had apprehended him,* &c.] When his officers he ſent to take him had brought him: *he put him in priſon*; in the common priſon, very likely where he had been once before, ch. v. 18. *and delivered him to four quaternions of ſoldiers to keep him*; each quaternion conſiſted of four ſoldiers, ſo that they were in all ſixteen; and ſo the *Syriac* verſion renders it, *and delivered him to ſixteen ſoldiers*: how the *Ethiopic* verſion ſhould make *ſeventeen* of them is pretty ſtrange: theſe perhaps might take their turns to watch him by four at a time, two to whom he was chained, and two others to keep the doors; or all the ſixteen together, being poſted in one place or another for greater ſecurity: and it may be, that the reaſon of all this caution, and ſtrong guard, might be, becauſe it was remembered that he, and the reſt of the Apoſtles, when committed to the ſame priſon ſome years ago, were delivered out of it: *intending after Eaſter*, or the paſſover, *to bring him forth to the people*; to inſult and abuſe him, and to put him to what death they ſhould deſire.

Ver. 5. *Peter therefore was kept in priſon,* &c.] Till the feaſt of the paſſover was at an end: *but prayer was made without ceaſing of the church unto God for him*; this was not done by them as a body together, but either by them in ſeveral bands at different places, or by ſome of the principal of the church at ſome one certain place, and where they might frequently change companies, and keep on a continual inceſſant prayer for days together; and whereas it is very likely it might be at the beginning of the paſſover, when *Peter* was taken up, and it was now at the cloſe of it, when he was delivered, the church might be engaged by companies alternately, a whole week together, in prayer, on this occaſion.

Ver. 6. *And when Herod would have brought him forth,* &c.] The next morning; ſo he had determined not to diſmiſs him, but to expoſe him to the people, and to put him to ſuch a death they ſhould chuſe: *the ſame night, Peter was ſleeping between two ſoldiers*; fearleſs of death, being in a good cauſe, and having nothing to ruffle and diſturb his mind; and tho' he was in a priſon, and in ſuch company, God gave him, his beloved, ſleep: *bound with two chains*; one on one hand, and one on the other, each of which were faſtened to the ſoldiers; that on his right hand was faſtened to the left hand of the ſoldier, that was on that ſide; and that on his left hand to the right hand of the ſoldier, on the other ſide him; ſuch ſecurity was made, that he might not get away from them; to which is added, *and the keepers before the door kept the priſon*; or watched it, that nobody went in, or came out.

Ver. 7. *And behold, the angel of the Lord came upon him,* &c.] Suddenly and at once, and ſtood by him; this was one of the miniſtring ſpirits ſent forth by Chriſt, to miniſter to a ſervant of his: *and a light ſhined in the priſon*; the *Syriac* verſion renders it, *in the whole houſe*; and the word that is uſed does ſignify an habitation, or a dwelling-houſe properly, but is uſed alſo by *Greek* writers [f], for a priſon: this was an uncommon light produced by the angel, partly as an emblem of the preſence, majeſty, and power of God, who was preſent, to work a great deliverance; and partly for the uſe of *Peter*, that when being awaked he might ſee to riſe and walk by: *and he ſmote Peter on the ſide, and raiſed him up*; he touched him on that ſide which lay uppermoſt, or punched him on it, in order to awake him, and raiſe him out of his ſleep: *ſaying, ariſe up quickly*; without delay, make haſte: *and his chains fell off from his hands*; from both his hands, and were left with the ſoldiers, between whom he ſlept; which muſt be aſcribed to an almighty power, which cauſed them to drop off.

Ver. 8. *And the angel ſaid unto him, gird thyſelf,* &c.] He ſlept in his inner garment looſe about him; wherefore the angel bids him gird it up with his girdle, and prepare to walk out after him: *and bind on thy ſandals*; which were a ſort of ſhoes that covered only the ſoles of the feet, and were faſtened to the legs with ſtrings: *and ſo he did*; he did not aſk any queſtion, or the reaſon of theſe orders; he did not diſpute the matter, but at once obeyed: *and he ſaith unto him, caſt thy garment about thee*; meaning his upper garment, or cloke, which lay by him: *and follow me*; ſuggeſting hereby, that he ſhould take care of him, and ſhow him his way, and bring him ſafe out of the priſon.

Ver. 9. *And he went out and followed him,* &c.] He came out from between the two ſoldiers, and out of that apartment in the priſon, in which he was, and followed the angel where he led him: *and wiſt not that it was true that was done by the angel*; not that he thought the angel was a mere apparition, and all this that was done was a deluſion; but he did not know whether this was matter of fact, or whether it was not repreſented to him in a viſionary way, as what could be, or would be done: *but thought he ſaw a viſion*; imagined he was in a dream or a trance, and only ſaw theſe things in a viſion, and that they were not really done, the whole was ſo amazing and aſtoniſhing.

Ver. 10. *When they were paſt the firſt and the ſecond ward,* &c.] Or watch, which were ſet within the priſon, and might be ſome of the quaternions of ſoldiers to whom *Peter* was delivered; two of them were with him, and others might be placed at theſe two wards for further ſecurity; and theſe circumſtances make the deliverance the more wonderful and remarkable; the watch muſt either be aſleep, or their eyes were holden, or the angel and *Peter* paſſed by ſo ſwiftly that they were unobſerved: *they came unto the iron gate that leadeth unto the city*; which was not one of the gates of the city, as if the priſon was without the walls of it; but was the great and ſtrong gate of the priſon, which for the ſecurity of the priſoners was made of iron, and this gate led directly into the city of *Jeruſalem*: *which opened to them of his own accord*; as the gates of the temple are ſaid to do [g], forty years before the deſtruction of *Jeruſalem*: this was done by a divine power; and becauſe no human creature had any hand in it, it is ſaid to be done of its own accord: *and they went out*. The *Cambridge* copy of *Beza*'s adds, *they went down ſeven ſteps*; that is, from the priſon into the city: *and paſſed on thro' one ſtreet*; what ſtreet this was is not certain; there were ſeveral ſtreets in *Jeruſalem*; ſee the note on chap. ix. 11. *and forthwith the angel departed from him*; he being

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[f] Vid. Harpocratian Lex. p. 212.

[g] T. Bab. Yoma, fol. 39, 2.

now ſafe and out of danger, he left him to himſelf, to betake himſelf to what houſe he ſhould think fit.

Ver. 11. *And when Peter was come to himſelf*, &c.] For upon his being awaked out of ſleep, what with the uncommon light, which ſhone around him, and with the appearance of the angel, and the chains dropping from his hands, and his ſurprizing eſcape thro' the ſeveral wards, together with the iron gate opening of itſelf, he was ſo filled with amazement, that he was not himſelf; he could ſcarce tell whether he was in the body or not, and whether he was in a dream or a trance, or whether he ſaw a viſion or not; but upon the angel's leaving him, he came to himſelf, the amazement wore off, and he found himſelf thoroughly awake, and perfectly in his ſenſes, and that the deliverance was real: and then, *he ſaid, now know I of a ſurety, that the Lord hath ſent his angel*; this was a thankſgiving to God, and an acknowledgment, that the deliverance, tho' it was by the miniſtry of an angel, yet was owing to the goodneſs and power of God; it was God that ſent his angel, and the ſalvation was of the Lord's doing, and it was marvellous in the eyes of *Peter*, and gratefully owned by him: *and hath delivered me out of the hand of Herod*; who intended that morning to have brought him forth, and ſacrificed him to the will of the people: *and from all the expectation of the people of the Jews*; not only the inhabitants of *Jeruſalem*, but the body of the *Jewiſh* nation, who were now at *Jeruſalem*, on account of the paſſover; and who before they departed into their ſeveral cities and towns, expected to have had *Peter* brought forth, and put to death before them; but now both *Herod* and they were diſappointed.

Ver. 12. *And when he had conſidered* the thing, &c.] The whole of the ſalvation wrought for him; or rather, where he ſhould go, to what houſe he ſhould betake himſelf; ere he was aware, *he came to the houſe of Mary the mother of John, whoſe ſirname was Mark.* This good woman ſeems to be a widow, no mention being made of her huſband, and was ſiſter to *Barnabas*, *Col.* iv. 10. She is deſcribed by a ſon ſhe had, whoſe name was *John Mark*, becauſe of the frequent mention made of him hereafter; her houſe being large, and her heart as large as her houſe, the ſaints met here, and were welcome, and where they were at this time, tho' ſo late: *where many were gathered together, praying*; the *Ethiopic* verſion adds, *for him*; and there were ſome in other places, for one place could not hold them all; ſee ver. 17. they held out to the end in prayer; this was their laſt effort in this way, and in this they were no doubt exceeding vehement and importunate, and they ſucceeded; ſo true is that obſervation in *James* v. 16.

Ver. 13. *And as Peter knocked at the door of the gate*, &c.] The leſſer door in the great gate, or the door of the porch through which they entered into the houſe. So the *Jews* diſtinguiſh between פתח, *the door*, and שער, *the gate*; ſee *Judg.* xviii. 16, 17. *Ezek.* xl. 11. where the *Septuagint* uſe the ſame words as here. *Kimchi* [h] ſays, "פתח, *the door* is what is of the gate, without the folding-doors; for all is called שער, *the gate*, whether within or without, with the folding-doors, and the outward threſhold, as that is joined to the ſide-poſts and lintel." The door was kept ſhut for fear of the *Jews*, leſt they ſhould be diſturbed: here *Peter* ſtood and knocked: *a damſel came to hearken*; hearing a knocking, ſhe came out to the door, and liſtened, to try if ſhe could know who it was, a friend or a foe, before ſhe opened; or ſhe came *to anſwer*, as the *Syriac* verſion renders it, to know who was there, and what he or ſhe wanted, and to give an anſwer. And the damſel was *named Rhoda*, which ſignifies a roſe in the *Greek* language: ſo the *Jewiſh* women often had their names, in the *Hebrew* tongue, from flowers and trees, as *Suſanna* from a lilly, or roſe; and which, perhaps, was the *Hebrew* name of this damſel; and *Eſther* was called *Hadaſſah*, from the myrtle-tree.

Ver. 14. *And when ſhe knew Peter's voice*, &c.] Having often heard him preach and converſe in the family: *ſhe opened not the gate for gladneſs*; filled with joy to hear his voice, and that he was delivered from priſon, and in haſte to carry the welcome news to the company within, ſtaid not to open the gate, and let *Peter* in: *but ran in and told how Peter ſtood before the gate*: ſhe went into the houſe in a great hurry, and related to them within, that *Peter* was at the door without.

Ver. 15. *And they ſaid unto her, thou art mad*, &c.] Or *art thou not mad?* as the *Ethiopic* verſion, and two of *Beza*'s exemplars read, and ſome others: they thought the girl muſt be out of her ſenſes; they looked upon the thing impoſſible; for though they were praying for him, and praying in faith, yet they might have no expectation of a deliverance; but were praying that they might be ſupported under ſuch a trial, and that it might be ſanctified to them; and for *Peter*, that he might be ſtrengthened and made ſtedfaſt, and kept faithful to the laſt; and bear by his ſufferings and death, a glorious and honourable teſtimony for Chriſt: *but ſhe conſtantly affirmed that it was even ſo*; ſhe aſſerted it over and over, and was poſitive in it; nothing they could ſay could beat her off of it, ſhe was ſure of it; which when they obſerved, they could not tell what to ſay to it, but as follows: *then ſaid they, it is his angel*; not his tutelar or guardian angel, every one having, as ſome think, a particular angel to attend him; whereas ſometimes one angel attends many perſons, and ſometimes many angels encamp about, and are a guard to a ſingle ſaint; nor did they think it was an angel ſent to give notice of his death, as ſome perſons by one means or another, have had previous notices of the death of their friends; but rather, that it was an angel in *Peter*'s ſhape, who had ſomething to communicate: and this agrees with the notions of the *Jews*, who think that angels do aſſume the ſhapes of men on certain occaſions: ſo they ſay [i], when *Moſes* was in danger in *Pharaoh*'s court, God ſent *Michael*, the prince of the hoſt of heaven, *in the ſhape of an executioner*; who brought him at once out of *Egypt*, and ſet him at the border of it, the diſtance of three days journey: *Bar Kaphr* ſays [k], an angel deſcended, ברמות משה, *in the likeneſs of Moſes*, and cauſed him to flee, and they thought the angel had been *Moſes*: and ſo it is elſe-where ſaid [l], that an angel deſcended *in the likene of Solomon*, ſitting upon his throne: there are ſom who think, that the ſenſe of the brethren prayin for *Peter*, was not that it was an angel, a celeſtia ſpirit, but a meſſenger ſent by *Peter* from the priſon on ſome errand; who perſonating him, o mentioning his name, the damſel took him fo *Peter* himſelf. *Beza*'s ancient copy reads, *the ſaid they unto her, perhaps it is his angel*; and ſ the *Syriac* verſion.

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[h] Sepher Shoraſh. rad. פתח.

[i] Chronicon Moſis, fol. 6. 1.

[k] Debarim Rabba, §. 2. fol. 237.

[l] Midraſh Kohelet, fol. 64. 4.

Ver. 16. *But Peter continued knocking*, &c.] That they might come to him, and let him in; beginning to be impatient, and being very deſirous of ſeeing his friends, as well as being in danger of being taken up, and had to priſon again, ſhould any of his enemies come by, who knew him: *and when they had opened* the door, *and ſaw him, they were aſtoniſhed*; they could hardly believe their own eyes; it was amazing to them, how it ſhould be, that he ſhould be delivered out of priſon, when they knew there was ſuch a ſtrong guard about him.

Ver. 17. *But he beckening unto them with the hand*, &c.] This is what the *Jews* call, רמיזה [m], which is a beckening, or making ſigns, either with the head or hand: and this was now made, *to hold their peace*; to be ſilent, and not clamorous in their expreſſions of joy and wonder, leſt it ſhould alarm the neighbourhood, and the conſequence be bad both to him and them; as alſo that he might have an opportunity of relating the whole affair to them; which he did, after he had entered into the houſe; which though not expreſſed is underſtood, and is added in *Beza*'s ancient copy, and in the *Syriac* verſion: *and he went in*; that is, into the houſe: and *declared unto them how the Lord had brought him out of priſon*; how he had ſent his angel to him in priſon, what a light ſhone about him, how his chains fell from his hands, and how the angel conducted him through the ſeveral wards, till they came to the iron gate, which opened of itſelf; and how when he had brought him into the public ſtreets, he left him; he aſcribes this wonderful deliverance not to the angel, but to the Lord himſelf: *and he ſaid, go ſhew theſe things to James*; the ſon of *Alpheus*, ſometimes called the brother of our Lord; for *James* the ſon of *Zebedee*, the brother of *John*, *Herod* had lately killed with the ſword, ver. 2. and this other *James* very likely ſucceeded him as paſtor of the church at *Jeruſalem*, or at leaſt had the ſuperintendency of affairs there: *and to the brethren*; the reſt of the apoſtles, and even all the members; whom he would have acquainted with theſe things, which he knew would be matter of joy unto them, and a means of ſtrengthening them in the ways of the Lord: *and he departed and went into another place*; to *Rome*, ſay the *Papiſts*, but without any foundation; if he went out of the city, and to any diſtant place for more ſafety, very likely he went to *Antioch*; but the words do not neceſſarily oblige us to conclude, that he went out of the city at that time, only that he went from *Mary*'s houſe; *and went*, as the *Ethiopic* verſion reads, *to another houſe*; where another company of ſaints might be aſſembled, and where he might be more private and ſecure.

Ver. 18. *Now as ſoon as it was day*, &c.] When it was morning; as ſoon as there was any light in the priſon, by which the guards could diſcern one another and their priſoners: *there was no ſmall ſtir among the ſoldiers*; the two between whom *Peter* ſlept, and the reſt of the quaternions that were employed in the wards to keep watch; who were now all in an uproar, and in the utmoſt concern and fright: *what was become of Peter*; whether he was in any other part of the priſon, by what means he could eſcape, and whither he was gone.

Ver. 19. *And when Herod had ſought for him and found him not*, &c.] Neither in the priſon, nor in any part of the city: *he examined the keepers*; of the priſon, and thoſe that were upon the watch, whether they had not been acceſſary to his eſcape: *and commanded that* they *ſhould be put to death*; or *brought forth*, not before a judge to be tried and judged, becauſe they had been examined by *Herod* already; but either that they ſhould be carried and laid in bonds, or be led forth to ſuffer puniſhment; and ſo our verſion directs, and which is confirmed by the *Syriac*; and the *Greeks* ſay [n], that απαγωγη is a kind of puniſhment: *and he went down from Judea to Ceſarea*; not *Peter*, but *Herod*: *and there abode*; of this journey of *Agrippa*'s to *Ceſarea*, *Joſephus* makes mention [o]; this place was diſtant from *Jeruſalem* 600 furlongs, or 75 miles [p].

Ver. 20. *And Herod was highly diſpleaſed with them of Tyre and Sidon*, &c.] Two cities on the ſea-coaſt, in the land of *Phœnicia*; with the inhabitants of which *Herod* was ſo enraged, that though he had not declared war againſt them, yet he had meditated it in his mind, and intended to do it at a proper time: what gave him this offence, is not certain; that it ſhould be for entertaining and concealing of *Peter*, when he made his eſcape, is without any foundation; and nothing but this following on that account, could ever occaſion ſuch a thought: *but they came with one accord to him*; the ambaſſadors from both cities united in an addreſs to him, and joined in ways and means to reconcile him to them: *and having made Blaſtus the king's chamberlain their friend*; not merely by arguments, intreaties, and good words, but very likely by gifts, by making preſents to him: perſons in ſuch an office, had uſually very great intereſt in the princes they ſerved [q], as *Blaſtus* doubtleſs had with *Herod*; *Commodus* the emperor, did every thing at the inſtances of his chamberlains, and ſo other princes; for theſe officers had acceſs when others could not, the king's bed-chamber being next to ſacred; and therefore the *Tyrians* and *Sidonians* privately applied to him firſt: *deſired peace*; either of *Herod* himſelf, to whom, by the means of *Blaſtus*, they were introduced; and in their addreſs to him, intreated he would forgive the offence, and be at peace with them; or elſe of *Blaſtus*, whom by ſome means or another they made their friend; and therefore intreated of him, that he would uſe his intereſt with the king, and procure peace for them: and this ſenſe the *Arabic* verſion inclines to, which renders the words thus, *and they prayed him that he would take care of reconciliation and peace*; though the former ſeems to be the true ſenſe: *becauſe their country was nouriſhed by the king's* country. Theſe cities were ſea-ports, and the inhabitants of them were much concerned in ſending ſhips to ſea, and in merchandize; and it was in *Judea* and *Galilee*, which were under *Herod*'s juriſdiction, where they vented the goods they imported, and from whence they were ſupplied with wheat, honey, and oil, both for their own uſe, and perhaps to export abroad; ſee 1 *Kings* v. 1, 11. *Ezek.* xxvii. 3, 17, *&c.* And it looks as if *Herod* had forbid all commerce with them, which if it had been continued, would have been the ruin of them.

Ver. 21. *And upon a ſet day*, &c.] Either on ſome feaſt-day of divine appointment, as a feaſt-day was by the *Jews* called, מועד, *a ſtated day*; or on ſome day appointed by *Herod*, for the receiving of the ambaſſadors of *Tyre* and *Sidon*, and of hearing their petitions; or as *Joſephus* [r] ſays, it was on the ſecond day of the ſports and plays, inſtituted by him in honour of *Cæſar*: *Herod arrayed in royal apparel*; the ſame *Jewiſh* hiſtorian in the ſame place ſays, that this his apparel was all of ſilver, and of a wonderful contexture; and that going in this very early in the morning into the theatre, the ſilver ſhone ſo with the rays of the riſing ſun, that it ſtruck the ſpectators with terror and admiration: *ſat upon his throne*; and very likely with the other enſigns of royalty, as a crown on his head, and a ſceptre in his hand: *and made an oration unto them*; either unto the ambaſſadors from *Tyre* and *Sidon*, or rather unto the common people, the multitude that were gathered together in the theatre, where the above hiſtorian ſays he was.

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[m] Bartenora in Miſn. Gittin, c. 5. §. 7.

[n] Harpocratian. Lex. p. 32.

[o] Antiqu. l. 19. c. 8. §. 2.

[p] Ib. de Bello Jud. l. 1. c. 3. §. 5.

[q] Vid. Pignorium de ſervis, p. 480, 481. Popmam de operis Servorum, p. 33. & Alſtorph. de Lectis veterum, c. 12. p. 63.

[r] Antiqu. l. 19. c. 8. §. 2.

Ver. 22. *And the people gave a ſhout*, &c.] At the end of the oration; theſe were flatterers, as *Joſephus* ſays in the place before referred to, who cried out one from another, ſaluting him as God; ſaying, be merciful to us, hitherto we have revered thee as a man, henceforward we confeſs thee ſomewhat more excellent than mortal nature: and ſo it follows here, ſaying it is *the voice of a God, and not of a man*; the *Vulgate Latin* verſion reads, *the voices of God and not men*; and the *Ethiopic* verſion, *the city ſhouted in*, or *with the voice of God, with the voice of man*; as if this referred to the acclamation of the people, and not the ſpeech of the king; very wrongly.

Ver. 23. *And immediately the angel of the Lord ſmote him*, &c.] With a diſeaſe after mentioned; this angel, according to *Joſephus*, appeared in the form of an owl; for he ſays, that a little after (the ſhout of the people) the king looked up, and ſaw an owl ſitting upon a rope over his head; whom he immediately underſtood to be an angel, or meſſenger of evil things to him, as it had been before of good things; for it ſeems by the ſame hiſtorian [s], that when he was bound by the order of *Caligula*, he ſaw an owl ſitting on that tree, on which he leaned; when a certain *German* predicted, that things would in a ſhort time be changed with him, and he ſhould be advanced to great honour; but remember, ſays he, whenever you ſee that bird again, you'll die in five days time. *Euſebius* [t] out of *Joſephus*, makes no mention of the owl, but relates it thus; that a little after (the oration and the ſalutation of the people) the king looked up, and ſaw an angel ſitting over his head, whom he immediately underſtood to be the cauſe of evil things to him, as he had formerly been of good: the reaſon of the angel's ſmiting him was, *becauſe he gave not glory to God*; or as the *Jewiſh* hiſtorian ſays, becauſe he reproved not the flatterers, nor rejected their impious flattery, but tacitly took that to himſelf, which belonged to God: *and he was eaten of worms*; *Beza*'s moſt ancient copy adds, *while he was alive*; *Joſephus* only makes mention of pains in his belly, but theſe were occaſioned by the gnawing of the worms: this was accounted by the *Jews* a very accurſed death; they ſay [u], that the ſpies which brought an ill report on the good land, died this death; their account is this, that "their tongues ſwelled and fell upon their navels, "and worms came out of their tongues and went "into their navels, and out of their navels they "went into their tongues:" of this death died many tyrants, oppreſſors, and perſecutors; as *Antiochus*, 2 *Maccab.* ix. 9. and *Herod* the great, the grandfather of this, according to *Joſephus* [w]; and *Maximianus Galerius*, according to *Euſebius* [x]; and many others: *and gave up the ghoſt*; not directly, but five days after, as *Joſephus* relates, in the fifty-fourth year of his age, and when he had reigned ſeven years; but before he died, and as ſoon as he was ſmitten, he turned to his friends and ſaid, I your God am obliged to depart this life, and now fate reproves the lying words you have juſt now ſpoke of me; and I who was called immortal by you, am led away to die, with more, as related by *Joſephus*: by ſuch a token as this, a man was diſcovered to be a murderer with the *Jews*; for ſo they ſay [y], that "out of the beheaded heifer went "a vaſt number of worms, and went to the place "where the murderer was, and aſcended upon "him, and then the *Sanhedrim* laid hold on him "and condemned him."

Ver. 24. *But the word of God grew and multiplied*.] The number of thoſe who were converted by it, and embraced and profeſſed it, increaſed; otherwiſe the word is the ſame, whether the profeſſors of it be more or fewer; and this it did, notwithſtanding the perſecution raiſed againſt it by *Herod* whilſt he was living; and after his death, it ſtill gained more ground, met with leſs oppoſition, and was more freely profeſſed.

Ver. 25. *And Barnabas and Saul returned from Jeruſalem*, &c.] Two of *Beza*'s exemplars, the *Complutenſian* edition, and the *Syriac* verſion add, *unto Antioch*; and certain it is, that from thence they were ſent, and thither they returned, for we find them there in the beginning of the next chapter: *when they had fulfilled their miniſtry*; which was the carrying the relief, or the money collected by the chriſtians at *Antioch*, for the brethren in *Judea*, on account of the famine that was there: *and took with them John, whoſe ſurname was Mark*; the ſon of *Mary*, at whoſe houſe the diſciples were met together, and praying; and where *Peter* firſt went, after he was delivered from priſon, ver. 12. him they brought with them from *Jeruſalem* to *Antioch*, being a kinſman of *Barnabas*; and a man of promiſing gifts and uſefulneſs, and judged to be a fit companion with them in their travels, for the ſpread of the Goſpel.

CHAP. XIII.

Ver. 1. NOW *there were in the church that was at Antioch*, &c.] This was *Antioch* in *Syria*, where was a Goſpel church, and where the diſciples were firſt called chriſtians; from whence *Saul* and *Barnabas* had been ſent to *Jeruſalem*, with a ſupply for the poor ſaints there, in a time of famine, and from whence they were now returned: and here were *certain prophets and teachers*; who were both prophets and teachers, though theſe are ſometimes diſtinguiſhed; who had both a gift of foretelling things to come, as *Agabus* and others, and of explaining the prophecies of the Old Teſtament, and of teaching the people evangelic truths; theſe, at leaſt ſome of them, came from *Jeruſalem* hither, ch. xi. 27. *As Barnabas and Simeon that was called Niger*; the former of theſe was a *Levite*, and of the country of *Cyprus*, who ſold his land and brought the money to the apoſtles; and who was firſt ſent hither by the church at *Jeruſalem*, upon hearing that many in this place believed, and turned to the Lord, ch. iv. 36, 37. and xi. 22. but of the latter, no mention is made elſewhere; by his firſt name he appears to be a *Jew*, who by the *Romans* was called *Niger*; very likely from the blackneſs of his complexion, for that word ſignifies *black*; and ſo the *Ethiopic* verſion interprets it: *and Lucius of Cyrene*; who very probably was one of the ſynagogue of the *Cyrenians*, and ſeems manifeſtly to be one of the men of *Cyrene*, that went abroad upon the perſecution raiſed at the death of *Stephen*, ch. vi. 9. and xi. 19, 20. he is ſaid to be biſhop of *Cyrene*; ſome take him to be the ſame *Lucius* mentioned in *Rom.* xvi. 21. and others think he is the ſame with *Luke* the Evangeliſt: *and Manaen, which had been brought up with Herod the tetrarch*; or his foſter brother. The *Syriac* verſion calls him *Manail*, and one of *Stephens*'s copies *Manael*, and the *Ethiopic* verſion *Manache*, and renders what is ſaid of him, *the ſon of king Herod's nurſe*; which accounts for their being brought up, nouriſhed, and ſuckled together: the name ſeems to be the ſame with *Menachem*, or *Menahem*, a name frequent with the *Jews*; there was one of this name, who was very intimate with *Herod* the great, and was in his ſervice, though before he was vice-preſident of the *Sanhedrim*: the account that is given of him is this [z]; "*Hillell* and *Shammai* "received from them (*i. e.* from *Shemaia* and *Abtalion*, who were preſidents before them) but at "firſt there were *Hillell* and *Menahem*, but *Menahem* went out, לעבודת המלך, *into the ſervice of* "*the king*, with fourſcore men clad in gold—— "*Menahem* was a very wiſe man, and a ſort of a "prophet, who delivered out many prophecies; "and he told *Herod* when he was little, that he "ſhould reign; and after he was king, he ſent for "him, and he told him again, that he ſhould "reign more than thirty years, and he reigned "thirty-ſeven years, and he gave him great riches." Of this *Menahem*, and of his going into the king's ſervice, mention is made elſewhere [a]: now though this *Menahem* can't be the ſame with *Manaen* here, yet this *Manaen*, as Dr. *Lightfoot* conjectures, might be the ſon of him, and called after his name; who might be brought up with the ſon of *Herod* the great, here called the *tetrarch*; and who was *Herod Antipas*, the ſame that beheaded *John the Baptiſt*: *and Saul*; who afterwards was called *Paul*.

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[s] Antiqu. l. 18. c. 7. §. 7.
[t] Eccl. Hiſt. l. 2. c. 10.
[u] T. Bab. Sota, fol. 35. 1.
[w] Antiqu. l. 17. c. 6. §. 5.
[x] Hiſt. Eccl. l. 8. c. 16.
[y] Targum Jon. in Deut. xxi. 8.

Ver. 2. *As they miniſtered to the Lord*, &c.] That is, the five prophets and teachers before-mentioned; and whoſe miniſtry lay in preaching the Goſpel, teaching the people the doctrines of it, and expounding prophecies, and alſo in prayer; to which latter the *Syriac* verſion reſtrains their miniſtry, rendering it, *as they prayed to God*; but the phraſe ſeems to be more extenſive: *and faſted*; which the *Jews* were much uſed to, and the believing ones had not yet left it off; their cuſtom was to faſt on *Mondays* and *Thurſdays*; ſee the note on *Luke* xviii. 12. Whether it was on one of thoſe days, that theſe men were miniſtring and faſting, is not certain; but this we may be ſure of, it was not on the *Jewiſh* ſabbath, for on that day they never faſted; very likely that this was a faſt appointed and fixed among themſelves, on ſome particular occaſion; it may be on account of the famine, which was at this time, chap. xi. 28. *The Holy Ghoſt ſaid*; either with an articulate voice, or by an internal impulſe, upon the minds of three of the prophets: *ſeparate me Barnabas and Saul, for the work whereunto I have called them*; the work which the Holy Ghoſt had appointed, and called them to before this, was to go and preach the Goſpel among the *Gentiles*, diſtinct from the *Jews*, of which we read in the latter part of this chapter; and now he would have them be ſeparated from their brethren, as *Aaron* and his ſons were from theirs, and be ſent forth from hence directly, upon that work: this ſhows the Spirit to be a perſon, ſince ſpeaking and commanding in an authoritative way, and calling to a work, are aſcribed unto him; and that he is a divine perſon, and truly God, and equal with God, ſince calling to a ſacred office is attributed to him; and a ſeparation to it, is ordered for himſelf, for his ſervice, honour, and glory; he does not ſay ſeparate them to the Lord, or to God, but to me.

Ver. 3. *And when they had faſted and prayed*, &c.] Not when they had done faſting and praying, at the time the Holy Ghoſt made an impulſe on their minds, to ſeparate two of their brethren to a work they were appointed to; but at another time, which was fixed for that purpoſe; when they faſted and prayed, not for direction, who they were to ſet apart and ſend; for the perſons were before pointed out to them, but that they might have every needful gift and qualification for the work, and be ſucceeded in it: *and laid their hands on them*; not as ordaining them, for this was not an ordination; the apoſtle *Paul* particularly, was not ordained an apoſtle by man, but by Jeſus Chriſt; who perſonally appeared to him, and made and ordained him his miniſter and apoſtle; and much leſs by men inferior to himſelf, as *Simeon*, *Lucius*, and *Manaen* were; but this was a geſture and ceremony uſed among the *Jews*, when they wiſhed any bleſſing or happineſs to attend any perſons; and ſo theſe prophets, when they ſeparated *Paul* and *Barnabas* from their company, and were parting from them, put their hands on them, and wiſhed them all proſperity and ſucceſs: could this be thought to be an ordination, as it cannot, ſince both of them were ſtated and authorized miniſters of the word, and one of them an apoſtle long before this; there might ſeem ſome likeneſs between it and the *Jewiſh* ordination of elders, which was done by three [b], as here were *Simeon*, *Lucius*, and *Manaen*; but then this was not done without the land of *Iſrael*, as here, nor by impoſition of hands [c]: now when they had thus prayed for them, and wiſhed them well, *they ſent them away*; to do the work they were called unto; not in an authoritative way, but in a friendly manner they parted with them, and bid them farewell.

Ver. 4. *So they being ſent forth of the Holy Ghoſt*, &c.] This is ſaid, leſt it ſhould be thought they were ſent by men; it was the Holy Ghoſt that moved the prophets at *Antioch* to ſeparate them from them, and to ſend them away; and who inclined their minds to go, and directed them what courſe to ſteer: *and accordingly they departed to Seleucia*; which was a city of *Syria*, called by *Pliny*, *Seleucia Pieria* [d]; it had its name from *Seleucus Nicanor*, king of *Egypt*, who was the builder of it: it was not far from *Antioch*, it is ſaid to be twenty-four miles from it; it is the firſt city of *Syria* from *Cilicia*, and was ſituated at the mouth of the river *Orontes*; wherefore *Saul* and *Barnabas* made no ſtay here; and it ſeems that their coming hither, was only in order to take ſhipping for the iſland of *Cyprus*; for *Seleucia* was upon the ſea-coaſt, as appears from

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[z] Juchaſin, fol. 19. 1.

[a] Miſn. Chagiga, c. 2. §. 2. & Maimon. & Bartenora in ib. & T. Bab. Chagiga, fol. 16. 2.

[b] Miſn. Sanhedrin, c. 1. §. 3.

[c] Maimon. & Bartenora in ib. & Maimon. Hilchot Sanhedrin, c. 4. §. 2, 3.

[d] l. 5. c. 12, 21.

1 *Maccab.* xi. 8. and was the proper place to ſet ſail from to *Cyprus.* So we read of *Apollonius Tyaneus* and his companions[e], that “they went down “to the ſea by *Seleucia*, where having got a ſhip, “they ſailed to *Cyprus*:” and ſo it follows here, *and from thence they ſailed to Cyprus*; an iſland in the *Mediterranean* ſea, the native country of *Barnabas*, ch. iv. 36. ſee the note there.

Ver. 5. *And when they were at Salamis,* &c.] A chief city of *Cyprus*; and ſo *Herodotus*[f] calls it, *Salamis* of *Cyprus*; and in this iſland it is placed by *Pliny*[g] and *Ptolomy*[h]: it was built by *Teucer*, the ſon of *Telamon*, after his return from the *Trojan* war; and ſo called by him, from his native country *Salamine*, in *Greece*, as is generally agreed by hiſtorians[i]: it was the birth-place of the famous philoſopher *Solon*, who is from thence called *Salaminius*; he died in the iſland of *Cyprus*, in the eightieth year of his age; and before he died, gave orders to carry his bones to *Salamis*, and being reduced to aſhes, to ſcatter them throughout the province[k]: it was alſo claimed by the *Cyprians*, as the birth-place of *Homer*, and is ſaid[l] to be propheſied of that it ſhould be; it was aftewards called *Conſtantia*, and now *Famaguſta*, and is in the hands of the *Turks*; of it *Jerom*[m] thus writes: “*Salamis*, a “city in the iſland of *Cyprus*, now called *Conſtan-* “*tia*, which in the time of the emperor *Trajan*, “the *Jews* deſtroyed, having killed all the inha- “bitants of it:” which ſhows what a multitude of *Jews* dwelt in this iſland, and even in this place; hence in this verſe, mention is afterwards made of ſynagogues of *Jews* in it, where the apoſtles preached, and which was the reaſon of their coming hither. This place, with the whole iſland, was taken from the *Venetians* by *Muſtapha*, general to *Selimus* the ſecond, emperor of the *Turks*, in the year 1571, after a ſiege of eleven months; which, when he was poſſeſſed of, contrary to the agreement made, he put all the chriſtians to death; and having cut off the ears and noſe of *Bragadinus*, the governour of it, took off his ſkin alive[n]. *Epiphanius* an ancient writer of the *fourth* century, famous for his books againſt hereſies, was biſhop of this place[o], when it was called *Conſtantia*, from *Conſtantius Auguſtus*, the emperor; and before him, we read of *Gelaſius*, biſhop of this place, who was in the council of *Nice*; there was a church here in the *fifth* century; and mention is made of a preſbyter of it, in the *ſixth* century, preſent at the fifth council at *Conſtantinople*; and in the *ſeventh* century, a biſhop of this church was in the ſixth council of *Conſtantinople*; and in the *Nicene* ſynod, in the *eighth* century, *John* biſhop of this place aſſiſted[p]; *they preached the word of God in the ſynagogues of the Jews*; the *Jews* being in great numbers in theſe parts, to them the apoſtles firſt preached, though they were ſent unto the *Gentiles*; and this they continued to do, till the *Jews* put away the Goſpel, which made their way more clear and open to the *Gentiles*: *and they had alſo John to their miniſter*; this was *John Mark*, whom they brought with them from *Jeruſalem*, ch. xii. 12, 25. who waited upon them, and provided for them the neceſſaries of life; for this is not to be underſtood of the miniſtry of the word, which is peculiarly aſcribed to them, or of his being an aſſiſtant to them in it; nor can it be underſtood of his being the miniſter in any of the ſynagogues for them, t bring out the book of the law, and direct public ſervice, where it cannot be thought he ſhould have any ſuch office and authority; but of his miniſtring in civil and ſecular things to the apoſtles, or to the poor by their orders.

Ver. 6. *And when they had gone through the iſl unto Paphos,* &c.] The *Alexandrian* copy, and the *Vulgate Latin* and *Syriac* verſions read, *the whole iſle*; for through the midſt of the whole iſland they muſt go, to go from *Salamis* to *Paphos*; for *Salamis* was on the eaſt, and *Paphos* on the weſt of the iſland[q]: it had its name from the *Phenician* word, פאת פאות, *peathpaoth, the corner of corners*; becauſe both old and new *Paphos*, were ſituated in the extreme part of the iſland; and not from *Paphus*, the ſon of *Pygmalion*, by an ivory ſtatue which he had made, whom *Venus*, at his requeſt, according to the fables of the heathens, turned into a woman: ſome ſay[r], that *Cinyras* a king of the *Aſſyrians*, coming into *Cyprus*, built *Paphos*; but *Pauſanias*[s] affirms, that *Agapenor*, who came hither after the *Trojan* war, was the builder of this place, and alſo of the temple of *Venus* in it, for which it was famous[t]; and in certain area of which, *Pliny*[u] ſays it never rained; and from this place, *Venus* was called *Paphia*: according to *Chryſoſtom*, it was the metropolis of *Cyprus*; and it is indeed mentioned by *Pliny*[w], firſt of the fifteen cities that were in it; and ſeems at this time to have been the ſeat of the *Roman* deputy *Paulus Sergius*, afterwards ſpoken of: concerning this place *Jerom* ſays[x], “*Paphus*, a city “on the ſea-coaſt, in the iſland of *Cyprus*, formerly “famous for the ſacred rites of *Venus*, and the “verſes of the poets; which fell by frequent earth- “quakes, and now only ſhows, by its ruins, what “it formerly was:” ſo *Seneca*[y] ſays, quotiens in ſe Paphus corruit? *how often has Paphus fell within* “*itſelf?* that is, by earthquakes: the ruins of many goodly churches and buildings, are to be ſeen it; and the walls of a ſtrong, and almoſt impregnable tower, ſituated upon a hill in the middle of the city, ſuppoſed to be the habitation of *Sergius Paulus*; there is alſo ſhewn under a certain church, a priſon divided into ſeven rooms, where they ſay *Paul* and *Barnabas* were impriſoned, for preaching the Goſpel; what remains of it, is now called *Bapho*: here *they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus*; or the ſon of *Jeſus*: *Jeſus* was a name frequent among the *Jews*, and is the ſame with *Joſhua*, and was in uſe long before our Saviour's time; there was *Jeſus* the ſon of *Sirach*, the author of *Eccleſiaſticus*, and who had a grandfather of the ſame name: the *Syriac* verſion here calls him *Bar-ſuma*, which ſome render the *ſon of a name*; that is, a man of note, a famous perſon, of great renown; others, the *ſon of a ſwelling*, or *the ſon of ulcers*; he profeſſing to be a phyſician, and to cure them, with which they make the name of *Barjeſus* to agree, deriving it from a root, which ſignifies to heal: *Jerom*[z] pronounces this name *Barieu*, and obſerves, that ſome corruptly read it *Barjeſu*; and he makes it to ſignify an evil man, or one in evil; and *Druſius* ſays he found the name βαριηυ, *Barjeou*, in ſome paper of his; and a very learned man[a] of later years ſays it is the ſame with *Bar-Jehu*, the ſon of *Jehu*; and affirms, that the *Greek* word is Βαριηȣς, *Barjeus*, which others wrongly turn into *Bar-jeſus*; the *Magdeburgenſian* centuriators call him, *Elymas Barjehu*; the reaſon *Beda* gives, why it ſhould be ſo read, and not *Bar-jeſus*, is becauſe that a magician was unworthy to be called the ſon of Jeſus, the Saviour, when he was a child of the devil; but the *Greek* copies agree in *Bar-jeſus:* his name ſhews him to be a *Jew*, as he is here called; and he was one of thoſe falſe prophets our Lord ſaid ſhould ariſe, and deceive many; he pretended to foretel things to come, and practiſed ſorcery, and was given to magic arts.

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[e] Philoſtrat. vita Apollon. l. 3. c. 16.
[f] l. 4. c. 162.
[g] Nat. Hiſt. l. 5. c. 31.
[h] Geograph. l. c. 14.
[i] Vellei Patercul. Hiſt. l. 1. in initio, Iſocratis Evagoras, p. 375. Vid. Horat. Carmin. l. 1. ode 7.
[k] Lae vit. Philoſoph. l. 1. p. 30, 41.
[l] Pauſanias, l. 10. p. 656.
[m] De locis Hebraicis, fol. 96. I.
[n] Peta Rationar. Temp. par. 1. l. 9. c. 12. p. 507.
[o] Epitaph. Paulæ, fol. 58. K. & vita Hilarion. fol. 82. M.
[p] Magd burg. Hiſt. Eccleſ. Cent. 4. c. 2. p. 5. Cent. 5. c. 2. p. 6. Cent. 6. c. 2. p. 5. Cent. 7. c. 2. p. 4. Cent. 8. c. 2. p.
[q] Ptolom. Geograph. l. 5. c. 14.
[r] Apollodorus de deorum orig. l. 3. p. 193.
[s] Arcadica, ſive l. 8. p. 46
[t] Philoſtrat. vita Apollonii, l. 3. c. 16.
[u] Nat. Hiſt. l. 2. c. 96.
[w] Ib. l. 5. c. 31.
[x] De locis Hebraic fol. 96. F. & vita Hilarion, fol. 86. C.
[y] Ep. 91.
[z] De nominibus Hebraicis, fol. 105. I.
[a] Hill Onomaſticum ſacrum, p. 760.

Ver. 7. *Which was with the deputy of the country*, &c.] Or the *Roman* governour of the iſland; who very likely dwelt at *Paphos*, it being a principal, if not the principal city in the iſland, ſince *Pliny* mentions it firſt of all the cities in it, as before obſerved: and with this governour, or proconſul, as the word ſignifies, or rather prætor, *Bar-jeſus* was; either he lived with him, making great pretenſions to knowledge and learning, which the governour might be a favourer of, or in quality of a phyſician; the *Ethiopic* verſion adds, *and he was a ſervant of the governour*; or he might be only with him occaſionally and accidentally, juſt at that time, though the former ſeems moſt likely: and the name of this deputy, was *Sergius Paulus*; the name of *Paulus*, was common among the *Romans*; *Pliny* the younger, ſpeaks [b] of one *Paſſienus Paulus*, a famous *Roman* knight, and very learned, who wrote elegies; and *Trajan* [c] in an epiſtle to him, makes mention of *Paulus* the pro-conſul; and *Pliny* the elder, among his authors from whom he compiled his hiſtory, cites one of this very name, *Sergius Paulus* [d]. The iſland of *Cyprus* was at this time in the hands of the *Romans*, and this man was the governour of it; it was firſt inhabited by ſome of the ſons of *Japhet*; *Joſephus* [e] aſſigns it to *Cittim: Cittim* he ſays, "had the iſland *Chetima*, which "now is called *Cyprus*; and from it all the iſlands, "and moſt places about the ſea, are called *Chethim* "by the *Hebrews*; and as a proof of what I ſay, "adds he, one of the cities in *Cyprus* ſtill retains "the name; for it is called *Citium* by thoſe who "have made it *Greek*, and not much differing from "the name *Chethimus*." After the *Trojan* war, it came into the hands of the *Grecians*; and continued with them from the times of *Teucer*, until *Evagoras* and his ſon *Nicocles*; and then it fell into the hands of the *Romans*, and through them to the kings of *Egypt*; and after them became a *Roman* colony, in the following manner: *Clodius Pulcher* adjudged *Cyprus* to the *Roman* people, to poſſeſs which *Cato* being ſent, *Ptolomy* the king of the iſland, having caſt his money into the ſea, prevented the ignominy of it by a voluntary death, *Anno U. C.* 698 [f]. The *Roman* hiſtorian ſays [g], *Cyprus* being conquered, the glory of it was not aſſigned to any, ſeeing it was made a province by the decree of the ſenate, by the means of *Cato*, through the death of the king, which he brought upon himſelf; and from that time, as *Strabo* ſays [h], it became a *prætorian* province, and was now governed by a prætor, though he is called a deputy, or proconſul; the reaſon of which Dr. *Hammond* thinks is, becauſe that *P. Lentulus*, *Ap. Claudius*, and *M. Cicero*, being pro-conſuls of *Cilicia*, had the adminiſtration of *Cyprus* alſo granted to them by the ſenate; hence afterwards the governours of *Cyprus* were called pro-conſuls, or deputies. This ſame *Greek* word here uſed, is adopted by the *Jewiſh Rabbins* into their language; hence we read of, אנטיפוטא, ανθυπατος, *the deputy*, or *pro-conſul* of *Ceſarea* [i]; which is explained by a governour, and a judge [k], or a third from the king [l]; and it is retained in the *Syriac* verſion: this deputy is ſaid to be *a prudent man*. The *Arabic* verſion ſeems to diſtinguiſh *Paul* the prudent man, from *Sergius* the deputy, or tribune, as it calls him; reading the words thus, *who was by Sergius the tribune, with Paul a prudent man*; but *Sergius* and *Paulus* undoubtedly deſign one and the ſame man, who was prudent: he is ſaid to be *a prudent man*, in the management of his affairs, as a governour; and might be very learned, ingenious, and an underſtanding man; a man of great ſagacity and penetration, who very likely ſaw through the vain pretenſions, and impoſtures of *Bar-jeſus*, and was deſirous to expoſe him in a public manner; or at leaſt might conclude he would be diſcovered and expoſed by thoſe good men, who were come into the city; and what follows, ſeems to be mentioned as an inſtance of his prudence: *who called for Barnabas and Saul*; ſent meſſengers to them, to deſire them to come to him; *Barnabas* is mentioned firſt, though the inferior perſon, becauſe he was a native of the country, and might be beſt known: *and deſired to hear the word of God*; whether this was at firſt from mere curioſity, or from any political view, or from a true deſire of knowing the way of life and ſalvation, which might be wrought in his ſoul by the Spirit of God, is not certain; though the latter ſeems moſt likely, ſince it iſſued in his converſion.

Ver. 8. *But Elymas the ſorcerer, for ſo is his name by interpretation*, &c.] Not that *Magus* a ſorcerer, is by interpretation *Elymas*; as if *Luke* was interpreting the *Perſic* word *Magus*, which is ſometimes uſed in a good ſenſe, for a wiſe man, as in *Matt.* ii. 1. by an *Arabic* word *Elim*, which ſignifies *knowing*; but *Elymas* is the interpretation of his name *Bar-jeſus*; which as that ſignifies the ſon of ſalvation, or of healing, ſo this as *De Dieu* obſerves, may be derived from, חלם, *Chalam*, which ſignifies *to heal*, or to be ſound and in health. *Junius* thinks the name comes from the *Arabic* word, אלאם, which ſignifies to *mutter*, as wizards and ſorcerers, and ſuch ſort of men uſed to do; and though he rejects the opinion of *Tremellius*, taking it for an *Hebrew* name, and to be the ſame with, אלימעץ, *Elimaatz*, which ſignifies *divine counſel*; yet this, or what is near to it, is embraced by a late learned man [m]; who obſerves, that *Elymas* is in *Hebrew*, אלמעץ, *Elmahatz*; the interpretation of which is, God's counſel, or the counſel of God; the name of a man, *Maaz*, is read in 1 *Chron.* ii. 27. and that it is the ſame with *Elymoteros*, as *Olympas* is the ſame with *Olympiodorus*; and he further obſerves, that *Barjeus* as *Jerom*, or *Origen* ſay it was anciently read, and not *Bar-jeſus*, is the ſame with, בר יעוץ, *Barjeutz*, or *Barjeus*, the *ſon of counſel*, and ſo agrees with *Elymas:* now he *withſtood them*; *Saul* and *Barnabas*, juſt as *Jannes* and *Jambres*, the magicians of *Egypt*, withſtood *Moſes*; he did all he could to prevent their coming into the governour's houſe, and them from preaching to him, and him from hearing of them; and eſpecially from giving heed to, and embracing the doctrines preached by them; which he oppoſed and argued againſt, with all the cunning and ſophiſtry he was maſter of: *ſeeking to turn away the deputy from the faith*; the doctrine of faith, from hearing and receiving it; and when he had received it, he endeavoured to ſet him againſt it, and cauſe him to deny and reject it, with abhorrence; the *Ethiopic* verſion calls him *the king*, as in the former verſe *the prince*.

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[b] l. 6. ep. 15. p. 139.

[c] Ib. l. 10. ep. 68. p. 267.

[d] Elenchos Hiſt. ex autoribus, l. 2. & l. 18.

[e] Antiqu. c. 6. §. 1.

[f] Petav. Rationar. Temp. par 1. l. 4. c. 18. p. 191.

[g] Velleius Paterculus, l. 2.

[h] Geograph. 14. p. 471.

[i] T. Hieroſ. Beracot, fol. 9. 1. Midraſh Kohelet, fol. 66. 3. & 82. 2.

[k] Aruch apud Mattanot huna in Midraſh ib.

[l] David de Pomis Lex. Heb. fol. 9. 2.

[m] Hilleri Onomaſticum ſacrum, p. 803.

Ver. 9. *Then Saul* (*who alſo* is called *Paul*,) &c.] He was called by both theſe names; as he was a *Jew* by birth, his parents called him *Saul*, that was his *Jewiſh* name, and by which he went among the *Jews*; and as he was a citizen of a *Roman* city, *Tarſus* in *Cilicia*, he went among the *Romans*, or *Gentiles*, by the name of *Paul*, a *Roman* name; and it was uſual with the *Jews* to be called after this manner, that is, to have one name among themſelves, and another among the *Gentiles*: it is a rule with them [n], that "the *Iſraelites* out of the land, their names are as the names of the *Gentiles*;" yea, their names differed in *Judea* and *Galilee*; a woman went by one name in *Judea*, and another in *Galilee* [o]: and it is obſervable, that *Luke* calls the apoſtle by his *Jewiſh* name *Saul*, whilſt he was among the *Jews*, and only preached among them; but now he is got among the *Gentiles*, and was about to appear openly to be their apoſtle, he all along hereafter calls him by his *Gentile* name *Paul*: though ſome think his name was changed upon his converſion, as it was uſual with *Jewiſh* penitents to do; when a man repented of his ſin, "he changed his name, ſays *Maimonides* [p], as if he ſhould ſay, I am another, and not the man that did thoſe (evil) works." So when *Maachah*, *Aſa*'s mother, or rather grandmother, was converted, or became right, ſhe changed her name into *Michaihu*, the daughter of *Uriel* of *Gibeah*; that her former name might not be remembered, leſt it ſhould be a reproach unto her [q]: though others think, that the apoſtle was ſo called, from *Sergius Paulus* the deputy, whoſe converſion he was the inſtrument of; and whoſe family might chuſe to call him ſo, becauſe of the nearneſs in ſound between the two names: others think he had his name *Paul*, or *Paulus*, from the ſmallneſs of his ſtature and voice, to which he ſeems to have ſome reſpect, in 2 *Cor.* x. 10. and there is one *Samuel* the little, which the *Jewiſh* doctors often ſpeak of, and who by ſome is taken to be the ſame with the apoſtle *Paul*. This name is by *Jerom*, or *Origen* [r], interpreted *wonderful*, as if it came from the *Hebrew* word, פלא, *pala*; and others derive it from, פעל, *paal*, which ſignifies to *work*; and a laborious worker the apoſtle was, and a workman alſo which needed not to be aſhamed; but ſince 'tis certain that *Saul* was his *Hebrew* name, it is moſt likely that this was a *Gentile* one, and not of *Hebrew* derivation: the firſt account of theſe names, and the reaſon of them, ſeems to be the beſt: now of him it is ſaid, that he was *filled with the Holy Ghoſt*; which does not deſign the gifts and graces of the Holy Ghoſt in general, with which he was always filled, and thereby qualified for his work as an apoſtle; but in particular, that he had by the Spirit, not only a diſcerning of the wickedneſs of this man, but of the will of God, to make him at this time a public example of divine wrath and vengeance, for his oppoſition to the Goſpel: wherefore he *ſet his eyes on him*; very earneſtly, thereby expreſſing an abhorrence of him, and indignation againſt him, and as it were threatening him with ſome ſore judgment to fall upon him.

Ver. 10. *And ſaid, O full of all ſubtlety and all miſchief*, &c.] Which may have regard both to his general character as a ſorcerer, and a falſe prophet; in acting up to which he uſed much deceit and cunning among the people, and did much miſchief to them; to which there was a promptneſs and readineſs in him, as the word uſed ſignifies; and alſo to the ſophiſtry he uſed, and the miſchief he endeavoured to do in ſeeking to turn the deputy from the faith. The minds of carnal men are vain and empty, and deſtitute of all that is good, and full of all that is evil: their character is, *filled with all unrighteouſneſs*, *Rom.* i. 29. They have many of them a great deal of wit, but it is wicked wit, and they employ it in an evil and miſchievous way, both to the hurt of themſelves and others; they are like the old ſerpent, whoſe ſeed they are, who was more ſubtle than any beaſt of the field; they are wiſer in their generation than the children of light; they are wiſe to do evil, tho' they have no knowledge of what is ſpiritually good; they are able to form very cunning and artful ſchemes, to commit ſin, and do miſchief; for all their craft and ſubtlety are uſed in ſuch a way; nor can they ſleep, or be eaſy in their minds, unleſs they are doing miſchief. *Thou child of the devil*; perhaps alluding to his name, that inſtead of *Bar-Jeſus*, the ſon of a ſaviour, he ſhould have been called *Bar-Satan*, the ſon of *Satan*, or *Ben-Belial*, a ſon of *Belial*. The phraſe, בכור שטן, *the firſt-born of ſatan*, is uſed by the *Jews*, ſometimes in a good ſenſe for one that is acute, ſharp, and ſubtle, and that abides by his doctrine, and does his work [s]: but here a child of the devil is uſed in an ill ſenſe, for being like him in wicked cunning and ſubtlety; in like ſenſe, as the other phraſe was uſed by *Polycarp*, whom *Marcion* the heretick met, and ſaid unto him, know us; to whom *Polycarp* replied, I know thee, the firſt-born of *ſatan* [t]: *thou enemy of all righteouſneſs*; a wicked man is an enemy to all righteouſneſs in every branch of it, in whatſoever light it may be conſidered: he is an enemy, yea, enmity itſelf againſt God the righteous being, and who is the fountain of all righteouſneſs; he is an enemy to Jeſus Chriſt the righteous, who is the Lord our righteouſneſs; he is an enemy to that righteouſneſs which he has wrought out; he is an enemy to all righteous perſons, and hates their holy and righteous converſation; he is an enemy to the law, and can't be ſubject to it, which is the rule of righteouſneſs; and he is an enemy to the Goſpel, which reveals the righteouſneſs of God from faith to faith, and teaches men to live ſoberly, righteouſly, and godly; in ſhort, he is an enemy to all righteouſneſs, moral and evangelical. *Wilt thou not ceaſe to pervert the right ways of the Lord?* the doctrines and ordinances of Chriſt, in which he has directed his people to walk; which this man, thro' his ſophiſtry and wickedneſs, in which he was induſtrious and indefatigable, endeavoured to render intricate and obſcure, when they were plain, and ſtraight, and eaſy. *For the ways of the Lord are right, and the juſt ſhall walk in them*, *Hoſ.* xiv. 9. they are right, and 'tis becoming ſuch to walk in them; they are plain to them that have a true knowledge of them, even wayfaring men, tho' fools ſhall not err in them; they are entirely conſiſtent with the righteouſneſs and holineſs of God, and lead right on to eternal glory and happineſs. Chriſt himſelf is the true way to eternal life, which is plainly pointed, and clearly directed to in the word of God, and by the miniſters of the Goſpel, who ſhew unto men the way of ſalvation; the path of truth is fully deſcribed, and ſuch things ſaid of it as are very inviting to walk in it; and good men cannot but chuſe and delight to walk in it, when led into it by the Spirit of truth: wiſdom's ways are ways of pleaſantneſs, and all her paths paths of peace; even all the paths of duty and worſhip, the ways of righteouſneſs and holineſs; but wicked men ſeek to pervert theſe ways, to give a falſe account of them, to ſet them in a wrong light, and repreſent them not only as rough and troubleſome, but as dangerous, and leading to ruin; and do all they can to hinder perſons from entering into them, and to cauſe thoſe to ſtumble who are in them: nor will they ceaſe acting this wicked part; they are continually at work to make the ways of Chriſt odious, to ſet people againſt them, to diſcourage from walking in them by their oppoſition to them, the falſe gloſſes they put upon them, and by their ſcoffs and jeers at thoſe that walk in them, and by their violent perſecutions of them, when it is in their power.

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[n] T. Hieroſ. Gittin, fol. 43. 2.

[o] Ib. fol. 45. 3.

[p] Hilchot Teſhuva, c. 2. §. 4.

[q] Targum in 2 Chron. xv. 16.

[r] De nominibus Hebraicis, fol. 106. H.

[s] T. Hieroſ. Yebamot, fol. 3. 1. & T. Bab. Yebamot, fol. 16. 1. & Juchaſin, fol. 14. 1. & 55. 1.

[t] Irenæus adv. Hæreſ. l. 3. c. 3.

Ver. 11. *And now behold the hand of the Lord is upon thee*, &c.] That is, the power of God was juſt ready to be exerted on him in a way of puniſhment, by ſtriking him with blindneſs: *and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon*; ſo blind as not to ſee the ſun, when it ſhined ever ſo brightly: this puniſhment ſeems to be but for a time; and ſome ſay that *Elymas* repented, and had his ſight reſtored to him; and after that he returned to his ſorcery, and again greatly oppoſed *Barnabas* in the iſland of *Cyprus*: *and immediately there fell on him a miſt and a darkneſs*; as ſoon as ever the Apoſtle had ſaid the above words, a dark miſt fell upon his eyes, which began the blindneſs, and iſſued in a total one: *and he went about ſeeking ſome to lead him by the hand*; he groped about the room, if he could find, and lay hold on ſome perſon to lead him; for he was quickly ſtone-blind, ſo that he could not guide himſelf, as the men of *Sodom* were, when ſmitten with blindneſs by the angel; wherefore, tho' they groped about for the door of the houſe till they were weary, they could not find it, *Gen.* xix. 11. of which the *Jews* ſay, as here, that it was מכה מאת השם, *a ſtroke from God*[u]. Blind men need one to hold them by the hand, and lead them, as *Samſon*, *Judg.* xvi. 26. and *Saul*, *Acts* ix. 8. The ſtriking this man with blindneſs is an inſtance of the power the Apoſtles were endued with, for the puniſhing of offenders; ſo *Ananias* and *Sapphira* were ſtruck dead for telling a lye; and the inceſtuous perſon was delivered to ſatan to undergo a corporal puniſhment for his inceſt; as *Hymenæus* and *Alexander* were for their blaſphemy, *Acts* v. 5, 10. 1 *Cor.* v. 5. 1 *Tim.* i. 20.

Ver. 12. *Then the deputy when he ſaw what was done*, &c.] That *Elymas* was ſtruck with blindneſs immediately, and that the hand of God was manifeſtly in it, and there was no juggle nor magic art in the caſe; it was a plain fact, which was certain and viſible: he *believed*; in the Lord Jeſus Chriſt, whom the Apoſtle preached: *being aſtoniſhed at the doctrine of the Lord*; both at what was contained in it: for there are many aſtoniſhing things in the doctrine of faith; as the birth of Chriſt of a virgin; the union of the two natures, divine and human, in his perſon; ſalvation thro' his crucifixion and death, and the reſurrection of the dead, with others: and alſo at the miracles which attended this doctrine, and confirmed it; though the *Alexandrian* copy reads the words thus, *being aſtoniſhed, he believed in the doctrine of the Lord*; which affords a very eaſy and natural ſenſe, as that being filled with admiration at the ſtriking of *Elymas* with blindneſs, he was induced to believe the doctrine of Chriſt, preached by *Paul* and *Barnabas*; and ſo the *Ethiopic* verſion renders it, *he wondered, and believed in our Lord*; and *Beza*'s ancient copy, and others, read, *he wondered and believed in God*. This deputy we hear no more of afterwards; there is no reaſon to believe that he quitted his government of this iſland; tho' ſome pretend to ſay that he did, and followed the Apoſtle *Paul*, and went with him into *Spain*; and that he was left by him at *Narbonne* in *Languedoc* in *France*, and became biſhop of that place; which office he held till his death. And though we read of no more converted at this time in *Paphos*, yet it is highly probable there were others, and that a foundation of a Goſpel church-ſtate was laid in this place, even though heatheniſm ſtill continued. The temple of *Venus* remained in this place in the *ſecond* century; and in the *fourth* century *Venus* was worſhipped here; yet in the beginning of the *fourth* century, in the council of *Nice*, *Cyril*, biſhop of *Paphos*, was preſent; and in the *fifth* century, a biſhop of this place was at the ſynod of *Chalcedon*; and in the *eighth* century, *Michael*, biſhop of *Paphos*, was in the *Nicene* ſynod[w]. *Jerom*[x] makes mention of *Hilarion*, an eminent ſervant of Chriſt, who was for ſome time at *Paphos*, in the fourth century, and of the many miraculous cures he wrought here; but of the church here, or of any number of believers in Chriſt, he takes no notice, only of one *Heſychius*, a diſciple; tho' it is certain there muſt be a church at this time, as before obſerved.

Ver. 13. *Now when Paul and his company looſed from Paphos*, &c.] Which was upon the ſea-coaſt: ſo *Jerom*[y] ſays, that *Paphos* was *urbs maritima*, a city on the ſea-coaſt of the iſland of *Cyprus*; it was on the weſtern part of the iſland, to the weſt of which lay the ſea of *Pamphylia*, over which the Apoſtle, and his company, ſailed to the place next mentioned, which was in *Pamphylia*; and ſo *Apollonius Tyaneus*[z], having got a ſhip at *Seleucia*, is ſaid to ſail to *Paphos* in *Cyprus*; and from hence the Apoſtle, and thoſe that were with him, ſet ſail; and as the *Syriac* verſion renders it, *went by ſea*, or *thro' the* ſea; that is, of *Pamphylia*, of which mention is made in *Acts* xxvii. 5. *They came to Perga in Pamphylia*; which country was before called *Mopſopia*; ſee the note on ch. ii. 10. which now, with *Cilicia*, is called *Caramania*; and among the cities and towns in it, both *Pliny*[a] and *Ptolomy*[b] make mention of *Perga*; where was a famous temple of *Diana*, whence ſhe was ſometimes called *Pergea*[c]; and every year a great feaſt was kept here in honour of her: it was the birth-place of *Apollonius*, a very famous geometrician, who wrote eight books of conic ſections, four of which are now extant[d]; and who, from his native place, is called *Apollonius Pergæus*[e].

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[u] Tzeror Hammor, fol. 20. 3.

[w] Magdeburg. Hiſt. Eccleſ. cent. c. c. 15. p. 193. cent. 4. c. 2. p. 5. c. 15. p. 865. cent. 5. c. 2. p. 6. cent. 8. c. 2. p. 6.

[x] Vita Hilarion. fol. 86. C.

[y] De locis Hebraicis, fol. 96. F.

[z] Philoſtrat. Vit. Apollon. l. 3. c. 16..

[a] Nat. Hiſt. l. 5. c. 27.

[b] Geograph. l. 5. c. 5.

[c] Pompon. Mela, l. 1. c. 14.

[d] Vid. Fabricii Bibliothec. Græc. l. 3. c 22. §. 17, 18, 19.

[e] Vitruvius de Architectura, l. 1. c. 1.

It was ſituated between two great rivers *Oeſtros* and *Catarctes*[f]; and ſince פרג, *Parag*, in the eaſtern languages, ſignifies *to delight*, perhaps it might be ſo called from its delightful ſituation. *Hillerus*[g] obſerves, *Pargi* (or rather *Peruge*, as is the word in the *Syriac* verſion of *Matt.* xxiii. 37. *Luke* ii. 24.) with the *Syrians* ſignifies the young of birds, as of hens and doves; and ſo do *Pargiin*, *Pargiot*, and *Perigin*, with the *Jewiſh Rabbins*[h]; which writer ſeems to ſuggeſt, that this place was ſo called from the multitude of fowls that were about it. *And John departing from them returned to Jeruſalem*; that is, *John Mark*, whom *Paul* and *Barnabas* took with them, and who was a miniſter to them: but what was the reaſon of his departure, whether for the ſake of ſeeing his mother at *Jeruſalem*; or becauſe he did not like, but grew weary of the travels, labours, and fatigues of the Apoſtle, and his company; or did not chuſe to go among the *Gentiles*, is not certain: however, his departure was reſented by *Paul*; and it laid a foundation for a ſharp contention between him and *Barnabas*, who was uncle to this *John Mark*, *Acts* xv. 38, 39. from whence it appears that it was not at *Paphos* in *Cyprus*, but at *Perga* in *Pamphilia*, that he left them, by which the miſtake of ſome interpreters on this text muſt be corrected.

Ver. 14. *But when they departed from Perga*, &c.] Where they ſeemed not to make any long ſtay; nor is there any account of what they did there; though it is certain here was a church of Chriſt in after-times, and very likely planted by the Apoſtles; for after this *Paul* and *Barnabas* preached the word in this place, ch. xiv. 25. and no doubt with ſucceſs: In the *third* century there were martyrs of this church at *Perga*, which ſuffered under the emperor *Decius*; and in the *fourth* century, we read of a famous church in this place, over which *Jovinian* was biſhop or paſtor; and in the *fifth* century there was a church here, whoſe biſhop is mentioned in the catalogue of biſhops who aſſiſted in the firſt council at *Epheſus*; and, in the ſame century, the church of this place was the metropolitan church of *Pamphilia*; and, in the *ſixth* century, one *Epiphanius* was biſhop of *Perga*; and, in the *ſeventh* century, it is ſpoken of as the metropolitan of *Pamphilia*; and, in the *eighth* century, we read of *Siſinnius* as biſhop of it[i]; ſo far down can we trace chriſtianity in this city. *They came to Antioch in Piſidia*; ſo called to diſtinguiſh it from *Antioch* of *Syria*, from whence they were ſent, ver. 1, 2, 3. and ſo this place is called *Antioch* of *Piſidia* by *Ptolomy*[k]; and alſo from another *Antioch* in *Mygdania*, before called *Niſibis*, as *Pliny*[l] obſerves, and which is the *Antioch* in 1 *Maccab.* vi. 63. 2 *Maccab.* xiii. 23. concerning which *Joſephus*[m] has theſe words; *Niſibis* is the name of the country, and in it formerly the *Macedonians* built *Antioch*, which they called *Mygdonia*. *Piſidia* was a province of *Aſia*; it had *Pamphilia* on the north, *Lycaonia* on the eaſt, and *Phrygia Pacatiana* on the weſt; and it is mentioned together with *Phrygia*, *Lycaonia*, and *Pamphilia* by *Pliny*[n]; and this *Antioch* in it, is, by the ſame writer, called *Ceſarea*[o]: his words are, the *Piſidians* have their ſeat upon the top (of the valley) formerly called *Solymi*, whoſe colony is *Ceſarea*, the ſame with *Antioch*. This is the *Antioch* to which *Paul* and *Barnabas* came, when they went from *Perga*, where were many *Jews*, and who had a ſynagogue in it: we read before, in ch. ii. 9, 10. of devout *Jews* that came to *Jeruſalem*, whoſe native places were *Aſia*, *Phrygia*, and *Pamphilia*, to which *Piſidia* was near: wherefore it follows, *and went into the ſynagogue on the ſabbath-day*; for tho' the ceremonial law was abrogated by the death of Chriſt, it ſtill was obſerved by the *Jews*, who had their ſynagogues open on that day for religious ſervice; wherefore *Paul* and *Barnabas* took the opportunity of going in when they were aſſembled together, in order to preach Chriſt to them, not having a convenient time on other days: and *ſat down*; on one of the ſeats in the ſynagogue; either as hearers of the law and prophets, which were read every ſabbath-day in the ſynagogues; or elſe to teach the word, expound the ſcriptures, and preach the Goſpel of Chriſt, it being uſual to ſit when this was done; ſee the note on *Matt.* v. 1. and both were true, for they heard a part of the law and prophets read, according to the cuſtom of the *Jews*; ſee the following verſe, and chap. xv. 21. and they alſo gave a word of exhortation to the people.

Ver. 15. *And after the reading of the law and the prophets*, &c.] Which was done every ſabbath-day, ch. xv. 21. The five books of *Moſes*, which are meant by the law, were divided into ſections; *Geneſis* was divided into twelve, *Exodus* into eleven, *Leviticus* into ten, *Numbers* into ten, and *Deuteronomy* into ten, which in all make fifty-three ſections; and ſo by reading one on each ſabbath, and two on one day, they read through the whole law in the courſe of a year, and which they finiſhed at the cloſe of the feaſt of tabernacles; and that day was called שמחת תורה, *the rejoicing of the law*; it was a day of rejoicing, that the law was read through. Some make fifty-four ſections, and then two of them muſt be read together, on two ſabbath-days, to finiſh the whole in the year. In ſome ſynagogues the ſection was divided into three parts, and ſo they finiſhed the law in three years; but this cuſtom was leſs common[p]. The cuſtom of reading the law, the *Jews* ſay, was one hundred and ſeventy years before the time of Jeſus Chriſt; tho' ſome ſay the diviſion of the law, into ſections, was made by *Ezra*; and others refer it to *Moſes* himſelf: it is certain it obtained in the times of Chriſt and his Apoſtles, as did alſo the reading of the prophets, and which was introduced in this way, and upon this account. When *Antiochus Epiphanes* burnt the book of the law, and forbad the reading of it, the *Jews* in the room of it ſelected ſome paſſages out of the prophets, which they thought came neareſt in words and ſenſe to the ſections of the law, and read them in their ſtead; and when the law was reſtored again, they ſtill continued the reading of the prophetic ſections; and the ſection for the day was called הפטרה, *the diſmiſſion*, becauſe uſually the people were diſmiſſed upon it, unleſs any one ſtood up, and preached or expounded the word of God unto the people: hence the following meſſage and addreſs to the Apoſtles, *the rulers of the ſynagogue ſent unto them*; that is, thoſe who were the principal men in the ſynagogue, the ruler of it, together with the elders; for there were but one ruler in a ſynagogue; ſee the note on *Matt.* ix. 18. tho' there were more elders; and ſo the *Syriac* verſion here renders it, *the elders of the ſynagogue*;

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[f] Mela, ut ſupra. [g] Onomaſticum Sacrum, p. 906. [h] T. Bab. Beracot, fol. 39. 1. & Bava Metzia, fol. 24. 2. Bereſhit Rabba, §. 17. fol. 14. 2. Midraſh Echa Rabbati, fol. 43. 1. [i] Magdeburg. Hiſt. Eccleſ. cent. 3. c. 2. p. 2. cent. 4. c. 2. p. 3. cent. 5. c. 2. p. 3, 418. cent. 6. c. 2. p. 3. cent. 7. p. 3, 112. cent. 8. c. 2. p. 4. [k] L. 5. c. 4. [l] Nat. Hiſt. l. 6. c. 13. [m] Antiq. l. 20. c. 3. §. 3. [n] Ib. l. 5. c. 32. & l. 6. c. 34. & Solin. Polyhiſtor. c. 53. & 57. [o] Plin. ib. l. 5. c. 27. [p] Maimon. Hilchot Tephilla, c. 13. §. 1. Benjamin Itinerar. p. 114, 115.

but it may be aſked, why ſhould they ſend to the Apoſtles? how did they know that they were teachers, being ſtrangers? this they might conclude from their outward appearance, their gravity and ſolidity; for as for habit or dreſs there was no diſtinction; or from their ſitting down when they came into the ſynagogue, which was the cuſtom of teachers; or they might have had ſome knowledge of them, and converſation with them, before they came into the ſynagogue; for it cannot be reaſonably thought that they admitted any one, whether they knew him or not, to teach in their ſynagogues: *ſaying, ye men and brethren*; which was the common ſtile of the *Jews*, they uſed in addreſſes, and eſpecially to their own countrymen, as they might perceive *Paul* and *Barnabas* were; ſee *Acts* ii. 29. and vii. 2. *if ye have any word of exhortation for the people, ſay on*; the ſenſe is, if they were prepared to preach, or had any thing upon their minds to ſay to the people; or if they had, as it is in the original text, *any word of exhortation* or *comfort in* them, as they had indeed a rich treaſure in their earthen veſſels, they had leave and liberty to ſpeak it to the people. A *word of exhortation* deſigns any doctrine that might be for inſtruction and comfort, and this was agreeable to the practice of the *Jews*. For it is ſaid [q], "on the ſabbath-day, דורשין דרשה, "*they preach a ſermon*, or expound to houſe-"keepers, (or maſters of families) who are em-"ployed in buſineſs all the days of the week; and "in the midſt of the ſermon they teach them the "traditions, concerning what is forbidden, and "what is lawful; and it is better for them to hear "than to read in the *Hagiographa*;" which books they did not read publickly, as is ſaid in the ſame place, only the law and the prophets; with the latter of which they diſmiſſed the people, unleſs a ſermon was preached; and which, when done, was chiefly for the ſake of the common people, men and women: and it is ſaid [r], that "the women, "and the people of the earth, (or the common "people) come to hear the ſermon, and the preach-"ers ought to draw out their hearts;" ſpeak out their whole mind, and deliver all they know that may be inſtructive and profitable.

Ver. 16. *Then Paul ſtood up*, &c.] Not ſo much that he might be heard; or merely out of reverence and reſpect to the rulers, and the people; but to ſhow that he accepted the invitation; as alſo in order to take his proper place in the ſynagogue, and ſit down and teach, as was their cuſtom: *and beckning with his hand*; to the people to be ſilent, and attend to what he had to ſay: *ſaid, men of Iſrael*; by whom are meant the proper *Jews*, the natural deſcendants of *Jacob*, whoſe name was *Iſrael*; this was accounted a very honourable character, and was a common form of addreſs; ſee ch. ii. 22. *and ye that fear God*; not as diſtinguiſhing ſome among the *Iſraelites* from the reſt, as if there were ſome of them that did not fear God; for by theſe are meant, not *Jews* by birth, but proſelytes, devout and religious men from among the *Gentiles*; who were proſelyted to the *Jewiſh* religion, and attended with them in their ſynagogues on religious worſhip; and that there were ſuch in this ſynagogue, is certain from ver. 43. and we find that ſometimes the *Jews* diſtinguiſh the proſelytes from the *Iſraelites* by this very character [s]: "it is ſaid, *Pſ.* "cxxviii. 1. *bleſſed is every one that feareth the Lord,* "*that walketh in his ways*; he does not ſay bleſſed "are the *Iſraelites*, bleſſed are the prieſts, bleſſed "are the *Levites*, but bleſſed is every one that fear-"eth the Lord; אלו הגרים, *theſe are the proſe-"lytes*, for *they fear the Lord*——of what proſe-"lyte is it ſaid *bleſſed?* of the proſelyte who is a "proſelyte of righteouſneſs, and not of the *Cuthites*, "of whom it is written, 2 *Kings* xvii. 33. but of "a proſelyte who fears the Lord, and walks in his "ways;" ſo *Pſ.* xxii. 23. and cxv. 11. are interpreted by many *Jewiſh* writers [t]. Now to both theſe ſort of perſons, both to the proper *Jews*, and to the proſelytes of righteouſneſs, the Apoſtle addreſſes himſelf, and deſires they would *give audience* to what he had to ſay; which is as follows.

Ver. 17. *The God of this people of Iſrael choſe our fathers*, &c.] *Abraham*, *Iſaac*, and *Jacob*, and their ſeed after them, to be a peculiar people to himſelf; wherefore he is often, as here, ſtiled their God, and whom he diſtinguiſhed and bleſſed with many bleſſings, civil and religious, above all people upon the face of the earth. The Apoſtle ſeems particularly to addreſs himſelf to the *Gentiles*, the inhabitants of *Antioch*, and the proſelytes of righteouſneſs, now in the ſynagogue, ver. 42, 43. and, as it were, with his finger pointed to the native *Jews* preſent, the deſcendants of *Abraham*, *Iſaac*, and *Jacob*, a part of the people whoſe God the Lord was: *and exalted the people when they dwelt as ſtrangers in the land of Egypt*; as they did for many years, and as the Lord foretold to *Abraham* they ſhould, *Gen.* xv. 13. This refers either to the great honour and dignity *Joſeph* was advanced unto, and to the favours and privileges beſtowed on *Jacob* and his family at the firſt of their ſojourning in that land; or to the great increaſe of their poſterity towards the cloſe of it, even when they were the moſt oppreſſed and afflicted. *And with an high arm he brought them out of it*; out of the land of *Egypt*, and out of their oppreſſion in it; which was owing to, and was a wonderful diſplay of his mighty power, and great ſtrength, here expreſſed by an *high arm*; for nothing ſhort of that could have wrought deliverance for them.

Ver. 18. *And about the time of forty years*, &c.] From their coming out of *Egypt*, to their entrance into the land of *Canaan*: *ſuffered he their manners in the wilderneſs*; which were very perverſe and provoking; as their murmuring for water, their rebellion againſt *Moſes* and *Aaron*, their idolatry and the ill report brought on the good land by their ſpies; and yet the Lord fed them, and led them, and kept them as the apple of his eye: ſome think the true reading is ἐτροφοφορησεν, *he bore*, or *fed them*, as a nurſe bears and feeds her children; and ſo the *Syriac*, *Arabic*, and *Ethiopic* verſions render it, *he nouriſhed them*; rained manna, and gave them quails from heaven, and furniſhed a table for them in the wilderneſs: and indeed, tho' there were inſtances of God's patience and forbearance with them, yet certain it is, that as he was tempted and proved by them, ſo he was grieved with them during the forty years in the wilderneſs; and often let fall his vengeance upon them, by cutting off great numbers of them; and even the carcaſes of all that generation that came out of *Egypt* fell in the wilderneſs; nor did any of them enter into the land of *Canaan*, but *Joſhua* and *Caleb*.

Ver. 19. *And when he had deſtroyed ſeven nations in the land of Canaan*, &c.] The *Canaanites*, *Hittites*, *Amorites*, *Perizzites*, *Hivites*, *Jebuſites*, and *Girgaſhites*; and the name of ſeven nations is what they are uſually called by in *Jewiſh* writings; and tho they were not utterly deſtroyed, or every one of them put to death, or driven out, for ſome remained to be thorns in the ſides of the *Iſraelites*; yet they were ſo waſted and conquered, that they could never recover any more: *he divided their land to them*; every tribe had its portion of it aſſigned, *by lot*; ſee *Joſh*. xiv. 1, 2, 3.

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[q] Gloſſ. in T. Bab. Sabbat, fol. 115. 1.

[r] Ib. fol. 30. 2.

[s] Bemidbar Rabba, §. 8. fol. 190. 4.

[t] Midraſh Tillim, Jarchi, & Aben Ezra, in loc.

Ver. 20. *And after that he gave* unto them *judges*, &c.] As *Othniel*, *Ehud*, *Deborah*, *Gideon*, *Abimelech*, *Tolah*, *Jair*, *Jepthah*, *Ibzan*, *Elon*, *Abdon*, *Sampſon*, and *Eli*: *about the ſpace of four hundred and fifty years*; not that from the diviſion of the land of *Canaan* among the tribes, to *Samuel* the prophet, was ſuch a ſpace of years; for from the coming of the children of *Iſrael* out of *Egypt*, to the year that *Solomon* began to build the temple, were but four hundred and fourſcore years, 1 *Kings* vi. 1. and out of theſe muſt be taken the forty years the children of *Iſrael* were in the wilderneſs, and ſeven years in ſubduing the land of *Canaan*, before the diviſion of it, which reduce this number to four hundred and thirty and three; and from hence muſt be deducted the time of *Samuel*'s judging *Iſrael*, the reigns of *Saul* and *David*, and three years of *Solomon*'s, which reduced the years of the judges to leſs than four hundred years; and according to ſome, the years of the judges were three hundred and fifty-ſeven; and according to others, three hundred and thirty-nine, and both fall ſhort of the ſpace of years here aſſigned. The *Alexandrian* copy, and the *Vulgate Latin* verſion read this clauſe in connexion with the preceding words, *he divided their land unto them, about the ſpace of four hundred years, and after that he gave* unto them *judges*; agreeable hereunto the *Ethiopic* verſion renders it, *and after four hundred and fifty years, he ſet over them governours*, &c. So that this account reſpects not the time of the judges, or how long they were, but refers to all that goes before, and meaſures out the ſpace of time from God's choice of the *Jewiſh* fathers, to the diviſion of the land of *Canaan*: and reckoning from the birth of *Iſaac*, when the choice took place, and in whom *Abraham*'s ſeed was called, there was much about ſuch a number of years; for from the birth of *Iſaac* to the birth of *Jacob*, were ſixty years; from thence to his going down into *Egypt*, an hundred and thirty years; and from thence to the *Iſraelites* coming out of *Egypt*, two hundred and ten years; and from thence to their entrance into the land of *Canaan*, forty years; and from that time to the diviſion of the land, ſeven years, which in all make four hundred and forty-ſeven years: ſo that according to this account, there were only three years wanting of the ſum in the text; hence the apoſtle might with great propriety ſay, that it was *about* the ſpace of ſo many years. It follows, *until Samuel the prophet*; the meaning of which, is not that there was ſuch a ſpace of time as before mentioned, from the diſtribution of the land of *Canaan* until the times of *Samuel* the prophet, during which ſpace judges were given; but that after that term of time was expired, God gave them judges, or raiſed up one after another, until *Samuel* the prophet, who was the laſt of them: of his character as a prophet, ſee the note on chap. iii. 24. and which is a title frequently given him by *Jewiſh* writers[u].

Ver. 21. *And afterward they deſired a king*, &c.] 1 *Sam*. viii. 5. which the *Jews*[w] ſay, was in the tenth year of *Samuel*; that is, of his government over *Iſrael*, or of his judging them: *and God gave unto them Saul*; whoſe name ſignifies one that is aſked; he was, *the ſon of Cis*; ſo the *Septuagint* read and pronounce the word *Kiſh*, the name of *Saul*'s father, 1 *Sam*. ix. 1. *a man of the tribe of Benjamin*; not of *Judah*, from whence the ſcepter was not to depart till *Shiloh* came; the buſineſs of their aſking a king being reſented by God, he gives them their firſt king of another tribe: *by the ſpace of forty years*. The *Jews* are very much divided about the years of *Saul*'s reign, ſome allow him but two years[x], and others three, one year that he reigned with *Samuel*, and two by himſelf[y], which they conclude from 1 *Sam*. xiii. 1. but others[z], think this too ſhort a time for the things done by him, the wars he fought with many nations, and his perſecution of *David* from place to place; wherefore others[a] allow him, ſome ſeventeen, and others twenty years; but our apoſtle aſcribes forty years to him, which muſt be underſtood both of him and *Samuel*; with which *Joſephus*[b] agrees, who ſays that he reigned eighteen years, during *Samuel*'s life, and twenty-two years after his death, which make the ſpace of forty years fixed by the apoſtle; tho' the clauſe, *by the ſpace of forty years*, may be read in conſtruction with the latter end of the preceding verſe, *until Samuel the prophet*; who, the *Jews*[c] own, judged ſo many years: wherefore the apoſtle is not to be charged with an error, as he is by a *Jewiſh*[d] objector; who obſerves, that from the beginning of *Saul*'s kingdom, or from the time that he was anointed by *Samuel* the prophet, until the kingdom was renewed to him by all *Iſrael*, was one year, and then *Saul* choſe three thouſand men out of *Iſrael*; after that he reigned two years by the conſent of all *Iſrael*, until he ſinned in the buſineſs of the *Amalekites*, and then he was accounted as a dead man, and the years of his reign were not numbred; at which time *David* was anointed, who muſt be about twenty years of age, 1 *Sam*. xvi. 18. and yet when he came to the kingdom after the death of *Saul*, he was but thirty years of age, 2 *Sam*. v. 4. from whence he thinks it follows that *Saul* reigned but ten years: in all which he is guilty of ſeveral miſtakes, and advances things he cannot prove; it was not after *Saul* had reigned one year, but after he had reigned two years, that he choſe three thouſand men out of *Iſrael*, as is expreſsly ſaid, 1 *Sam*. xiii. 1, 2. and that he had reigned but two years when he ſinned in the caſe of the *Amalekites*, wants proof; nor is it evident that *David* was twenty years of age when he was anointed, for it was after his unction that he is ſaid to be a mighty valiant man, and a man of war, 1 *Sam*. xvi. 18. nor indeed can it be ſaid in what year of *Saul*'s reign he was anointed; ſo that nothing can be concluded from the age *David* was at when he began to reign, concerning the years of the reign of *Saul* his predeceſſor; and even according to this man's own reckoning, he muſt reign thirteen years, one before the conſent of all *Iſrael*, two after, and before his ſin about the *Amalekites*, and ten from the time of *David*'s unction: but that *Saul* muſt reign more years than theſe, and even as many as the apoſtle aſſigns to him, may be concluded, not only from his wars with many nations, and his long perſecution of *David* before obſerved; but from the number of high-prieſts which were in his time, and who were

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[u] Maimon. Cele Hamikdaſh, c. 4. §. 3.

[w] T. Bab. Nazir, fol. 5. 1. & Temura, fol. 14. 2.

[x] Seder Olam Rabba, c. 13. p. 37. Juchaſin, fol. 11. 1. Kabbala, R. Abraham, &c.

[y] T. Bab. Temura, fol. 15. 1.

[z] R. Levi ben Gerſom & R. Iſaiah in 1 Sam. xiii. 1.

[a] Shalſheleth Hakabala, fol. 8. 1.

[b] Antiq. l. 6. c. 14. §. 9.

[c] Midraſh Tillim apud Broughton's works, p. 599. Vid. Viccarſium in Pſal. xcix. 6.

[d] R. Iſaac Chizzuk Emuna, par. 2. c. 67. p. 453, 454.

no leſs than three, *Abiah*, *Abimelech*, and *Abiathar*, 1 *Sam.* xiv. 3. and xxii. 20. and xxiii. 9. and from his being a young man when he began to reign, 1 *Sam.* ix. 2. and yet at the end of his reign, or at his death, he had a ſon *Iſhboſheth*; that was forty years of age, 2 *Sam.* ii. 10.

Ver. 22. *And when he had removed him*, &c.] Either by death, or rejected him from being king while he was living; ſee 1 *Sam.* xv. 23. and xvi. 1. *he raiſed up unto them David to be their king*; who was of the tribe of *Judah*, and who was raiſed from a very mean condition, from keeping of ſheep to ſit upon the throne of *Iſrael*: *to whom alſo he gave teſtimony, and ſaid, I have found David*; a type of the Meſſiah; he choſe him to be king, ſent *Samuel* to anoint him, and at length ſet him on the throne: the apoſtle adds, as a further account of him, *the ſon of Jeſſe*; who lived at *Bethlehem*, where the Meſſiah was to be born, and who was a perſon of no great note and figure in *Iſrael*; and this is mentioned as an illuſtration of the diſtinguiſhing goodneſs of God to *David*. It follows, *a man after mine own heart*; on whom the heart of God was ſet, and who had an intereſt in his heart's love, and to whom he was exceeding grateful and acceptable; God took great delight and pleaſure in him, in the general courſe of his life, and in his principles, aims, and deſigns; he was as he would have him to be: *which ſhall fulfil all my will*; in governing the people, ſubduing their enemies, ſettling the order of divine worſhip and ſervice, and preparing things for the building of the temple; and who alſo had a regard to all the commandments of God, and walked in them, tho' he was not without his ſins and infirmities: now theſe words are not to be found together in any one paſſage, as they might be thought to be from the manner in which they are produced, they being cited as a teſtimony delivered by the Lord, ſaying theſe concerning *David*; but where? the firſt part of them, *I have found David*, is expreſſed in *Pſal.* lxxxix. 20. and yet the paſſage there ſeems to have reſpect to *David*'s antitype; and to be underſtood not literally of *David*, but myſtically and typically of Chriſt, *David*'s ſon, with whom the whole pſalm agrees; rather therefore this is implied in 1 *Sam.* xiii. 14. where alſo the next words, *a man after mine own heart*, are to be met with; where it is thus expreſſed, tho' not by the Lord, but by *Samuel*, *the Lord hath ſought him a man after his own heart*; and as he ſought one, ſo he found one, which was his ſervant *David*; but then what follows, is not recorded there nor any where elſe, in expreſs terms, concerning *David*, *which ſhall fulfil all my will*; what comes neareſt to them, are the words of the Lord to *Cyrus*, *Iſ.* xliv. 28. *and ſhall perform all my pleaſure*; and *Cocceius* is of opinion, that the above words are taken from hence by the apoſtle, and applied to *David*, becauſe of his concern in the building of the temple; his heart was ſet upon it, and he made great preparations for it according to the will of God, and did fulfil all it was the pleaſure of God he ſhould, reſpecting this affair; upon the whole, the apoſtle ſeems not to have any reference to any one particular paſſage of ſcripture, bearing a teſtimony to *David*'s character, but to what is to be collected from them in general, as a divine teſtimony in favour of him.

Ver. 23. *Of this mans ſeed hath God according to his promiſe*, &c.] In 2 *Sam.* vii. 12. *Pſal.* cxxxii. 11, 17. *Jer.* xxiii. 5, 6. *raiſed unto Iſrael a Saviour, Jeſus*; even Jeſus of *Nazareth*, whoſe name ſignifies a Saviour, who is the ſon of *David*, according to the fleſh; the word *Jeſus* is left out in ſome copies, and ſo it is in the *Syriac* and *Ethiopic* verſions, which only read, *ſalvation* or *redemption*; the *Alexandrian* copy, and the *Vulgate Latin*, and *Ethiopic* verſions read, *he hath brought forth unto Iſrael*, &c. the ſenſe is, that as God had promiſed that the Meſſiah ſhould ſpring out of *David*'s loins, ſo in the fulneſs of time he had ſent him, or cauſed him to come by the aſſumption of human nature, or by taking fleſh of a virgin, who was of the houſe and lineage of *David*; and who was ſent, and came firſt to the people of *Iſrael*, tho' they for the moſt part ſlighted and rejected him; however, he was raiſed up for the myſtical *Iſrael* of God, all the elect, whether *Jews* or *Gentiles*; and that to be the Saviour of them, from ſin, ſatan, and the law, and every enemy, with a ſpiritual and eternal ſalvation, and that both of body and ſoul; and a very able, willing, and ſuitable Saviour he is, as well as a perfect and complete one. This Saviour, Jehovah, in his infinite wiſdom found, and in his purpoſes appointed him to be his ſalvation, and in his covenant provided and ſettled him as ſuch; and in the prophecies of the Old Teſtament, ſpoke of him as the Saviour and redeemer of his people; and in the fulneſs of time ſent him, and raiſed him up of *David*'s ſeed, according to his promiſe to him. The firſt promiſe of a Saviour was made to our firſt parents, under the character of the ſeed of the woman; he was next promiſed to *Abraham*, that he ſhould be of his ſeed; and then to *Judah*, that he ſhould be of his tribe; and after that to *David*, that he ſhould be of his family; and all this has been fulfilled in Jeſus of *Nazareth*, the true Meſſiah, who is ſometimes called *David* and *David*'s ſon. Now it was for the ſake of this, that the apoſtle begins with the choice of the *Jewiſh* fathers, and relates ſo many favours beſtowed upon the people of *Iſrael*; his view was to lead on to obſerve this ſpecial mercy promiſed them, and now fulfilled, on which he intended to enlarge in his diſcourſe, as follows.

Ver. 24. *When John had firſt preached before his coming*, &c.] Or *before the face of his entrance*; that is, on his public miniſtry; for *John* did not preach before the coming of Chriſt in the fleſh, being born but half a year before him; but before he came forth and was manifeſt to *Iſrael*; before he entred upon his work and office, as a prophet and teacher of the people: and this points out the buſineſs of *John the Baptiſt*, who was the fore-runner of Chriſt, and went before his face to prepare his way, who gave notice of his coming, and bore teſtimony to him; and whoſe teſtimony the apoſtle here produces, as being what the *Jews* could not well reject and deny, he being of ſo much probity and integrity, and ſo great a prophet, as he was accounted by all the people; and whom he prepared for the reception of the Meſſiah, by firſt preaching; *the baptiſm of repentance to all the people of Iſrael*: he not only adminiſtred the ordinance of baptiſm, but he preached the doctrine of it, opened the nature and deſign of it, and required repentance and fruits meet for it, in thoſe who came to have it adminiſtred to them; for which reaſon it is called the baptiſm of repentance; and this he did publickly before all the people, when the inhabitants of *Jeruſalem*, and all *Judea*, and all the region round about *Jordan*, came unto him; ſee *Mark* i. 4. *Matt.* iii. 2, 3, 5, 7, 8.

Ver. 25. *And as John fulfilled his courſe*, &c.] Or race, the work of the miniſtry he was called to; as he was preaching and baptizing, which were the race ſet before him to run, and in which he ran well; he made full proof of his miniſtry. The life of every chriſtian is a race, and eſpecially of a miniſter of the Goſpel, and which requires ſtrength, courage, agility, patience and perſeverance; this world is the place in which they run; and this is only the running time; in heaven they will ſit down on the throne with Chriſt; the way in which they run, is the way of their duty, the way of God's commandments; the mark they have in view, which they keep their eye on, and to which they direct their courſe, is Chriſt; and glory is the incorruptible crown they run for, and which, when they have finiſhed their courſe, will be given them by the chief ſhepherd and righteous judge; ſee 2 *Tim.* iv. 7, 8. and this is to be underſtood, not of the end of *John*'s race, or miniſtry, but rather of the beginning of it; for it was then, *he ſaid, whom think ye that I am? I am not* he; that is, the Meſſiah. The apoſtle ſeems to refer to *John* i. 19, 20. when the *Jews* aſked him who he was, and he freely declared he was not the Chriſt; there the queſtion is put by them to him, here by him to them; doubtleſs the queſtions were put by both; however, the ſenſe is the ſame, that he was not the Meſſiah, but he bore teſtimony to him that was: *but behold there cometh one after me*; meaning Jeſus, who was the Meſſiah, and who when *John* ſpoke theſe words, was coming after him from *Galilee* to *Jordan* to be baptized by him, and who in a little while after that came forth in the publick miniſtry of the word: *John* was to come forth firſt, and then Jeſus after him, becauſe he was the Harbinger of the Meſſiah, whoſe coming he was to proclaim and prepare men for, and whoſe perſon he was to point out; for tho' he is ſaid to be after him, he was not in any ſenſe inferior to him: *John* was born into the world before Chriſt as man, was born, yet he as the eternal ſon of God was before *John*, was from the beginning, even from eternity; *John* entred on the office of his miniſtry before him, but Chriſt was not below him; as not in the dignity of his perſon, ſo neither in the nature and excellency of his office; and *John* takes care to ſecure the honour and glory of Chriſt, and to prevent any low opinion that might be entertained of him from what he had ſaid, by adding, *whoſe ſhoes of his feet I am not worthy to looſe*; ſuggeſting hereby, that he was unworthy to be his ſervant, to perform the meaneſt part of ſervice for him that could be thought of; ſo far was he from aſſuming any preference to him on account of his being before him, as his fore-runner; ſee *Matt.* iii. 11. *John* i. 27. and the notes there.

Ver. 26. *Men and brethren, children of the ſtock of Abraham,* &c.] This addreſs is made to them in the ſynagogue, who were *Jews* by birth, and in a form very grateful and pleaſing; he calls them *men*, perhaps not only from the common nature of mankind in them, but becauſe they took this name peculiarly to themſelves, and denied it to the nations of the world; and which they gather from *Ezek.* xxxiv. 31. and he ſtiles them *brethren*, becauſe they were his countrymen; *and children of the ſtock of Abraham*, with reſpect to their lineage and deſcent, and of which they gloried: *and whoſoever among you feareth God*; theſe were the proſelytes among them; ſee the note on ver. 16. *to you is the word of this ſalvation ſent*; meaning either the Lord Jeſus Chriſt himſelf, the eſſential and eternal *logos*, or word of God, and whom the *Syriac* and *Ethiopic* verſions here ſtile, *the word of life*, as in 1 *John* i. 1. who is the author of ſalvation, and who was in the firſt place ſent unto the *Jews*; or rather the Goſpel, which gives an account of the author of ſpiritual and eternal ſalvation, of his perſon, and of his manner of obtaining it, and of the nature of ſalvation, and who the perſons are to whom it belongs. The Goſpel is not a propoſal of terms, by complying with which men may be ſaved, as faith, repentance, and good works, which are not terms of ſalvation, but either bleſſings, parts, or fruits of it; but it is a declaration of ſalvation itſelf, as being a thing done by Chriſt; it declares him to be the alone able, willing, and all-ſufficient Saviour, and the ſalvation he has wrought out to be a great one, complete, ſpiritual, and everlaſting; and that thoſe that believe in him ſhall be ſaved with it. It is the word preaching ſalvation by him, ſhewing, that he has wrought out an everlaſting righteouſneſs for the juſtification of his people, hence it is ſometimes called the word of righteouſneſs; and that he has made peace and reconciliation by the blood of his croſs, for which reaſon it is ſtiled the word of reconciliation; and that eternal life is in him, and by him, and therefore it is called the word of life: for the ſalvation it publiſhes includes all the bleſſings of grace, and everlaſting glory, and happineſs; it is the means of applying the ſalvation it declares; the Spirit of God comes by it, who whilſt it is preaching falls upon, and conveys himſelf into the hearts of men: regeneration is aſcribed to the word of truth; faith comes by hearing; and ſanctification is promoted and increaſed by it, as an inſtrument; and after men believe in it, they are ſealed with the holy Spirit of promiſe; all which ſhows what a wonderful bleſſing the Goſpel is: and this was now ſent not to the *Jews* only, tho' to them in the firſt place, but to the *Gentiles* alſo; the *Alexandrian* copy in the two laſt clauſes, inſtead of *you*, reads *us*.

Ver. 27. *For they that dwelt at Jeruſalem, and their rulers,* &c.] The inhabitants of that city, and the great *Sanhedrim* which ſat there: *becauſe they knew him not*; that is, either Jeſus the Saviour, whom God had raiſed of the ſeed of *David*, and to whom *John* bore witneſs; and which muſt be underſtood, not of all the inhabitants of *Jeruſalem*, and members of the *Sanhedrim*; for though ſome were ignorant, yet there were others that knew that Jeſus was the Meſſiah, and notwithſtanding rejected him; but the Apoſtle chuſes to take no notice of theſe, becauſe he would not irritate and provoke, but rather of others that were really ignorant of Chriſt: or elſe this may be underſtood of the Goſpel, the word of ſalvation, that the *Jews* knew not *that*; and ſo the *Syriac* verſion renders it; and to which agrees the *Ethiopic* verſion, which reads thus, *they knew not this word of the prophets*, joining the word of ſalvation, and what follows, together: *nor yet the voices of the prophets*; or *the writings of the prophets*, as the *Syriac* verſion, and ſome copies read; their propheſies concerning the Meſſiah, particularly in *Pſ.* xxii. *Iſ.* liii. *Dan.* ix. *which are read every ſabbath-day*; ſee the note on ver. 15. *they have fulfilled* them; the words of the prophets: *in condemning* him; Jeſus Chriſt, for theſe prophets teſtified, in the places referred to, of the ſufferings and death of Chriſt, to which he was adjudged by them.

Ver. 28. *And tho' they found no cauſe of death* in him, &c.] That is, no crime that deſerved death; they ſought for ſuch, but could find none; they ſuborned falſe witneſſes, who brought charges againſt him, but could not ſupport them; wherefore *Pilate*, his judge, ſeveral times declared his innocence, and would have diſcharged him: *yet deſired they Pilate that he ſhould be ſlain*; they were urgent and importunate with him, that he would order him to be put to death; the power of life and death being then in the hands of the *Romans*: the *Vulgate Latin* and *Syriac* verſions read, *that they might ſlay him*; and the *Arabic* verſion, *that he might ſlay him*; and the *Ethiopic* verſion renders the whole quite contrary to the ſenſe, *and they gave power to Pilate to hang him*; whereas the power of putting him to death was in *Pilate*, and not in them; and therefore they were preſſing upon him, that he would order his execution, notwithſtanding his innocence.

Ver. 29. *And when they had fulfilled all that was written of him*, &c.] When they had vilified and reproached him in the moſt opprobrious manner; buffeted and ſcourged him, and pierced his hands and his feet, by nailing him to the croſs; when they had crucified him between two thieves, and parted his raiment and caſt lots on his veſture; when they had pierced his ſide, and it was ſufficiently evident that his life was taken from the earth; all which were written of him in the pſalms and prophets: *they took* him *down from the tree*; the croſs, on which he was crucified: it may be rendered imperſonally, *he was taken down from the tree*; for not the ſame perſons that deſired he might be ſlain, and fulfilled all that was written of him, took him down, but others; tho' they were ſome of the rulers, as *Joſeph* of *Arimathea*, and *Nicodemus*, yet ſuch as did not conſent to his death: *and laid* him *in a ſepulchre*; in a new one, in which never man lay; a ſepulchre which *Joſeph* had hewed out of a rock for himſelf, and which was both ſealed and guarded.

Ver. 30. *But God raiſed him from the dead.*] Tho' his life was taken away by man, and it was a clear caſe that he was certainly dead, and he was taken down from the croſs as ſuch, and buried; yet he could not be held with the cords of death, but God the father raiſed him from the dead by his power. The *Vulgate Latin* verſion adds, *the third day*.

Ver. 31. *And he was ſeen many days*, &c.] Forty days, at certain times: *of them which came up with him from Galilee*; which tho' true of ſeveral women who followed him from *Galilee*, and to whom he appeared after his reſurrection, as *Mary Magdalene*, *Mary* the mother of *James* and *Joſes*, and *Salome* the mother of *Zebedees* children, and others; yet is chiefly to be underſtood of the apoſtles of Chriſt, who were *Galileans*, and came with Chriſt from that country to *Jeruſalem*, when he came thither to ſuffer and die: *who are his witneſſes unto the people*; not only of his reſurrection, tho' of that chiefly, but of all that he did and ſuffered in *Galilee* and *Judea*.

Ver. 32. *And we declare unto you glad tidings*, &c.] The whole of the Goſpel, concerning the incarnation, obedience, ſufferings, death, and reſurrection of Chriſt, and the benefits ariſing from thence, as peace, pardon, righteouſneſs, life, and ſalvation; all which are good news and glad tidings to ſenſible ſinners; and which are declared and publiſhed by the miniſters of the Goſpel, according to the commiſſion given them, as here by *Paul* and *Barnabas*: *how that the promiſe which was made unto the fathers*; not barely and ſolely that which reſpects the reſurrection of Chriſt, but the miſſion of him, the exhibition of him in human nature, his incarnation, his work and buſineſs he was to do, namely to obtain ſalvation for his people; it chiefly regards the promiſe of his coming into the world to do the will of God, which promiſe was made to *Abraham*, *Iſaac*, *Jacob*, and *Judah*, *Gen.* xxii. 18. and xxvi. 4. and xxviii. 14. and xlix. 10.

Ver. 33. *God hath fulfilled the ſame unto us their children*, &c.] The natural deſcendants of them, as *Paul* and *Barnabas*, and the *Jews* in the ſynagogue, were: *in that he hath raiſed up Jeſus again*; which may not be underſtood of his reſurrection from the dead, ſince the promiſe made, and now fulfilled, has not a ſingle reſpect to that; but of his being raiſed up, and ſent forth into the world, to be a ſaviour and redeemer, and to ſit upon the throne of *David*, as in ch. ii. 30. and iii. 26. and xiii. 23. of which raiſing of him up to regal dignity, mention is made in *Pſ.* ii. 6, 7. which is produced as a teſtimony of it; and the rather this ſeems to be the ſenſe, ſince the article of the reſurrection of the dead is ſpoken of in the next verſe, as diſtinct from this; and other paſſages of ſcripture are produced, as ſpeaking of it: though admitting that Chriſt's reſurrection from the dead is here intended, as the *Alexandrian* copy reads, what follows is very applicable to it, without any detriment to the doctrine of Chriſt's eternal generation and ſonſhip, as will be hereafter made to appear: *as it is written in the ſecond pſalm*; *Beza*'s moſt ancient copy, and other very ancient copies, read, *in the firſt pſalm*; for the firſt and ſecond pſalms ſeem to have been reckoned by the ancient *Jews* but one pſalm, or one ſection; for ſo they ſay[d], "*bleſſed is the* "*man*, &c. and *why do the Heathen rage*, &c. "חדא פרשה היא, are one *paraſha*, or ſection:" and they further obſerve[e], that "every ſection that "was dear to *David*, he began it with *bleſſed*, and "ended it with *bleſſed*; he began with *bleſſed*, as it "is written, (*Pſ.* i. 1.) *bleſſed is the man*, &c. and "he ended it with *bleſſed*, as it is written, (*Pſ.* ii. "12.) *bleſſed are all they that put their truſt in* "*him*:" tho' it is elſewhere ſaid[f], "*bleſſed is the* "*man*, &c. (*Pſ.* i.) *and why do the Heathen rage*, "&c. (*Pſ.* ii.) are two ſections; and *to the chief* "*muſician on Muth Labben*, (*Pſ.* ix.) *and why ſtandeſt thou afar off*, &c. (*Pſ.* x.) are two ſections." And *Kimchi* calls[g] this pſalm, as the generality of copies here do, ſaying, "this pſalm is המזמור השני, "*the ſecond pſalm*." And that this pſalm belongs to the *Meſſiah*, is evident from the mention made of him in ver. 2. from the mad counſel, and vain attempts of the kings of the earth againſt him, ver. 1, 2, 3. from God's decree and reſolution to make and declare him king of *Zion*, notwithſtanding all their efforts upon him, ver. 4, 5, 6. from his aſking and having the *Gentiles*, and uttermoſt parts of the earth for his inheritance, which is true of no other, ver. 8, 9. and eſpecially from that reverence, worſhip, and adoration, which are to be given to him, and that truſt and confidence to be placed in him, ver. 10, 11, 12. which can by no means agree with *David*, nor with any mere creature whatever; and as for ver. 7. which is here cited, what is ſaid in that is inapplicable even to angels, *Heb.* i. 5. and much more to *David*, or any mere man. The whole pſalm was, by the ancient *Jews*, interpreted of the Meſſiah, as is confeſſed by ſome of their later doctors. *R. David Kimchi* ſays[h], "there are "that interpret it of *Gog* and *Magog*, and the "Meſſiah, he is the king Meſſiah; and ſo the *Rabbins* of bleſſed memory interpret it." And *Jarchi* confeſſes the ſame, and is ſomewhat more open in giving his reaſon for interpreting it otherwiſe. "Our *Rabbins*, ſays he, expound this affair con"cerning the king Meſſiah; but according to its "literal ſenſe, and for an anſwer to the hereticks

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[d] T. Bab. Beracot, fol. 9. 2.

[e] Ib. fol. 10. 1.

[f] Piſke Toſephot in T. Bab. Megilla, art. 34.

[g] In Pſal. ii. 1.

[h] In Pſal. ii. 12. Vid. T. Bab. Avoda Zara, fol. 3. 2.

" (or chriſtians) it is right to explain it concerning " *David* himſelf." The clauſe, *and for an anſwer to the hereticks*, is left out in later editions, but was in the more ancient ones; it being ſo open and bare-faced, that the *Jews* did not chuſe to let it ſtand. *Aben Ezra* is in a doubt, whether to interpret the pſalm of *David*, or of the Meſſiah; tho' he thinks the former is beſt; and particularly this *ſeventh* verſe is, by ſeveral of their ancient writers, applied to the Meſſiah: in one of their writings, eſteemed very ancient, are theſe words[i]; " from " thence ſhall come forth, in that day, the *Meſſiah* " of *David*; and this is the myſtery of, *I will declare the decree, the Lord ſaid unto me, thou art* " *my ſon*, &c." And this is the ſenſe of *R. Ame*[k], a famous ancient doctor of theirs: upon mention of thoſe words in *Jer.* xxxi. 22. *the Lord hath created a new thing*, &c. " ſays, *R. Hone*, in the name of " *R. Ame*, this is the king Meſſiah, as it is ſaid, " *Pſ.* ii. 7. *this day have I begotten thee.*" And in like manner in the *Talmud*[l], it is underſtood of the Meſſiah, where are theſe expreſſions; " the *Rabbins* " teach, that Meſſiah, the ſon of *David*, who ſhall " be revealed in haſte in our days, the holy bleſſed " God ſaid unto him, aſk any thing of me, and " I will give it thee, as it is ſaid, *Pſ.* ii. 7. *I will* " *declare the decree*, &c. *this day have I begotten* " *thee.*" And that this was the ſenſe of the *Jews* in the times of the Apoſtle, need not be doubted, ſince the Apoſtle cites theſe words before a *Jewiſh* aſſembly, in one of their ſynagogues, and applies them to the Meſſiah, without any heſitation, or any further reaſoning upon it, as being a thing generally agreed on, and out of doubt; wherefore the *Jew*[m] has no reaſon to charge the Apoſtle with an error in citing a paſſage in this pſalm, and applying it to Chriſt, ſince their ancient doctors have allowed, that it belongs to him, and even the very paſſage which the Apoſtle produces; which paſſage *Maimonides*[n] himſelf applies to the Meſſiah. This objector would have it, that *David* ſpoke the whole pſalm by the holy Spirit concerning himſelf, and that he calls himſelf the Lord's anointed; and that being anointed by the will of the Lord, what was againſt his kingdom, was againſt the Lord himſelf; and that he is called the Son of God, becauſe he attended to the worſhip of God; and that the begetting of him refers to the time of his unction by *Samuel*; and that it can by no means agree with Jeſus of *Nazareth*, who never ruled in any place, but others ruled over him, when they adjudged him to death as the meaneſt of the people; and who himſelf ſays, that he came not to be miniſtred unto, *Matt.* xx. 28. eſpecially he thinks thoſe words, *aſk of me, and I will give the Heathen*, &c. greatly militate againſt the application of the pſalm to Jeſus; for if he is God, what need has he to aſk of another? But ſince the *Jewiſh* doctors themſelves have applied this pſalm to the Meſſiah, the Apoſtle ought not to be blamed for making ſuch an application; and there are many things which cannot be applied to *David* himſelf; for whatever may be ſaid of his anointing, begetting, and Sonſhip, the uttermoſt parts of the earth were never given for his poſſeſſion; and much leſs can he be the ſon the kings of the earth are called upon to kiſs and worſhip, or he be the object of truſt and confidence; and tho' Jeſus in the days of his humiliation was not miniſtered unto, but miniſtered to others, and ruled not over others, but ſubmitted to the death of the croſs; he has ſince been made and declared Lord of all, and his kingdom has taken place in the nations of the world, and e'er long all the kingdoms of it will become his; and tho' he is God, it is no ways inconſiſtent with him as man and mediator, to aſk any thing of his Father, and eſpecially what has been agreed between them ſhall be given: the words cited by the apoſtle are, *thou art my ſon, this day have I begotten thee*; in *Beza*'s ancient copy, the verſe following theſe words is added, *aſk of me*, &c. The words are to be underſtood of the eternal filiation of Chriſt, and are produced, to ſet forth the greatneſs and dignity of his perſon; whom God had raiſed and ſent forth in human nature, to be the ſaviour and redeemer of his people: tho' ſhould they be applied to the reſurrection of Chriſt from the dead, it will no ways prejudice the doctrine of Chriſt's proper and natural ſonſhip, as being the only begotten of the Father; ſince the reſurrection of Chriſt is not the cauſe of his ſonſhip, or the reaſon why he is called the Son of God, but a manifeſtation of it; Chriſt was the Son of God, before his reſurrection from the dead; he was declared to be ſo by a voice from heaven, was believed on by his diſciples as ſuch, and confeſſed by others, both men and devils: beſides, if his reſurrection was the cauſe of his Sonſhip, he muſt beget himſelf, which is abſurd, for he was himſelf concerned in his reſurrection from the dead; moreover, his Sonſhip would not be proper, but figurative and metaphorical, whereas he is God's own, or proper Son; beſides, on this account he could not be called God's only-begotten Son, becauſe there are others that have been, and millions that will be raiſed from the dead beſides him: but the reaſon why theſe words are applied to the reſurrection of Chriſt, allowing them to be ſo, is not becauſe he was then begotten as the Son of God, but becauſe he was then manifeſted to be the eternally begotten Son of God; things are ſaid to be, when they are only manifeſted to be; ſo Chriſt is ſaid to be that day begotten, becauſe he was *declared to be the Son of God with power, by the reſurrection from the dead*, *Rom.* i. 4. Hence theſe words are applicable to any time or thing wherein Chriſt is manifeſted to be the only-begotten Son of God, and accordingly are applied to different times and things; ſee *Heb.* i. 3, 4, 5. and v. 5.

Ver. 34. *And as concerning that he raiſed him up from the dead*, &c.] This, as it is differently expreſſed from the raiſing him up, ſpoken of in the preceding verſe, ſo ſeems to be a diſtinct article from it, and is ſupported by other paſſages of ſcripture: the Apoſtle having ſhown that God had fulfilled his promiſe to the fathers, concerning the raiſing up, or ſending the Meſſiah into the world, who is no other than the eternal Son of God, proceeds to prove his reſurrection from the dead, as man, which was in ſuch ſort, as now *no more to return to corruption*; ſo as not to die any more, and be laid in the grave, and there corrupted; as was the caſe of thoſe who were raiſed from the dead by the prophets, under the Old Teſtament, or by Chriſt himſelf, before his death and reſurrection; for theſe were raiſed to a mortal life, and died again, and were buried, and ſaw corruption; but Chriſt was raiſed up from the dead, never to die more, but to live for ever, having in his hands the keys of hell and death, and being the triumphant conqueror over death and the grave; in proof of which ſome paſſages are produced out of the Old Teſtament, as follow: *he ſaid on this wiſe*; that is, God ſaid ſo, or after this manner, *Iſ.* lv. 3. *I will give you the ſure mercies of David*; that is, of the Meſſiah; by which are meant the bleſſings of the ſure and well-ordered covenant of grace, which the Meſſiah by his ſufferings and death was to ratify and ſecure for all his people: now had he only died, and not been raiſed from the dead, theſe bleſſings had not been ratified and made ſure unto them; therefore, when God promiſes his people, that he will give them the ſure mercies of *David*, or the Meſſiah, he promiſes that the Meſſiah ſhall not only die to procure mercies and bleſſings for them, but that he ſhall riſe again from the dead, to make them ſure unto them; ſo that theſe words are pertinently produced in proof of Chriſt's reſurrection. *David* is a name frequently given to the Meſſiah, as in *Jer.* xxx. 9. *Ezek.* xxxiv. 23, 24. and xxxvii. 24, 25. *Hoſ.* iii. 5. *David* being an eminent type of Chriſt, and the Meſſiah being a ſon of his; and who muſt be meant here; and which is owned by ſeveral *Jewiſh* commentators [o] of the beſt note; and which appears from his being called a witneſs to the people, a leader and a commander of them, in the next verſe: the bleſſings of the covenant are fitly called *mercies*, becauſe they ſpring from the grace and mercy of God, and wonderfully diſplay it, and are in mercy to his people; and theſe are the mercies of *David*, or of Chriſt, becauſe the covenant being made with him, theſe bleſſings were put into his hands for them, and come thro' his blood to them; and hence they are ſaid to be *ſure* ones; they are in ſafe hands; Chriſt, who is intruſted with them, faithfully diſtributes them: but then, as by his death he has made way for the communication of them, conſiſtent with the juſtice of God; ſo he muſt riſe again, and live for ever, to diſtribute them, or ſee that there is an application of them made to the perſons for whom they are deſigned: beſides, it is one of the ſure mercies promiſed to *David*, to the Meſſiah himſelf, that though he died, and was laid in the grave, he ſhould not continue there, but riſe again, as the next teſtimony moſt clearly ſhews.

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[i] Zohar in Numb. fol. 82. 2.

[k] In Abarbinel. Maſhmia Jeſhua, fol. 37. 2.

[l] T. Bab. Succa, fol. 52. 1.

[m] R. Iſaac, Chizzuk Emuna, par. 2. c. 68. p. 454, &c.

[n] In Miſn. Sanhedrin, c. 11. § 1.

Ver. 35. *Wherefore he ſaith alſo in another* pſalm, &c.] *Pſ.* xvi. 10. or *in another place*, as the *Syriac* verſion ſupplies; or *in another ſection*, as the *Arabic* verſion; or *elſewhere*, as *Beza*'s moſt ancient copy, the *Vulgate Latin* and *Ethiopic* verſions read: *thou ſhalt not ſuffer thine holy one to ſee corruption*; which cannot be underſtood of *David*: the term *holy one*, is not ſo applicable to him, who was a man ſubject to infirmities; at leaſt not in ſuch ſenſe as to Chriſt, who was holy in his nature, and without ſin in his life and converſation; beſides, *David* was laid in his grave, and ſaw corruption, as the Apoſtle afterwards proves: the former part of this paſſage is not cited, *thou wilt not leave my ſoul in hell*; which was not abſolutely neceſſary to be mentioned, it being clearly implied in what is produced; for if he ſhould not be ſuffered to ſee corruption, then he could not be left in the grave: moreover, the Apoſtle cites that which he intended to reaſon upon, as he afterwards does, and by it makes it manifeſtly appear that the words do not belong to *David*, but the Meſſiah, and are a clear and pertinent proof of his reſurrection from the dead. The *Jew* [p] objects to the Apoſtle's verſion of theſe words, rendering שחת, by *corruption*, whereas he ſays it ſignifies a *pit*; but it ought to be obſerved, that the word in its firſt proper, and literal ſenſe, ſignifies *corruption*; and a pit or grave is only called by this name, becauſe dead bodies, or carcaſſes, are therein corrupted; and inſtances may be given, wherein the word cannot be underſtood in another ſenſe than in that of corruption, as in *Lev.* xxii. 25. *Pſ.* lv. 23. ſee the note on ch. ii. 27.

Ver. 36. *For David after he had ſerved his own generation*, &c.] Or the men of that age and generation in which he lived, the ſubjects of his kingdom; by governing them with wholeſome laws, protecting them in their rights and properties, defending them againſt their enemies, and regulating and promoting the worſhip of God among them: *by the will of God*; this clauſe may be read in connexion with the preceding words, as it is in the *Syriac* verſion thus, *after he had in his own age ſerved the will of God*; acted according to it, fulfilled it, and did what the Lord declared to him, or he knew to be the will of God; or with the following words, as in the *Vulgate Latin* verſion, *by the will of God fell on ſleep*, or died; and then the ſenſe is, that after he had done the work of his generation, which was appointed and cut out for him, he died by the decree and counſel of God, which has ſet bounds to man's life, and has fixed the time of his death; no man dies before, or lives longer than the time it is the will of God he ſhould. *David* lived according to the will of God's command, and he died by the will of his decree. Death is expreſſed by falling aſleep; a way of ſpeaking very common with the eaſtern nations, and which repreſents it in an eaſy and familiar manner: it is not an annihilation of men; the dead are only fallen aſleep, and will awake again in the reſurrection; till which time the grave is their reſting-place, and out of which the ſaints will riſe freſh and chearful; and yet as a time of ſleep is a time of inactivity, ſo no work is done in the grave; and therefore whatever we find to do, ſhould be done in life. It is a long ſleep; *David* has been many hundred years, even thouſands, in it; and there will be no awaking out of it till Chriſt comes again: but this is to be underſtood of the body only, which only is capable of ſleeping the ſleep of death, and not of the ſoul, which dies not with the body, nor continues with it in the grave in a ſtate of inſenſibility and inactivity, but immediately returns to God; and being happy, is employed in the viſion of God, and Chriſt, in the fellowſhip of ſaints and angels, and in the work of praiſe and thankſgiving: thus, tho' *David* is fallen aſleep in his body, he is preſent in Spirit with the Lord; and that ſweet pſalmiſt of *Iſrael* is ſinging the ſongs of God in a much better manner than when here on earth. Bleſſed are they that ſleep in Jeſus, for they not only ſleep quietly and ſafely, but ſhall ſurely riſe again, for God will bring them with him; Chriſt is the firſtfruits of them, and they ſhall awake in his likeneſs. It is further ſaid of *David*, *and was laid unto his fathers*, or was buried; his ſepulchre is ſaid to be in mount *Zion* [q], where the kings of the houſe of *David* were buried; and his ſepulchre *Peter* ſays in ch. ii. 29. remained till his time. *And ſaw corruption*; his body putrified in the grave, became the repaſt of worms, and was reduced to rottenneſs and duſt; and therefore the words could not be ſpoken of him cited from *Pſ.* xvi. 10.

Ver. 37. *But he whom God raiſed again*, &c.] The *Vulgate Latin* verſion adds, *from the dead*; meaning the Lord Jeſus Chriſt, who was raiſed from the dead by God the Father: and *ſaw no corruption*; he did not lie ſo long in the grave as to corrupt and putrify, but was raiſed from the dead the third day; wherefore the paſſage, before cited, is very applicable to him, and is a clear proof that the Meſſiah was to riſe from the dead, as Jeſus did.

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[o] Aben Ezra & Kimchi in Iſ. lv. 3. Abarbinel. Maſhmia Jeſhua, fol. 26. 1.

[p] R. Iſaac, Chizzuk Emuna, par. 2. c. 69. p. 456.

[q] Cippi Hebr. p. 24.

Ver. 38. *Be it known unto you, therefore, men and brethren,* &c.] The Apoſtle having diſcourſed concerning the incarnation of Chriſt, his death and reſurrection, proceeds to take notice of ſome particular benefits and bleſſings of grace ariſing from thence, which are publiſhed and made known to the ſons of men in the everlaſting Goſpel, as were now to the *Jews* by *Paul* and *Barnabas*; ſuch as forgiveneſs of ſins thro' the blood of Chriſt, and juſtification by his righteouſneſs; the former of them is mentioned in this verſe, the latter in the next: *that thro' this man is preached unto you the forgiveneſs of ſins*; forgiveneſs of ſins, which is ſometimes expreſſed by a non-imputation of them, a non-remembrance of them, a covering and putting them away, and a blotting them out, is an act of free grace and mercy, and yet is thro' the blood of Chriſt; thro' that believers have it; Chriſt is exalted as a prince and a ſaviour to give it, having by his blood procured it: and this is a principal doctrine of the Goſpel, which is publiſhed in his name, and which the light of nature, and law of *Moſes* know nothing of, and cannot aſcertain; the prophets bear teſtimony to this truth, that every one that believes in Chriſt ſhall receive the remiſſion of ſins, of all his ſins. That there is a God is known by the light of nature, and that ſin is an offence unto him; but by it is not known in what way offended deity is appeaſed; nor does it, nor can it aſſure any that God will forgive ſin on any account whatever; not on account of mercy in him, nor on account of good works, or of repentance in them; God, as the God of nature does not forgive ſin, but as the God of grace: and tho' the law of *Moſes* declares what is good, and gives knowledge of evil, yet admits not of repentance as a ſatisfaction for ſin committed; nor does it repreſent God as merciful, but as juſt, and ſo accuſes, condemns, and kills: the doctrine of forgiveneſs is a pure doctrine of the Goſpel; and when it is preached aright, it is preached through Chriſt, not through the works of the law, not through repentance, nor thro' faith, nor thro' the abſolute mercy of God, but thro' Chriſt, thro' the blood of Chriſt, which was ſhed to obtain it in a way conſiſtent with the juſtice of God; and thro' his hands it is given. When Chriſt is called a *man*, it muſt not be thought that he is a mere man; he is God as well as man; had he been a mere man, forgiveneſs of ſin could not have been by his blood, or thro' his name, or for his ſake; it is becauſe he is God, truly and properly God, that there is a virtue in his blood to take away ſin, and cleanſe from it; ſee 1 *John* i. 7. Beſides, the word *man* is not in the original text, it is only *through this is preached to you*; that is, thro' this glorious and divine perſon, who, though he died as man, and was buried, yet ſaw no corruption, and is now raiſed from the dead, and is at the right hand of God. Some copies read δια τȣτο, *becauſe of this*, or for this reaſon; ſeeing he is raiſed from the dead, therefore the doctrine of the remiſſion of ſins is preached; for if he had died, and had not riſen again, there could have been no pardon by his blood, nor juſtification by his righteouſneſs; ſee *Rom.* iv. 25.

Ver. 39. *And by him all that believe are juſtified from all things,* &c.] Chriſt, as God, is not only the juſtifier of his people, who pronounces them righteous in the ſight of God; but his righteouſneſs imputed to them is the matter of their juſtification, or that by which they are juſtified; and not the works of the law, or obedience to the Goſpel, or internal holineſs, either in whole or in part, or the grace of faith, but the object of it, Chriſt, and his righteouſneſs: and juſtification, by this is complete and perfect; it is from all ſin, original and actual, ſecret and open, greater or leſſer ſins; ſins of preſumption and ignorance, of omiſſion or commiſſion; from all things the law can charge with, as breaches of it; from all things which the juſtice of God can demand ſatisfaction for; and from all things that ſatan, or a man's own conſcience, can juſtly accuſe him of. And thoſe that believe in Chriſt with the heart unto righteouſneſs, are openly and manifeſtatively juſtified in their own conſciences, and can claim their intereſt in it, and have the comfort of it, as well as they were before ſecretly juſtified in the mind of God, and in their head and repreſentative Jeſus Chriſt. And from all ſin theſe are juſtified *of God*, as *Beza*'s ancient copy reads, for *it is God that juſtifies*, *Rom.* viii. 33. againſt whom men have ſinned, and whoſe law they have violated, and whoſe juſtice they have affronted, by reaſon of which they are liable to condemnation; but God juſtifies them, by imputing the righteouſneſs of his ſon to them, in which he views them as without fault, unblameable and irreproveable: and though all men are not juſtified, yet many are; even all the ſeed of *Iſrael*, all the elect of God, every one that believes in Chriſt, as all do who are ordained to eternal life; Chriſt's righteouſneſs is imputed and applied to all theſe, and therefore they ſhall never enter into condemnation, but ſhall be acquitted and diſcharged from all things, *from which*, 'tis added, *ye could not be juſtified by the law of Moſes*; that is, by the works of the law, or by obedience to it, becauſe ſuch obedience is imperfect; and therefore the law can't juſtify, diſcharge, and acquit upon it, but inſtead thereof, muſt curſe and condemn; as it does every one, that does not do all things commanded in the law, and in the manner that requires: beſides, if righteouſneſs was hereby, the grace of God in juſtification would be fruſtrated, the death of Chriſt would be rendered null and void, and boaſting would not be excluded; all which are contrary to the ſcheme of the Goſpel. It may be obſerved, that pardon of ſin and juſtification are two diſtinct bleſſings, or the apoſtle muſt be guilty of a great tautology; ſince having ſpoken of forgiveneſs of ſin in the preceding verſe, he ſpeaks of juſtification in this, as an other bleſſing enjoyed by and thro' Chriſt, and publiſhed in the Goſpel, ſtiled therefore the word and miniſtration of righteouſneſs. And indeed they are diſtinct; in pardon the man is conſidered as a ſinner, in juſtification as a righteous man; pardon takes away his ſin, juſtification gives him a righteouſneſs; pardon frees from puniſhment, but juſtification beſides that gives him a title to eternal life; to pardon, the blood of Chriſt is ſufficient, but to juſtification are required the holineſs of Chriſt's nature, the perfect obedience of his life, as well as his ſuffering of death; moreover, juſtification paſſed on Chriſt as the head and repreſentative of his people, but not pardon; he may be ſaid to be juſtified, but not pardoned: theſe two bleſſings make a conſiderable figure in the miniſtry of the word.

Ver. 40. *Beware therefore*, &c.] Of rejecting the Goſpel, and thoſe excellent truths of it; ſince forgiveneſs of ſin, and a juſtifying righteouſneſs are ſaid to be had in no other way, but in and thro' Chriſt; take heed therefore, *leſt that come upon you, which is ſpoken of in the prophets*: ſome think that the apoſtle refers to two places in the prophets, which he puts together, and therefore uſes the plural number; the one in *Iſ.* xxviii. 14. from whence the character of the perſons is taken, *ye deſpiſers*, or ſcornful men, who are addreſſed; and the other in *Hab.* i. 5. where is to be found what is ſaid to them; but rather the latter place is what is only referred to, and is ſaid to be, *in the prophets*, that is, in one of the prophets; ſee the note on *John* vi. 45. or in the book of the prophets, the leſſer prophets, which were together in one book, among which *Habakuk* ſtands; the *Ethiopic* verſion reads in the ſingular number, *leſt ſhould come upon you the word of the prophet, ſaying*, as follows.

Ver. 41. *Behold, ye deſpiſers*, &c.] In *Hab.* i. 5. from whence theſe words are taken: we render it with others, *behold ye among the heathen*; as if the word, בגוים, was compounded of ב *in*, and גוים, *nations* or *heathens*; and ſo reads the *Chaldee* paraphraſe, *look among the people*; but the *Septuagint* verſion renders it, *behold ye deſpiſers*; which the apoſtle is thought to follow; wherefore ſome have imagined a different reading, and that the *Septuagint*, inſtead of בגוים reads בוגדים, the ſingular of which is uſed in *Hab.* ii. 5. and there rendered a *deſpiſer* in the ſame verſion: but it ſhould be obſerved, that the *Septuagint* is not the only verſion that ſo renders the word; for the *Syriac* verſion renders it, *behold ye impudent*; and the *Arabic* verſion, *behold ye negligent*; and Dr. *Pocock* [r] has ſhown that this word comes from the root בגא, which tho' not to be found in the Bible, yet in the *Arabic* language among other things, ſignifies to behave proudly, or inſolently, and ſo is very properly rendered *deſpiſers*, without ſuppoſing any different reading or corruption in the text: and as in *Habakuk* the proud and haughty *Jews* are there ſpoke to, who neglected and deſpiſed the law; this is accommodated by the apoſtle to the *Jews* in his time, who were very much diſpoſed to deſpiſe the Goſpel, as they generally did. It follows, *and wonder, and periſh*; or diſappear, or change countenance, thro' ſhame for their ſins, and amazement at the judgments of God upon them: *for I work a work in your days, which you ſhall in no wiſe believe though a man declare it unto you*; which in *Habakuk*, refers to the deſtruction of the city and temple of *Jeruſalem* by the *Chaldeans*; and here it is ſuggeſted, by the citation and application of it, that in a ſhort time a like work would be done in their days; the city and temple of *Jeruſalem* would be deſtroyed by the *Romans*, which when told to the *Jews* in foreign parts, as here in *Piſidia*, would not be believed by them, tho' it ſhould be told them by men of probity and credit.

Ver. 42. *And when the Jews were gone out of the ſynagogue*, &c.] The time of worſhip there being over; or being offended at the Apoſtles diſcourſe concerning Jeſus: the words will bear to be rendered, *when they were gone out of the ſynagogue of the Jews*; and the ſenſe be, when *Paul* and *Barnabas* were come out from thence, *Paul* having finiſhed his diſcourſe: the word *Jews*, and the phraſe, *out of the ſynagogue*, are left out in *Beza*'s ancient copy, and in the *Alexandrian* copy, and in the *Vulgate Latin*, and *Syriac* verſions; and ſo may be interpreted either of the *Jews*, or of *Paul* and *Barnabas*; the *Ethiopic* verſion leaves out the whole clauſe: *the Gentiles beſought that theſe words might be ſpoken unto them the next ſabbath*; that is, the proſelytes from among the *Gentiles*, who attended on the ſynagogue of the *Jews*, and who ſtaid behind when the *Jews* were gone out, being exceedingly delighted with the Apoſtles doctrine, moſt earneſtly intreated that the ſame ſubject might be inſiſted upon the next ſabbath: or, as Dr. *Lightfoot* obſerves, the words may be rendered, *they beſought the Gentiles*; that is, the Apoſtles, when they ſaw the *Jews* go out, being offended, addreſſed the *Gentiles*, and intreated them to come the next ſabbath-day, and patiently hear theſe doctrines: tho' in the above copies and verſions there is no mention made of the *Gentiles*, any more than of the *Jews*; ſo that this may be underſtood either of the rulers of the ſynagogue, who firſt invited them to ſpeak a word of exhortation to the people, or of the whole body, *Jews* and proſelytes, who, when they were departing, intreated they might hear them again the next ſabbath; about which *next ſabbath*, there is ſome difficulty: the words may be rendered, *between the ſabbath*, and ſo may regard what we call week-days, or working-days; and which the *Jews* call ימים שבנתיים, *the intermediate days*, or the days between one ſabbath and another [s]; and on ſome one of theſe days it was deſired that the Apoſtles would give them another diſcourſe on the ſame ſubject; and it may be particularly, that either *Monday* or *Thurſday*, the ſecond or fifth day of the week, might be pitched upon; ſince on theſe days the *Jews* met together in the ſynagogue, and read the law, according to the order of *Ezra*, that they might not be three days without the law [t]; and theſe were the days on which they faſted, *Luke* xviii. 12. Others chuſe to render the words, *on the ſabbath-day after*; and ſo the *Syriac* verſion renders it, *on the other ſabbath*; and the *Ethiopic* verſion, *the ſabbath following*; and ſo the *Vulgate Latin*, with which ours, and others agree; and to this reading and ſenſe, ver. 44. greatly inclines; though they might meet together on one of the days between, when being ſo delighted with what they heard, and of which they ſo much talked, that the next ſabbath almoſt the whole city came together to hear: but what pleaſes me beſt, and which, I think, has never been obſerved by any, is, that there was one ſabbath in the year which was called, שבת בנתים; which may be rendered by το μεταξυ σαββατον, *the ſabbath between*, or the intermediate ſabbath; and this ſabbath was on one of the ten days before the day of atonement; and was ſo called, becauſe it was between the firſt of *Tiſri*, which anſwers to part of our *September*, and was the beginning of the year, and the tenth of the ſame month, which was the day of atonement; and was a ſabbath very much taken notice of by the *Jews* [u]: and now this might be the ſabbath following, and ſo all agrees; and a reaſon may be given for the different phraſes in this verſe, and ver. 44. and if ſo, this alſo points out the time of the year that *Paul* and *Barnabas* were at *Antioch* in *Piſidia*, and when that remarkable period began, that the Apoſtles turned from the *Jews* and preached to the *Gentiles*.

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[r] Not. Miſc. in Porta Moſis, c. 3. p. 31, 32, &c.

[s] T. Hieroſ. Gittin, fol. 49. 1. & Bab. Ceritot, fol. 16. 1, 2. & 17. 1.

[t] T. Hieroſ. Megilla, fol. 75. 1. & Bab. Bava Kama, fol. 82. 1.

[u] Tzeror Hammor, fol. 85. 4. & 86. 1, 2.

Ver. 43. *Now when the congregation was broken up*, &c.] Or *the ſynagogue*; not the place, but the people that met in it; when they were *diſmiſſed*, as the *Vulgate Latin* and *Arabic* verſions render it; either in a diſorderly manner, through the offence the *Jews* took at *Paul*'s preaching; or if in an orderly way, this was done by, התורגמן, *the interpreter*; ſo it is ſaid [w], that "*R. Hotzpith* the interpreter diſmiſſed the people." *Many of the Jews and religious proſelytes followed Paul and Barnabas*; who were converted by this ſermon, and believed in Chriſt, and cordially embraced the doctrines of the Goſpel, that had been preached. *Piſcator* thinks that the word *religious* does not belong to the text, but ſome way or other crept into it, ſince it ſuppoſes ſome proſelytes not to be religious; whereas, though all religious perſons were not proſelytes, at leaſt proſelytes of righteouſneſs, yet all proſelytes were religious perſons; but it is retained in all copies and verſions: *who ſpeaking to them, perſuaded them to continue in the grace of God*; meaning, not that the *Jews* and proſelytes, ſpoke to *Paul* and *Barnabas*, and intreated and perſuaded them to perſevere in preaching the doctrine of the grace of God, notwithſtanding the offence ſome might take at it, and the ill uſage they might meet with on account of it; but that *Paul* and *Barnabas* took notice of them, and by their following them, and by the converſation they had with them, found that the word had reached their hearts, and that they had embraced the doctrine of the Goſpel; wherefore they ſpoke a word of exhortation to them, beſeeching them to continue in it, it ſpringing from the grace of God, and being a declaration of it; and particularly in thoſe ſpecial doctrines of grace, which had been inſiſted on, namely, remiſſion of ſins, and free juſtification by the blood of Chriſt; for it is more likely, and was more neceſſary, that theſe ſhould be exhorted by the apoſtles, and not the apoſtles by them.

Ver. 44. *And the next ſabbath-day*, &c.] The ſame which is before called *the ſabbath between*, which was between the firſt and tenth of *Tiſri*, or between the beginning of the year, and the day of atonement: *came almoſt the whole city together*. The *Syriac* and *Ethiopic* verſions leave out the word *almoſt*, and read, the whole city came together; ſome out of curioſity, having heard much ſaid of theſe men and their doctrines, others to cavil and quarrel, and others from a true affection to the Goſpel, and an earneſt deſire of knowing more of it, and of receiving more advantage from it: though the end in all was, *to hear the word of God*; or *of the Lord*, as the *Alexandrian* copy; that is, the doctrine of the Goſpel, which comes from God, and concerns the Lord Jeſus Chriſt, his perſon, offices, grace, and righteouſneſs.

Ver. 45. *But when the Jews ſaw the multitudes*, &c.] The vaſt number of people, the inhabitants of the city, the *Gentiles*, that were aſſembled together to hear the word. This muſt be underſtood of the unbelieving *Jews*, who came with no good deſign: *they were filled with envy*; at the *Gentiles*, that they ſhould have the word equally preached to them, as to themſelves, to whom the oracles of God were committed; or at the popularity of the apoſtles, that ſuch numbers ſhould follow them; and they might fear many converts might be made by them, from among them: *and ſpoke againſt thoſe things which were ſpoken by Paul*; concerning Jeſus of *Nazareth* being the Meſſiah, which they denied; and concerning free juſtification by his righteouſneſs, which they affirmed to be by the works of the law: and they went on *contradicting and blaſpheming*; publickly oppoſing him, and ſpeaking evil of him, and of his doctrines; and not only ſo, but belching out their blaſphemies againſt the Lord Jeſus Chriſt. The *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, leave out the word *contradicting*, as redundant, it having been before ſaid, that *they ſpoke againſt*, or *contradicted* what *Paul* delivered; though it may not be ſuperfluous, but expreſs their continuance in their contradiction, and oppoſition; and which was attended with, and iſſued in blaſphemy: ſuch a ſpirit of reproach and blaſphemy, is with the *Jews* a ſign of the Meſſiah's coming; "ſays *R. Jannai* [x], when you ſee generation after generation, reproaching and blaſpheming, look for the feet of the Meſſiah, according to *Pſal.* lxxxix. 51." This they have been doing one age after another, even for many ages; and therefore, according to one of their own ſigns, the Meſſiah muſt be come.

Ver. 46. *Then Paul and Barnabas waxed bold*, &c.] They were not at all daunted at the oppoſition they met with, but rather grew more courageous, and uſed great liberty of ſpeech, and ſpoke out freely, plainly, and openly: *and ſaid, it was neceſſary that the word of God ſhould firſt have been ſpoken to you*; as it was by Chriſt and his apoſtles, whilſt he was on earth; and though after his reſurrection, the commiſſion to his apoſtles ran, to preach the Goſpel to all nations, yet they were ordered to begin at *Jeruſalem*, and preach to the *Jews* firſt; and this they hitherto ſtrictly obſerved: *but ſeeing ye put it from you*; with loathing, indignation, and contempt: *and judge yourſelves unworthy of everlaſting life*; no man is worthy of everlaſting life, on account of any thing done by him, for it is the free gift of God; and all who are ſenſible of themſelves, and of the juſt demerit of ſin, conclude themſelves unworthy to inherit eternal life; but this was not the caſe of theſe *Jews*, nor is it the ſenſe here: but the meaning is, that the *Jews*, by this act of theirs in rejecting the Goſpel, did as it were paſs ſentence upon themſelves, and determine againſt themſelves, that they ought not to be ſaved, ſince they deſpiſed the means of ſalvation; or that they were not worthy to have the Goſpel preached to them any more, which may be called eternal life, becauſe it is brought to light by it, and revealed in it; and becauſe it points out the way unto it, as well as gives ſome account of it: *lo, we turn to the Gentiles*; to preach the Goſpel to them only, or chiefly; now the words of Chriſt began to be fulfilled, *Matt.* xxi. 43.

Ver. 47. *For ſo hath the Lord commanded us*, &c.] For though Chriſt in his firſt commiſſion reſtrained his diſciples from going into the *Gentiles*, and preaching to them, yet when he enlarged their commiſſion after his reſurrection, he bid them go into all nations, and preach the Goſpel to every creature; and told them, that they ſhould be his witneſſes to the uttermoſt part of the earth; ſee *Matt.* xxviii. 19. *Mark* xvi. 15. *Acts* i. 8. unleſs this ſhould rather be thought to refer to what follows: *ſaying*; or *as it is written*, as the *Syriac* verſion ſupplies; or *becauſe ſo ſaith the ſcripture*, as the *Ethiopic* verſion, namely in *Iſa.* xlix. 6. *I have ſet thee to be a light of the Gentiles*; to enlighten the *Gentiles* that ſit in darkneſs, by the preaching of the Goſpel to them, and the Spirit of God attending it: this ſuppoſes the *Gentiles* to have been in darkneſs; as they were about divine things, before the times of the Goſpel: they had no true knowledge of God himſelf; for though they knew there was a God, they did not know, at leaſt but few of them, that there was but one God; and none of them knew any thing of him as in Chriſt; they had not a revelation of his will, they were without the written law, and were ſtrangers to the true manner of worſhipping the divine being; they knew nothing at all of the Meſſiah, and of his righteouſneſs and ſalvation by him; nor of the Spirit of God, and the operations of his grace; nor of the reſurrection of the dead, and were very ignorant of a future ſtate: it was therefore an unſpeakable mercy to them, that Chriſt was appointed to be a light to them; not in a way of nature, as he is that light which lightens every man that comes into the world; but in a way of grace, through the miniſtration of the Goſpel, and by the ſpecial illuminations of the divine Spirit; whereby they ſee there is a righteous judge, and that there will be a righteous judgment; and that ſin is exceeding ſinful, and can't be atoned for by them, and therefore they are in themſelves miſerable and undone; and they further ſee, that pardon and righteouſneſs are only by Chriſt, and that ſalvation is alone in him. The words are ſpoken by God the Father to his Son, and expreſs the eternal decree of God, and the deſignation of Chriſt to be the light of his people; the miſſion of him in time as the light of the world, and the exhibition of him in the Goſpel, for the illumination of men by his Spirit and grace. In the *Hebrew* text it is, *I will give thee*, &c. for all this ſprings from the free grace of God; Chriſt in all reſpects is the gift of God, as he is the head of the church, and the Saviour of the body, ſo as he is the light of men; and it is neceſſary that he ſhould be light, in order to be ſalvation, as follows; for though men may go to hell in the dark, yet not to heaven; the way of the wicked is darkneſs, but the path of the juſt is ſhining light: thoſe whom God ſaves, he enlightens with the light of life: *that thou ſhouldſt be for ſalvation to the ends of the earth*; impetratively as the author of it, and applicatively by means of the Goſpel, which publiſhes ſalvation by Chriſt; and is the power of God unto ſalvation, to *Gentiles* as well as *Jews*, even to all that believe, in what part of the world ſoever they live: thus what was decreed and reſolved on by God the Father, and was declared by him to his Son, is applied to his miniſters and ambaſſadors, who perſonated him; ſo that what they did, he may be ſaid to do; and who by them was to go, and did go to the *Gentiles*, and enlighten them with the light of the Goſpel, and became ſalvation to them; ſo that this prophecy is produced by the apoſtles, to vindicate their conduct, as well as to ſhow the agreement between the command of Jeſus Chriſt to his diſciples, and the decree of God the Father; as alſo to illuſtrate and confirm the particular order, which the apoſtle *Paul* had, to go to the *Gentiles*, and to which he may have a regard here; ſee *Acts* xxvi. 17. In the *Hebrew* text it is, *my ſalvation*; provided, promiſed, and ſent by God, the Saviour of his people.

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[w] T. Hieroſ. Taaniot, fol. 67. 4.

[x] Shirhaſhirim Rabba, fol. 11. 4.

Ver. 48. *And when the Gentiles heard this*, &c.] That it was the will of God, and the command of Chriſt, that the Goſpel ſhould be preached to them; by whom are to be underſtood the *Piſidians*, the inhabitants of *Antioch*, who had never been proſelytes to the *Jewiſh* religion: *they were glad*; not that the *Jews* were likely to have the Goſpel taken away from them, and be utterly deprived of it, but that it was to be preached to them: *and glorified the word of the Lord*; not the Lord Jeſus Chriſt, the eſſential word of the Lord, whom they might not as yet have ſuch a diſtinct knowledge of; but rather *God* himſelf, for his word, particularly his word of command, ver. 47. as the *Syriac* and *Ethiopic* verſions read; or the ſenſe is, they ſpake well of the Goſpel, and gave glory to God, or the Lord, who had ſent it among them: *Beza*'s moſt ancient copy reads, they *received the word of the Lord*, which ſeems to be a more agreeable reading; to glorify the word of the Lord, is an unuſual phraſe: *and as many as were ordained unto eternal life believed*; faith is not the cauſe, or condition of the decree of eternal life, but a means fixed in it, and is a fruit and effect of it, and what certainly follows upon it, as in theſe perſons: ſome would have the words rendered, *as many as were diſpoſed unto eternal life believed*; which is not countenanced by the ancient verſions. The *Arabic* renders it as we do, and the *Syriac* thus, *as many as were put, or appointed unto eternal life*; and the *Vulgate Latin* verſion, *as many as were pre-ordained*. Moreover, the phraſe of being *diſpoſed unto*, or *for eternal life*, is a very unuſual, if not a very improper, and an inaccurate one; men are ſaid to be diſpoſed to an habit, or to an act, as to vice or virtue, but not to reward or puniſhment, as to heaven or hell; nor does it appear that theſe *Gentiles* had any good diſpoſitions to eternal life, antecedent to their believing; for though they are ſaid ver. 42. to intreat the apoſtles to preach the ſame things to them the next ſabbath, yet the words as there obſerved, according to their natural order, may be rendered *they*, *i. e.* the apoſtles, *beſought the Gentiles*; and in ſome copies and verſions, the *Gentiles* are not mentioned at all: and as for their being *glad*, and *glorifying the word of the Lord*, it is not evident that this was before their believing; and if it was, ſuch things have been found in perſons, who have had no true, real, and inward diſpoſitions to ſpiritual things, as in many of our Lord's hearers; beſides, admitting that there are, in ſome, good diſpoſitions to eternal life, previous to faith, and that deſiring eternal life and ſeeking after it, be accounted ſuch, yet theſe may be where faith does not follow; as in the young rich ruler, that came to Chriſt with ſuch an enquiry, and went away ſorrowful: as many therefore as are ſo diſpoſed, do not always believe, faith does not always follow ſuch diſpoſitions; and after all, one would have thought that the *Jews* themſelves, who were externally religious, and were looking for the Meſſiah, and eſpecially the devout and honourable women, were more diſpoſed unto eternal life, than the ignorant and idolatrous *Gentiles*; and yet the latter believed, and the former did not: it follows then, that their faith did not ariſe from previous diſpoſitions to eternal life, but was the fruit and effect of divine ordination unto it; and the word here uſed, in various places in this book, ſignifies determination and appointment, and not diſpoſition of mind; ſee ch. xv. 2. and xxii. 10. and xxviii. 23. The phraſe is the ſame with that uſed by the *Jews*, דאתקנו לחיי עולם, *who are ordained to eternal life* [y]; and כל דכתיב לחיי עלמא, *every one that is written to eternal life* [z]; *i. e.* in the book of life; and deſigns no other than predeſtination or election, which is God's act, and is an eternal one; is ſovereign, irreſpective, and unconditional; relates to particular perſons, and is ſure and certain in its effect: it is an ordination, not to an office, nor to

[y] Zohar in Exod. fol. 43. 4.

[z] Targum in Iſa. iv. 3. Vid. Abkath Rocel, p. 5.

the means of grace, but to grace and glory itſelf; to a life of grace which is eternal, and to a life of glory which is for ever; and which is a pure gift of God, is in the hands of Chriſt, and to which his righteouſneſs gives a title: and ordination to it, ſhews it to be a bleſſing of an early date; and the great love of God to the perſons ordained to it; and the certainty of enjoying it.

Ver. 49. *And the word of the Lord was publiſhed throughout all the region.*] That is, of *Piſidia*, in which *Antioch* was; not by the apoſtles *Paul* and *Barnabas*, who ſeem to go directly to *Iconium*, after they were expelled the city and ſuburbs of *Antioch*; but by ſome of thoſe who were converted under their miniſtry, and had gifts beſtowed on them, qualifying them to preach the Goſpel to others, which they did with ſucceſs. There were no doubt ſeveral churches planted in this country, and particularly there was one at *Antioch*, of which theſe new converts were the beginning, and which continued: in the *fourth* century, this church was a patriarchate, for it is ſaid, under *Valentinian* and *Theodoſius*, *Optimus* obtained the patriarchate of *Antioch* in *Piſidia*; in the *fifth* century, it was the metropolitan of *Piſidia*; in this age, mention is made of ſeveral biſhops of this place; *Candidianus* biſhop of *Antioch* in *Piſidia*, was preſent at two ſynods, one at *Conſtantinople* againſt *Eutyches*, and another at *Epheſus*; *Dionyſius* biſhop of the ſame place, aſſiſted in the ſynod at *Chalcedon*, and *Pergamius* at that which was at *Conſtantinople*, under the emperor *Theodoſius*, and at another at *Chalcedon*, under the emperor *Marcianus*: there were alſo in this century, biſhops of other churches in *Piſidia*; as *Severus*, biſhop of *Sozopolis* in *Piſidia*, who was preſent in the council at *Epheſus*, againſt *Neſtorius*; and *Olympius*, biſhop of mount *Hem* in *Piſidia*, who was at the *Chalcedon* council; and *Paulinus* biſhop of *Apamea*, *Eortius* biſhop of *Nicopolis*, and *Alexander* biſhop of *Seleucia*, and *Longinus* biſhop of *Talbondana*, all in *Piſidia*: in the *ſixth* century, there were churches in *Piſidia* embracing the truth of Chriſt; *Bacchus* was biſhop of *Antioch*, and *John* of another place, who both were in the fifth ſynod at *Conſtantinople*: in the *ſeventh* century, we read of the church at *Antioch*, as the metropolitan of *Piſidia*, and of a biſhop of it in the ſixth council at *Conſtantinople*: in the *eighth* century, *Gregory* biſhop of this place, condemned in a ſynod the worſhip of images, but afterwards recanted; and in the ſame century, this city was taken by the *Turks*, and ſpoiled[a]; and after this, we read no more of its church ſtate.

Ver. 50. *But the Jews ſtirred up the devout and honourable women*, &c.] Theſe ſeem not to be *Jewiſh* women; could they be thought to be ſuch, they might eaſily be concluded to be of the ſect of the *Phariſees*, which was the ſtricteſt and moſt devout ſect among the *Jews*; for there were women *Phariſees*, as well as men; ſo we read of, אשה פרושה, *a woman Phariſee*[b]; but theſe were *Gentile* women, proſelyted to the *Jewiſh* religion, and were in their way very religious and devout, and were alſo *honourable*: the word uſed ſignifies, not only that they were of a comely form, of a decent habit, and of good manners, as it is by ſome interpreted; but that they were perſons of figure and diſtinction, of good families; the *Syriac* verſion renders it *rich*, whoſe huſbands were the principal men of the city; wherefore the *Jews* applied to theſe women, and ſtirred up them to work upon their huſbands, who ſeem to be thoſe next mentioned: *and the chief men of the city*; the magiſtrates and officers in it: *and raiſed perſecution againſt Paul and Barnabas*; raiſed the mob, and ſet them upon them: *and expelled them out of their coaſts*; drove them out of their city and ſuburbs.

Ver. 51. *But they ſhook off the duſt of their feet againſt them*, &c.] As Chriſt directed his apoſtles to do; ſee the note on *Matt.* x. 14. *And came unto Iconium*, a city in *Lycaonia*; here it is placed both by *Ptolomy*[c] and *Strabo*[d]; *Pliny* ſays[e], that "there was a tetrarchy granted out of *Lycaonia*, "on that part which borders on *Galatia*, conſiſting "of fourteen cities, the moſt celebrated city being "*Iconium*." It was called by the *Syrians*, חיק ענא, *Ik-ona*, which ſignifies *the boſom of ſheep*; the country round about it being famous for feeding great numbers of ſheep; and here afterwards was a church of Chriſt, a boſom for his ſheep; it is now in the hands of the *Turks*, and is called *Conia*, or *Cogne*.

Ver. 52. *And the diſciples were filled with joy*, &c.] Meaning either *the apoſtles*, as the *Ethiopic* verſion renders it, *Paul* and *Barnabas*; who rejoiced, both at the ſucceſs they had met with, and becauſe they were counted worthy to ſuffer reproach and perſecution for the ſake of Chriſt and his Goſpel: or rather the diſciples at *Antioch*, and other parts of *Piſidia*, the new converts; who were filled with joy at the Goſpel being preached unto them, and at the conſtancy and courage of the apoſtles in ſuffering for it: *and with the Holy Ghoſt*; which with the former, deſigns the ſame thing, as ſpiritual joy, or joy in the Holy Ghoſt; or elſe the gifts and graces of the Spirit, which they had both for their own comfort, and the advantage of others.

CHAP. XIV.

Ver. 1. AND *it came to paſs in Iconium*, &c.] When the apoſtles were got thither, and as ſoon as they were there; at leaſt the firſt opportunity they had: *that they went both together into the ſynagogue of the Jews*; which was in *Iconium*; hither *Paul* and *Barnabas* went together, in like manner as they had done at *Antioch*: *and ſo ſpoke*; ſuch words, and doctrines of grace, with ſo much power, authority, and demonſtration of the Spirit, with ſo much plainneſs, clearneſs, and evidence, as well as with ſo much boldneſs and courage: *that a great multitude, both of the Jews, and alſo of the Greeks believed*; the doctrines they preached, and in Chriſt the ſum and ſubſtance of them; and theſe were not a few, but a great multitude; and not of one ſort, of the *Jews* only, who expected the Meſſiah, but of the *Greeks*, or *Gentiles* alſo, who never heard of any; for by *Greeks* here are meant, not *Jews* born in *Greece*, ſpeaking the *Greek* tongue, and uſing the *Greek* bible, for theſe were called *Helleniſts*, and not *Greeks*, but heathens. Theſe converts laid the foundation of a Goſpel church-ſtate in this place; for that there was a church here, is certain from ver. 21, 22, 23. In the *firſt* century, *Soſipater* is ſaid to be biſhop, or paſtor of this church, and alſo *Tertius*,

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[a] Magdeburg. Hiſt. Eccleſ. Cent. 4. c. 2. p. 3. Cent. 5. c. 7. p. 418. & c. 10. p. 588. Cent. 6. c. 2. p. 4. Cent. 7. c. 2. p. 3. Cent. 8. c. 10. p. 366. & c. 16. p. 515.

[b] Miſn. Sota, c. 3. §. 4.

[c] Geograph. l. 5. c. 6.

[d] Geograph. l. 12.

[e] Nat. Hiſt. l. 5. c. 27.

tius, who are both reckoned among the *ſeventy* diſciples of Chriſt; ſee the note on *Luke* x. 1. In the *third* century, *Celſus* was biſhop of this church; and in the ſame century, ſeveral ſynods were held here, about the error of *Novatus*; and in the ſame century, *Nicomes* biſhop of this place, aſſiſted at the council at *Antioch*, which condemned the hereſy of *Samoſatenus* [f]: in the *fourth* century there was a church in this place, and *Amphilochius* was biſhop of it, of whom *Jerom* [g] makes mention; and who read to him a book, concerning the deity and worſhip of the Holy Spirit: in the *fifth* century, it was the metropolitan church of *Lycaonia*, and *Valerianus* and *Oneſiphorus* preſided over it: in the *ſixth* century, a biſhop of this church was preſent at the fifth *Roman* council under *Symmachus*: in the *ſeventh* century, it bore the character of metropolitan, and a biſhop of it aſſiſted at the ſixth council at *Conſtantinople*, whoſe name was *Paul*: in the *eighth* century, *Leo* was biſhop of it, who was preſent at the ſynod of *Nice* [h]; and after this we hear no more of it, the place falling into the hands of the *Turks*, who are now poſſeſſed of it: here, according to the *Roman* martyrology, *Tryphena* and *Tryphoſa*, mentioned in *Rom.* xvi. 12. heard the apoſtle *Paul* preach; and here the famous virgin and martyr *Thecla*, was converted.

Ver. 2. *But the unbelieving Jews ſtirred up the Gentiles*, &c.] That part of the *Jews*, which continued in unbelief, and rejected the doctrine of the apoſtles, concerning Jeſus of *Nazareth* being the Meſſiah; theſe ſtirred up the *Gentiles*, who had no knowledge of, nor faith in this matter: *and made their minds evil affected againſt the brethren*; either in general, againſt all thoſe that embraced the Goſpel of Chriſt; who being of the ſame faith and family, having the ſame God to be their Father, and equally related to, and intereſted in Chriſt Jeſus, are called brethren; or in particular againſt the apoſtles *Paul* and *Barnabas*, by repreſenting them as ſeditious perſons, and of bad deſigns.

Ver. 3. *Long time therefore abode they*, &c.] At *Iconium*, undaunted and not diſcouraged, at the treatment they met with: but continued, *ſpeaking boldly in the Lord*; uſing great freedom of ſpeech, and ſhewing great courage and intrepidity of mind; ſpeaking out without fear, the doctrines of the Goſpel, in the name of the Lord, and depending upon ſtrength, aſſiſtance, and ſupport, from him: *which gave teſtimony unto the word of his grace*; the Goſpel, ſo called, becauſe it is a publication of the grace and favour of God to the ſons of men; in the choice of ſome of them to everlaſting life, in the miſſion of his Son to redeem them, in the juſtification of them by his righteouſneſs, and in the forgiveneſs of them through his blood, in the regeneration of them by his Spirit, in adopting them into his family, and making them heirs of eternal life; and becauſe it is a means of implanting his grace in their ſouls; to this he bore witneſs, by giving it ſucceſs, notwithſtanding the oppoſition made againſt it, and by miracles wrought in confirmation of it, as follows: *and granted ſigns and wonders to be done by their hands*; ſuch as healing the ſick, curing the lame, caſting out devils, and the like, whereby a teſtimony was given to the truth of the doctrine they preached: and it may be obſerved, that theſe miraculous works were not wrought by the power of the apoſtles, but by the power of God; they were only inſtruments by whom they were done; it was owing to a grant from the Lord, and to his power, that they were performed.

Ver. 4. *But the multitude of the city was divided*, &c.] In their ſentiments, about the apoſtles, their doctrines, and miracles; ſome approving them, others condemning their doctrines as falſe, and their miracles as deluſions: *and part held with the Jews*; that did not believe, but rejected the apoſtles, deſpiſed their doctrines, and diſparaged their miracles: *and part with the apoſtles*; theſe were the *Jews* and *Greeks*, that believed; which diviſions in families, towns, and cities, though the common conſequence of the preaching of the Goſpel, are not owing to any fault in that, but to the depravity and corruption of human nature; and are what our Lord declared was, and foretold would be the caſe, *Luke* xii. 51.

Ver. 5. *And when there was an aſſault made*, &c.] Or a ſtrong biaſs and inclination were in the minds, *both of the Gentiles, and alſo of the Jews, with their rulers*; who encouraged them in it: *to uſe* them *deſpitefully, and to ſtone them*; not only to give them reproachful language, but to ſmite, buffet, and ſcourge them, and to ſtone them for blaſphemy, which was a puniſhment among the *Jews* for ſuch cauſes.

Ver. 6. *They were ware of it*, &c.] They underſtood it, were apprized of it, and well weighed it, and conſidered it in their minds, and what was beſt to be done at this juncture: *and fled unto Lyſtra and Derbe, cities of Lycaonia*; according to the orders and command of Chriſt, *Matt.* x. 23. not ſo much to ſave their lives, as to ſpread the Goſpel in other parts. *Lycaonia* was a province in the leſſer *Aſia*, near *Phrygia*, ſeparated from it by the mountains; on the eaſt it bordered on *Galatia*; and had on the weſt *Pamphylia* and *Piſidia*, and on the ſouth *Cilicia*, unto mount *Taurus*. Some ſay it had its name from *Lycaon*, the ſon of *Pelaſgus*; others, ſeeing it was not a *Greek* colony, chuſe to fetch the name of the country from the *Syrians*, who uſed to call their neighbour's country *Leikonia*, or in the *Greek* pronunciation *Lycaonia*; that is, the country of *Iconium*, which city was the metropolis of *Lycaonia* [i]: *Lyſtra*, is by *Ptolomy* [k] placed in *Iſauria*, and ſo *Derbe* is ſaid by *Strabo* [l], to be upon the coaſt of *Iſauria*; wherefore the words may be read thus, as they are in the *Syriac* and *Ethiopic* verſions, *and they fled to the cities of Lycaonia, and to Lyſtra, and to Derbe*; by which reading, they are not neceſſarily made the cities of *Lycaonia*: according to *Jerom* [m], they were both cities of *Lycaonia*. *Lyſtra* is the ſame with, לעשתרה, *Lebeſtbera*; which in the *Hebrew* and *Syriac* languages, ſignifies *a flock of ſheep*, or *a city of flocks*; it being a place that abounded with ſheep, as the country of *Lycaonia* in general did [n]. *Derbe* was ſometimes called *Delbia*, which in the language of the *Lycaonians*, ſignifies a *juniper-tree*; and *Delub*, and *Dulbe*, with the *Targumiſt* [o] and *Talmudiſts* [p], ſignify a *cheſnut-tree*; and with the *Arabians*, *Dulb* is a plane-tree, or poplar; it ſeems as if it had its name from one or other of thoſe trees, which might grow in large quantities near it: *and unto the region that lieth round about*; the ſaid cities.

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[f] Euſeb. Eccl. Hiſt. l. 6. c. 19. & l. 7. c. 28, 30. [g] Catalog. Script. Eccleſ. fol. 102. H. [h] Magdeburg. Hiſt. Eccleſ. Cent. 5. c. 7. p. 418. c. 10. p. 596. Cent. 6. c. 2. p. 4. Cent. 7. c. 2. p. 3. c. 7. p. 112. c. 10. p 254. Cent. 8. c. 2. p. 4. [i] Vid. Hiller. Onomaſticum Sacrum, p. 870. [k] Geograph. l. 5. c. 4. [l] Geog aph. l. 12.
[m] De Locis Hebraicis, fol. 96. A. D. [n] Vid. Hiller. ib. p. 870, 871. [o] Targum Onkelos in Gen. xxx 37.
[p] T. Hieroſ. Cetubot, fol. 31. 4. T. Bab. Roſhhaſhana, fol. 23. 1. & Succa, fol. 32. 2.

Ver. 7. *And there they preached the Goſpel.*] They did not ſit ſtill, nor hide themſelves in theſe places; but, as in others, they preached the Goſpel, the good news and glad tidings, of the incarnation of Chriſt, of redemption, peace, and pardon, thro' his blood, juſtification by his righteouſneſs, and ſpiritual and eternal ſalvation through him: in *Beza*'s moſt ancient copy, and in one of *Stephens*'s, theſe words are added, and which *Bede* alſo ſays, were in the *Greek* copies in his time, *and the whole multitude were moved at their doctrines, and Paul and Barnabas continued at Lyſtra*; which agrees with what follows. It is very likely, that many were converted in each of theſe cities, and in the adjacent country, and that churches were raiſed in theſe places; this ſeems manifeſt, from ver. 20, 21, 22, 23. and ch. xvi. 1, 2. *Artemas*, of whom mention is made in *Tit.* iii. 12. and is ſaid to be one of the ſeventy diſciples, is reported to be biſhop of *Lyſtra*; ſee the note on *Luke* x. 1. though we meet with nothing in eccleſiaſtical hiſtory, concerning the churches in either of theſe places, until the *ſixth* century; when in the fifth *Roman* ſynod under *Symmachus*, there were preſent the biſhops of *Lyſtra* and *Derbe*, as alſo of *Iconium* and *Larandas*, which were likewiſe cities in *Lycaonia* [q].

Ver. 8. *And there ſat a certain man at Lyſtra*, &c.] Where the apoſtle was preaching; and perhaps he ſat there to beg, where there was a great concourſe of people, and which might be in the open ſtreet: this man was *impotent in his feet*; ſo weak, as not to be able to walk, and even to ſtand on them, and therefore is ſaid to ſit: *being a cripple from his mother's womb*; he was born lame, as was the man cured by *Peter*, ch. iii. 2. *who never had walked*; theſe circumſtances are mentioned, to ſhew that his caſe was incurable by any human art, and to illuſtrate the following miracle.

Ver. 9. *The ſame heard Paul ſpeak*, &c.] That is, preach the Goſpel; he was one of his hearers, and faith came to him by hearing; the *Arabic* verſion adds, *he cried unto him*; that is, to *Paul*, whom he heard: *who ſtedfaſtly beholding him*; not the lame man beholding *Paul*, but *Paul* beholding the lame man, as the *Syriac* and *Ethiopic* verſions both expreſs it, as alſo *Beza*'s ancient copy and others; ſo *Peter* looked on the man he cured, ch. iii. 4. *And perceiving that he had faith to be healed*; as he might by his looks, his geſtures, his attention in hearing, and it may be by ſomewhat that he ſaid, as well as by revelation, or a ſpirit of diſcerning, which he had.

Ver. 10. *Said with a loud voice*, &c.] Not only that the man, but that all might hear and attend to the miracle about to be wrought: *ſtand upright on thy feet*; in five of *Beza*'s manuſcripts, and in other copies, and in the *Complutenſian* edition, and in the *Syriac* verſion, this clauſe is introduced with theſe words, *I ſay unto thee, in the name of the Lord Jeſus Chriſt*; which is much ſuch a form that *Peter* uſed, ch. iii. 6. whereby the virtue of the miracle is aſcribed to Chriſt, and not aſſumed by the apoſtle: *and he leaped and walked*; he ſprung up directly from his ſeat, and leaped about for joy, and walked as well as any other man could.

Ver. 11. *And when the people ſaw what Paul had done*, &c.] In curing the lame man in ſo marvellous a manner, and concluding it to be a divine work, and what a mere creature could never perform: *they lift up their voices*; not in indignation and wrath, but as perſons aſtoniſhed: *ſaying in the ſpeech of Lycaonia*; by which it ſhould ſeem that *Lyſtra* was a city of *Lycaonia*, ſince the *Lycaonian* language was ſpoken in it; the *Arabic* verſion reads, *in their own tongue*; and the *Syriac* verſion, *in the dialect of the country*; very likely a dialect of the *Greek* tongue: *the gods are come down to us in the likeneſs of men*; they had a notion of deity, though a very wrong one; they thought there were more gods than one, and they imagined heaven to be the habitation of the gods; and that they ſometimes deſcended on earth in human ſhape, as they ſuppoſed they now did.

Ver. 12. *And they called Barnabas Jupiter*, &c.] The ſupreme God; it may be becauſe that *Barnabas* was the oldeſt man, of the talleſt ſtature, and largeſt bulk, and made the beſt figure; whereas *Paul* was younger, of a low ſtature, and mean appearance: *and Paul Mercurius, becauſe he was the chief ſpeaker*; *Mercury* was the god of eloquence, and the meſſenger of the gods, and the interpreter of their will [r]; *Paul* being chiefly concerned in preaching and ſpeaking to the people, they called him by the name of this God: the *Jews* had a doctor in their ſchools, whom they called, ראש המדברים, *the chief of the ſpeakers* [s].

Ver. 13. *Then the prieſt of Jupiter, which was before their city*, &c.] Not that the prieſt was before the city, but *Jupiter*; and the phraſe denotes either his preſidence over the city, and ſo the *Arabic* verſion renders it, *who was the chief god of their city*; or the place where his image ſtood, which was out of the city, and ſo may be ſaid to be before it; accordingly the *Syriac* verſion renders it, *who was without the city*; he who officiated as prieſt to him: *brought oxen and garlands unto the gates*; either *of the city*, as the *Arabic* and *Ethiopic* verſions add, where was the ſtatue of *Jupiter*; or elſe, and which is moſt likely, he brought them to the gates of the houſe, were *Paul* and *Barnabas* were; and to this ſenſe the *Syriac* verſion renders it, *to the door of the dwelling-place where they abode*: what the oxen were brought for, is eaſy to conceive, had it not been expreſſed; but for what ſhould garlands or crowns be brought? Theſe were uſed in ſacrifices, for different purpoſes; ſometimes they crowned the gods [t], to whom they ſacrificed, and theſe might be brought to be put upon the heads of *Paul* and *Barnabas*; and ſometimes the prieſts wore them [u], and which ſeems to be in imitation of the mitre, wore by the high-prieſt among the *Jews*; and ſometimes even thoſe who came to ſacrifice, and implore the aſſiſtance of their deities, wore them [w]; likewiſe the altars on which they offered ſacrifice, were crowned with theſe garlands [x]; and the ſacrifices themſelves, and which laſt ſeems to be the caſe here: the garlands were brought to be put upon the oxen; and theſe were for the moſt part made of cypreſs; ſometimes of the pine-tree, and ſometimes of other leaves and flowers, ſuch as were peculiar to the gods [y]: and there was ſomething like this among the *Jews*, at the offerings of their firſt-fruits, which were done in this manner [z]; "they that were neareſt (to *Jeruſalem*) brought "green figs and grapes; and they that were more "remote, brought dried figs and raiſins; and an "*ox* went before them, whoſe horns were covered "with gold, ועטרת של זית, *and a crown of olives* "on his head; a pipe ſounded before them, till "they came near to *Jeruſalem*, and then they ſent

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[q] Magdeburg. Hiſt. Eccleſ. Cent. 6. c. 2. p. 4.

[r] Vid. Macrob. Saturnal. l. 1. c. 17, 19.

[s] Juchaſin, fol. 45. 2. & 46. 1.

[t] Baruch vi. 9. Juſtin. Apolog. 2. p. 57. Tertull. de Corona, c. 10. Alex. ab Alex. Gen. dier. l. 4. c. 17.

[u] Tertull. de Idolatria, c. 18. Alex. ab Alex. ib. Paſchalius de Coronis, l. 4. c. 13.

[w] Paſchal. ib.

[x] Ovid de Triſtibus, l. 3. eleg. 13.

[y] Paſchal. ib. c. 16.

[z] Miſn. Biccurim, c. 3. §. 3.

“ ſome before them; who *crowned* their firſt fruits.” *And would have done ſacrifice with the people*; that is, the prieſt and the people with him, would have offered ſacrifice to *Paul* and *Barnabas*, as to two deities; and the *Syriac* and *Ethiopic* verſions add, *to them*; to both the apoſtles, with which agrees the *Arabic* verſion.

Ver. 14. Which *when the apoſtles Barnabas and Paul heard* of, &c.] As they quickly did, ſuch a multitude being about the doors of the houſe, where they were: it may be obſerved, that *Barnabas* is here called an apoſtle, as in ver. 4. and is placed before *Paul*, not as being greater than he, but becauſe of the opinion theſe heathens had of him: *they rent their cloaths*; as the *Jews* did, and were obliged to do, when they heard any blaſphemy; ſee the note on *Matt.* xxvi. 65. *And ran in among the people*; in great haſte, ſhowing great concern of mind, and much indignation and reſentment, at what they were about to do: *crying out*; aloud, and with great vehemence, that all might hear, and to expreſs the greater diſlike of the action.

Ver. 15. *And ſaying, Sirs, why do ye theſe things?* &c.] That is, bring theſe oxen and garlands, and attempt to offer ſacrifice; this they ſaid, not as arguing with them calmly and mildly, but with a mixture of indignation, heat, and zeal, as diſpleaſed with, and deteſting and abhorring what they were about to do: *we alſo are men of like paſſions with you*; men, and not Gods; of the ſame human nature, and that as corrupted, alike ſinful men, and need a ſacrifice better than theſe; frail mortal men, ſubject to frailty, imperfection, afflictions, troubles, diſeaſes, and death itſelf; and ſo, very improper objects of worſhip: *and preach unto you that ye ſhould turn from theſe vanities*; from theſe deities, *Jupiter* and *Mercury*, and the reſt of them; which were vain, uſeleſs, and unprofitable, and could do their votaries no manner of ſervice; and from the worſhipping of them, which were ſo many acts of vanity, folly, and weakneſs, yea, of ſin and wickedneſs: the apoſtles were ſo far from being theſe gods, that their buſineſs was to ſhow men, the ſin and folly of adhering to them; and to perſuade them to relinquiſh the worſhip of them, and turn *to the living God*; who has life in himſelf, and is the fountain of life to others; whereas theſe deities were dead men, and the lifeleſs images of them; who neither lived themſelves, nor could give life to others, or do them any ſervice of any kind: but the living God is he, *which hath made heaven and earth, and the ſea, and all things that are therein*; which comprehends all created beings, the whole univerſe, and all that is in it, angels, men, beaſts, fowls, fiſh, and whatever exiſts; and therefore is only deſerving of religious worſhip.

Ver. 16. *Who in times paſt*, &c.] For many hundred years paſt; even ever ſince God choſe and ſeparated the people of *Iſrael* from the reſt of the nations, to be a peculiar people to himſelf: from that time he *ſuffered all nations to walk in their own ways*; of ignorance, ſuperſtition, and idolatry; which they deviſed, and choſe, and delighted in: not that he gave them a licence to walk in theſe ways, without being chargeable with ſin, or with impunity; but he left them to themſelves, to the dim light and law of nature, and gave them no written law, nor any external revelation of his mind and will; nor did he ſend any prophets or miniſters of his unto them, to ſhow them the evil of their ways, and turn them from them; and direct them to the true God, and the right way of worſhipping him; but left them to take their own methods, and purſue the imagination of their own hearts: but the apoſtle ſuggeſts, that the caſe was now altered, and God had ſent them and other miniſters of his, among all nations of the world, to proteſt againſt their ſuperſtition and idolatry; and to reclaim them from their evil ways, and to direct them to the true and living God, and his worſhip, and to preach ſalvation by his ſon Jeſus Chriſt.

Ver. 17. *Nevertheleſs, he left not himſelf without witneſs*, &c.] Of his kindneſs and goodneſs to them, during this long interval and period of time; for though they had not the written law, yet they were not deſtitute of the law of nature; and had beſides, many inſtances of providential goodneſs, by which they might have known God; and ſhould have been thankful to him, and glorified him as God, and not have worſhipped the idols of their own hands; the goodneſs of God ſhould have led them to repentance, and not have been abuſed to ſo many wicked purpoſes as it had been: *in that he did good*; in a providential way, to perſons very undeſerving of it, of which ſome particular inſtances follow: *and gave us rain from heaven*; which none of the gods of the *Gentiles* could do, *Jer.* xiv. 22. So, מפתח גשמים, *the key of rains*, is by the *Jews*[a] ſaid to be one of the keys which God has in his own hands, and which he does not commit to any other: and a wonderful bleſſing is this to mankind, and which God gives to the juſt and to the unjuſt, and did give to the ignorant and idolatrous *Gentiles*. *Beza*'s moſt ancient copy, and four other ancient copies of his, and ſome others, read *you*, inſtead of *us*; which reading ſeems moſt agreeable: *and fruitful ſeaſons*; ſpring, ſummer, harveſt, and autumn, at which ſeveral times, different fruits of the earth appear: *filling our hearts with food and gladneſs*; giving a ſufficiency of food, and even an abundance of it, and that for pleaſure and delight, as well as for ſupport and refreſhment: the *Syriac* verſion reads, *their hearts*; ſome copies read, *your hearts*.

Ver. 18. *And with theſe ſayings*, &c.] Concerning themſelves, and concerning the living God, his creation of all things, and his providential goodneſs: *ſcarce reſtrained they the people, that they had not done ſacrifice unto them*; ſo reſolute were they upon it, that it was with great difficulty that they perſuaded them from it: in four of *Beza*'s manuſcripts, and in ſome other copies 'tis added, *but every one went to his own houſe*, &c.

Ver. 19. *And there came thither certain Jews*, &c.] Either juſt at the ſame time, or however whilſt the apoſtles were in this city: in four manuſcripts of *Beza*'s, and in ſome other copies 'tis read, *as they abode there, and taught, there came*, &c. Theſe *Jews* were inveterate enemies of the apoſtles, and ſeem to have followed them from place to place, on purpoſe to oppoſe them, and to ſtir up the people againſt them, and to hinder the ſucceſs of their miniſtry all they could: for theſe came *from Antioch*, not *Antioch* in *Syria*, but in *Piſidia*; where they had contradicted and blaſphemed the word of God, and was the reaſon why the apoſtles turned to the *Gentiles*, ch. xiii. 45, 46. *And Iconium*; where alſo the unbelieving *Jews* ſtirred up the *Gentiles* againſt the apoſtles, and both of them made an aſſault upon them, to uſe them ill, ver. 2, 5. *who perſuaded the people*; in the above manuſcripts of *Beza*'s, and in ſome other copies, are theſe words, "and they diſputing confidently, perſuaded the people to depart from "them, ſaying, that they ſaid nothing true, but "in all things lyed;" which though they may not be conſidered as the text, are a good gloſs upon it: they perſuaded the people not to hearken to them, told them that they were deceivers and jugglers, and inſtead of having honours conferred upon them, they ought to be ſeverely puniſhed; and to theſe *Jews* they hearkened, as appears by what follows: *and having ſtoned Paul*; even the ſame perſons that juſt before were for ſacrificing to him as a god; which ſhows the fickleneſs and unconſtancy of the populace, and how little they are to be depended on; for they were the *Gentiles* that ſtoned *Paul*, at the inſtigation of the *Jews*; though the latter might probably join with them in it: a like inſtance we have in the conduct of the *Jews* towards Chriſt, who cried *hoſanna* to him one day, and on another, very quickly after, with great importunity ſay, crucify him, crucify him; of this ſtoning, the apoſtle makes mention, 2 *Cor*. xi. 25. ſee alſo 2 *Tim*. iii. 11. When they had ſtoned him, they *drew* him *out of the city, ſuppoſing he had been dead*; which is an addition to their barbarity and inhumanity; for they not only ſtoned him until he was dead, as they ſuppoſed, but they dragged his body through the ſtreets of their city, in contempt of him, and indignation againſt him, and caſt him out of it, where they left him as unworthy of a burial.

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[a] Targum Jeruſ. in Gen. xxx. 22. & Jon. in Deut. xxviii 12.

Ver. 20. *Howbeit, as the diſciples ſtood round about him*, &c.] Weeping over him, and lamenting for him, and it may be praying to God, that he would reſtore him to life; however, they got about him, in order to take care of him, and provide for his interment: theſe were the young converts at *Lyſtra*, who under the miniſtry of the apoſtles, were now brought to the faith of Chriſt; unleſs it can be thought, that they were ſuch who followed them from other places, and attended them in their travels; but the former ſeems moſt probable, and which ſhows their affection to their ſpiritual father, and their conſtancy in the faith of Chriſt, notwithſtanding this ill-treatment of his ſervant: *he roſe up and came into the city*; which was no leſs than a miracle, and was no doubt the effect of the mighty power of God, put forth upon him; for though he was not really dead, yet he was left as ſuch, and thought to be ſo both by friends and foes: and when it is conſidered, what wounds and bruiſes he muſt receive by ſtoning, and his being dragged through the ſtreets of the city, and left in ſuch a miſerable condition without it, that he ſhould at once riſe up in the midſt of the diſciples, and walk into the city as one in perfect health and ſtrength, has ſomething extraordinary and miraculous in it; and it ſhows great reſolution, courage, and ſtrength of mind, to go into the ſame city again, where he had been ſo ill uſed; though he did not chuſe to continue there, nor were the inhabitants worthy of ſuch a favour: *and the next day he departed with Barnabas to Derbe*; where they had been before, and had preached the Goſpel, and whither they fled from *Iconium*, when in great danger, ver. 6, 7.

Ver. 21. *And when they had preached the Goſpel to that city*, &c.] To the inhabitants of it, as they did in every place where they came, even the pure Goſpel of Chriſt, the good news, and glad tidings of life and ſalvation by him: *and had taught many*; or made them diſciples, their miniſtry being bleſſed to bring many to the faith of Chriſt: *they returned again to Lyſtra*; where *Paul* had been ſtoned: *and to Iconium*; where both *Jews* and *Gentiles*, and the magiſtrates of the city, had attempted to uſe them ill, and to ſtone them: *and Antioch*; that is, in *Piſidia*, as before; where a perſecution was raiſed againſt them, and from the coaſts of which place they were expelled; ſo fearleſs were they of danger, and ſo zealous to promote the intereſt of Chriſt, and the good of ſouls.

Ver. 22. *Confirming the ſouls of the diſciples*, &c.] Not wicked men in their wickedneſs, nor ſelf-righteous perſons in an opinion of their own righteouſneſs, as ſufficient for juſtification, both being contrary to the nature and tendency of the miniſtry of the word; the Goſpel being a doctrine according to godlineſs, and a revelation of the righteouſneſs of Chriſt; but the diſciples and followers of Jeſus, whom they had already made in thoſe places, theſe they confirmed in the doctrines of the Goſpel, and fortified them againſt the contradictions and blaſphemies of the *Jews*, and the reproaches, afflictions, and perſecutions they met with, by which they might be ſtaggered: they did not confirm the bodies of theſe diſciples, and the health of them, which is the buſineſs of the phyſician to confirm; nor their eſtates and civil property, to ſecure and defend which belongs to the civil magiſtrate; but their ſouls, their more noble and valuable part, their hearts, which are apt to be unſtable; the frames of their hearts, which are precarious, and ſo as not to be too much depreſſed when diſagreeable, or be too much elated when agreeable, placing too much truſt and confidence in them; and alſo the graces of the Spirit in their hearts, as to act and exerciſe, as faith, hope, and love; and likewiſe their judgments and underſtandings in the truths of the Goſpel, in what relates to the love of God, the covenant of grace, the perſon of Chriſt, and their intereſt in them: *and exhorting them to continue in the faith*; in the exerciſe of the grace of faith, and in the doctrine of faith, and in the profeſſion of both, whatever they might meet with on the account thereof, and which they were to expect: *and that we muſt thro' much tribulation enter into the kingdom of God*; either into a Goſpel church-ſtate, which is ſometimes ſo called, there being much trouble often attending an entrance into it, both from within, from the corruption and unbelief of the heart, and from without, from the temptations of ſatan, and from the revilings and inſults of men, and even from friends and relations; or into the heavenly glory, the way to that lying thro' many tribulations; and which, tho' a rough, is a right way: ſo it *muſt* be, there is a neceſſity of it, partly on account of the decrees of God, who has appointed afflictions for his people, and them to afflictions; and partly on account of the predictions of Chriſt, who foretold his diſciples, that in the world they ſhould have tribulation; as alſo, that there might be a conformity to him, that as he the head muſt, and did ſuffer many things, and enter into his glory, ſo muſt they his members; as well as likewiſe for the trial and exerciſe of the ſeveral graces of the Spirit, and to make the ſaints meet for heaven, and to make that the ſweeter to them.

Ver. 23. *And when they had ordained them elders in every church*, &c.] As ſoon as ever any number of diſciples were made, or ſouls were converted to Chriſt in any place, they were at once formed, by the Apoſtles, into a church-ſtate; and as the gifts, as well as the grace of the Holy Ghoſt, attended the miniſtry of the word, ſo among thoſe that were converted, there were ſome that were honoured with miniſterial gifts, qualifying them to preach the Goſpel, and take upon them the care of the churches: theſe the Apoſtles directed the churches to look out from among themſelves, as in the caſe of deacons, an inferior office, who by joint ſuffrages declared their choice of them by the ſtretching out, or lifting up of their hands, as the word here uſed ſignifies, and not the impoſition of them; and the Apoſtles preſiding in this affair, they were inſtalled into the office of biſhops, elders, or paſtors over them; which expreſſes the great regard the Apoſtles had to the order, as well as to the doctrine of the Goſpel, and the concern they had for the welfare of ſouls converted under their miniſtry, by making a proviſion for them when they were gone. *And had prayed with faſting*; for the elders ordained, that they might have a larger meaſure of gifts, and might be kept faithful to the truſt committed to them, and be ſucceeded in their miniſtry; and for the members of the church, that they might abide by the truths of the Goſpel, and the ordinances of it, and walk worthy of it in their converſations, and behave aright in their church-ſtate, both to their elders, and to one another, and that they might perſevere to the end: *they commended them to the Lord*; both the elders and the churches, to be bleſſed by him with freſh ſupplies of grace, to be kept by his power, and to be preſerved by him ſafe to his kingdom and glory. The Lord Jeſus Chriſt ſeems to be intended by *the Lord*, to whom the Apoſtles commended them; and who is every way qualified, and fully able to anſwer ſuch a commendation; ſee chap. xx. 32. *on whom they believed*; meaning Chriſt, whom they received by faith, in whom they truſted, and on whom they believed with the heart for righteouſneſs, life, and ſalvation: this was true, both of the Apoſtles, who commended the elders and churches to the Lord, and was the reaſon why they commended them to him, becauſe they believed on him themſelves; and of the churches and elders commended, who could be commended to none better than to him, on whom they had believed.

Ver. 24. *And after they had paſſed throughout Piſidia*, &c.] The country where *Antioch*, the laſt place mentioned was; ſee ch. xiii. 14. *they came to Pamphilia*; ſee the note on ch. xiii. 13. and ii. 10.

Ver. 25. *And when they had preached the word in Perga*, &c.] A city in *Pamphilia*, chap. xiii. 13. The *Alexandrian* copy, and others, and three manuſcripts of *Beza*'s, read, *the word of the Lord*; as do the *Vulgate Latin* and *Syriac* verſions: *they went down into Attalia*; not *Italia* or *Italy*, as ſome *Latin* copies, and as the *Syriac*, *Arabic*, and *Ethiopic* verſions read; but a city in *Pamphilia*, bordering on the ſea, as *Ptolomy* writes[b]; as this place did, as appears by what follows. So *Jerom* ſays[c], that *Attalia* is a city of *Pamphilia*, on the ſea-coaſt; it was formerly the metropolis of it: it is now in the hands of the *Turks*, and is called *Sattalia*; near it is a bay, called *Golfo di Sattalia*, where there is a conſiderable mart for the whole country: it is famous for tapeſtry, which is made in it: it had its name from *Attalus*, king of *Pergamus*, the firſt founder of it. *Beza*'s ancient copy here adds, *preaching the Goſpel to them*; to the inhabitants of *Attalia*, and doubtleſs with ſucceſs, tho' no mention is made of it here, nor elſewhere, nor of any church in this place; nor do we read of any in eccleſiaſtical hiſtory until the *ſixth* century, when *Dionyſius*, biſhop of *Attalia*, is ſaid to be preſent in the fifth ſynod at *Rome*[d]; unleſs *Attalia*, called a city of *Lycia*, can be thought to be the ſame with this, of which another *Dionyſius* was biſhop in the *fifth* century; and aſſiſted at the council of *Chalcedon*[e].

Ver. 26. *And thence ſailed to Antioch*, &c.] In *Syria*, *from whence they had been recommended to the grace of God*; by the prophets: from this place they firſt ſet out on their travels; here they were ſeparated by the order of the Holy Ghoſt to the work of the miniſtry, and by them they were ſent forth, after they had in prayer commended them to God, and to his grace to aſſiſt them, and ſucceed them, as well as to fit them, *for the work which they fulfilled*; that is, for the work of the miniſtry, for the preaching of the Goſpel in ſeveral places; and which they had now gone through, and finiſhed with great integrity and faithfulneſs, and with much ſucceſs, though through many afflictions and perſecutions.

Ver. 27. *And when they were come*, &c.] To *Antioch*: *and had gathered the church together*; which was in that place, and who came together at their requeſt; for as they were ſent out by them, they judged it proper to call them together; and and give them an account of the iſſue of their work they were recommended by them to the grace of God to fulfil: and being come together at their uſual place of meeting, *they rehearſed all that God had done with them*; and by them, as inſtruments; what grace and ſtrength he had given them to preach the Goſpel; what numbers of ſouls were every where converted by it; what miracles were wrought by them for the confirmation of it; and what perſecutions and ſufferings they had endured for the ſake of it; and what deliverances were vouchſafed unto them: *and how he had opened the door of faith unto the Gentiles*; the phraſe, *the door of faith*, ſeems to be *Jewiſh*; it is to be met with in *Jewiſh* writings: it is ſaid[f], "there are two women found "in the world, that expreſs the praiſe of God, ſo "as all the men of the world have not; and who "are they? *Deborah* and *Hannah*: *Hannah*, ac"cording to 1 *Sam.* ii. 2. *there is none holy as the* "*Lord*, *for there is none beſide thee*; and all pro"claim that ſhe פתחת פתחא דמהימנותא לעלמא, "*opens the door of faith to the world*, as ver. 8. "*he raiſeth up the poor out of the duſt*, *and lifteth* "*up the beggar from the dunghill*, lo, *the door of* "*faith*; *to ſet them among princes*, lo, the faith that "is above." The ſenſe here ſeems to be, that God had given an opportunity to the Apoſtles to preach the doctrine of faith unto the *Gentiles*, and the *Gentiles* had had an opportunity of hearing and embracing it; God had opened the mouths of his miniſters to preach to them, and he had opened their hearts to attend unto it, and receive it; for it may be underſtood of his giving of them the grace of faith, by which they received Chriſt, and his Goſpel, into their hearts: ſo a like phraſe is uſed by the *Targumiſt* on *Jer.* xxxiii. 6. who paraphraſes the words thus; "behold, I will bring unto them "healing and redemption, and I will heal them, "and I will reveal, or *open to them*, תרע תיובא, "*the door of repentance*;" that is, I will give them repentance: ſo here, when God is ſaid to open the door of faith to the *Gentiles*, the ſenſe is, that he had given the grace of faith to them, which came by hearing the word of the Goſpel, which he ſent them; and gave them encouragement to believe in Chriſt; ſo the phraſe a door of hope is uſed in *Hoſ.* ii. 15.

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[b] Geograph. l. 5. c. 5.

[c] De locis Hebraicis. fol. 95. K.

[d] Magdeburg. Hiſt. Eccleſ. cent. 6. c. 2. p. 4.

[e] Ib. cent. 5. c. 10. p. 589.

[f] Zohar in Lev. fol. 8. 3. & in Deut. fol. 109. 4. Vid. ib. in Gen. fol. 60. 2. & 68. 2. Vid. Raziel, fol. 39. 2.

Ver. 28. *And there they abode long time with the diſciples.*] That is, *Paul* and *Barnabas* continued a conſiderable time at *Antioch* with the believers there, before they ſet out on another journey; and what might detain them the longer, might be the diſputes they had with ſome *judaizing* chriſtians, concerning the obſervation of the law; of which, and the iſſue of them, an account is given in the next chapter.

CHAP. XV.

Ver. 1. AND *certain men which came down from Judea,* &c.] To *Antioch*; they were not ſent by the Apoſtles, they came down of *themſelves*; who they were, is not certain; that they were *judaizing* chriſtians, and teachers among them, is plain from the following account: according to *Epiphanius*[g] they were *Cerinthus*, and ſome of his followers: theſe *taught the brethren*; the *Gentile* converts at *Antioch*, who are ſtiled *brethren*, tho' they were *Gentiles*, becauſe they were regenerated by the grace of God, and were of the ſame faith with the believing *Jews*, and in the ſame church-ſtate with them at *Antioch*: and ſaid, *except ye be circumciſed after the manner of Moſes*; or cuſtom of *Moſes*, which had been uſed from the time of *Abraham*, and was revived and re-inforced by *Moſes*; wherefore the *Syriac* verſion renders it, *the law of Moſes*; ſee the note on *John* vii. 19. *ye cannot be ſaved*; theſe men were not only for retaining circumciſion, which was now aboliſhed, but they made it neceſſary to ſalvation; which was carrying the matter further than even the unbelieving *Jews* themſelves did, at leaſt ſome of them: for tho' indeed it is a notion with them, that no circumciſed perſons go to hell, but are all ſaved; and ſome of them ſay, that God rejects uncircumciſed perſons, and brings them down to hell[h]; yet others of them ſpeak of the godly among the nations of the world, and of the proſelytes of the gate, who keep the ſeven precepts of *Noah*, as perſons that ſhall be ſaved; ſo *Ananias* the *Jew*, preceptor to king *Izates*, when he ſignified his great deſire to be circumciſed, in order to put him off of it, told him, that if he was determined to follow the cuſtoms of the *Jews*, he might worſhip God without circumciſion, which was more peculiar to the *Jews* than to be circumciſed[i].

Ver. 2. *When therefore Paul and Barnabas,* &c.] Who were the miniſters of the uncircumciſion, and were juſt returned from preaching the Goſpel among the *Gentiles*, with ſucceſs, and were advocates for them, being witneſſes of the grace that was beſtowed on them, and therefore oppoſed the ſentiments of theſe men: and *had no ſmall diſſenſion and diſputation with them*; which was attended with much heat and ſharpneſs, and continued ſome time, and occaſioned much diſturbance and uneaſineſs; nor could the affair be decided and iſſued: wherefore *they determined that Paul and Barnabas, and certain other of them*; that is, the members of the church at *Antioch*, taking this matter into conſideration, and finding that the difference could not be compoſed, for the peace of the church, wiſely came to a reſolution, and made an order, that *Paul* and *Barnabas*, with others, as *Titus*, who went with *Paul* at this time, as appears from *Gal.* ii. 1. and ſome others of the brethren, and it may be alſo certain, on the other ſide of the queſtion; that theſe *ſhould go up to Jeruſalem, unto the apoſtles and elders, about this queſtion*; concerning circumciſion, and the neceſſity of it to ſalvation, that they might have the ſenſe of *James*, and *Peter*, and *John*, who particularly were at *Jeruſalem* at this time, as appears from ver. 7, 13. and *Gal.* ii. 9. and other Apoſtles that might be there; and alſo of other miniſters of the word, who are called elders. And the church of *Jeruſalem* being the moſt ancient church, and ſeveral of the Apoſtles reſiding here, who had ſeen Chriſt in the fleſh, and had received their miſſion and commiſſion from him, and had been extraordinarily endowed with the Holy Ghoſt; and here being many other preachers of the Goſpel, and there being in a multitude of counſellors ſafety, the church at *Antioch* judged it adviſeable to ſend to them for counſel and direction; and it becomes churches to aſſiſt each other in this way.

Ver. 3. *And being brought on their way by the church,* &c.] That is, either being accompanied by ſome of the brethren of the church ſome part of the way, out of reſpect unto them, or being provided by them with things neceſſary for their journey; ſee *Tit.* iii. 13. *they paſſed thro' Phenice and Samaria*; which both lay between *Syria* and *Judea*; in the former of which places thoſe that were ſcattered upon the death of *Stephen*, had preached, and a great number were converted and believed in Chriſt who were *Jews*, ch. xi. 19. and in the latter *Philip* the Evangeliſt had preached with much ſucceſs, ch. viii. 5, 12. as therefore their way to *Jeruſalem* lay thro' theſe places, they called upon the brethren as they paſſed: *declaring the converſion of the Gentiles*; in the ſeveral places where they had been, as in *Syria*, *Piſidia*, *Pamphilia*, and *Lycaonia*, how by their miniſtry they were turned from darkneſs to light, from ſatan unto God, from their ſuperſtition and idolatry to the worſhip of the true God, and to faith in Chriſt Jeſus: *and they cauſed great joy unto all the brethren*; the believing *Jews* in thoſe parts, who being truly believers in Chriſt, rejoiced at the ſpread of his Goſpel, and the increaſe of his intereſt, even among the *Gentiles*; for if angels rejoice, much more ſhould ſaints rejoice at the converſion of ſinners, let them be who or where they will; and where there is true grace, there will be joy when this is the caſe. There were churches in each of theſe places, of which *the brethren* here mentioned were members, and which continued for many ages afterwards: the foundation of the churches in *Phenice* was firſt laid by the converts made by them, who were ſcattered abroad thro' the perſecution at the death of *Stephen*, chap. xi. 19. *Quartus*, mentioned in *Rom.* xvi. 23. is ſaid to be biſhop of *Berytus* in this country. In the *ſecond* century there were churches at *Tyre* and *Ptolemais*, two cities in *Phœnicia*; *Caſſius* was biſhop of the one, and *Clarus* of the other[k]: in the *third* century ſeveral *Phœnician* biſhops ſuffered martyrdom, as *Tyrannio*, biſhop of the church of *Tyre*, *Zenobius*, preſbyter of that at *Sidon*, and *Sylvanus*, biſhop of *Emiſa*[l]: in the *fourth* century, at the beginning of it, there were preſent, at the council of *Nice*, the biſhops of *Ptolemais*, *Damaſcus*, *Tripolis*, *Pa-*

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[g] Contra Hæreſ. l. 1. Hæreſ. 28.

[h] Shemot Rabba, §. 19. fol. 104. 4.

[i] Joſeph. Antiq. l. 20. c. 2. §. 5.

[k] Euſeb. Eccl. Hiſt. l. 5. c. 25.

[l] Ib. l. 8. c. 13.

neas, and *Emiſa*; as they were alſo at a ſynod held at *Jeruſalem* in the ſame century, on account of the *Arians*, and at another at *Antioch* on the ſame account: in the *fifth* century there were churches in *Phœnicia* reformed by *Chryſoſtom*, by whoſe means alſo the temples of the idols were deſtroyed, and many were converted in theſe countries; and in this age lived ſeveral perſons of note here, as *Antiochus* biſhop of *Ptolemais*, *Euſtathius* biſhop of *Berytus*, *Paulus* biſhop of *Emiſa*, *Pompeianus* and *Uranius* of the ſame place, and *Damianus* biſhop of *Sidon*, and other *Phœnician* biſhops, who aſſiſted at the council of *Chalcedon*; as *Olympius* biſhop of *Atrapolis*, *Theodorus* biſhop of *Tripolis*, *Joſeph* biſhop of *Heliopolis*, *Valerius* biſhop of *Laodicea*, *Thomas* biſhop of *Euroma*, and *Theonas* biſhop of *Enria* or *Enaria*, all in *Phœnicia*: in the *ſixth* century, mention is made of the biſhops of *Ptolemais*, *Tyre*, *Sidon*, and *Berytus*, in the acts of the ſynod at *Rome* and *Conſtantinople*; and though *Phœnicia* was ſeized upon, and waſted by the *Arabians* and *Perſians*, in the *ſeventh* century; yet we read, in the *eighth* century, of *Adeodatus*, a biſhop of *Berytus*, who baptized many converted *Jews*[m]. As for *Samaria*, our Lord himſelf preached and converted many perſons there; and after his reſurrection he gave his Apoſtles a commiſſion and directions to go there; and here *Philip* preached with great ſucceſs. *Nicolaus*, the deacon, is ſaid to be the firſt biſhop of *Samaria*; and tho' in after-ages heatheniſm very much prevailed in thoſe parts; yet there were Chriſtians and churches, more or leſs, for ſeveral centuries; even in the *ſixth* century there was a biſhop of *Neapolis* in *Samaria*, killed with the ſword, and ſome preſbyters who were taken and fried in a pan, with the remains of ſome martyrs, by the *Samaritan Jews*[n].

Ver. 4. *And when they were come to Jeruſalem*, &c.] *Paul* and *Barnabas*, and the reſt that came from *Antioch* with them: *they were received of the church*; that is, that was at *Jeruſalem*, in a very kind and reſpectful manner; they were received into their houſes, and accommodated with every thing convenient for them: *and of the apoſtles*; particularly *James*, and *Cephas*, and *John*, who gave to *Paul* and *Barnabas* the right hand of fellowſhip, in token of their approbation of them, affection for them, and agreement with them: *and elders*; the other miniſters of the Goſpel who preached in that place: *and they declared all things that God had done with them*; juſt as they did to the church at *Antioch*, when they returned from their travels, ch. xiv. 27. ſee the note there; the *Arabic* verſion here adds, as there, *and that God had opened to the Gentiles the door of faith.*

Ver. 5. *But there roſe up certain of the ſect of the Phariſees*, &c.] Which was the ſtricteſt ſect of religion among the *Jews*: *which believed*; that Jeſus was the Meſſiah, and profeſſed their faith in him, and were members of the church, tho' they ſtill retained many of their *phariſaical* tenets, and are therefore ſaid to be of that ſect: theſe roſe up in oppoſition to *Paul* and *Barnabas*, as they were relating their ſucceſs among the *Gentiles*, and giving an account of the difference that had happened at *Antioch*, and their own ſenſe of that matter: *ſaying, that it was needful to circumciſe them*; the *Gentiles* that believed: and *to command* them *to keep the law of Moſes*; both moral and ceremonial, the obſervance of which they reckoned was abſolutely neceſſary to ſalvation. Some think theſe are not the words of *Luke*, relating what happened at *Jeruſalem*, when *Paul* and *Barnabas* gave in their account of things to the apoſtles and elders; but that they are a continuation of their account, how that in the controverſy raiſed at *Antioch*, certain *Phariſees* that came thither from *Judea*, roſe up and aſſerted the neceſſity of the *Gentiles* being circumciſed, and of their keeping the law of *Moſes* in order to their being ſaved; which is favoured by the *Syriac* verſion, eſpecially by the *Latin* interpreter of it, who ſupplies the words thus, *but ſay they* (i. e. *Paul* and *Barnabas*) *there aroſe men*, &c.

Ver. 6. *And the apoſtles and elders came together*, &c.] And alſo the brethren, or private members of the church, even the whole church, as appears from ver. 22, 23. Whether all the apoſtles were here preſent, is not certain; *Peter*, *James*, and *John* were; but who elſe, cannot be ſaid: theſe met together *for to conſider of this matter*; to hear what was to be ſaid on both ſides of the queſtion, and then to judge what advice was proper to be given to the *Gentiles*.

Ver. 7. *And when there had been much diſputing*, &c.] Pro and con upon this ſubject; many had ſpoken, and much had been ſaid, and a great deal of time had been taken up about the thing in controverſy: *Peter roſe up*; not only out of reſpect to this venerable aſſembly, but to ſignify that he had ſomething to ſay; and he ſtood up that he might be the better heard. *Beza*'s ancient copy reads, *roſe up in Spirit*: *and ſaid unto them, men and brethren*; an uſual form of addreſs with the *Jews*; ſee ch. vii. 2. *ye know how that a good while ago*; or *from ancient days*; or *from the beginning*, as the *Ethiopic* verſion renders it; from the beginning of the preaching of the Goſpel, after the aſcenſion of Chriſt; quickly after the effuſion of the Spirit on the day of *pentecoſt*: it is thought, by ſome, to be ten or eleven, and, by others, to be twenty years ago, or thereabout: *God made choice among us*; the apoſtles; the *Alexandrian* copy reads, *among you*; the ſenſe is the ſame, for *Peter* muſt be ſuppoſed as directing his diſcourſe chiefly to the apoſtles: *that the Gentiles by my mouth ſhould hear the word of the Goſpel, and believe*; referring to the caſe of *Cornelius*, and his family: and his ſenſe is, that ſome years ago it pleaſed God, in his providence, to ſingle him out from the reſt of the apoſtles, and in a very extraordinary manner to call him to go to *Ceſarea*, and preach the Goſpel to *Cornelius*, and thoſe that were in his houſe, that hearing they might believe in Chriſt.

Ver. 8. *And God which knoweth the hearts*, &c.] Of all men; he being omniſcient, the ſearcher of the hearts, and the trier of the reins of the children of men, knew with what ſincerity *Cornelius* ſent for *Peter*; and with what vehement deſire, and longing expectation he and his family and friends waited for his coming; and with what earneſtneſs, diligence, and affection they attended to what he ſaid: *bore them witneſs, giving them the Holy Ghoſt, even as* he did *unto us*; God bore a teſtimony, and ſhowed his well-pleaſedneſs in the whole of this affair, by beſtowing upon them not only the regenerating and ſanctifying grace of the Spirit; but his extraordinary gifts, ſuch as ſpeaking with divers tongues, even in like manner as theſe were beſtowed on the apoſtles themſelves, on the day of *pentecoſt*, tho' they were uncircumciſed perſons; for the drift of *Peter*'s oration is to ſhow, that circumciſion was not neceſſary to ſalvation.

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[m] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 2. c. 9. p. 350, 399, 404. cent. 5. c. 2. p. 3, 12, 13. c. 10. p. 550, 551. cent. 6. c. 2. p. 3. cent. 7. c. 3. p. 17. c. 16. p. 365. cent. 8. c. 2. p. 3.

[n] Ib. cent. 6. c. 3. p. 22.

Ver. 9. *And put no difference between us and them,* &c.] Neither in the extraordinary gifts, nor ſpecial grace of the Spirit; giving them the ſame graces of faith, hope, and love, admitting to the ſame privileges and immunities of the houſe of God, and giving them a right and title to the ſame inheritance of the ſaints in light, tho' the one were circumciſed, and the other were not. God puts no difference as to matters of religion under the Goſpel-diſpenſation between *Jews* and *Gentiles,* neither on account of *Abraham*'s ſeed, or of circumciſion, or of the ceremonial law, or of national adoption; nor would he have any made with reſpect to converſation, civil or religious; all which *Peter* knew full well: nor has he made any difference in his eternal choice of perſons to eternal ſalvation, on any of the above accounts, having ordained *Gentiles* to eternal life as *Jews,* who in conſequence of it believe in Chriſt; nor in redemption, Chriſt having redeemed by his blood men out of every kindred, tongue, people, and nation; nor in effectual vocation, for they that were called in the firſt times of the Goſpel, were not of the *Jews* only, but of the *Gentiles* alſo, to whom the Goſpel was alike ſent, and made effectual to ſaving purpoſes: theſe ſhared in the ſame bleſſings of pardon, juſtification, and adoption; their ſins were forgiven thro' the ſame blood, their perſons were juſtified by the ſame righteouſneſs, and they were taken into the ſame family, and were no more ſtrangers and foreigners, but fellow-citizens of the ſaints, and of the houſhold of God; having the ſame acceſs to God, being built on the ſame foundation, enjoying the ſame privileges, and having the ſame hope of eternal glory. *Purifying their hearts by faith;* which was done by implanting faith in them, and leading that faith to the blood of Chriſt, which cleanſes from all ſin, original and actual, with which men are defiled; for faith has not this efficacy in itſelf, but as it has to do with the blood of Jeſus: and this ſpiritual purification being what anſwered to circumciſion, made that unneceſſary; for this is the circumciſion of the heart, of which the other was only typical. The hearts of men are filthy, and need purifying; they are originally polluted with ſin; this is the caſe of all men; and this defilement reaches to all the members of the body, and the faculties of the ſoul; and eſpecially the heart is the ſeat of this impurity, which God only can cleanſe: he promiſes to do it, and does do it; and he only can do it, men cannot; for tho' they are exhorted to it, in order to make them ſenſible of their pollution, and their need of cleanſing, that they may apply where it is to be had, yet it is not in their power to effect it; to make a clean heart is a creation-work, which is peculiar to God: the heart cannot be purified, neither by ceremonial ablutions, nor by works of moral righteouſneſs, nor by humiliations and tears, nor by ſubmiſſion to Goſpel-ordinances, as water-baptiſm, but only by the grace of God, and the blood of Chriſt; which the Spirit of God ſprinkles upon the heart, and which faith looks to and deals with, and ſo it is freed from an evil conſcience; and this bleſſing the believing *Gentiles* enjoyed in common with the believing *Jews.*

Ver. 10. *Now therefore why tempt ye God,* &c.] By heſitating about this matter, by diſputing upon this point, and by ſeeking for further proof and evidence of the will of God in this affair; when it is ſo plain a caſe, that it has been his will that the Goſpel ſhould be preached to *Gentiles,* without obliging them to circumciſion; that he has given his Spirit both in his extraordinary gifts, and ſpecial grace, to uncircumciſed perſons; particularly he has beſtowed faith in Chriſt upon them, whereby they have been led to the blood of Chriſt, typified in circumciſion, and are thereby purged from all their filth and pollution, and ſo are the true circumciſion: wherefore it is no other than tempting God, a manifeſt oppoſition to him, and what muſt give him offence, to debate about a point ſo clear; and eſpecially to attempt *to put a yoke upon the neck of the diſciples, which neither our fathers, nor we were able to bear.* It is common with the *Jews* to call the law a yoke; frequent mention is made of ניר פקידיא, and עול מצות, *the yoke of the commandments* [o], and עול התורה, *the yoke of the law* [p]: and by it here is meant, not circumciſion only and barely, for that the *Jewiſh* fathers had been able to bear, and had bore it; nor the whole ceremonial law only, which conſiſted of a multitude of commands and ordinances very heavy and hard; but even the whole moral law, which circumciſion obliged thoſe who ſubmitted to it to keep it perfectly; ſee *Gal.* v. 3. which neither the apoſtles, nor their fathers, were ever able to do, nor any mere man whatever; and therefore this yoke was intolerable and inſupportable, and not to be put upon the necks of the *Gentile* believers; who here are called diſciples, being taught the doctrine of the Goſpel, and the way of ſalvation; which was not by circumciſion, nor by any works of the law, but by the grace of Chriſt, as in the following verſe.

Ver. 11. *But we believe,* &c.] Who are circumciſed; the *Arabic* verſion adds, *and are ſure*; for what follows is a ſure and certain article of faith: *that through the grace of the Lord Jeſus Chriſt*; not through circumciſion, or by any works of the law, moral or ceremonial; but thro' the grace of Chriſt undertaking for them, aſſuming their nature, and dying in their room and ſtead; thro' his redeeming, juſtifying, and pardoning grace: ſalvation is by Chriſt; Jehovah the Father appointed him to be his ſalvation; he ſent him, and he came to ſave ſinners; and he has obtained ſalvation for them; and it is in him, and in no other: and this ſalvation is by *the grace* of Chriſt; it was grace moved him to engage in this work before the world began; it was good-will to men that cauſed him to come down from heaven, and appear on earth in the form of a ſervant; it was pure love that influenced him to lay down his life for them; thro' the grace in his heart he did all this for them; and it is the fulneſs of grace in his hands, out of which they receive abundance, whereby they are entitled to, and are made meet for eternal glory: *we ſhall be ſaved, even as they*; either as the diſciples, the *Gentile* converts, who without circumciſion, and the works of the law, were ſaved by the pure grace and love of Chriſt, in dying for them, and on which they alone depended for ſalvation; or elſe as the *Jewiſh* fathers were, for they were juſtified, pardoned, accepted, and ſaved in the ſame way, as the ſaints under the New Teſtament are: they could not keep the law perfectly, nor was there then, nor now, ſalvation by it, only by the grace of Chriſt; and in that way, and that only, Old and New Teſtament believers, *Jews* and *Gentiles,* whether circumciſed or uncircumciſed, are ſaved. The *Gentiles* were not ſaved by the light of nature, nor the *Jews* by the law of *Moſes*; the one were not loſt for want of circumciſion, nor the other ſaved by it; the only way of ſalvation to both, and under all diſpenſations, is the Lord Jeſus Chriſt; thro' whoſe ſacrifice ſin is atoned for, through whoſe blood it is pardoned, through whoſe righteouſneſs men are juſtified before God, and are accepted with him; and thro' whom ſaints have communion with God; and by whom, and whoſe grace, and not by their own works, they ſhall be ſaved with an everlaſting ſalvation, from ſin, law, death, hell, and damnation: and the ſalvation of one, and of another, even of all that are ſaved, *Jews* or *Gentiles*, is by grace; no one is deſerving of it; they have all ſinned, and come ſhort of the glory of God; have done that which is abominable, and they themſelves are abominable in the ſight of God; they have deſtroyed, and cannot help themſelves; nor have they any one good thing but what they have received from the Lord, and therefore ought to aſcribe all to his grace; it is by that they are what they are, have what they have, and do what they do. Salvation, in all its parts and branches, is owing to grace; and ſo it is with reſpect to all perſons that are ſaved; ſome are not ſaved by their works, and others by the grace of Chriſt, but they are all ſaved by grace; and none have any room to boaſt of themſelves againſt others.

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[o] Targum in Cant. i. 10. & in Lam. iii. 27. Miſn. Beracot, c. 2. §. 2.

[p] Echa Rabbati, fol. 56. 3. Pirke Abot, c. 3. §. 5. Tzeror Hammor, fol. 39. 3.

Ver. 12. *Then all the multitude kept ſilence*, &c.] Upon this oration of *Peter*'s, there was a profound ſilence in the whole aſſembly, among all the brethren of the church, who were come together on this occaſion; they were all ſatisfied with, and by their ſilence acquieſced in, what *Peter* ſaid; and waited to hear what might be further ſaid about this matter, by other perſons in the aſſembly; and even thoſe who were on the other ſide of the queſtion, were confounded and nonpluſſed, and knew not what to ſay, and the more ſo, when they perceived that the reſt of the apoſtles and elders were of the ſame mind; for *Beza*'s moſt ancient copy introduces this clauſe thus; *then the elders agreeing to the things that were ſaid by Peter, the whole multitude was ſilent:* and this gave *Paul* and *Barnabas* an opportunity of being heard; who, perhaps could not ſo well be heard before, for the clamour of the people againſt them, who might not have ſo good an opinion of them, and of their practices: *and gave audience to Barnabas and Paul*; *Barnabas* is mentioned firſt, he being moſt known to the *Jews*, and of whom they might have the better opinion; and who probably gave the account of their proceedings and ſucceſs among the *Gentiles: declaring what miracles and wonders God had wrought among the Gentiles by them*; what wonders of grace were wrought in the converſion of multitudes of them, wherever they came; and what miracles in nature were wrought for the confirmation of the Goſpel, ſuch as the ſtriking blind *Elymas* the ſorcerer, at *Paphos* in *Cyprus*, and curing the cripple at *Lyſtra*; and which they aſcribe not to themſelves but to God, whoſe inſtruments they only were.

Ver. 13. *And after they had held their peace*, &c.] Meaning not the multitude, but *Paul* and *Barnabas*; when they had finiſhed their account, and had done ſpeaking: *James anſwered*; or roſe up, as the *Syriac* verſion reads, he ſtood up and began to ſpeak. This was *James* the ſon of *Alpheus*, one of the twelve apoſtles, ſometimes called the brother of the Lord; for the other *James*, the ſon of *Zebedee* and brother of *John*, was dead, being killed by *Herod*, ch. xii. 2. but this was the brother of *Jude*, and the ſame that wrote the epiſtle that bears his name: whether he was now biſhop or paſtor of the church at *Jeruſalem*, is not certain; nor whether he was preſident in this council; the ſpeeches made in it don't appear to be directed to him: he began his oration thus, *ſaying, men* and *brethren, hearken to me*; the titles he uſes, and the manner of deſiring audience, were what were common with the *Jews*; ſee chap. ii. 14, 22, 29. and vii. 2.

Ver. 14. *Simeon hath declared how God at the firſt did viſit the Gentiles*, &c.] *James* begins with taking notice of *Peter*'s ſpeech, and agrees to it, and confirms it; for by *Simeon* is not meant, as ſome have thought, the *Simeon* that took Chriſt in his arms, *Luke* ii. 25. who had been dead long ago; but *Simon Peter*, who had ſpoken before. *Simon* and *Simeon* are one and the ſame name; the former is only a contraction of the latter in the *Syriac* language; *Simeon* was his pure *Hebrew* name, and *James* ſpeaking to an aſſembly of *Hebrews*, uſes it; and obſerves, that he had given a very clear and diſtinct narrative, how God at the firſt preaching of the Goſpel, quickly after the day of *Pentecoſt*, was pleaſed to look upon the *Gentiles*, and ſhew favour to them, and viſit them in a way of grace and mercy, by ſending the Goſpel to them, and his Spirit to make it effectual: this was a gracious viſit; he came and looked upon them, quickened them, and ſpoke comfortably to them, and beſtowed ſpecial favours upon them; the ſet time for ſuch a viſit being come: the *Arabic* verſion renders it, *how God firſt promiſed*; referring to the promiſes concerning the calling of the *Gentiles*, which *James* afterwards confirms by citing a paſſage out of the prophets to the ſame purpoſe; the *Syriac* verſion, *how God began to chuſe out of the Gentiles*; that is, by calling them by his grace; and the *Ethiopic* verſion, *how God firſt had mercy on the Gentiles*; who before had not obtained mercy: *to take out of them a people for his name*; for himſelf, for his own glory, to call upon his name, and to be called by his name, to bear his name, and ſupport his Goſpel, cauſe and intereſt: the diſtinguiſhing grace of God may be ſeen herein; it was grace to viſit them, to look upon them, when for many hundreds of years he had over-looked them, he had taken no notice of them; and it was diſtinguiſhing grace to take ſome out of them, to be a ſpecial and peculiar people to himſelf; to ſeparate them from the reſt by his powerful and efficacious grace, and form them into a church ſtate, that they might ſhew forth his praiſe and glorify him.

Ver. 15. *And to this agree the words of the prophets*, &c.] In ſeveral of the prophecies of the Old Teſtament, which plainly ſpeak of the calling of the *Gentiles*; tho' *James* thought it ſufficient to produce only one inſtead of many: *as it is written*; in *Amos* ix. 11, 12. and this is agreeable to the *Jewiſh* way of citing ſcriptures, as *Surenhuſius* obſerves; ſo it is ſaid [q], in twenty-four places the prieſts are called *Levites*, and this is one of them, *Ezek.* xliv. 15. where only one place is mentioned, inſtead of the twenty-four.

Ver. 16. *After this I will return*, &c.] That is, after the Lord had deſtroyed the ſinful kingdom from off the face of the earth, and had ſifted the houſe of *Iſrael* among all nations, and the ſinners of his people were ſlain with the ſword; after all this he promiſes to return and ſhew favour to them: this is the ſenſe of the prophet which *James* gives; for theſe words are not at length in *Amos*; there it is only ſaid, *in that day*; upon which *Jarchi*'s note is, " *after* all theſe things ſhall have come upon " them, that day ſhall come which is appointed

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[q] T. Bab. Yebamot, fol. 86. 2. & Beracot, fol. 4. 1, 2.

“ for redemption;” which well agrees with *James* here, and the manner in which he introduces this paſſage: *and will build again the tabernacle of David, that is fallen down*; that is, as the *Jewiſh* [r] writers themſelves interpret it, the kingdom of the houſe of *David*, tho' in a temporal ſenſe, which was now in a moſt ruinous condition; the ſceptre was departed from *Judah*; all power and authority were falling off apace from the *Jews*, into the hands of the *Romans*; *David*'s family were quite ſunk, and almoſt gone, and had no ſhare at all in the civil government; Jeſus who was deſcended from him, and was of the blood royal, and right heir to his throne, was born of a poor virgin; and his ſuppoſed father was a carpenter; and he himſelf the king of the *Jews*, was crucified by them; yet notwithſtanding all this, *David*'s tabernacle was to be rebuilt, and his kingdom to be reſtored by the Meſſiah, but in a ſpiritual way; for the tabernacle of *David* deſigns the ſpiritual kingdom or church of Chriſt, who is here called *David*, as in *Ezek.* xxxiv. 23, 24. and xxxvii. 24, 25. *Hoſ.* iii. 5. and of whom *David* was an eminent type: and the church may be called a tabernacle, being in the preſent ſtate of things, as to its place, uncertain and moveable, tho' ere long it will be a tabernacle that will not be taken down, *Iſ.* xxxiii. 20. and Chriſt's tabernacle, being of his building, and where he dwells and keeps his court, as king of ſaints; ſee *Iſ.* xvi. 5. and which was in a fallen ruinous condition when he came on earth, thro' the corrupt principles of the *Phariſees* and *Sadducees*, the bigotry and ſuperſtition of the one, and the deiſm of the other; and thro' the great decay of ſpiritual worſhip and powerful godlineſs, and the bad lives of profeſſors, and the ſmall number of truly godly perſons: the *Jews* [s] themſelves refer this prophecy to the times of the Meſſiah, yea, one of the names by which they call the Meſſiah is taken from hence [t]: it is aſked, “ who is *Bar Naphli?* it is replied, the Meſſiah; the Meſſiah is called *Bar Naphli* (the ſon fallen, or of the fallen) is it not written, *in that day I will raiſe up the tabernacle of David that is fallen down?*” one of their own commentators [u] on this text, has this note, “ if we interpret this of the Meſſiah, the matter is clear:” but then this muſt be underſtood in a ſpiritual ſenſe, for Chriſt's kingdom is not a worldly one; the raiſing up and rebuilding of this tabernacle, muſt deſign the reviving of true religion, the doctrine and practice of it, the enlargement of the church of God, by the converſion both of *Jews* and *Gentiles*: *and I will build again the ruins thereof, and I will ſet it up*; which has been done by breaking down the middle wall of partition between *Jews* and *Gentiles*, and letting in the latter into the Goſpel-church with the former, whereby it grows up to be an holy temple in the Lord; ſee *Iſ.* liv. 2, 3. and lxi. 4, 5. and ii. 2. and to this ſenſe the *Jews* themſelves [w] interpret it; “ the holy bleſſed God will raiſe up the tabernacle of *David* that is fallen, as it is ſaid, *Amos* ix. 11. *in that day I will raiſe up the tabernacle of David*; for all the world ſhall be אגודה אחת, *one bundle*; as it is ſaid, *Zeph.* iii. 9.”

Ver. 17. *That the reſidue of men might ſeek after the Lord*, &c.] The rebuilder and proprietor of this tabernacle, and who dwells in it; that is, attend his worſhip, pray unto him, and ſeek unto him for life and ſalvation: in *Amos* theſe are called, *the remnant of Edom*; and deſign the remnant according to the election of grace among the *Gentiles*; the *Jews* generally call all other nations, and eſpecially the *Roman* empire, *Edom*: *and all the Gentiles upon whom my name is called*; for God is the God of the whole earth, of the *Gentiles* as well as of the *Jews*; and his Goſpel was now ſpread among them, and many of them were converted and called chriſtians, and the children and people of God: the *Jews* [x] underſtand this of the people of *Iſrael*, who are called by the name of the Lord, or on whom his name is called; and ſome think the words are to be tranſpoſed [y] thus, “ that *Iſrael* on whom my name is called might poſſeſs the remnant of *Edom*, and all the people;” and is true of their poſſeſſing or enjoying them in a Goſpel-church-ſtate: *ſaith the Lord, who doth all theſe things*; raiſes up the tabernacle of *David*, revives the intereſt of religion, re-ſettles the church, and increaſes it, calls and converts the *Gentiles*, cauſes them to ſeek after the Lord, and unites them in one church-ſtate with the *Jews*; the word *all* is left out in the *Alexandrian* copy, and in the *Vulgate Latin* and *Ethiopic* verſions, and is not in *Amos*.

Ver. 18. *Known unto God are all his works*, &c.] Theſe are the words of *James*, and not of *Amos*; all the things which God does in the church and in the world, they were all foreknown and pre-determined by him: *from the beginning of the world*; or from eternity; even all his works of creation, providence and grace: the *Alexandrian* copy, and *Beza*'s moſt ancient copy, and the *Vulgate Latin* verſion, read in the ſingular number, *his work*; the work of the converſion of the *Gentiles*; this was fixed and reſolved on by God in eternity; he knew it would be, becauſe he had determined it ſhould be; and accordingly he foretold it, and ſpoke of it in various periods of time before it came to paſs; and therefore it ſhould not be looked upon as ſome new and ſtrange thing, that was never known, ſpoken or heard of: and this holds true of every other work of God, and agrees with what the *Jews* ſometimes ſay [z], that “ every work which is renewed in the world, the holy bleſſed God has commanded (or ordered) it from the day the world was created.”

Ver. 19. *Wherefore my ſentence is*, &c.] Opinion or judgment in this caſe, or what he reckoned moſt adviſeable to be done; for he did not impoſe his ſenſe upon the whole body, but propoſed it to them: *that we trouble not them*; by obliging them to be circumciſed, which would have been very afflicting and diſturbing to them; not only becauſe of the corporal pain produced by circumciſion, but becauſe of the bondage their minds would be brought into, and they become ſubject to the whole law, and all its burdenſom rites and ceremonies: *which from among the Gentiles are turned to God*; the one true and living God, Father, Son and Spirit, and from idols, and the worſhipping of them.

Ver. 20. *But that we write unto them*, &c.] Or ſend an epiſtle to them, to this effect, concerning the following things: *that they abſtain from pollutions of idols*; that is, from eating things offered to idols; ſee ver. 29. for not idolatry, or the worſhipping of idols itſelf, is here ſpoken of; for that was no indifferent thing; and beſides, theſe converted *Gentiles* were turned from that, and there was no danger of their returning to it; but eating things ſacrificed to idols was an indifferent thing; but yet inaſmuch as it had a tendency to lead to idolatry, and gave offence to the *Jewiſh* believers in the churches, and was a ſtumbling block to weak minds, who by the example of ſtronger chriſtians, were led to eat them as ſacrificed to an idol, and ſo their weak conſciences were defiled, therefore it was very proper to abſtain from them: *and* from *fornication*; not ſpiritual fornication or idolatry, but fornication taken in a literal ſenſe, for the carnal copulation of one ſingle perſon with another, and which is commonly called ſimple fornication; the reaſon why this is put among things indifferent is, not that it was ſo in itſelf, but becauſe it was not thought to be criminal by the *Gentiles*, and was commonly uſed by them, and which muſt be offenſive to the believing *Jews*, who were better acquainted with the will of God; this is omitted in the *Ethiopic* verſion: *and* from *things ſtrangled*; that is, from eating them, and deſign ſuch as die of themſelves, or are torn with beaſts, or are not killed in a proper way, by letting out their blood; but their blood is ſtagnated or congealed in the veins: the *Jews* might not kill with a reaper's ſickle, nor with a ſaw, nor with the teeth, or nails; becauſe theſe חונקין, *ſtrangled* [a]: and what was not ſlain as it ſhould be, was reckoned all one as what dies of itſelf; and whoever eat of either of theſe was to be beaten [b]: the law reſpecting theſe things was of the ceremonial kind, and peculiar to the *Jews*, and was not binding upon the *Gentiles*; for that which died of itſelf might be given to a ſtranger, and he might eat it, or it might be ſold to an alien, *Deut.* xiv. 21. this has been wanting in many copies, and it was not read by ſeveral of the ancient fathers: *and* from *blood*; which is not to be underſtood of the blood of men and ſhedding of that, which is of a moral nature; but of the blood of beaſts, and of eating of that. There were ſeveral laws about eating of blood, and which are different, and ought to be carefully diſtinguiſhed. The firſt is in *Gen.* ix. 4. *but fleſh with the life thereof, which is the blood thereof, ſhall you not eat*; which forbids the eating of fleſh with the blood; but not the eating of fleſh ſeparately, nor the eating of blood ſeparately, provided they were properly prepared and dreſſed, but the eating of them together without any preparation. As this was the firſt hint to man that we know of, that he might eat fleſh, it was proper that the manner in which he ſhould eat it, ſhould be ſuggeſted to him; that he ſhould not take the creature alive and eat it, or tear off any of its members and eat it whilſt alive, or eat raw fleſh; but ſhould prepare it by roaſting or boiling, or ſome way, in which it mght become proper food: and it is the conſtant ſenſe of the *Jewiſh* ſynagogue [c], that this law is to be underſtood of the member of a living creature, torn from it, and eaten whilſt alive; ſix commands the *Jews* ſay, were given to the firſt man *Adam*, the firſt five forbid idolatry, blaſphemy, ſhedding of blood, uncleanneſs, and theft, or robbery, and the ſixth required judgment againſt offenders; to theſe were added, for the ſons of *Noah*, a ſeventh, which forbid the eating of the member of a living creature, as it is ſaid, *Gen.* ix. 4. [d] So that this law has nothing to do with eating of blood, ſimply conſidered, and no more forbids eating of it ſeparately, than it does eating of fleſh ſeparately; in like manner is the law in *Deut.* xii. 23. to be underſtood, and is ſo interpreted by the *Jewiſh* writers [e]: another law is in *Lev.* xix. 26. *ye ſhall not eat* any thing *with the blood*; which according to our verſion, ſeems to be the ſame law with the former, but is not; for it is not ſaid here, as before ב *in* or *with*, but על *upon*, *over*, or *by* the blood. This is differently underſtood: ſome think the ſenſe is, that no one ſhould eat of the ſacrifices, before the ſprinkling of the blood upon the altar [f]; or until it ſtands or is congealed in the baſons [g]: others, that it is a caution to judges, that they don't eat until they have finiſhed judgment; for whoever judges or paſſes ſentence after he has eat and drank, is as if he was guilty of blood [h]: another obſerves [i], that next to this clauſe, 'tis ſaid, *neither ſhall ye uſe enchantment*; meaning that they ſhould not uſe enchantment by eating, in the way that murderers do, who eat bread over the ſlain, that the avengers of the ſlain may not take vengeance on them: this author ſmells ſomething ſuperſtitious or diabolical in this matter; and indeed this is the caſe, the truth of the matter is, it refers to a practice among the heathens, who fancied that blood was the food of the dæmons, to whom they ſacrificed; and therefore when they ſacrificed to them, they took the blood of the beaſt and put it into a veſſel, and ſat down by it, and round about it, and eat the fleſh; imagining that whilſt they eat the fleſh, the dæmons eat the blood, and by this means friendſhip and familiarity were contracted between them; ſo that they hoped to receive ſome advantage from them, and be informed of things to come [k]. Hence, this law is placed with others againſt enchantments and obſerving times, to which may be added, *Ezek.* xxxiii. 25. *ye eat with the blood*; or *over* it, or *by* it; *and lift up your eyes to your idols*; which is to be underſtood in the ſame light, and with theſe compare 1 *Sam.* xiv. 32. and *Lev.* xvii. 3, 4, 5, 6, 7. But beſides theſe, there was a third law, which is frequently repeated, *Lev.* iii. 17. and vii. 26, 27. and xvii. 10, 11, 12. which abſolutely forbids the eating of blood, as well as fat; the *Jews* except the blood of fiſhes, and locuſts, and of creeping things, and the blood of men, and the blood that is in eggs, and that which is ſqueezed out of fleſh, or drops from it, which a man may eat and not be guilty of the breach of this law [l]: the reaſon of this law was, becauſe the blood, which is the life, was given in ſacrifice for the life of men, to be an atonement for them; wherefore, to keep up a juſt reverence of the ſacrifice, and to direct to the blood of the great ſacrifice of the Meſſiah, blood was forbidden to be eaten, till that ſacrifice was offered up; and then that blood itſelf was to be ſpiritually eaten by faith: and now if eating of blood in general was morally evil in itſelf, it would be a monſtrous ſhocking thing in the chriſtian religion, that the blood of Chriſt is to be drank; tho' it be to be underſtood in a ſpiritual ſenſe: the law againſt eating blood was very ſtrictly enjoined the *Jews*, and ſeverely puniſhed; whoever eat of blood, but the quantity of an olive, if he eat it wilfully, was guilty of cutting off; if ignorantly, he was to bring a ſin-offering [m]: *James* knew that the breach of this law would give great offence to the *Jews*, and therefore, for the peace of the church, he moves that the *Gentiles* might be wrote to, to abſtain from blood; and which was agreed to and done: and this was attended to with much ſtrictneſs by the primitive chriſtians, who ſeemed to have obſerved this advice in the form of

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[r] Targum, Jarchi & Kimchi in loc.

[s] Zohar in Gen. fol. 53. 2. & in Exod. fol. 4. 2. & 96. 2.

[t] T. Bab. Sanhedrin, fol. 96. 2.

[u] Aben Ezra in Amos ix. 11.

[w] Bereſhit Rabba, §. 88. fol. 76. 4.

[x] Targum in Amos ix. 12.

[y] Kimchi & Aben Ezra in ib.

[z] Zohar in Exod. fol. 78. 2. Vid. ib. in Lev. fol. 25. 4.

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[a] Miſn. Cholin, c. 1. §. 2.

[b] Maimon. Hilchot Maacolot Aſſurot, c. 4. §. 1.

[c] Targum Jon. Jarchi, Aben Ezra & Abendanae not. in Sol. ben Melec in loc.

[d] Maimon. Hilchot Melacim, c. 9. §. 1.

[e] Jarchi & Baal Hatturim in loc. T. Bab. Sanhedrin, fol. 56. 2. & 59. 1. & Cholin, fol. 102. 2. Tzeror Hammor, fol. 95. 4.

[f] Jarchi & Aben Ezra in loc.

[g] Targum Jon. in loc.

[h] Zohar in Exod. fol. 50. 3. Vid. Maimon. Hilchot Sanhedrin, c. 13. §. 4.

[i] Baal Hatturim in Lev. xix. 26.

[k] Maimon. Moreh Nevochim, par. 3. c. 46. Kimchi in 1 Sam. xiv. 32. & in Ezek. xxxiii. 25.

[l] Miſn. Ceritot, c. 5. §. 1. Maimon. Maacolot Aſurot, c. 6. §. 1. Jarchi in Lev. xvii. 10. Moſes Kotſenſis Mitzvot Tora, pr. pag. 137.

[m] Maimon. Maacolot Aſurot, c. 6. §. 1.

a law, and thought it criminal to eat blood; but in proceſs of time it was neglected; and in *Auſtin*'s time abſtinence from blood was derided, as a ridiculous notion; and it is at leaſt now high time that this, and every thing elſe of a ceremonial kind, was dropped by chriſtians; tho' where the peace of the brethren is in danger, this, and every thing of an indifferent nature ſhould be abſtained from: *Beza*'s ancient copy adds, *and whatſoever they would not have done to themſelves, do not unto others*; and ſo two of *Stephen*'s: the *Ethiopic* verſion is, *whatſoever they hate ſhould be done to themſelves, let them not do to their brethren.*

Ver. 21. *For Moſes of old time hath in every city them that preach him*, &c.] That is, for many years paſt, even from the times of *Ezra*, the law of *Moſes* has been publickly expounded by them, whom the *Jews* call *Deraſhim*, preachers, or expounders, in every city where there was a ſynagogue; and every city belonging to the *Jews*, were obliged to build a ſynagogue, yea, they were obliged to do it where there were but ten *Iſraelites*[n]: this is given by *James* as a reaſon, why the *Gentiles* ſhould be wrote unto concerning the above things; becauſe that they hearing the law read and expounded every week, would be ready to conclude that they were obliged to ſubmit unto it, as to circumciſion, and other things; unleſs they were told that they were free from it; only in order to maintain peace with their brethren the *Jews*, it would be neceſſary for them to abſtain from the above things: and it may alſo carry in it a reaſon, why the *Jews* need not be wrote unto, and why they had no reaſon to complain for thus writing to the *Gentiles*; ſince they had the law read and explained to them every week, and there would be no attempt to make any alteration in that form of ſervice: *being read in the ſynagogues every ſabbath-day*; ſee the note on chap. xiii. 15.

Ver. 22. *Then pleaſed it the apoſtles and elders, with the whole church*, &c.] The opinion, judgment, and advice of *James*, being approved of by the whole body of the apoſtles, miniſters, and brethren of the church aſſembled together on this occaſion; they unanimouſly agreed, *to ſend choſen men of their own company to Antioch, with Paul and Barnabas*; that is, they thought fit to chuſe ſome perſons from among themſelves, out of that aſſembly, or who were members of the church at *Jeruſalem*; and ſend them to *Antioch*, where the difference began, along with *Paul* and *Barnabas*, to give an account of the ſenſe of the apoſtles, elders, and brethren, about the affair in controverſy, and what was their advice upon the whole: and the rather they took this ſtep, to prevent all ſuſpicion of *Paul* and *Barnabas* giving a partial account, or putting a wrong turn upon the ſentiments of this aſſembly, they being parties concerned on one ſide; wherefore they thought fit to ſend ſome indifferent perſons along with them, to confirm their narrative, and to compoſe differences among them, and to bring back an account of the ſtate of the church: namely, *Judas ſirnamed Barſabas*; ſee the note on chap. i. 23. *and Silas*, the ſame with *Sylvanus*: *chief men among the brethren*; leading men among them, who went before them, were guides to them, in doctrine and diſcipline; for theſe were prophets or preachers, as appears from ver. 32. and theſe they pitched upon, partly out of reſpect to *Paul* and *Barnabas*, as being ſuitable companions for them, and partly out of reſpect to the church at *Antioch*, and chiefly becauſe of their ability, and capacity, for ſuch ſervice they were ſent upon.

Ver. 23. *And wrote letters by them after this manner*, &c.] Not that they made uſe of them as their amanuenſes, to write their letters for them; but being written, they put them into their hands, and ſent them by them, and they were written in the following form: *the apoſtles, and elders, and brethren*; which belonged to, or were members of the church at *Jeruſalem*; they are ſeverally ſet in their proper place and order; the apoſtles, *Peter*, and *James*, and *John*, and it may be ſome others firſt; for theſe God had ſet in the firſt place in the church; then the elders, or preachers of the Goſpel, ſuch as were *Judas* and *Silas*; and then the brethren, or private members of the church; who are called ſo, becauſe they are of one family, and have one father, and are partakers of the ſame grace and priviledges: theſe, *ſend greeting*; or their chriſtian ſalutation, wiſhing all peace and proſperity, both for ſoul and body, temporal, ſpiritual and eternal: *unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia*; the brethren or members of the ſeveral churches in theſe parts, who were *Gentiles*, are particularly ſent to; and not the brethren who were *Jews*, becauſe they were eſpecially concerned, and to them is the advice directed: *Antioch* is firſt mentioned, that being the place where the controverſy began; but there being other churches in *Syria*, beſides *Antioch*, in which were many *Gentiles*, and alſo in *Cilicia*, and particularly at *Tarſus*, *Paul*'s native place, and where he had preached, ch. ix. 30. and *Gal.* i. 21. they are therefore mentioned, and being countries near to one another, it is very likely that the controverſy had ſpread itſelf among them.

Ver. 24. *Foraſmuch as we have heard*, &c.] By the report of *Paul* and *Barnabas*, who were ſent by the church at *Antioch* to *Jeruſalem*, to acquaint them with the ſtate of their caſe: *that certain which went out from us*; ſee ver. 1. *have troubled you with words*, or doctrines: *ſubverting your ſouls*; removing them from the doctrine of grace to another Goſpel, and which deſerved not the name of a Goſpel; and was very deſtructive to their ſouls, at leaſt to the peace and comfort of them: this ſhows what an opinion the apoſtles, and elders, and members of the church at *Jeruſalem* had of theſe *judaizing* preachers, and their tenets; they looked upon them as troublers of God's *Iſrael*, and upon their doctrines as ſubverſive of ſpiritual joy and comfort. *Saying*, ye muſt *be circumciſed and keep the law*; the ceremonial law; the *Alexandrian* copy, and the *Vulgate Latin* and *Ethiopic* verſions leave out this clauſe; ſee the notes on ver. 1, 5. *to whom we gave no* ſuch *commandment*: it looks as if theſe *judaizing* preachers not only pretended to be ſent out by the apoſtles, to preach; but that they had particularly this in their inſtructions from them, that they ſhould inſiſt upon it, that the *Gentiles* that were received into the churches, ſhould be circumciſed, and be obliged to keep the other parts of the ceremonial law, when they had no ſuch orders from them.

Ver. 25. *It ſeemed good unto us, being aſſembled with one accord*, &c.] Or together; in one place, as the *Vulgate Latin* and *Arabic* verſions render it; ſee ch. ii. 1. tho' certain it is, that as they were in one place, ſo they were in one mind; and their unanimity was proper to be mentioned, in order to engage a regard to their advice: *to ſend men choſen unto you*; men choſen for this purpoſe; namely, *Judas* and *Silas*: *with*

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[n] Maimon. Tephilla, c 11. §. 1.

our beloved Barnabas and *Paul*; who are commended thus, partly to expreſs their affection to them; and partly to obſerve the wiſdom of the church at *Antioch*, in ſending two ſuch agreeable perſons; and chiefly to teſtify their approbation of the doctrine and conduct of theſe two men.

Ver. 26. *Men that have hazarded their lives,* &c.] As at *Antioch* in *Piſidia*, where a perſecution was raiſed againſt them, and they were expelled out of the coaſts of that place; and at *Lyſtra*, where *Paul* was ſtoned, and left for dead, ch. xiii. 59. and xiv. 19. and this they did, not for any ſiniſter and ſelfiſh ends, for any worldly gain, or vain glory, and popular applauſe, but *for the name of our Lord Jeſus Chriſt*; for the ſake of his Goſpel, and the enlargement of his intereſt, and kingdom in the world; and therefore were worthy of eſteem, and ought to be regarded and attended to, and greatly to be preferred to falſe teachers; who only ſought themſelves, their worldly honour, and eaſe, and would ſacrifice nothing, nor hazard any thing, for the ſake of Chriſt.

Ver. 27. *We have ſent therefore Judas and Silas,* &c.] The choſen men before mentioned, *who ſhall alſo tell* you *the ſame things by mouth*; as are written in theſe letters; which would both confirm and explain things unto them.

Ver. 28. *For it ſeemed good to the Holy Ghoſt, and to us,* &c.] By various things they had reaſon doubtleſs to conclude, that they were under the influence and direction of the Holy Ghoſt in this affair; as by the Spirit of prayer that was among them; by that power and energy with which many of them ſpoke on this occaſion, and that ſo agreeable to the word of God; and by that unanimity with which they came into the advice given. With reſpect to the form here uſed, compare 1 *Chron.* xiii. 2. and the *Targum* on it, which renders the words thus; "if it be beautiful before you, and acceptable before the Lord, let us ſend, &c." It follows here, *to lay upon you no greater burden than theſe neceſſary things*; not that they were neceſſary to ſalvation, but neceſſary to ſecure the peace of the churches, and at leaſt were neceſſary, at that preſent time; and therefore ſince it appeared to be neceſſary to enjoin them for the preſent, they hoped they would not refuſe to bear them; and eſpecially, ſince, tho' they muſt own they were burdens, and a part of the yoke of bondage, yet they were not many, nor very heavy, and for the future they ſhould lay no other, nor more upon them; and what they did, was to prevent any other or greater burden to be laid; and ſo the *Syriac* verſion renders it, *leſt any more*, or *greater burden ſhould be laid upon you.*

Ver. 29. *That ye abſtain from meats offered to idols,* &c.] Which explains what is meant by pollutions of idols, ver. 20. *and from blood, and from things ſtrangled, and from fornication*; ſee the note on ver. 20. In *Beza*'s moſt ancient copy, and in three other manuſcripts, and in the *Complutenſian* edition, it follows, *and whatſoever ye would not have done to yourſelves, that do ye not to another*; in like manner the *Ethiopic* verſion alſo reads. as in ver. 20. *from which if ye keep yourſelves ye ſhall do well*; it will be doing a good thing, and make for the peace of the churches; in *Beza*'s moſt ancient copy it is added, *born*, or *moved by the Holy Ghoſt*; being influenced and aſſiſted by him in this, and every good work: *fare ye well*; the *Syriac* verſion adds, *in our Lord.*

Ver. 30. *So when they were diſmiſſed,* &c.] That is, *Paul* and *Barnabas*, with *Judas* and *Silas*, by the apoſtles, elders, and church at *Jeruſalem*: *they came to Antioch*; or *came down to Antioch*, as the *Alexandrian* copy, the *Vulgate Latin*, and *Ethiopic* verſions read, agreeable to ver. 1. *and when they had gathered the multitude together*; the whole church, which conſiſted of many members; the company, or congregation of the faithful, as the *Arabic* verſion renders it: and as *Paul* and *Barnabas* were ſent by the church at *Antioch*; and as the letter, which they, with *Judas* and *Silas*, brought from *Jeruſalem*, was directed and ſent to the brethren at *Antioch*, it was highly reaſonable, and neceſſary, that they ſhould be called together, and an account of the buſineſs they were ſent upon, be given them, and the letter be delivered to them, as it accordingly was: *they delivered the epiſtle*; ſent by the apoſtles, elders, and brethren at *Jeruſalem* to them; this they put into the hands of ſome one or other of the brethren of the church, in order to be read.

Ver. 31. Which *when they had read,* &c.] That is, when the brethren of the church at *Antioch* had read the letter delivered to them; for not *Paul* and *Barnabas*, or *Judas* and *Silas*, who were ſent with it, read it, but the brethren to whom it was ſent, as was proper. *They rejoiced for the conſolation*; or *exhortation*, as the word may be rendered, which was given them in the letter, to abſtain from the above things, without being burdened with any other; and they rejoiced that there was ſuch an agreement among the apoſtles, elders, and brethren at *Jeruſalem*; and that their ſentiments, and thoſe of *Paul* and *Barnabas*, and other faithful miniſters and ſaints at *Antioch* were alike, and were oppoſed to the *judaizing* preachers and profeſſors; and above all, they rejoiced that they were freed from the burthenſome yoke of the law, and that the controverſy which had been raiſed among them, was likely to be ended, and to iſſue ſo well.

Ver. 32. *And Judas and Silas being alſo prophets themſelves,* &c.] As well as *Paul* and *Barnabas*, and others, that were at *Antioch*; ſee chap. xiii. 1. and by *prophets* are meant, not only ſuch who had the gift of foretelling things to come; though ſuch there were, and theſe might have that gift; but ſuch who were able to explain the prophecies of the Old Teſtament, give the true ſenſe of the ſcriptures, and open them to the edification of others; wherefore having ſuch gifts, they made uſe of them; *Beza*'s ancient copy adds, *full of the Holy Ghoſt*: and *exhorted the brethren with many words*; which does not ſo much deſign the prolixity of their diſcourſes, and the frequency of their miniſtrations, tho' they might preach both long and often; as the richneſs of the matter of them, as the *Syriac* verſion ſuggeſts, rendering it, *with a rich word*; with copiouſneſs, fulneſs, and abundance of Goſpel-truths, with which they comforted the brethren, giving them many uſeful inſtructions and exhortations: *and confirmed* them; in the doctrines of the Goſpel, and particularly in their Chriſtian liberty, and freedom from the law of *Moſes*, in which the falſe teachers had endeavoured to ſtagger them.

Ver. 33. *And after they had tarried* there a *ſpace*, &c.] How long is not certain; the *Arabic* verſion renders it *a year*; and it is probable enough, they might ſtay there ſo long, till things were thoroughly ſettled, which were thrown into great diſorder and confuſion, by the pleaders for circumciſion: *they were let go in peace*; that is, they were diſmiſſed, and went away with the leave and conſent of the church; who returned them thanks for the ſervice and good offices they had done them, and wiſhed them all peace, proſperity, and happineſs, both in ſoul and body, and great ſucceſs in their miniſtrations where-ever they went: and as they were diſmiſſed in peace, they left the church in perfect peace; an end being put to the controverſy about circumciſion, which was raiſed among them; and the members of the church being agreed in their ſentiments, and heartily united in their affections to one another: and thus *Judas* and *Silas* were honourably diſmiſſed *from the brethren*, at *Antioch*, *to the Apoſtles*, at *Jeruſalem*; the *Alexandrian* copy, and *Beza*'s ancient copy, the *Vulgate Latin*, and *Ethiopic* verſions, read, *to them that ſent them*; and ſo include, with the Apoſtles, the elders, and brethren at *Jeruſalem*, who wrote the letter to the church at *Antioch*, and ſent it by them; and it was proper that they ſhould return to them, and give them an account of the ſucceſs of it, how it was received, and what good it had done.

Ver. 34. *Notwithſtanding it pleaſed Silas to abide there ſtill.*] Tho' he had leave to go, and was actually diſmiſſed with *Judas*; and doubtleſs intended to have gone with him, but for ſome reaſon or another he changed his mind, and thought fit to continue at *Antioch* ſome time longer: and the deſign of providence in it ſeems to have been this, that he might be a companion of the Apoſtle *Paul* in his travels among the *Gentiles*, as he afterwards was, and was very uſeful to him. This verſe is wanting in the *Alexandrian* copy, and in the *Syriac* and *Arabic* verſions; the *Ethiopic* verſion reads, *and Paul propoſed*, or *determined to abide*, as he did ſome little time longer, as appears from the following verſe: the *Vulgate Latin* verſion here adds, and *Judas went alone to Jeruſalem*; and ſo it is read in one of *Beza*'s copies, and in one of *Stephens*'s.

Ver. 35. *Paul alſo and Barnabas continued in Antioch*, &c.] As well as *Silas*: *teaching and preaching the word of the Lord*; the Goſpel of Chriſt; not the word of men, but the word of the Lord, of which he is both the author and ſubject: this they preached in ſeaſon, and out of ſeaſon, with power, purity, plainneſs, and faithfulneſs. *And many others alſo*; who either came along with them from *Jeruſalem*, when they brought the letter from thence, or were here before; who came hither upon the perſecution raiſed at the death of *Stephen*, ch. xi. 19, 20. or they were the prophets which afterwards came from *Jeruſalem* thither, ver. 27. ſuch as *Simeon* called *Niger*, *Lucius* of *Cyrene*, and *Manaen*, ch. xiii. 1.

Ver. 36. *And ſome days after*, &c.] That *Judas* was gone to *Jeruſalem*, and which they had ſpent in teaching and preaching the word of the Lord at *Antioch*: *Paul ſaid to Barnabas*, *let us go again and viſit our brethren in every city*, *where we have preached the word of the Lord*, and ſee *how they do*; by the *brethren in every city*, the Apoſtle means the believers in *Syria*, *Pamphilia*, *Piſidia*, and *Lycaonia*; where he and *Barnabas* had preached the Goſpel with ſucceſs; where churches were planted and elders were ordained; of which an account is given in the two preceding chapters: and it may be obſerved, what an affection the Apoſtle had for the young converts, and members of theſe churches; he calls them *brethren*, they being partakers of the ſame grace, and of the ſame faith and family with himſelf, tho' they were not in the ſame office, nor had the ſame gifts; as alſo what care he took of them, and of thoſe new-planted churches: and which ſhows, that ſuch are to be viſited and looked after, and their caſes inſpected into; and enquiries ſhould be made of them, how they do, how they go on; whether they continue in the faith, and grow in grace and in the knowledge of Chriſt; and whether they are lively in the exerciſe of the graces of faith, hope, love, humility, *&c.* and diligent and fervent in the diſcharge of duty; and this is a work becoming the miniſters of the Goſpel; and the example of the Apoſtle is worthy of imitation.

Ver. 37. *And Barnabas determined*, &c.] Or conſulted, and contrived in his own mind, and purpoſed within himſelf; the *Alexandrian* copy, and two of *Beza*'s, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read, *he would*, or was willing; he had a mind, a very great deſire, *to take with them John*, *whoſe ſurname was Mark*; of whom ſee ch. xii. 12. he being his ſiſter's ſon, *Col.* iv. 10. him they brought with them to *Antioch*, when they returned from *Jeruſalem* thither, where they had been ſent by the church at *Antioch*, with money for the relief of the poor ſaints; ſee ch. xi. 29, 30. and xii. 25. and who ſeems to have come with them from *Jeruſalem* again; for thither he went, when he parted from them at *Pamphilia*, ch. xiii. 13.

Ver. 38. *But Paul thought not good to take him with them*, &c.] He did not think him worthy, or a fit and proper perſon to go with them, as the word uſed ſeems to ſignify, and therefore he refuſed to take him: the *Syriac* verſion renders it, *but Paul would not take him with them*; and the *Ethiopic* verſion is very expreſs, tho' it renders it in ſofter language, *Paul prayed*, or *entreated Barnabas that he would leave Mark*; that is, behind them at *Antioch*: his reaſons were, as follow, *who departed from them from Pamphilia*, ch. xiii. 13. ſee the note there; either thro' the fatigue of the journey, or fear of danger, or wearineſs in his work, or affection to his mother; or be it what it will, it ſeems in the Apoſtle's opinion of the matter, he was very blameworthy, and on account of it very undeſerving, at leaſt at preſent, of being a companion of theirs in their travels: *and went not with them to the work*; the *Arabic* verſion adds, *of preaching*; that is, the Goſpel, in the ſeveral places whither they went, and to which the Holy Ghoſt had called them, and for which the church at *Antioch* had ſeparated, and ſent them forth; but in the midſt of this *John* deſerted them; and which the Apoſtle reſented, he having, as yet, not given any evidence of his ſenſe of his evil, and of his repentance for it, to his ſatisfaction; tho' it ſeems as if he afterwards did, ſince in *Col.* iv. 10, 11. he ſpeaks of him with great reſpect, as one of his fellow-workers, and who had been a comfort to him.

Ver. 39. *And the contention was ſo ſharp between them*, &c.] About this matter; *Barnabas* inſiſting on it, that *John Mark* ſhould go with them, he being a relation of his; and in whoſe favour it might be urged, that his mother *Mary* was an excellent good woman, who had received the ſaints into her houſe, in a time of perſecution; and that it ſhould be conſidered, that this her ſon was but a young man, and could not be thought to have that courage, reſolution, conſtancy, and ſolidity as older profeſſors and miniſters; and that his crime was not very heinous, and ſhould be over-looked. *Paul*, on the other hand, oppoſing his going with them, as a very unworthy perſon, becauſe he had behaved ſo cowardly, and had ſhown ſuch a coldneſs and indifference to the work of the miniſtry, and had ſo ſhamefully left them; and thus they diſputed the point till there was a paroxyſm between them, as is the word uſed: they were irritated and provoked by one another, and were ſo warmed and heated on both ſides, *that they departed aſunder one from another*; thus as ſoon almoſt as peace was made in the church, a difference ariſes among the miniſters of the word, who are men of like paſſions with others; and tho' it is not eaſy to ſay which was to blame moſt in this contention; perhaps there were faults on both ſides, for the beſt men are not without their failings; yet this affair was over-ruled by the providence of God, for the ſpread of his Goſpel, and the enlargement of his intereſt; for when theſe two great and good men parted from one another, they went to different places, preaching the word of God: *and ſo Barnabas took Mark and ſailed unto Cyprus*; ſee the note on ch. xiii. 4.

Ver. 40. *And Paul choſe Silas*, &c.] To be his companion and aſſiſtant; this being the deſign of the Holy Ghoſt in influencing his mind to ſtay longer at *Antioch*, after he, with *Judas*, was diſmiſſed by the church to go to *Jeruſalem*, ver. 33, 34. *and departed*; that is, from *Antioch*: *being recommended by the brethren unto the grace of God*; ſee the note on chap. xiii. 26. The Apoſtle having ſuch a recommendation by the brethren of the church at *Antioch*, when he departed from them, and nothing of this kind being ſaid with reſpect to *Barnabas*, have induced ſome to think, that the church took the part of the Apoſtle againſt *Barnabas*, in the diſpute between them; ſince the one went away ſaluted by them, and the other not.

Ver. 41. *And he went through Syria and Cilicia*, &c.] *Antioch* was the metropolis of the former, and *Tarſus*, the Apoſtle's native place, was in the latter; and in both theſe countries he had been before, and had been the inſtrument of converting many ſouls, and of planting churches, which he now viſited, as he propoſed to *Barnabas* to do: for it follows, *confirming the churches*; in the Goſpel, and the truths and ordinances of it, he had before inſtructed them in: of the church at *Antioch*, ſee the note on ch. xi. 26. And that there were alſo churches in *Cilicia*, is very manifeſt; and particularly there was one at *Tarſus*, the chief city in it. *Herodion*, of whom we read in *Rom.* xvi. 11. and *Jaſon*, in *Acts* xvii. 5. who are reckoned among the ſeventy diſciples, are ſaid to be biſhops or paſtors of this church; ſee the note on *Luke* x. 1. In the *ſecond* century there was a church in that city, to which *Ignatius* wrote an epiſtle, ſtill extant [o], in which he makes mention of *Philo* their deacon: in the *third* century *Helenus* preſided over this church, and was preſent at a ſynod at *Antioch*, when *Paulus Samoſatenus* was condemned for hereſy [p]: in the *fourth* century mention is made of ſeveral churches in *Cilicia*, and the biſhops of them; there was a church at *Apſis* in *Cilicia*, *Amphion* was biſhop of *Epiphania*, *Theodorus* of *Mopſueſtia*, *Cyriacus* of *Adanan*, and *Sylvanus* of *Tarſus*, the metropolis; in which laſt place, in the beginning of this century, ſeveral martyrs ſuffered under *Diocleſian*, particularly *Tharatus*, *Probus*, and *Andronicus*: here the orthodox, in the times of *Valens*, would have convened a ſynod againſt the *Arians*, but were hindered by him; and in this century *Diodorus*, biſhop of *Tarſus*, had the care of all the churches in *Cilicia* committed to him; in this age alſo we read of *Antonius*, a preſbyer of this church, afterwards made biſhop of it: in the *fifth* century mention is made of the biſhops of ſeveral churches in *Cilicia*, as of *Mopſueſtia*, *Irenopolis*, *Epiphania*, *Tarſus*, *Anazarbus*, *Sebaſte*, and others who were preſent at ſeveral councils held at different places in this century: in the *ſixth* century, out of the cities of *Cilicia*, *Jotapa*, *Piſidia*, *Pompeiopolis*, *Tarſus*, *Coricus*, *Anemurius*, biſhops are ſaid to come to the ſynod at *Rome* and *Conſtantinople*: in the *ſeventh* century, *Tarſus* was the metropolitan church of *Cilicia*; and mention is made of the biſhops of that, and of other cities, in this country, who aſſiſted at the ſixth council at *Conſtantinople*: in the *eighth* century, notice is taken of a church at *Sida* in *Cilicia* [q]; ſo long the chriſtian name was in thoſe parts. *Beza*'s ancient copy adds, *delivering the commandments of the elders*; and the *Vulgate Latin* verſion, *bidding them to keep the commandments of the apoſtles and elders*; ſee ch. xvi. 4. namely, the decrees of the aſſembly at *Jeruſalem*; which ſeems very agreeable, ſince the letters were directed and ſent to the brethren of the *Gentiles* in *Syria* and *Cilicia*, as well as in *Antioch*; ſee ver. 23.

CHAP. XVI.

Ver. 1. THEN *came he to Derbe and Lyſtra*, &c.] Which were cities of *Lycaonia*, chap. xiv. 6. after *Paul* had gone through *Syria* and *Cilicia*; in the laſt of theſe places, he had been ſtoned, and yet goes thither again; none of theſe things moved him from the preaching of the Goſpel, and from the care of the churches, ſuch zeal, courage and intrepidity was he poſſeſſed of: *and behold a certain diſciple was there*; a converted perſon, a believer in Chriſt, one that had learned to know and deny himſelf, and underſtood the way of ſalvation by Chriſt, and was a follower of him; whether the apoſtle was an inſtrument of his converſion, when he was before in theſe parts, is not certain, tho' probable, ſince he often calls him his ſon; nor is it ſo evident whether he was at *Derbe* or at *Lyſtra*, tho' the latter ſeems moſt likely, ſince a report was given of him by the brethren there, and at *Iconium*, when no mention is made of *Derbe*, in the following verſe: *named Timotheus*; or *Timothy*, the ſame perſon to whom afterwards the apoſtle wrote two epiſtles: it is a name much uſed among the *Greeks*, and his father was a *Greek*; one of this name, who was an hiſtorian among the *Greeks*, is frequently mentioned by *Laertius* [r]; and there was another of this name, the ſon of *Conon*, an *Athenian* general [s]; and another that was a captain or general of *Antiochus*, 1 *Maccab.* v. vi. 2 *Maccab.* x. 24. the name ſignifies one that honoured God, or was honoured by God; both were true in this diſciple of Chriſt: *the ſon of a certain woman which was a Jeweſs, and believed*; his mother was a *Jewiſh* woman, but a believer in Chriſt, her name was *Eunice*, 2 *Tim.* i. 5. *but his father was a Greek*; a Gentile, an uncircumciſed one, and ſo he ſeems to have remained, by his ſons not being circumciſed.

Ver. 2. *Which was well reported of*, &c.] Not the father of *Timothy*, but *Timothy* himſelf; to whoſe piety, virtue, and good converſation witneſs was born, *by the brethren that were at Lyſtra and Iconium*; the members of the churches which were in theſe places, and which were not far from one another; and as it is neceſſary that miniſters of the Goſpel ſhould have a good report of them that are without, ſo likewiſe of them that are within; and the teſtimony of the latter is preferable to that of the former.

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[o] Ignat. Epiſt. p. 73, 81.

[p] Euſeb. Eccl. Hiſt. l. 7. c. 28.

[q] Magdeburg. Hiſt. Eccl. cent. 4. c. 2. p. 2, 3. c. 3. p. 18. 22, 74. c. 7. p. 289. c. 9. p. 405, 481. c. 10. p. 570. cent. 5. c. 2. p. 3. c. 10. p. 585, 586. cent. 6. c. 2. p. 3. cent. 7. c. 2. p. 3. c. 7. p. 112. cent. 8. c. 2. p. 4.

[r] De Vit. Philoſoph. l. 3. in Vit. Platon. & l. 4. Vit. Speuſippi, & l. 5. Vit. Ariſtotel.

[s] Ælian. Hiſt. Var. l. 2. c. 10, 18. & l. 3. c. 16, 47.

Ver. 3. *Him would Paul have to go forth with him*, &c.] Perceiving that he was a young man, that not only had the grace of God, but very conſiderable gifts, and abilities for miniſterial ſervice; and having a good teſtimony of his agreeable life and converſation, the apoſtle was very deſirous he ſhould go along with him, and be his companion in his travels, and be an aſſiſtant to him in the work of the miniſtry; and accordingly he was, and is often ſpoken of in his epiſtles, as his fellow labourer, and one that ſerved with him in the Goſpel of Chriſt, and who was very dear unto him: *and took and circumciſed him*; which may ſeem ſtrange, when there had been ſo lately a controverſy in the church at *Antioch* about circumciſion, from whence the apoſtle was juſt come; and when this matter had been debated and determined by the Apoſtles and elders at *Jeruſalem*, where he was preſent, and he was now carrying about their decrees: but it is to be obſerved, that the Apoſtle uſed circumciſion not as a duty of the law, as what that required, and in obedience to it, which he knew was abrogated; much leſs as neceſſary to ſalvation, which the judaizing preachers urged; but as an indifferent thing, and in order to gain a point, and ſecure ſome valuable end, as follows: *becauſe of the Jews which were in thoſe quarters*; not the believing ones, for he brought along with him the decrees of the Apoſtles and elders, to ſatisfy them, that circumciſion was not neceſſary; but the unbelieving ones, who he knew would not ſuffer an uncircumciſed perſon to teach in their ſynagogues, nor would they hear him out of them; wherefore having a mind to take *Timothy* with him to be aſſiſting to him in the preaching of the Goſpel, in point of prudence he thought it proper to circumciſe him, that he might be received by them, and be the more acceptable to them; who would otherwiſe have taken ſuch an offence at him, as not to have heard him: thus the Apoſtle to the *Jews* became a *Jew*, that he might gain and ſave ſome, 1 *Cor.* ix. 20. *for they knew all that his father was a Greek*; and that therefore he was not circumciſed; for a woman might not circumciſe, becauſe ſhe was not a fit ſubject of circumciſion herſelf[t]; though in caſe of neceſſity circumciſion by women was allowed of[u].

Ver. 4. *And as they went thro' the cities*, &c.] Of *Derbe*, *Lyſtra* and *Iconium*, and others in *Lycaonia*, and in *Phrygia* and *Galatia*; the *Arabic* verſion reads, *they both*; that is, *Paul* and *Barnabas*: *they delivered them the decrees for to keep*; they gave the churches, in theſe cities, the ſentiments, and determinations to be obſerved and followed by them: *that were ordained of the apoſtles which were at Jeruſalem*; concerning the abſtinence of the *Gentiles* from things offered to idols, and from blood, and from things ſtrangled, and from fornication, chap. xv. 20, 29.

Ver. 5. *And ſo were the churches eſtabliſhed in the faith*, &c.] Of Chriſt, both in the grace and doctrine of faith; and that both by the preaching of the Goſpel by the Apoſtle and his companions, and by the decrees of the elders delivered by him: and *increaſed in number daily*; as well as in gifts and grace.

Ver. 6. *Now when they had gone throughout Phrygia*, &c.] See the note on chap. ii. 10. To which may be added, that this country had its name either from the river *Phryx*, as *Pliny*[w] obſerves, or from the word *Phrygios*, which ſignifies *dry*; this being a very dry and ſandy country: it was famous for marble ſtone; hence we read[x] of *Phrygian* ſtone or marble, of which pillars and ſtatues were made: according to *Joſephus*[y], the original of the *Phrygians* was *Togarmah* the ſon of *Gomer*, and grandſon of *Japheth*, *Gen.* x. 3. whom he calls *Thygrammes*, and his people from him, *Thygrammeans*, and who, adds he, as it ſeems by the *Greeks*, are called *Phrygians*. *Herodotus*[z] reports, that the *Phrygians* (as the *Macedonians* ſay) were called *Briges* or *Brygians*, ſo long as they were *Europeans* and dwelt with the *Macedonians*: but when they went into *Aſia*, together with the country, they changed their names into *Phrygians*: of one *Philip* a *Phrygian*, whom *Antiochus* left governour at *Jeruſalem*, mention is made in 2 *Maccab.* v. 22. here dwelt *Jews*, as appears from chap. ii. 10. and here the Apoſtle preached and made converts. *And the region of Galatia*; in *Aſia Minor*: it had *Cappadocia* on the eaſt, *Bithynia* on the weſt, *Pamphilia* on the ſouth, and the *Euxine* ſea on the north. The inhabitants of this country were originally *Gauls*, who under *Brennus* their captain, came out of ſome parts of *France* and invaded *Italy*, and came to *Rome*, and took it all but the capitol; from whence being ſallied out upon by the *Romans* at an unawares, they were obliged to retire; and from thence they ſailed into *Greece*, and went into *Aſia*, into this part of it where they ſettled; which was firſt called after them *Gallo Græcia*, and in proceſs of time *Galatia*; tho' ſome ſay the *Græcians* called them *Galatians* from *Gala*, which ſignifies *milk*, becauſe of their milky colour: of the *Galatians*, mention is made in 2 *Maccab.* iii. 20. here the Goſpel was preached, and many believed; for we afterwards read of diſciples both in this country and in *Phrygia*, chap. xviii. 23. and here were churches formed, and to whom the Apoſtles preached, and delivered the decrees of the Apoſtles and elders. *And were forbidden of the Holy Ghoſt*; not by an articulate voice, but by a ſecret and powerful impulſe upon their minds: *to preach the word in Aſia*; that is, in that country which was properly called *Aſia*, or proconſular *Aſia*, otherwiſe *Phrygia*, and *Galatia*, were provinces in *Aſia Minor*. *Beza*'s moſt ancient copy, and the *Vulgate Latin* and *Syriac* verſions, read, *the word of God*: the reaſons why it was prohibited to be preached here, at this time, cannot be ſaid, and muſt be referred to the ſovereign will of God; it ſeems, that at this inſtant, there were no choſen ones to be called by grace, and there was work for the Apoſtle, and his companions to do elſewhere, namely, in *Macedonia*.

Ver. 7. *After they were come to Myſia*, &c.] Another country in *Aſia Minor*. It is divided by *Ptolomy*[a] into two parts; ſuperior *Myſia* is bounded by *Dalmatia* on the weſt, by *Macedonia* on the ſouth, by part of *Thrace* on the eaſt, and by part of the river *Danube* on the north; inferior *Myſia* is bounded on the weſt, with part of the river *Ciaber* and the *Danube*, on the ſouth with part of *Thrace*, on the north with the turn of the river *Tyra*, and on the eaſt with the *Euxine Pontus*; but this was the *European Myſia*: the *Myſia* which ſeems here intended, was divided into the leſſer *Myſia* by the *Helleſpont*, and had *Troas* on the ſouth; and into the greater *Myſia* by *Olympus*, which was bounded on the weſt with the leſſer *Myſia*, and *Troas* on

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[t] T. Bab. Avoda Zara, fol. 27. 1.

[u] Maimon. Hilchot Mila, c. 2. §. 1.

[w] Nat. Hiſt l. 5. c. 29.

[x] Pauſanias, l. 1. ſive Attica, p. 32.

[y] Antiq. l. 1. c. 6. §. 1.

[z] Polymnia, c. 73. Vid. Plin. l. 5. c. 32.

[a] Geograph. l. 3. c. 9, 10.

on the eaſt with *Bithynia*, and on the ſouth with *Aſia*, properly ſo called. By *Pliny*[b] it is called *Æolis*, and ſo *Jerom* ſays[c], it was in his times; ſometimes it is called *Abretta* and *Abrettina*, and of later years *Burſia*: ſome ſuggeſt it has its name of *Myſia* from *Myſus*, the brother of *Car*[d], the father of the *Carians*; but according to the *Talmudiſts*, it had its name from *Meſhech*, the ſon of *Japhet*, *Gen.* x. 2. for they ſay[e] *Meſhech*, זו מוסיא, *this is Myſia*; *Pliny* obſerves[f], that there are ſome authors who aſſert that the *Myſians*, *Brygians*, and *Thynnians* came out of *Europe*, from whom they are called *Myſians*, *Phrygians* and *Bithynians*, in *Aſia*. The inhabitants of *Myſia* were very deſpicable; hence the proverb, ultimus Myſorum, *the laſt of the Myſians*[g], is uſed for a very mean and contemptible perſon. The Apoſtle was willing to preach to the wiſe and unwiſe, and diſdained not to carry the Goſpel to the meaneſt part of mankind. *They aſſayed to go into Bithynia*; another country in *Aſia Minor*; it makes one province with *Pontus*, and has the ſame boundaries; *Pontus* being at the eaſt, and *Bithynia* at the weſt: it was bounded on the north with the *Euxine* ſea, on the eaſt with *Galatia*, on the ſouth with *Aſia* properly ſo called, and on the weſt with the *Propontis*; according to *Pliny*[h], it was called *Cronia*, afterwards *Theſſalis*, then *Maliande*, (perhaps *Mariandyne*) and *Strymonis*; and *Herodotus*[i] reports, that the *Thracians* going into *Aſia* were called *Bithynians*, who were firſt called (as they ſay) *Strymonians*, inhabiting *Strymon*; according to *Jerom*[k], it was formerly called *Bebrycia*, then *Mygdonia*, and *Phrygia* major, and by the river *Iera*, or, as *Pliny* calls it *Hieras*, is divided from *Galatia*; to which agrees *Solinus*[l], who ſays it was before called *Bebrycia*, afterwards *Mygdonia*, and now *Bithynia* from *Bithynus* the king; tho' others ſay, it was ſo called from *Bithyne* a daughter of *Jupiter*: *but the Spirit ſuffered them not*; the *Alexandrian* copy, and *Beza*'s moſt ancient copy, and ſome others, and the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read, *the Spirit of Jeſus*; ſo that it was not an evil ſpirit, or ſatan, that hindered them, who ſometimes did; but they were under the direction and guidance of the divine Spirit, called, in the preceding verſe, the Holy Ghoſt: however, the Goſpel was preached here afterwards, and churches formed; of which ſee the note on 1 *Pet.* i. 1.

Ver. 8. *And they paſſed by Myſia*, &c.] Without ſtopping or ſtaying there, tho' they came to it: *came down to Troas*; either the country of *Troas*, as the *Syriac* verſion renders it; which, according to *Solinus*[m], is bordered on the north part of *Galatia*, and was near to *Lycaonia*, *Piſidia*, and *Mygdonia* on the ſouth, and to *Lydia* on the eaſt, and to *Myſia* and *Caria* on the north: or rather the city of *Troas*, which *Pliny* ſays[n], was formerly called *Antigonia*, now *Alexandria*, a colony of the *Romans*. *Antigonus* king of *Aſia* called it *Troas* at firſt, becauſe it was in the country, and near where *Troy* ſtood, but afterwards he called it, according to his own name, *Antigonia*; but *Lyſimachus* king of *Thrace* having got this city into his hands, repaired it, and called it after the name of *Alexander*, *Alexandria*; and to diſtinguiſh it from *Alexandria* in *Egypt*, and other cities of the ſame name in other places, it was called *Alexandria Troas*.

Ver. 9. *And a viſion appeared to Paul in the night*, &c.] Either in a dream, or, it may be, when he was awake: *there ſtood a man of Macedonia*; an angel in the form of a man; the *Syriac* verſion reads, *as a man of Macedonia*, and who might appear in a *Macedonian* habit, or ſpeak in the *Macedonian* language; or the Apoſtle might conclude him to be ſo, from his making mention of *Macedonia*, as the place where he requeſted him to come, and aſſiſt: *and prayed him, ſaying, come over into Macedonia*; *Macedonia* was a very large country in *Europe*; which formerly conſiſted, as *Pliny*[o] ſays, of a hundred and fifty people, or nations, and was called *Emathia*; it took its name of *Macedonia* from *Macedo*, a ſon of *Jupiter*, and of *Thyd*, a daughter of *Deucalion*: according to *Ptolomy*[p] it had on the north *Dalmatia*, ſuperior *Myſia* and *Thracia*; on the weſt, the *Ionian* ſea; on the ſouth *Epirus*; and on the eaſt, part of *Thracia*, and the gulfs of the *Ægean* ſea. It had formerly other names beſides *Emathia* and *Macedonia*, as *Mygdonia* and *Edoma*, and is now called *Albania* or *Ronnelli*. *Troas*, where the Apoſtle now was, when he had this viſion, was juſt by the *Helleſpont*, over which he muſt go to *Macedonia*; and therefore the *Macedonian* prays him to *come over*, adding, *and help us*; by praying and preaching, to pull down the kingdom of ſatan, to deſtroy ſuperſtition and idolatry, to enlighten the eyes of men, and turn them from darkneſs to light, from the power of ſatan to God, and ſave them from utter ruin and deſtruction. This ſhows what a miſerable condition this country was in; and that God had ſome choſen people among them to gather in, whoſe time was now come; and of what uſe and ſervice the angels, Chriſt's miniſtring ſpirits, are, who are helpful in weakening the kingdom of ſatan, and advancing the intereſt of Chriſt, and in ſpreading his Goſpel, and particularly in directing the miniſters of it where to preach it; tho' it follows not from hence, that this angel preſided over the whole country, and was their tutelar angel, as ſome think.

Ver. 10. *And after he had ſeen the viſion*, &c.] And conſidered it, and related it to his companions: and when they had well weighed it, and the circumſtances of it: *immediately we endeavoured to go into Macedonia*; they determined upon it, and took all the proper methods, and made the neceſſary proviſions for it. Here *Luke*, the writer of this hiſtory, firſt appears, ſaying, *we endeavoured*; whether he came with the Apoſtle from *Antioch*, ſince he is commonly ſaid to have been a phyſician of *Antioch*; or whether he met the Apoſtle at *Troas*, ſince here is the firſt hint of him, is not certain: *aſſuredly gathering, that the Lord had called us for to preach the Goſpel unto them*; they concluded from the viſion with great certainty, that they had a manifeſt call from God to go into *Macedonia*, and preach the Goſpel to the inhabitants of it, not doubting but that they ſhould meet with ſucceſs. The *Alexandrian* copy, the *Vulgate Latin* and *Ethiopic* verſions read, *God*, inſtead of *Lord*.

Ver. 11. *Therefore looſing from Troas*, &c.] Or ſetting ſail from thence, which, as before obſerved, was juſt by the *Helleſpont*; which was a narrow ſea that divided *Aſia* from *Europe*, now called *Stretto di Gallipoli*, or *Bracci di St. Georgio*: and ſo *Pliny*[q] ſpeaking of *Troas* ſays, it lies near the *Helleſpont*;

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[b] Nat. Hiſt. l. 5. c. 30.
[c] De locis Hebraicis, fol. 96. E.
[d] Herodotus, l. 1. c. 171.
[e] T. Bab. Yoma, fol. 10. 1.
[f] Nat. Hiſt. l. 5. c. 32.
[g] Ciceron. Orat. 24. pro. L. Flacco, p. 785.
[h] Ib.
[i] Polymnia, c. 75.
[k] De locis Hebraicis, fol. 95. L.
[l] Polyhiſtor. c. 54.
[m] Polyhiſtor. c. 53.
[n] Hiſt. Nat. l. 5. c. 30.
[o] Ib. l. 4. c. 10.
[p] Geograph. l. 3. c. 13.
[q] Nat. Hiſt. l. 5. c. 30.

Helleſpont; and *Jerom*[r] calls it a maritime city of *Aſia*; and it further appears to be on the ſea-coaſt, by what is ſaid in chap. xx. for from *Philippi* hither, the Apoſtle and his company ſailed in five days, and from hence they ſailed to *Aſſos*, ver. 6, 13. *we came with a ſtraight courſe to Samothracia*; which was an iſland in the *Ægean* ſea, or *Archipelago*: it was formerly called *Dardania*[s], from *Dardanus* the ſon of *Jupiter* by *Electra*, who fled hither from *Italy*, upon killing his brother *Jaſius*; it had its name of *Samothracia*, from *Thracia*, near to which it was, and from the *Samians* who inhabited it; and it was called *Samothracia* to diſtinguiſh it from the iſland *Samos* in the *Ionian* ſea; it is now called *Samandrachi*: *Jerom*[t] calls it an iſland in the gulf of *Pagaſa*; of this iſland of *Samothracia*, *Pliny* ſays[u], that it was free before *Hebrus*, was thirty-two miles from *Imbrus*, twenty-two and a half from *Lemnus*, thirty-eight from the ſhore of *Thracia*, and in circumference thirty-two—and that it is fulleſt of good havens of any in thoſe parts; and adds, that *Callimachus* calls it by its ancient name *Dardania*; it ſeems it was alſo called *Leucoſia*, or *Leucadia*, becauſe to ſpectators at a diſtance it looked white: according to [w] *Herodotus* the *Pelaſgi* firſt inhabited *Samothracia*, who with the *Athenians* dwelt there, and from them the *Samothracians* received their ſacred rites and myſteries; for this iſland was famous for the worſhip of the *Cabiri*, or chief deities of the *Gentiles*, particularly *Ceres*, *Proſerpina*, *Pluto*, *Mercury*, and the two brothers *Caſtor* and *Pollux*, *Neptune*, and all the ſea-gods; inſomuch that it was called *the holy iſland*[x], and perſons of other nations, and even of the greateſt figure, were initiated into the myſteries of the *Samothracians*, which *Pliny*[y] calls the moſt holy; for ſpeaking of *Venus*, *Potho*, and *Phaeton*, adds, who are worſhipped with the moſt holy ceremonies of *Samothracia*. The Apoſtle did not ſtay to preach the Goſpel in this place, nor do we read of its being preached here by him at any other time, or by any other, nor of any church in this place in after ages in eccleſiaſtical hiſtory. The Apoſtle and his companions are ſaid to come hither, *with a ſtraight courſe*; not only becauſe they might have a fair gale, which brought them at once hither; but becauſe when they were over the *Helleſpont*, this iſland lay directly in their way, in a ſtraight line to *Macedonia*: *and the next* day *to Neapolis*; the *Alexandrian* copy reads, *the new city*, as the word ſignifies; hence the *Ethiopic* verſion by way of interpretation renders it, *the next day we came to the new city*, *the name of which is Neapolis*: according to *Ptolomy*, it was a ſea-port of *Edonis*, a part of *Macedonia*, and was upon the borders of *Thrace*; it is now called *Chriſtopoli*; and was not *Neapolis* in *Campania*, nor *Sychem* in *Samaria*, which is ſo called, but was at a great diſtance from either of theſe. *Pliny* places it in *Thracia*, as he alſo does *Edonis*, and even *Philippi*[z]. *Jerom* calls[a] it a city of *Caria*, but wrongly: and tho' we have no account of the Apoſtles preaching in this place, and of making converts, neither now nor at any other time; yet it appears even in after-ages that here was a church in this place: in the *ſixth* century the biſhop of it was ſent to the fifth *Roman* ſynod; and in the *ſeventh* century one *Andreas* was biſhop of this place, who was in the ſixth ſynod at *Conſtantinople*[b].

Ver. 12. *And from thence to Philippi*, &c.] This place is by *Appianus* called *Datos*, which was its original name; and by *Diodorus Siculus*, *Crenidæ*[c], from the fountains of water, which were many and wholeſom that were about it; and it had its name *Philippi*, from *Philip* king of *Macedon*, father of *Alexander* the great, who rebuilt it[d]: it is now vulgarly called *Chrixopolis*, that is *Chryſopolis*, from the veins and mines of gold found about it; it was famous for a battle here fought between *Auguſtus Cæſar* and *Anthony* on the one ſide, and *Brutus* and *Caſſius* on the other, in which the latter were vanquiſhed: *which is the chief city of that part of Macedonia*; which is called *Edonis*, in which *Ptolomy* places it; and *a colony*: that is, of the *Romans*; ſee ver. 37, 38. and which *Pliny*[e] alſo calls a colony: *and we were in that city abiding many days*; without doing any thing, having no opportunity, or door opened to them to preach the Goſpel; which muſt be a great trial of their faith, after *Paul* had ſeen ſuch a viſion, by which they were ſo ſtrongly aſſured it was the will of God, they ſhould come and preach the Goſpel here, and after they had travelled ſo far by ſea and land; tho' ſome obſerve, that the word uſed ſignifies not only to abide, but to exerciſe themſelves, by teaching and preaching the word, which tis ſuppoſed they did with ſucceſs; and that the women they after met with by the river ſide, were ſuch, at leaſt ſome of them, who had been converted under their miniſtry; but the former ſeems to be the trueſt ſenſe.

Ver. 13. *And on the ſabbath*, &c.] That is, as the *Syriac* verſion renders it, *on the ſabbath-day*; the *Jewiſh* ſabbath, the ſeventh day of the week; tho' the words may be rendered, *on a certain day of the week*; agreeable to chap. xx. 7. where the firſt of the ſabbath means the firſt day of the week; but be this as it will, on this day, *we went out of the city by a river-ſide*; perhaps the river *Strymon*, which was near; the *Alexandrian* copy and ſome others, and the *Vulgate Latin* verſion read, *without the gate*; and the *Syriac* verſion, *without the gates of the city*; all to the ſame ſenſe: it looks as if there was no ſynagogue of the *Jews* in this place, or otherwiſe the Apoſtle and his companions would have gone into that, according to their cuſtom; and this the rather ſeems to be the caſe, ſince it is ſo particularly remarked, that at *Theſſalonica*, the next place they ſtayed at there was one, chap. xvii. 1. and the reaſon might be, becauſe that *Philippi* being a *Roman* colony, the *Jews* were not ſuffered to have one in it; wherefore *Paul* and his company, whether on the *Jewiſh* ſabbath, or on any other day of the week, took a walk out of the city; either for the ſake of a walk, or rather to converſe together, and conſider what was to be done, or to look out for an opportunity to preach the Goſpel; and they came to a place, *where prayer was wont to be made*; or as the words may be rendered, *where was thought to be a place of prayer*; a *proſeucha*, an oratory, or a place built and made uſe of for prayer; that is, as they walked along, they ſaw a place, which in their opinion looked like a religious houſe, or a place for prayer, and ſo made up to it, where they found ſome perſons aſſembled together on that account: this ſenſe is confirmed by ſeveral verſions; the *Vulgate Latin* verſion reads, *where there ſeemed to be prayer*, and ſo reads *Beza*'s moſt ancient copy; and the *Syriac* verſion is very expreſs, *for there was ſeen* בית צלותא, *an houſe of prayer*; to which agrees the *Arabic* verſion, *we went out—to a certain place*,

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[r] De locis Hebraicis, fol. 96. K.

[s] Pauſaniae Achaica, ſive, l. 7. p. 403. Ptolom. Geograph. l. 3. c. 11.

[t] Ib. fol. 96. I.

[u] Nat. Hiſt. l. 4. c. 12.

[w] Euterpe, c. 51.

[x] L. Attilius in Liv. Hiſt. l. 45. c. 5.

[y] Nat. Hiſt. l. 36. c. 5.

[z] Nat. Hiſt. l. 4. c. 11.

[a] De locis Hebraicis, fol. 96. F.

[b] Magdeburg. Hiſt. Eccl. cent. 6. c. 2. p. 7. cent. 7. c. 10. p. 258.

[c] Ptolom. Geograph. l. 3. c. 13.

[d] Pauſaniæ Eliac. 2. l. 6. p. 352. Plin. Nat. Hiſt. l. 4. c. 11.

[e] Ib.

place, which was thought to be a place of prayer; to which may be added the *Ethiopic* verſion, *and we thought there was prayer there*: and that the *Jews* had their oratories, or prayer-houſes, is certain; ſee the note on *Luke* vi. 12. and that theſe were without the cities, and in the fields, appears from a paſſage of *Epiphanius*[f], who ſays, “there were anciently places of prayer, both among the *Jews*, *without the city*, and among the *Samaritans*,——there was a place of prayer at *Sichem*, which is now called *Neapolis*, *without the city*, *in the field*, about two ſtones diſtance in form of a theatre, open to the air, and without covering, built by the *Samaritans*, who in all things imitated the *Jews*:” and if theſe were commonly built by fountains and rivers, and as ſome think, in imitation of *Iſaac*, who went out into the field, *to meditate*; which the *Chaldee* paraphraſe renders, *to pray*; and is alſo in the ſame place ſaid to come, as the *Jeruſalem* paraphraſe renders it, לבארא, *to a well*, or *fountain*, *Gen.* xxiv. 62, 63. then this clauſe may be rendered, *where it was uſual for a prayer-houſe to be*: and then the ſenſe is, there being no ſynagogue in the city, the Apoſtle and thoſe with him went out of it, to the river-ſide, to look out for a prayer-houſe; where ſuch places were wont to be built, and they accordingly found one: *and we ſat down, and ſpake unto the women which reſorted* thither; who ſeem to have been *Jewiſh* women, who met here to attend public prayer, there being no religious worſhip of the true God in the city; and among theſe worſhippers of God, was *Lydia*, hereafter mentioned; and worſhip not being begun, the Apoſtle and his companions, ſat down among them, and entred into ſome religious converſation with them, and took the opportunity of preaching the Goſpel, which was what they wanted, and were ſeeking after.

Ver. 14. *And a certain woman, named Lydia*, &c.] Whether this woman was a *Jeweſs* or a *Gentile*, is not certain, her name will not determine; ſhe might be called ſo from the country of *Lydia*, which was in *Aſia Minor*, and where was *Thyatira* her native place; *Horace* makes frequent mention of one of this name[g]: and it might be a *Jewiſh* name; we read of *R. Simeon ben Lydia*[h]; and as theſe ſeem to be *Jewiſh* women that met at this oratory, ſhe might be one: *a ſeller of purple*; either of purple ſilks, much wore in the eaſtern countries; or of the purple dye, which in 1 *Maccab.* iv. 23. is called *purple of the ſea*, or *ſea purple*; it being the blood or juice of a turbinated ſhell-fiſh, which the *Jews* call, חלזון, *Chalſon*: this they ſpeak of as a ſhell-fiſh; hence thoſe words[i], “go and learn of the *Chalſon*, for all the while it grows, its ſhell grows with it:” and that purple was dyed with the blood of it, appears from the following inſtances, *the beſt fruits in the land*, *Gen.* xliii. 11. are interpreted[k], the things that are the moſt famous in the world, as the *Chalſon*, *&c.* with whoſe blood, as the *Gloſs* on the paſſage ſays, they dye purple: and the purple dyed with this was very valuable, and fetched a good price; the tribe of *Zebulon* is repreſented[l], as complaining to God, that he had given to their brethren fields and vineyards, to them mountains and hills, to their brethren lands, and to them ſeas and rivers; to which it is replied, all will ſtand in need of thee, becauſe of *Chalſon*; as it is ſaid, *Deut.* xxxiii. 19. *They ſhall ſuck of the abundance of the ſeas*; the *Gloſs* upon it, interpreting the word *Chalſon* is, it comes out of the ſea to the mountains, and with its blood they dye purple, which is ſold at a very dear price. The text in *Deut.* xxxiii. 19. is thus paraphraſed by *Jonathan* the *Targumiſt*; “at the ſhore of the ſea they dwell (*i. e.* they of the tribe of *Zebulon*) and they delight themſelves with (the fiſh) *Tuny*, and take *Chalſon*, and with its blood dye purple the threads of their garments.” And ſo *Maimonides* ſays[m], that they uſe this in dying the fringes on the borders of their garments; after they have ſcowered the wool, and the like, that it may take the dye, he ſays, “they take of the blood of *Chalſon*, which is a fiſh whoſe colour is like the colour of purple, and its blood is black like ink, and it is found in the ſalt ſea,” particularly about *Tyre*: ſo *the huſbandmen* in *Jer.* lii. 16. are interpreted[n], they that catch *Chalſon* from the ladder of *Tyre* to *Chippah*, or the ſhore; the *Gloſs* explains it, thoſe that ſqueeze and preſs the *Chalſon*, to fetch out its blood: and with all this agree the modern accounts given of purple, as follow; “purple was much eſteemed among the ancients, eſpecially the *Tyrian* purple; which underwent more dyes than the reſt, and which was almoſt peculiar to emperors and kings, yet this purple did not exceed that now in uſe.——The ancient purple was tinged, or given with the blood or juice of a precious turbinated teſtaceous ſea-fiſh, called by the *Greeks* πορφυρα, and by the *Latins purpura* ——In the ſeas of the *Spaniſh Weſt-Indies*, about *Nicoya*, is found a ſhell-fiſh, which perfectly reſembles the ancient *purpura*, and in all probability is the very ſame——theſe are gathered very plentifully in the ſpring, and by rubbing one againſt another, yield a kind of ſaliva, or thick glair, reſembling ſoft wax; but the purple dye is in the throat of the fiſh, and the fineſt part in a little white vein——the chief riches of *Nicoya* conſiſt in this fiſh; cloth of *Segovia* dyed with it, is ſold for twenty crowns the ell.——In the *Philoſoph. Tranſact.* we have an account of a purple fiſh diſcovered in 1686, by Mr. *W. Cole* on the coaſts of *Somerſetſhire*, *South-Wales*, *&c.* where it is found in great abundance.——The fiſh is a kind of *buccinum*, a name given by the ancients to all fiſhes, whoſe ſhell bears any reſemblance to a hunting horn; and it appears from *Pliny*, that part of the ancient purple was taken from this kind of ſhell-fiſh.——The *Caribbee-Iſlands* have likewiſe their *purple* fiſh, it is called *burgan*, being of the ſize of the end of the finger, and reſembling our periwinkles; its ſhell is of a browniſh azure, its fleſh white, its inteſtines of a very bright red, the colour whereof appears through the body; and it is this that dyes that froth, which it caſts when taken, and which is at firſt of a violet hue, bordering on blue; to oblige them to yield the greater quantity of froth, they lay them on a plate, and ſhake and beat them againſt one another, upon which the plate is immediately covered with the froth, which is received on a linen cloth, and becomes *purple*, in proportion as it dries[o].” It may be further obſerved, that the fringes which the *Jews* wore upon their garments, had on them a ribband of blue or purple, *Numb.* xv. 38. for the word there uſed, is by the *Septuagint* rendered *purple*, in *Numb.* iv. 7. and ſometimes *Hyacinth*; and the whole fringe was by the *Jews* called, תכלת, *purple*:

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[f] Contr. Hæreſ. Tom. 2. l. 3. hæreſ. 80.

[g] Carm. l. 1. ode 8, 13, 25. & l. 3. ode 9.

[h] Juchaſin, fol. 105. 1.

[i] Shirhaſhirim Rabba, fol. 18. 3.

[k] Bereſhit Rabba, §. 91. fol. 79. 4. & Mattanot Cehunah in ib.

[l] T. Bab. Megilla, fol. 6. 1.

[m] Hilchot Tzitzith, c. 2. §. 2.

[n] T. Bab. Sabbat, fol. 26. 1. & 75. 1.

[o] Chambers's Cyclopœdia in the word *purple*.

hence it is ſaid [p], "does not every one that puts on *the purple* (*i. e.* the fringes on his garments) in *Jeruſalem*, make men to wonder? and a little after, the former ſaints, or religious men, when they had wove in it (the garment) three parts, they put on it, תכלת, *the purple*." And there were perſons who traded in theſe things; and were called, מוכרי תכלת, *ſellers of purple* [q], as here; that is, for the *Tzitzith*, or fringes for the borders of the garments, on which the ribband of blue or purple was put, as the *Gloſs* explains it: the *Jews* were very curious about the colour, and the dying of it; that it ſhould be a colour that would hold and not change; and that the ribband be dyed on purpoſe for that uſe. *Maimonides* gives rules for the dying of it [r], and they were no leſs careful of whom they bought it; for they ſay, that *the purple* was not to be bought, but of an approved perſon, or one that was authorized for that purpoſe [s]; and a ſcruple is raiſed by one, whether he had done right or no, in buying it of the family of a doctor deceaſed [t]: now ſince *Lydia* might be a *Jeweſs*, or at leaſt, as appears by what follows, was a proſelyteſs of the *Jewiſh* religion, this might be her buſineſs to ſell the purple for their fringes, and it may be the fringes themſelves; and if this was her employment, ſhe was thoroughly a religious perſon in their way, ſince we find, that, מוכרי תכלת, *ſellers of purple*, were free from reading, "*hear O Iſrael, &c. Deut.* vi. 4. *and from prayer*, and from the phylacteries, *&c.* for this reaſon, becauſe he that is employed in the commandment (in any work for it) was free from the commandment [u];" and yet ſhe attended at the place and time of prayer: *of the city of Thyatira*; which was in *Lydia*, or as others ſay in *Myſia*, which was in *Aſia Minor*; *Pliny* [w] ſeems to place it in *Ionia*, by the river *Lycus*, and ſays it was formerly called *Pelopia* and *Eubippa*, and it was alſo called *Semiramis*; it had its name of *Thyatira*, from *Seleucus Nicanor*, who being at war with *Lyſimachus* near this place, and hearing he had a daughter born, called it *Thygateira*; though others ſay it was ſo called, becauſe that when the *Myſians* were about to build a city, enquiring of the gods where they ſhould build it, were told, that they ſhould build it where a hart was ſtruck, and appeared running; and δια το θυειν, becauſe of the ſacrificing of the hart, they called it *Thyateira*. The *Turks* now call it *Ak biſſar*, the white camp. This was *Lydia*'s native place, from which ſhe was now at a great diſtance, being either wholly removed hither, or was here upon buſineſs; for *Thyatira* was in *Aſia*, and *Philippi*, where ſhe now was, was in *Europe*: *which worſhipped God*; the true God, the God of *Iſrael*, and not the gods of the *Gentiles*, among whom ſhe was; which ſhows, that ſhe was either a *Jewiſh* woman, who had knowledge of the one true and living God, or at leaſt a proſelyteſs of the *Jewiſh* religion: *heard* us; not alone, but with other women; and at firſt only externally, and not ſo as to underſtand and receive what ſhe heard, until the efficacious grace of God was exerted upon her, ſignified in the following clauſe: *whoſe heart the Lord opened*; which was before ſhut and barred, with the bars of ignorance, hardneſs, and unbelief. The heart of a ſinner before converſion, is like a houſe ſhut up, and wholly in darkneſs; whatever degree of natural or moral light is in it, there is none in ſpiritual things; it is empty of the grace of God, of the fear of him, and love to him; it is without proper inhabitants, without God, Chriſt, and the Spirit; and is the habitation of devils, and the hold of every foul ſpirit, who delight in dark and deſolate places; it is bolted and barred with unbelief, and walled up, and even petrified and hardened with ſin, and is guarded and garriſoned by ſatan; and its goods are kept in peace by him: and this had been the caſe of *Lydia*; but now the Lord opened her underſtanding, and put light into it, which was before darkneſs itſelf, as to ſpiritual things; by which ſhe ſaw her wretched, ſinful, and miſerable ſtate by nature, the inſufficiency of all ways and means, and works, to juſtify and ſave her, and the neceſſity, ſuitableneſs, and fulneſs of grace and ſalvation by Chriſt; which was done by the ſame divine power, that at firſt created light in darkneſs: moreover, the Lord wrought upon her affections, and engaged them to divine and ſpiritual things; creating love in her ſoul to Chriſt, to his people, truths and ordinances; which was done by his almighty hand, taking away the ſtony heart, and giving an heart of fleſh: he alſo removed the bar of unbelief, entered in himſelf, diſpoſſeſſed ſatan, and worked faith in her, to look to him, lay hold on him, and receive him, as her Saviour and Redeemer; making her willing in the day of his power, to be ſaved by him, and to ſerve him: it is a petition the *Jews* frequently make [x], in their prayers to God, דתפתח לבי, *that thou wouldſt open my heart*, in thy law; or as ſometimes, open our hearts in the doctrine of thy law: not *Lydia* herſelf, nor the Apoſtle *Paul*, but the Lord opened her heart; Jehovah the Father, who commanded light out of darkneſs; Jehovah the Son, who has the key of the houſe of *David*; Jehovah the Spirit, who convinces of ſin, righteouſneſs, and judgment: *that ſhe attended unto the things which were ſpoken of Paul*; concerning the perſon and offices of Chriſt, concerning his truths and ordinances, concerning free juſtification by his righteouſneſs, pardon by his blood, and everlaſting ſalvation by him; theſe things ſhe hearkened unto in another manner, than ſhe had done; before ſhe heard, but did not attend to what ſhe heard; but faith coming by hearing, now ſhe hears with the hearing of faith, and underſtands what ſhe hears, and cordially receives and embraces it, and put into practice what ſhe heard, ſubmitting to the ordinance of Chriſt, as follows.

Ver. 15. *And when ſhe was baptized*, &c.] In water, in the name of the Father, Son, and Holy Ghoſt, according to the commiſſion of Chriſt, by the Apoſtle, or ſome one of his companions; by whom ſhe was inſtructed into the nature and uſe of this ordinance; and very likely it was performed in that river, by the ſide of which the oratory ſtood, where they were aſſembled: *and her houſhold*; they were baptized alſo, being converted at the ſame time; theſe ſeem to be her menial ſervants, who came along with her from her native place upon buſineſs, and who attended on her; accordingly the *Ethiopic* verſion renders it, *and ſhe was baptized with all her men*; and theſe were believers, and are called *the brethren*, *ver.* 40. hence this paſſage will by no means ſerve the cauſe of infant baptiſm: whether *Lydia* was a maid, a wife, or widow, cannot be ſaid; it looks however, as if ſhe had no huſband now, ſince ſhe is mentioned as a trader herſelf; and whether ſhe had any children or no, is not certain, nor can it be concluded from this clauſe, for there are many houſholds that have no children; and if ſhe had young children, it is not likely ſhe ſhould bring them with her to ſuch a diſtant place, whither ſhe was come upon trade and buſineſs: the pleaders for infant baptiſm muſt prove that ſhe had children; that theſe were her houſhold, or part of her houſhold here ſpoken of; and that they were baptized; or this inſtance will be of no ſervice to their cauſe: *ſhe beſought us, ſaying, if ye have judged me to be faithful to the Lord*; this ſhe ſaid, not as doubting whether they had ſo judged of her, but as ſuppoſing it, and taking it for granted, that they had; wherefore ſhe reaſons upon it, and argues from it; and the ſenſe is this, that ſeeing the Apoſtle and his company had judged her to be a believer in Chriſt, by admitting her to the ordinance of baptiſm; and ſhe had ſhown her faithfulneſs to him, by ſubmitting to it, according to his will; therefore ſhe earneſtly intreated them to take up their reſidence at her houſe, whilſt at *Philippi*: ſaying, *come into my houſe, and abide* there; her faith ſoon worked by love; and by the fruits of righteouſneſs which followed upon it, it appeared to be true and genuine: *and ſhe conſtrained us*; *Paul* and *Silas*, and *Timothy* and *Luke*, and whoever elſe were in company; ſhe not only invited them, but obliged them to go with her; ſhe would take no denial, and by her arguments, intreaties, and importunity, as it were forced them, and prevailed upon them to go with her.

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[p] T. Bab. Menachot, fol. 40. 1, 2.

[q] T. Bab. Peſachim, fol. 50. 2.

[r] Maimon. Hilchot Tzitzith, c. 2. §. 1, 2, 3.

[s] Ib §. 4.

[t] T. Bab. Avoda Zara, fol. 39. 1.

[u] T. Bab. Succa, fol. 26. 1.

[w] Nat. Hiſt. l. 5. c. 29.

[x] Zohar in Exod. fol. 83. 1. Raziel, fol. 45. 1. & 42. 1, 2. Shaare Zion, fol. 53. 2. & 65. 1. Seder Tephillot. Ed Baſil. fol. 74. 2.

Ver. 16. *And it came to paſs as we went to prayer*, &c.] That is, to the houſe of prayer, or to the oratory, as they were in the way to it; for this is not to be underſtood of their juſt going to the act, or duty of prayer; for the damſel that now met them, is ſaid to follow them, and to do ſo for many days, one after another; and it was by their going to the prayer-houſe, that ſhe knew what they were; and beſides, the phraſe of *going to prayer*, as uſed by us, for the act or duty of prayer, is a mere *Angliciſm*, and unknown to the *Eaſtern* writers: now this their going to the oratory, was after they had been at *Lydia*'s houſe, and had been entertained and refreſhed there; whether this was on the ſame day that ſhe was converted and baptized, is not certain: however, ſo it was, that *a certain damſel poſſeſſed with a ſpirit of divination, met us*; in the *Greek* text it is, *the ſpirit of Python*; the *Alexandrian* copy and the *Vulgate Latin* verſion read, *the ſpirit Python*; the ſame with *Apollo*, who was called *Pythius*, as was his oracle, from the people coming to him, πυνθανεσθαι, to enquire of him and conſult with him, about difficult matters[y]; or rather from the *Hebrew* word, פתן, which ſignifies a ſerpent; and ſo *Apollo* is ſaid to have his name *Pythius*, from his killing the ſerpent *Typhon*, or *Python*[z]; hence the city of *Delphos*, where was the oracle of *Apollo*, was called *Pytho*[a]; the propheteſs that ſat upon the golden *Tripos*, and delivered out the oracles, *Pythia*; and the feaſts and plays inſtituted to the honour of *Apollo*, were called the *Pythian* feaſts and plays, and the place of the oracle *Pythium*[b]: and ſo this maid, or the ſpirit in her, pretended to divine and foretel things to come; and the *Arabic* renders it, *an unclean ſpirit*, *foretelling* future things: the *Jews*[c] make this ſpirit of *Python*, to be the ſame with *Ob*, which we render *a familiar ſpirit*, *Lev.* xx. 27. *Deut.* xviii. 11. and the *Septuagint* by *Engaſtrimythos*, a ventriloquiſt, one that ſeemed to ſpeak out of his belly, and pretended to predict future events; and moſt of the verſions in the *Polyglott* bible, render it by *Python* the word here uſed: ſo the *Jews* ſay[d], that a maſter of *Ob* (as the woman of *Endor* is called the miſtreſs of *Ob*) זה פיתום, this is *Pythom*: and ſo *Jarchi* on *Deut.* xviii. 11. explains the word, and adds, that it is one that ſpeaks out of his arm-holes, as thoſe ſort of people did from ſeveral parts of their bodies, and even from their ſecret parts: the word ſignifies a bottle, and they were called maſters or miſtreſſes of the bottle; either becauſe the place on which they ſat, and from whence they gave forth their oracles, were in the form of one; or they made uſe of a bottle in their divinations; or as *Schindler*[e] obſerves, being poſſeſſed, they ſwelled and were inflated like bottles; and being interrogated, they gave forth anſwers out of their bellies, concerning things paſt, preſent, and to come: and this ſpeaking out of their bellies might be done, without the poſſeſſion of a real ſpirit, and much leſs was it from God, as *Plutarch*[f] an heathen himſelf obſerves; "it is "fooliſh and childiſh, to think that God, as the "ventriloquiſts formerly called *Eurycleans*, and "now *Pythoniſts*, ſhould hide himſelf in the bodies "of the prophets, uſing their mouths and voices "as inſtruments to ſpeak with, for this was done "by turning their voices down their throats." The firſt of this ſort was one *Eurycles*, of whom *Ariſtophanes*[g] makes mention; and the *Scholiaſt* upon him ſays, that he was a ventriloquiſt, and was ſaid by the *Athenians* to prophecy by a *dæmon* that was in him, when it was only an artificial way of ſpeaking; *Tertullian* affirms he had ſeen ſuch women that were ventriloquiſts, from whoſe ſecret parts a ſmall voice was heard, as they ſate and gave anſwers to things aſked: *Cælius Rhodiginus* writes, that he often ſaw a woman a ventriloquiſt, at *Rhodes*, and in a city of *Italy* his own country; from whoſe ſecrets, he had often heard a very ſlender voice of an unclean ſpirit, but very intelligible, tell ſtrangely of things paſt or preſent, but of things to come, for the moſt part uncertain, and alſo often vain and lying; and *Wierus* relates of one *Peter Brabantius*, who as often as he would, could ſpeak from the lower part of his body, his mouth being open, but his lips not moved, whereby he deceived many by this cunning; and there was a man at court in king *James* the firſt's times here in *England*, who could act this impoſture in a very lively manner[h]: but now whether the ſpirit that was in this maid was a cheat, an impoſture of this kind, is not ſo eaſy to ſay; it ſeems by the diſpoſſeſſion that follows, that it was a real ſpirit that poſſeſſed her; though ſome think it was no other than a deluding, deviliſh, impoſture: *which brought her maſters much gain by ſoothſaying*; divining or prophecying; it ſeems ſhe had many maſters, who had a propriety in her, and ſhared the gain ſhe brought; unleſs by them are meant, her maſter and miſtreſs: vaſt treaſures were brought to the temple at *Delphos*, by perſons that applied to the *Pythian* oracle there; and great quantities were got by particular perſons, who pretended to ſuch a ſpirit, by which they told fortunes, and what ſhould befal people hereafter, or where their loſt or ſtolen goods were, and ſuch like things; and of ſuch ſort were the magical boys and ſervants, *Pignorius* [l] makes mention of, out of *Apuleius*, *Porphyry*, and others, who either for gain or pleaſure, performed many ſtrange things.

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[y] Phurnutus de natura deorum, p. 94. Vid. Schol. Ariſtoph. Plut. p. 6. & Macrob. Saturnal. l. 1. c. 17.

[z] Homer. Hymn. in Apollo, v. 372, &c.

[a] Pauſan. l. 10. p. 619.

[b] Alex. ab Alex. Genial. Dier. l. 6. c. 2.

[c] R. Moſes Kotſenſis Mitzvot Tora, pr. neg. 36, 38.

[d] Miſn. Sanhedrin, c. 7. §. 7.

[e] Lex. Pentaglott. col. 34.

[f] De defectu oracul. p. 691.

[g] Veſpæ, p. 502.

[h] See Webſter's Diſplaying of ſuppoſed Witchcraft, p. 122, 124.

Ver. 17. *The ſame followed Paul and us*, &c.] *Silas*, *Luke*, and *Timothy*; the *Arabic* verſion reads, *the ſame followed Paul and Silas*; as they were going to the oratory: *and cried, ſaying, theſe men are the ſervants of the moſt high God*; not of *Python*, or *Apollo*, as ſhe and her maſters were; or of any of the deities of the *Gentiles*; nor of ſin, nor of ſatan, nor of men, but of the one only true and living God, one of whoſe titles is, עליון, *Elion*, the *moſt high*, *Gen.* xiv. 22. *Pſal.* lxxxiii. 18. and theſe men were his ſervants, not merely by right of creation, as all men are, or ſhould be; nor only through the power of divine grace upon their ſouls, bringing them into a willing obedience to him, as all the ſaints are; but by office, being miniſters of the word: wherefore it follows, *which ſhew unto us the way of ſalvation*; which is not by the works of men; for by them the juſtice of God cannot be ſatisfied, nor his law fulfilled; God has declared againſt this way of ſalvation; it would make void the death of Chriſt, and fruſtrate the deſign of God in it; which is to magnify his grace, and exclude boaſting in man: to which may be added, that the beſt works of men being imperfect, and attended with much ſin, would rather damn than ſave; wherefore it is ſinful, dangerous, and vain, to attempt ſalvation in this way. The only way of ſalvation is by the Lord Jeſus Chriſt, by whom the law is fulfilled, ſatisfaction is made for ſin, peace and pardon are procured, an everlaſting righteouſneſs is brought in, and through whom grace and glory are given: and this is a way of ſalvation, agreeable to all the perfections of God; in which the vileſt ſinner made ſenſible of his ſins, and of his need of this, has no reaſon to deſpair; it is exceeding ſuitable to his caſe, and is a way in which none ever periſh, that are directed to it: and now this way of ſalvation is only ſhewn in the Goſpel, by the miniſters of it; not by the light of nature, for to men who only have that, it is fooliſhneſs; nor by the law of *Moſes*, for to ſuch who are under that, it is a ſtumbling block; nor by the carnal reaſon of men, it is not of men, nor after men, but by divine revelation; and therefore the natural man receives it not, it is hid from ſuch; and therefore they project various ways of ſalvation, which are pleaſing in their own eyes, but the end of them are the ways of death; the way to life and immortality, is only brought to light in the Goſpel: whether ſhe ſaid this of her own accord, or was obliged to it by divine impulſe; and whether it was through fear of *Paul*, and in flattery to him, or was with a good or bad deſign, is not eaſy to determine: however, certain it is, what ſhe ſaid was truth; and ſometimes the devil himſelf, the father of lies, is obliged to ſpeak it.

Ver. 18. *And this ſhe did many days*, &c.] As the Apoſtle and his company paſſed to and from the oratory, being for that time at *Lydia*'s houſe; ſhe followed them, and repeated the above words. This ſhe was ſuffered to do, time after time; not that the Apoſtle and his friends wanted ſuch a teſtimony, or that it was of any uſe to them; but that the expulſion of the evil ſpirit might be more manifeſt, and more taken notice of: *but Paul being grieved*; at the unhappy condition the maid was in, being poſſeſſed with ſuch a ſpirit; and that the people were ſo impoſed upon and deluded by it; and that it ſhould be thought that there was any combination and agreement between that and him: *turned* himſelf to her, who was behind him, ſhe following him, as is ſaid in the preceding verſe; this is left out in the *Syriac* verſion: *and ſaid to the ſpirit*; or *to that ſpirit*, as the ſame verſion renders it; to the ſpirit of *Python*, or *Apollo*, or of divination, that was in the maid; the *Ethiopic* verſion reads, *and he ſaid, in*, or *by the Holy Spirit*; being under a more than ordinary influence and impulſe of his; but not the ſpirit by which he ſpake, but the ſpirit to which he ſpake, is here meant: *I command thee in the name of Jeſus Chriſt to come out of her, and he came out the ſame hour*; this is an inſtance of that power which Chriſt gave to his Apoſtles to caſt out devils in his name, *Matt.* x. 1. *Mark* xvi. 17.

Ver. 19. *And when her maſters ſaw*, &c.] As they might by her ſedateneſs and compoſure; ſhe not being wild and frantic, and not having ſuch motions and agitations ſhe had whilſt under the poſſeſſion of the evil ſpirit: *that the hope of their gains was gone*; the *Syriac* verſion adds, *out of her*; namely the evil ſpirit, which was the ground and foundation of all their hope of gains, they expected to acquire for themſelves; that being gone, they had no more work to do, nor tricks to play, nor profit to expect from the maid: wherefore *they caught Paul and Silas*; they being the chief ſpeakers, and principally concerned in the ejection of the evil ſpirit; they laid hold on them, took them by the collar, or held them by their cloaths, and drew them *into the market-place*: or rather into the court of judicature, as the word alſo ſignifies; there to accuſe them, and to have them tried, condemned, and puniſhed: *unto the rulers*; the judges of the court, it may be the *Decuriones*; for in a *Roman* colony as *Philippi* was, they choſe out every tenth man, that was of capacity and ability, to make and eſtabliſh a public council, and who therefore were called by this name.

Ver. 20. *And brought them to the magiſtrates*, &c.] The ſame as before; wherefore the *Syriac* verſion omits them there, and reads them both together here, calling them the magiſtrates and chief men of the city; though the word here uſed, properly ſignifies military captains, captains of the *Roman* militia: but that they were the ſame with the *Decuriones*, or ten men before-mentioned, appears from what *Harpocratian* ſays [k], that every year were choſen *ten* στρατηγοι, *magiſtrates*, the word here uſed: *ſaying, theſe men being Jews, do exceedingly trouble our city*; they call *Paul* and *Silas Jews*, either becauſe they knew them to be ſo, or becauſe they attended at the *Jewiſh* oratory, or place of worſhip; and it was common with the *Romans*, to call the chriſtians *Jews*; they were generally included in the ſame name; and this name of the *Jews*, was become very odious with the *Romans*; a little after this, *Claudius* commanded them, the *Jews*, to depart from *Rome*, ch. xviii. 2. they were commonly looked upon as a troubleſome and ſeditious ſort of people, and indeed this was the old charge that was faſtened upon them, *Ezra* iv. 15. *Eſth.* iii. 8. So that it was enough to ſay that *Paul* and *Silas* were *Jews*, to prove them to be diſturbers of the public peace: and it is to be obſerved, that their accuſers make no mention of the diſpoſſeſſing of the maid, who was their private property, and which was a private affair; but pretend a concern for the public welfare, and bring a charge of public diſturbance and detriment, to which their malice and revenge prompted them, hoping in this way the better to ſucceed: the *Arabic* verſion reads,

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[l] De Servis, p. 355.

[k] Lexicon, p. 274.

theſe two men trouble our city, and they are both Jews.

Ver. 21. *And teach cuſtoms,* &c.] The *Vulgate Latin* and *Ethiopic* verſions, read in the ſingular number, *cuſtom* or *law*; referring to the doctrine of ſalvation by Chriſt, in whoſe name the ſpirit of divination was caſt out of the maid, and whom they took for a new deity; and ſo concluded that the Apoſtle and his company were introducing a new religious law or cuſtom, the worſhip of another God: *which are not lawful for us to receive, neither to obſerve, being Romans*; for the city of *Philippi* was a *Roman* colony, and ſo the inhabitants of it called themſelves *Romans*; or theſe men might be ſtrictly ſuch, who were tranſplanted hither; and with the *Romans*, it was not lawful to receive, obſerve, and worſhip, a new or ſtrange deity, without the decree of the ſenate [l].

Ver. 22. *And the multitude roſe up together againſt them,* &c.] The croud of people that were gathered together in the court on this occaſion; being no doubt ſpirited up by the proprietors of the maid, out of whom the ſpirit of divination was caſt, and encouraged by the rulers, and being provoked at the hearing of unlawful cuſtoms being introduced among them: *and the magiſtrates rent off their cloaths*; not their own cloaths, as did the high-prieſt, *Mark* xiv. 63. but the cloaths of *Paul* and *Silas*; and ſo reads the *Arabic* verſion, *and the rulers rent the garments of both of them*; which removes the ambiguity in the words; for at the whipping or beating of malefactors, they did not pluck off their garments, but rent and tore them off, and ſo whipped or beat them naked: this was the cuſtom with the *Jews* [m]; it is aſked, "how did they whip any one? his hands are bound to a pillar here and there, and the miniſter of the ſynagogue (or the executioner) takes hold of his cloaths; and if they are rent, they are rent, and if they are ripped, they are ripped, (be it as it will) until he has made his breaſt bare, *&c.*" And in like manner the *Lictores*, or executioners among the *Romans*, uſed to tear the garments of malefactors, when they beat them; this the magiſtrates themſelves did here, unleſs they may be ſaid to do it, becauſe they ordered it to be done, as follows: *and commanded to beat* them; that is, with rods: this was one of the three times, the Apoſtle was beat in this manner, 2 *Cor.* xi. 25. and of this ſhameful treatment at *Philippi*, he makes mention in 1 *Theſſ.* ii. 2.

Ver. 23. *And when they had laid many ſtripes upon them,* &c.] Even above meaſure, as in 2 *Cor.* xi. 23. *They caſt* them *into priſon*; deſigning doubtleſs to inflict ſome greater puniſhment upon them, after they had further examined into their affairs: *charging the goaler to keep them ſafely*; ſuggeſting, that he muſt be anſwerable for them, ſhould they eſcape, either through his favour or his negligence; and they might rather give this ſtrict charge, becauſe they perceived that they were uncommon men, poſſeſſed of a ſtrange power, which they had exerted in the caſting out of the evil ſpirit, which might come to their knowledge by ſome means or other; they might look upon them to be a ſort of magicians, and therefore were to be narrowly watched, that they did not make uſe of their art to deliver themſelves; however, they judged it neceſſary to uſe all the precautions they could, to ſecure them: ſome have thought this goaler to be the ſame with *Stephanas*, 1 *Cor.* i. 16. but this is not certain, nor very probable.

Ver. 24. *Who having received ſuch a charge,* &c.] So ſtrict an one from the magiſtrates, was doubly careful and diligent: *thruſt them into the inner priſon*; the innermoſt part of it, the loweſt or furtheſt part of the priſon; ſo that there were the more doors, bolts and bars, to break open, and paſs through, ſhould they attempt to make their eſcape: *and made their feet faſt in the ſtocks*; or *wood*, a wooden machine, in which the feet of priſoners were put for ſecurity, and which we call *the ſtocks*; ſome ſay it was ſuch an one, in which the neck as well as the feet were put, and ſo might be the ſame with our *pillory*.

Ver. 25. *And at midnight Paul and Silas prayed,* &c.] When others were aſleep, and all things were ſtill and quiet; ſee *Pſal.* cxix. 62. and they prayed doubtleſs for themſelves, for their deliverance in God's time and way, and for ſupport under their preſent afflictions; and for ſupplies of grace, to enable them to bear them with patience and chearfulneſs, until an iſſue was put to them; and for their enemies, and particularly it may be for the goaler, who had uſed them ſo ill; and for the churches of Chriſt, for all the ſaints, and for the ſpread and ſucceſs of the Goſpel: *and ſang praiſes unto God*; or *ſang an hymn to God*, very likely one of *David*'s pſalms, or hymns: for the book of pſalms is a book of hymns, and ſeveral of the pſalms are particularly called hymns; this ſhewed not only that they were chearful, notwithſtanding the ſtripes that were laid upon them, and though their feet were made faſt in the ſtocks, and they were in the innermoſt priſon, in a moſt loathſome and uncomfortable condition; and though they might be in expectation of greater puniſhment, and of death itſelf; but alſo that they were thankful and glorified God, who had counted them worthy to ſuffer for his name ſake: *and the priſoners heard them*; for it ſeems there were other priſoners beſides them, and who were in the outer priſon: and from hence it appears, that their prayer was not merely mental; nor was their ſinging praiſes, only a making melody in their hearts, but were both vocal; and it might be chiefly for the ſake of the priſoners, that they both prayed and praiſed in this manner, that they might hear and be converted; or at leaſt be convicted of the goodneſs of the cauſe, for which the Apoſtles ſuffered.

Ver. 26. *And ſuddenly there was a great earthquake,* &c.] An extraordinary and unuſual one; which did not ariſe from natural cauſes, from wind being pent up in the earth, but from the prayers and praiſes of the ſaints, going up to heaven; when God was pleaſed to teſtify his preſence and power this way; and the effects which followed upon this earthquake, ſhew it to be a ſupernatural one: *ſo that the foundations of the priſon were ſhaken*; not the roof and walls only, as is common in earthquakes, but the very foundation alſo; and yet the edifice was not thrown down, as is uſual when the foundation is ſhaken: *and immediately all the doors were opened*; both of the outer and inner priſons, which is another unuſual effect of earthquakes: *and every one's bands were looſed*; not only the bands of *Paul* and *Silas*, but of the reſt of the priſoners; tho' the *Arabic* verſion reads, *all the fetters and bands of both were looſed*, referring it only to *Paul* and *Silas*; this circumſtance ſhows alſo, that the earthquake was miraculous, for when was it ever known that ſuch an effect ever followed one?

Ver. 27. *And the keeper of the priſon awaking out of his ſleep,* &c.] Not ſo much by the loud voices of *Paul* and *Silas*, as by the uncommon motion of the earth, which ſo ſhook him, as thoroughly to awake him: *and ſeeing the priſon doors open*; which was the firſt thing in his fright he was looking after, and careful of, and which he might perceive, though it was midnight, and though as yet he had no light: *he drew out his ſword*; from its ſcabbard, which was girt about him; for it may be he had ſlept with his cloaths on, and his ſword girt to him; or if he had put on his cloaths upon awaking, he had alſo girt himſelf with his ſword: *and would have killed himſelf, ſuppoſing that the priſoners had been fled*; eſpecially *Paul* and *Silas*, concerning whom he had received ſuch a ſtrict charge from the magiſtrates; and he knew that according to law, he muſt ſuffer the ſame puniſhment that was deſigned for them; and therefore in fear of the magiſtrates, and what they would inflict upon him, he was juſt going to deſtroy himſelf.

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[l] Tertull. Apolog. c. 5. Euſeb. Eccl. Hiſt. l. 2. c. 2.
c. 16. §. 8.

[m] Miſn. Maccot, c. 3. §. 12. & Maimon. Hilchot Sanhedrin,

Ver. 28. *But Paul cried with a loud voice*, &c.] Knowing by divine revelation, what the gaoler was about to do; though being in the innermoſt priſon, in a dark dungeon, he could not ſee him, unleſs it can be thought, that the opening of the doors had let in light ſufficient; and it may be alſo, that he knew in the ſame way, what deſigns of grace God had towards this man and his family: *ſaying, do thyſelf no harm*; which is an inſtance of great tenderneſs, humanity, and love, to one that had uſed him and his companion with ſo much ſeverity and cruelty: *for we are all here*; not only *Paul* and *Silas*, but the reſt of the priſoners alſo; who either being ſo intent upon hearing the prayers and praiſes of the Apoſtles, or ſo terrified with the earthquake, that they took no notice of their bands being looſed, and ſo never thought or attempted to make their eſcape; and as for *Paul* and *Silas*, all this happened to them, not for their deliverance in this way, as in the caſe of *Peter*, but to ſhow the power of God, what he could do, and his preſence with his ſervants.

Ver. 29. *Then he called for a light*, &c.] Or *lights*; he ordered his ſervants to bring in ſome candles; the *Syriac* verſion renders it, *he lighted a light for himſelf*; and the *Ethiopic* verſion, *he brought a light*: whilſt he was under the influence of ſatan, and going about a work of darkneſs, namely, to deſtroy himſelf, he was in no concern for a light; but when he was delivered from the temptation and ſnare, he calls for light: *and ſprang in*; leaped in at once, in all haſte, into the inner priſon: *and came trembling*; not as before, becauſe of the priſoners and their eſcape; nor merely or ſo much on account of the earthquake, though the terror of that might not be as yet over; but chiefly through the horror of his conſcience, and the dreadful ſenſe he had of himſelf as a ſinner, and of his loſt ſtate and condition by nature; the law had entered into his conſcience, and had worked wrath there; the Spirit of God had convinced him of his ſin and miſery, and there was a fearful looking for of fiery indignation in him: *and fell down before Paul and Silas*; not in a way of religious adoration, for they would never have admitted that; but in token of civil reſpect unto them, and of his great veneration for them, as was the manner of the eaſtern people: the *Syriac* verſion renders it, *he fell down at their feet*, and ſo in *Veleſius*'s readings; at thoſe feet, which he had before made faſt in the ſtocks: a ſtrange change and ſudden alteration this! what is it that almighty power and efficacious grace cannot do?

Ver. 30. *And brought them out*, &c.] Of the inner priſon, to ſome part of the priſon that was more free and open: *and ſaid, Sirs, what muſt I do to be ſaved?* he treats them with great reverence now, and addreſſes them under a title and character of honour and reſpect; whom but a few hours ago, he deſpiſed and abhorred, and perhaps knew no name bad enough for them; he now ſaw himſelf loſt and periſhing, and wanted their inſtructions, advice, and aſſiſtance; and as moſt perſons under firſt awakenings are, ſo he was, upon the foot of works; thinking he muſt do ſomething to procure his ſalvation, and deſires to know what it was he muſt do, that he might ſet about it directly; and it may be he had heard what the damſel poſſeſſed with a ſpirit of divination, had frequently ſaid of *Paul* and *Silas*, that they were the ſervants of the moſt high God, and ſhewed unto men the way of ſalvation, ver. 17. and therefore he deſires that they would acquaint him with it: his language ſhows he was in earneſt, and expreſſes great eagerneſs, importunity, and haſte.

Ver. 31. *And they ſaid, believe in the Lord Jeſus Chriſt*, &c.] Not with a bare hiſtorical faith, as only to believe that he was the Son of God, and the Meſſiah, and that he was come in the fleſh, and had ſuffered, and died, and roſe again, and was now in heaven at the right-hand of God, and would come again to judge both quick and dead, for there may be ſuch a faith and no ſalvation; but ſo as to look unto him alone for life and ſalvation, to rely upon him, and truſt in him; to commit himſelf, and the care of his immortal ſoul unto him, and to expect peace, pardon, righteouſneſs, and eternal life from him; the anſwer is much the ſame our Lord returned to the *Jews*, when they aſked, though not with the ſame affection and ſincerity as this man, what they muſt do to work the works of God, *John* vi. 28, 29. *And thou ſhalt be ſaved*; from ſin, and all its miſerable effects and conſequences; from the curſes of the law, from the power of ſatan, from the evil of the world, from the wrath of God, hell and damnation: this is to be underſtood, of a ſpiritual and eternal ſalvation; for it is ſaid, after that the goaler was enquiring about it, being terrified in his conſcience with a ſenſe of ſin and wrath; and between believing in Chriſt, and being ſaved with an everlaſting ſalvation, there is a ſtrict and inſeparable connexion, *Mark* xvi. 16. though not faith, but Chriſt is the cauſe and author of ſalvation; faith ſpies ſalvation in Chriſt, goes to him for it, receives it from him, and believes unto it: *and thy houſe*; or family, provided they believe in Chriſt alſo, as they did, ver. 34. or otherwiſe there can be no ſalvation, for he that believeth not ſhall be damned.

Ver. 32. *And they ſpake unto him the word of the Lord*, &c.] That is, the Goſpel; which comes from the Lord Jeſus Chriſt, as the author of it; and is concerning him, as the ſubject matter of it, and is what was preached by himſelf when on earth; this is the word, which is called the word of ſalvation, the word of reconciliation and peace, the word of life, the word of righteouſneſs, and the word of faith; becauſe it publiſhes ſalvation by Chriſt, peace and reconciliation by his blood, life by his death, his righteouſneſs for juſtification, and propoſes him as the object of faith, and encourages ſouls to believe in him; and faith comes by it, and it contains things to be believed: and this word *Paul* and *Silas* ſpake to the goaler, and opened and explained it to him for his comfort, and for the encouragement of his faith in Chriſt: *and to all that were in his houſe*; his whole family, who were all alarmed by the earthquake, and were got together into the priſon; for it ſeems as if after this, the gaoler had them into his dwelling-houſe, ver. 34. Theſe appear to be adult perſons, ſuch as were capable of having the word of the Lord ſpoken to them, and of hearing it, ſo as to believe in it, and rejoice at it, for faith came to them by hearing.

Ver. 33. *And he took them the ſame hour of the night*, &c.] After they had done preaching to him, and to his family: *and waſhed their ſtripes*; which were very many and heavy, and whereby they were covered with blood; and which by this time began to feſter, and to produce corrupt matter; and all this in a pool, which *Grotius* ſuppoſes was within the bounds of the priſon, he waſhed off from them: his faith worked by love, and ſhewed itſelf in fruits of charity and righteouſneſs, and in obedience to Chriſt, and ſubmiſſion to his ordinance, as follows: *and was baptized, he and all his ſtraightway*; by immerſion, that being the only way in which baptiſm was adminiſtered, or can be, ſo as to be called a baptiſm: and which might be adminiſtered, either in the pool, which *Grotius* ſuppoſes to have been in the priſon; or in the river near the city, where the oratory was, ver. 13. and it is no unreaſonable thought to ſuppoſe, that they might go out of the priſon thither, and adminiſter the ordinance, and return to the priſon again before morning, unobſerved by any; and after that, enter into the gaoler's houſe and be refreſhed, as in the following verſe: and as this inſtance does not at all help the cauſe of ſprinkling, ſo neither the baptiſm of infants; for as the gaoler's family were baptized as well as he, ſo they had the word of the Lord ſpoken to them as well as he, and believed as well as he, and rejoiced as he did; all which cannot be ſaid of infants: and beſides, it muſt be proved that he had infants in his houſe, and that theſe were taken out of their beds in the middle of the night, and baptized by *Paul*, e'er the inſtance can be thought to be of any ſervice to infant baptiſm.

Ver. 34. *And when he had brought them into his houſe*, &c.] After he and his family had been baptized, either in the pool in the priſon, or in the river near the city of *Philippi*: *he ſet meat before them*; he ſpread a table for them, with proviſions to refreſh them after all their fatigue; partly by ſtripes and impriſonment, partly by the exerciſes of prayer and praiſe, and alſo by the miniſtration of the word, and the adminiſtration of the ordinance of baptiſm to the gaoler and his family: *and rejoiced, believing in God with all his houſe*; he and his rejoiced at the good news, of peace and pardon, righteouſneſs, life, and ſalvation, which the Goſpel brought unto them; they rejoiced in Chriſt Jeſus, in his perſon, offices, grace and righteouſneſs; believing in him who is truly and properly God, they were filled with joy unſpeakable, and full of glory; with a joy that always attends true faith, and which a ſtranger intermeddles not with; and they rejoiced that they were admitted to the ordinance of Chriſt, and were among his baptized followers; ſo the eunuch after baptiſm, went on his way rejoicing, ch. viii. 39.

Ver. 35. *And when it was day*, &c.] In one copy *Beza* ſays, theſe words are added, "the magiſtrates came together in one place in the court, "and remembring the earthquake that was made, "they were afraid, and ſent the ſerjeants;" but they ſeem to be no other than a Gloſs, which crept into the text; however, it ſeems reaſonable to ſuppoſe, that in the morning the magiſtrates met together, to conſider what was further to be done with *Paul* and *Silas*; when upon cooler thoughts, they judged it beſt to be content with what puniſhment they had inflicted on them, and diſmiſs them; and if they had felt any thing of the earthquake, or had heard of it in the priſon, and of the converts that had been made there, they might be the more induced to let them go: *the magiſtrates ſent the ſergeants, ſaying, let theſe men go*; the *Arabic* verſion reads, *theſe two men*; that is, *Paul* and *Silas*: who theſe ſergeants were, is not very certain; they ſeem to be ſo called in the *Greek* language, from their carrying rods, or little ſtaves in their hands, and were a ſort of apparitors; by theſe the magiſtrates ſent orders, either by word of mouth, or in writing, to the gaoler, to let *Paul* and *Silas* out of priſon, and ſet them at liberty, to go where they would; the ſame power that ſhook the foundations of the priſon, and looſed the bands of the priſoners, wrought upon the hearts of the magiſtrates, to let the Apoſtles go free.

Ver. 36. *And the keeper of the priſon told this ſaying to Paul*, &c.] The *Ethiopic* verſion adds, *and to Silas*; this was the ſame perſon with the gaoler, whom *Paul* had baptized; and indeed, the ſame word is here uſed, though a little differently rendered, who no doubt reported this meſſage to *Paul* with great joy: *the magiſtrates have ſent to let you go*; they have ſent an order to let you out of priſon: *now therefore depart, and go in peace*; which expreſſes the gaoler's pleaſure of mind, and joy of heart, in executing his orders; and his ſincere and hearty wiſhes for peace and proſperity to go along with them wherever they went, who had been inſtrumental of ſo much good to him and his family.

Ver. 37. *But Paul ſaid unto them*, &c.] The ſergeants, who were preſent when the gaoler reported to *Paul* the meſſage, they came with from the magiſtrates; though the *Syriac* verſion reads in the ſingular number, *Paul ſaid to him*, to the gaoler: *they have beaten us openly uncondemned, being Romans, and have caſt us into priſon*; what the magiſtrates ordered to be done to them, is reckoned all one as if they had done it themſelves; and which was done *openly*, before all the people, in the moſt publick manner; to their great reproach, being put to open ſhame, as if they had been the moſt notorious malefactors living; when they were *uncondemned*, had done nothing worthy of condemnation, being innocent and without fault, as the *Syriac* and *Ethiopic* verſions render the word; nor was their cauſe heard, or they ſuffered to make any defence for themſelves; and what was an aggravation of all this is, that this was done in a *Roman* colony, and by *Roman* magiſtrates; and to perſons that were *Romans*, at leaſt one of them, *Paul*, who was of the city of *Tarſus*: for according to the *Porcian* and *Sempronian* laws, a *Roman* citizen might neither be bound nor beaten[n]; but theſe magiſtrates, not content to beat *Paul* and *Silas*, without knowing the truth of their caſe, had caſt them into priſon as malefactors, and for further puniſhment: *and now do they thruſt us out privily? nay, verily*; or ſo it ſhall not be: this ſhows, that the Apoſtle was acquainted with the *Roman* laws, as well as with the rites and cuſtoms of the *Jews*; and acted the wiſe and prudent, as well as the honeſt and harmleſs part; and this he did, not ſo much for the honour of the *Roman* name, as for the honour of the chriſtian name; for he conſidered, that ſhould he and his companion go out of the priſon in ſuch a private manner, it might be taken for granted, that they had been guilty of ſome notorious offence, and had juſtly ſuffered the puniſhment of the law for it, which would have been a reproach to chriſtianity, and a ſcandal to the Goſpel: wherefore the Apoſtle refuſes to go out in this manner, adding, *but let them come themſelves, and fetch us out*; that by ſo doing, they might own the illegality of their proceedings, and declare the innocence of the Apoſtles.

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[n] Cicero orat. 10. in Verrem, l. 5. p. 603. & orat. 18. pro Rabirio, p. 714.

Ver. 38. *And the ſergeants told theſe words unto the magiſtrates*, &c.] They returned to them, and acquainted them with what the priſoners ſaid: *and they feared when they heard that they were Romans*; they were not concerned for the injury they had done them; nor for the injuſtice and cruelty they had been guilty of; nor did they fear the wrath of God, and a future judgment; but they were put into a pannick, when they found the men they had ſo ill uſed were *Romans*; leſt they ſhould be called to an account by the *Roman* ſenate, and be found guilty, and have their places taken away from them, and their perſons puniſhed.

Ver. 39. *And they came*, &c.] To the priſon in perſon, as *Paul* had inſiſted on they ſhould: *and beſought them*; that they would put up the injury that had been done them, and quietly depart out of priſon: *and brought them out*; that is, out of priſon; took them by the arms, and led them out, as they had put them in, which was what the apoſtle required: *and deſired them to depart out of the city*; leſt there ſhould be any further diſturbance about them: in *Beza*'s moſt ancient copy, and in another manuſcript copy, this verſe is read thus, and which more clearly explains the paſſage; "and they came "with many friends unto the priſon, and deſired "them to go out, ſaying, we are not ignorant of "your caſe, that you are righteous men; and bringing them out they beſought them, ſaying, go "out of this city, leſt they (the people) ſhould turn "again upon you, crying againſt you;" which looks as if they took along with them ſome perſons, who were friends to the Apoſtles as well as to them, to prevail upon them to depart quietly; and they excuſe themſelves by attributing what had paſt to popular rage and fury, and pretend they conſulted the ſafety of the apoſtles, by deſiring them to go out of the city.

Ver. 40. *And they went out of the priſon*, &c.] In a public manner, with great honour and reputation, at the requeſt of the magiſtrates that put them there: *and entered into* the houſe of *Lydia*; whom *Paul* had baptized, ver. 14, 15. The word *houſe* is rightly ſupplied, for the ſenſe is not, that they went into the country of *Lydia*, as ſome have been tempted to think; but they went to the woman *Lydia*, whoſe heart the Lord had opened, and was become a diſciple and follower of Chriſt; they went to her houſe, it being in the city of *Philippi*, where ſhe now abode: *and when they had ſeen the brethren*; the men of *Lydia*'s houſe, her ſervants, who were converted, and had been baptized with her, and are therefore called brethren; and whomſoever elſe they might have been inſtrumental in the converſion of, who might meet them in *Lydia*'s houſe: in *Beza*'s above mentioned copy, tis here added, *they declared what the Lord had done for them*; they related the earthquake, and the effects of it, and how they had been uſeful for the converſion of the goaler and his family, who had been baptized by them, and by what means they were releaſed from priſon; all which they aſcribe to the Lord, who has all power, and the hearts of all in his hands: and thus, *they comforted them*; with what God had done for them, or *exhorted them*; to cleave to the Lord, to continue in the faith, and abide by the truths and ordinances of the Goſpel: *and departed*; that is, out of the city of *Philippi*; this is wanting in the *Syriac* and *Arabic* verſions here, but is placed in the beginning of the next chapter: and now theſe two families, *Lydia*'s and the goaler's, laid the foundation of a Goſpel-church in this city of *Philippi*, and which continued for ages after; *Eraſtus*, of whom mention is made in chap. xix. 22. is ſaid to be biſhop of this church, and it may be alſo *Epaphroditus*, for there were more biſhops than one in this church in the Apoſtle's time, *Phil.* i. 1. and ii. 25. and iv. 18. in the *ſecond* century there was a church, to which *Ignatius* and *Polycarp* are ſaid to ſend epiſtles; and there are epiſtles to the *Philippians* which go under their names, that are ſtill extant: in the *third* century, *Tertullian*[o] among other churches, makes mention of the church at *Philippi*, as ſound in the faith; and in the *fourth* and *fifth* centuries we read of a church in this place; in the *ſeventh* century, when it went by the name of *Chryſopolis*, there was a church in it, and a biſhop of it, who was preſent at the ſixth council in *Conſtantinople*; there were chriſtians dwelling here in the *ninth* century[p].

CHAP. XVII.

Ver. 1. NOW *when they had paſſed thro' Amphipolis*, &c.] A city of *Macedonia*, where it is placed by *Pliny*[q]; according to *Ptolomy*[r], it was in that part of *Macedonia*, which is called *Edonis*, and was near *Philippi*, and lay in the way from thence to *Theſſalonica*; *Harpocratian*[s] ſays, it was a city of *Thrace*, formerly called *the nine ways*; it was upon the borders of *Thrace*, and had its name *Amphipolis* from the river *Strymon* running on both ſides of it, making it a peninſula; it was alſo called *Crademna*, and *Anadræmum*; it is now in the hands of the *Turks*, and by them called *Empoli*; this city was originally built by *Cimon* the *Athenian*, into which he ſent ten thouſand *Athenians* for a colony, as the writer of his life reports[t]. The Apoſtle only paſſed thro' this place; it does not appear that he at all preached in it, or at any other time, nor do we read of it in Eccleſiaſtical hiſtory, nor of the following place: *and Apollonia*; this is alſo placed by *Pliny*[u] in *Macedonia*, and ſaid by him to have been formerly a colony of the *Corinthians*, and about ſeven miles from the ſea; and by *Ptolomy*[w], in that part of *Macedonia* called *Mygdonia*, and with him its name is *Apollonia* of *Mygdonia*; it was ſituated by the river *Echedorus*, and was famous for *Auguſtus Cæſar*'s learning *Greek* here, and is now called *Ceres*: there was another of this name in the region of *Pentapolis*, and was one of the five[x] cities in it; and another in *Paleſtine* mentioned by *Pliny*[y], along with *Ceſarea*; and by *Joſephus*[z], with *Joppa*, *Jamnia*, *Azotus*, &c. but this was near *Theſſalonica*; it is ſaid to be about twenty miles from it: here alſo the Apoſtle did not ſtay to preach the Goſpel, nor is there any mention made of it elſewhere in the Acts of the Apoſtles, and yet *Marcus* ſiſter's ſon to *Barnabas*, is ſaid to be biſhop of *Apollonia*; ſee the note on *Luke* x. 1. but whether the ſame place with this, or whether fact is not certain: *they came to Theſſalonica*; a free city of *Macedonia*[a]; it was formerly called *Halis*[b], and ſometimes *Therme*; it had its name of *Theſſalonica* from the victory which *Philip* king of *Macedon*, obtained over the *Theſſalians*; and not from his daughter *Theſſalonica*, the wife of *Caſſander*, who alſo had her name from the ſame victory: in this place a ſedition being raiſed, and ſome magiſtrates killed, *Theodoſius* the *Roman* emperor ſuffered ſeven thouſand men to be ſlain; and when he came to *Milain*, *Ambroſe* biſhop of that place having heard of it, would not ſuffer him to enter into the church and receive the Lord's ſupper, until he repented of his ſin, and made public confeſſion of it[c]. *Theſſalonica* has been ſince, the head of a new kingdom erected by *Boniface* marquiſs of *Montferrat*; it was for ſome time in the hands of the *Venetians*, but was taken from them by *Amurath* emperor of the *Turks*[d]. The *Italians* call it now *Saloniki*; it has been ſince inhabited by *Chriſtians*, *Turks*, and *Jews*, and chiefly by the latter; their number, according to their own account, is fourteen thouſand, and their ſynagogues fourſcore. There always were many *Jews* in this place, and ſo there were when the Apoſtle was here, for it follows; *where was a ſynagogue of the Jews*; it ſeems as if there was none, neither in *Philippi*, nor in *Amphipolis*, nor in *Apollonia*: why theſe two laſt places ſhould be paſſed thro' by the Apoſtle, without making any ſtay at them, cannot be ſaid; it is very likely he had, as in ſome other inſtances before, ſome particular directions from the Spirit of God, there being none of the choſen veſſels of ſalvation to be called there, at leaſt, at this time, when there were many at *Theſſalonica*.

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[o] De præſcript. Heret. c. 36.

[p] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 6. & cent. 5. c. 2. p. 6. cent. 7. c. 2. p. 3, 5. cent. 9. c. 2. p. 4.

[q] Nat. Hiſt. l. 4. c. 10.

[r] Geograph. l. 3. c. 13.

[s] Lexic. Decem. Orat. p. 20, 104. Vid. Plin. Nat. Hiſt. l. 10. c. 8.

[t] Cornelius Nepos in vita Cimon. c. 2.

[u] Nat. Hiſt. l. 3. c. 23.

[w] Geograph. l. 3. c. 13. Vid. Plin. l. 4. c. 10.

[x] Plin. Nat. Hiſt. l. 5. c. 5.

[y] Ib. c. 13.

[z] Antiq. l. 13. c. 15. §. 4. & de Bello Jud. l. 1. c. 8. §. 3.

Ver. 2. *And Paul, as his manner was, went in unto them*, &c.] To the *Jews* in their ſynagogue; for tho' the *Jews* had put away the Goſpel from them, and the Apoſtle had turned to the *Gentiles*; yet he ſtill retained a great affection for his countrymen the *Jews*, and as often as he had opportunity, attended their ſynagogues, in order to preach the Goſpel to them: *and three ſabbath-days reaſoned with them out of the ſcriptures*; that is, out of the Old Teſtament, concerning the Meſſiah, the characters of him, the work that he was to do, and how he was to ſuffer and die for the ſins of men; and this he did three weeks running, going to their ſynagogue every ſabbath-day, when and where the *Jews* met for worſhip; and made uſe of books, which they allowed of, and of arguments they could not diſprove.

Ver. 3. *Opening*, &c.] That is, the ſcriptures of the Old Teſtament, explaining and expounding them, giving the true ſenſe of them; ſo this word is frequently uſed in *Jewiſh* writings[e], as that ſuch a *Rabbi* פתח, *opened*, ſuch a ſcripture: *and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead*; he ſet this matter in a clear light, and made it plain and manifeſt, from the writings of the Old Teſtament, that there was a neceſſity of the Meſſiah's ſuffering and riſing from the dead; or otherwiſe theſe ſcriptures would not have been fulfilled, which have ſaid that ſo it muſt be; for theſe things were not only neceſſary on account of God's decrees, and the covenant-tranſactions the Son of God entred into, and on the account of the ſalvation of his people; but becauſe of the types, promiſes, and prophecies of the Old Teſtament: the ſcriptures which the Apoſtle opened and ſet before them, and reaſoned upon, ſhewing the neceſſity of theſe things, very likely were ſuch as theſe, *Gen.* iii. 15. *Pſal.* xxii. *Iſ.* liii. *Dan.* ix. *Pſal.* xvi. 10. *Hoſ.* vi. 2. with many others: *and that this Jeſus whom I preach unto you is Chriſt*; he ſhewed that all the things which were ſpoken of Chriſt, or the Meſſiah, in thoſe ſcriptures, were fulfilled in Jeſus of *Nazareth*, who was the ſubject matter, the ſum and ſubſtance of his miniſtry; and therefore he muſt be the Meſſiah, and the only Saviour and redeemer of loſt ſinners.

Ver. 4. *And ſome of them believed*, &c.] That is, ſome of the *Jews*; power went along with the word, and faith came by it, and they believed that Jeſus of *Nazareth* was the true Meſſiah, and that what the Apoſtle preached concerning him was the truth; and this they received in the love of it, and cordially embraced it, and made a profeſſion of it: *and conſorted with Paul and Silas*; aſſociated with them, and privately converſed with them, as well as publickly attended their miniſtry; for when ſouls are converted, they love to be in company with believers, and eſpecially with the miniſters of the Goſpel, to hear their diſcourſes, and learn from them the doctrines of grace: *and of the devout Greeks a great multitude*; theſe were *Gentiles* who were proſelytes to the *Jewiſh* religion; and theſe in greater numbers believed, and joined themſelves to the Apoſtles, and became followers of them, than there were of the *Jews*, who were the moſt averſe to the Goſpel, and were more hardened, and incredulous: *and of the chief women not a few*; ſome of the wives of the principal men of the city, were become proſelytes to the *Jews*, and theſe attending ſynagogue worſhip, and hearing the diſcourſes of *Paul* from time to time, were convinced and converted, and profeſſed faith in Chriſt Jeſus; and theſe converts laid the foundation of a Goſpel-church in *Theſſalonica*, of which church *Sylvanus* is ſaid to be the firſt biſhop; ſee the note on *Luke* x. 1. In the *ſecond* century there were martyrs for Chriſt here; and to the inhabitants of this place, *Antoninus Pius* the emperor wrote in behalf of the chriſtians there, to give them no diſturbance[f]: in the *third* century there was a church here; *Tertullian*[g] makes mention of it: in the *fourth* century [h]*Theodoſius* the emperor was baptized at *Theſſalonica*, by *Acholius* biſhop of that place; who firſt aſked him what faith he profeſſed, to which he replied, that he embraced and profeſſed that faith which the churches in *Illyricum*, who were not yet infected with the *Arian* hereſy, namely the ſame which was of old delivered by the Apoſtles, and afterwards confirmed at the ſynod at *Nice*; in this century *Ireminus*, *Paulinus*, and *Alexander* were biſhops of *Theſſalonica*: in the *fifth* century it was a *Metropolitan* of *Macedonia*, and *Anyſius* was biſhop of it, and ſo were *Rufus* and *Anaſtaſius*: and that there was a church here in the *ſixth* century is manifeſt from hence, that their biſhops for fear of the emperor *Anaſtaſius*, agreed with *Timothy* biſhop of *Conſtantinople*, whom the council at *Chalcedon* had anathematized; and in this age pope *Gregory* among others, wrote to *Euſebius* biſhop of *Theſſalonica*, that he would not receive any of a military habit into monaſteries within three years: in the *ſeventh* century a biſhop of this place aſſiſted at the ſixth council at *Conſtantinople*; and in the ſame age it was the ſeat of an archbiſhop: in the *eighth* century there was one *Thomas* biſhop of this place, and alſo *Theophilus* who was preſent at the *Nicene* ſynod: in the *ninth* century a biſhop of *Theſſalonica* was beaten with two hundred ſtripes, for being againſt image-worſhip.

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[a] Plin. l. 4. c. 10.
[b] Ptolom. l. 3 c. 13.
[c] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 3. p. 82.
[d] Petav. Rationar. Temp. par. 1. p. 462, 475.
[e] Zohar paſſim.
[f] Euſeb. Eccl. Hiſt. l. 4. c. 26.
[g] De Praeſcript. Heret. c. 36.
[h] Magdeburg. Hiſt. Eccl. cent. 4. c. 3. p. 82. & c. 10. p. 659. cent. 5. c. 2. p. 6. c. 7. p. 418. cent. 6. c. 2. p. 7. cent. 7. c. 2 p. 5. c. 7. p. 115. cent. 8. c. 2. p. 7. cent. 9. c. 3. p. 15.

Ver. 5. *But the Jews which believed not,* &c.] The *Alexandrian* copy, the *Vulgate Latin,* and *Syriac* verſions leave out the words, *which believed not*; but whether this character is expreſſed or not, it is certain that the unbelieving *Jews* are here intended: *moved with envy*; at the ſucceſs of the Apoſtles, many of their own people and of their proſelytes, and ſome of the better ſort being converted by them: or *with zeal*; for what they called the glory of God, but it was not according to knowledge; it was a blind and ignorant zeal, a zeal for the rites and ceremonies of the law of *Moſes,* and for the traditions of the elders: *took unto them certain lewd fellows of the baſer ſort*; or of the market folks, who ſat and ſold things in the market, and were generally of the meaner and vulgar ſort, as the word may ſignify; or who ſtood idle in the market-place, ſquandring away their time in an idle manner, not caring to work, and ſo were fit perſons, and who could eaſily be gathered together, for ſuch ſervice as the unbelieving *Jews* employed them in; or they were a ſort of officers and ſervants, that attended courts of judicature, and cited perſons thither, and aſſiſted in the buſineſs done there, and who were commonly men of profligate and abandoned lives: *and gathered a company, and ſet all the city in an uproar*; they raiſed a mob, and made a clamour, which brought people out of their houſes to enquire what was the matter, and ſo gave great diſturbance and uneaſineſs to the inhabitants: *and aſſaulted the houſe of Jaſon*; who by what follows appears to have been a diſciple of Chriſt, a believer in him, and the hoſt of the Apoſtle and his companions, who being an inhabitant of *Theſſalonica,* at leaſt having a dwelling-houſe there, received them into it. This *Jaſon* is ſaid to be one of the ſeventy diſciples, and afterwards biſhop of *Tarſus,* but this is not certain; nor whether he was a *Jew* or a *Greek,* very probably the former: we read of *Jaſon* the brother of *Onias* the high-prieſt, a *Jew,* 2 *Maccab.* iv. 7. whoſe name was *Jeſus,* the ſame with *Joſhuah,* but as *Joſephus*[l] ſays, he called himſelf *Jaſon*; and ſo this man's *Hebrew* name might be *Jeſus* or *Joſhua,* and his *Greek* name *Jaſon*; and very likely he was a believer in Chriſt before the Apoſtle came to *Theſſalonica,* and it may be is the ſame who is ſpoken of in *Rom.* xvi. 21. ſee the note there. Some of the ancients[k] make mention of a diſputation between *Jaſon* a chriſtian *Hebrew,* and *Papiſcus* an *Alexandrian Jew,* but there is no reaſon to believe that he is the *Jaſon* here ſpoken of: *and ſought to bring them out to the people*; they expected to have found *Paul* and *Silas* in *Jaſon*'s houſe, where they lodged, and their intention was to have dragged them out and expoſed them to popular fury, to be beaten or ſtoned by the people; and ſo the *Arabic* verſion reads, *requiring thoſe two Apoſtles, that they might ſet them before the people*; or put them into the hands of the mob, which they had gathered, to do as they would with them.

Ver. 6. *And when they found them not,* &c.] In *Jaſon*'s houſe, as they expected: *they drew Jaſon, and certain brethren*; the *Syriac* verſion adds, *who were there*; in *Jaſon*'s houſe, who either came along with the Apoſtle, and lodged with him there; or they were ſome of the inhabitants of *Theſſalonica,* who were lately converted and were come thither in order to have ſome chriſtian converſation; theſe with *Jaſon* the rabble ſeized on, and in a rude and violent manner dragged them out of the houſe, and had them, *unto the rulers of the city*; the civil magiſtrates, the judges in courts of judicature, to which ſome of theſe belonged; *crying*; in a very noiſy and clamorous way; *theſe that have turned the world upſide down*; the *Syriac* verſion reads, *the whole earth*: the Apoſtles, according to the cry of theſe men, had thrown the whole world into diſorder, and had made diſturbances in kingdoms and cities, wherever they came; and had made innovations in religion, and turned men from their old way of worſhip to another; theſe, ſay they, *are come hither alſo*; to make the like diſorders and diſturbances, as elſewhere.

Ver. 7. *Whom Jaſon hath received,* &c.] Into his houſe in a private manner, and has entertained, contrary to law, which forbids men to receive and entertain perſons of ſeditious principles, and practices, for this is mentioned as a charge againſt *Jaſon*: *and theſe all do contrary to the decrees of Cæſar*; both the Apoſtle and thoſe with him, and *Jaſon,* and the brethen, whom they now had ſet before the magiſtrates, who were all of the ſame ſentiments and practices; and which were oppoſite to the decrees of the *Roman* emperor, and the *Roman* ſenate, who ſuffered none to be called a king but whom they pleaſed; whereas theſe men taught, *ſaying, that there is another king, one Jeſus*: but then tho' they ſaid he was a king, yet not a temporal one, but one whoſe kingdom was ſpiritual, and not of this world; and therefore aſſerted nothing contrary to the decrees of *Cæſar,* or what was in the leaſt prejudicial to his worldly intereſt and glory.

Ver. 8. *And they troubled the people, and the rulers of the city,* &c.] Fearing ſome revolution would be made, and ſome new king, or rather tyrant, would ſtart up, and uſurp a power over them; or that they ſhould come under ſome ſuſpicion or charge with the *Roman* government, and ſhould be called to an account, for admitting ſuch men and tenets among them; with ſuch fears were they poſſeſſed, *when they heard theſe things*; alledged againſt the Apoſtle and his company.

Ver. 9. *And when they had taken ſecurity of Jaſon, and of the other,* &c.] That is, received ſatisfaction from them, by the defence which they made for themſelves, and the Apoſtles, by the account that they gave of them and of their doctrines; whereby it plainly appeared to the full ſatisfaction of the magiſtrates, that their principles had no tendency to move ſedition, or to alter the form of their government, or to do any thing detrimental to *Cæſar,* as was ſuggeſted: the *Syriac* and *Arabic* verſions render it, *took ſureties*; of them for their good behaviour, and that they would be forth coming, when ever called for: *they let them go*; about their buſineſs, to their own houſes, and company, and did not inflict any puniſhment upon them, or commit them to priſon.

Ver. 10. *And the brethren,* &c.] The believers in *Theſſalonica,* the young converts there, who were full of love and affection to their ſpiritual fathers: *immediately ſent away Paul and Silas by night unto Berea*; another city in *Macedonia*: and ſo it is placed by

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[l] Antiq. l. 12. c. 5. §. 1.

[k] Origen. contr. celſum, l. 4. p. 199. Cyprian. opera, p. 562. & Hieron. Quæſt. in Gen. fol. 65. E. Tom. III.

Pliny [l], in the north part of it; and, according to *Ptolomy* [m], it was in that part of *Macedonia* called *Emathia*, and was not far from *Pella*, the native place of *Alexander* the great. It is now called *Veria*; ſome ſay it was called *Beræa* from *Beræa*, daughter of *Beres*, ſon of *Macedo*, by whom it is ſaid to have been built; others from *Pheron*; and ſome think it has ſome agreement with the *Syriac* word *Barja* and *Baraitha*; ſince what is called *Berytus*, is *Beroe* with others: there was beſides this another *Beræa*, a city of *Syria*, which *Joſephus* [n] ſpeaks of, and is mentioned by *Pliny* [o] along with *Hierapolis* and *Chalcis*, and very likely is the ſame that is ſpoken of in 2 *Maccab*. xiii. 4. Hither the brethren ſent *Paul* and *Silas*, when it was night and dark, and they could paſs unobſerved, in order to preſerve them from the fury of the mob. *Who coming thither*; to *Beræa*; that is, *Paul* and *Silas*: *went into the ſynagogue of the Jews*; which was in that city; not being at all daunted or diſcourged with what they had met with at *Theſſalonica*.

Ver. 11. *Theſe were more noble than thoſe in Theſſalonica*, &c.] That is, the *Jews* at *Beræa* were more noble than the *Jews* in *Theſſalonica*, as the *Syriac* verſion expreſſes it; for the compariſon is not between the native inhabitants of *Beræa* and *Theſſalonica*, but between the *Jews* that dwelt in theſe places: and the one being *more noble* than the other, does not refer to their birth, lineage, and deſcent, as in 1 *Cor*. i. 26. few ſuch were called; and beſides, both ſorts were *Jews*, and of the ſame deſcent; and as for the proſelytes in both places, there were ſome of the chief and honourable women converted in each: but to their minds, diſpoſitions, and manners; the one were more candid, and ingenuous, and open to conviction and ſuſceptive of the word, than the other; and uſed the Apoſtle with better manners, with more mildneſs and gentleneſs, willing to hear what they had to ſay, without contradicting and blaſpheming, and to examine with patience and candour what they delivered. Not that there is in any man, nor was there in thoſe men naturally a diſpoſition to attend to, and regard the Goſpel of Chriſt; for there is a natural enmity in the minds of men to it, and with them it is folly and nonſenſe; nor are there any previous diſpoſitions in the minds of men qualifying them for the grace of God; nor is any thing of this kind a reaſon why ſome, and not others, are called by grace, for all are children of wrath, and none better than others; but this more noble diſpoſition of mind and conduct were owing to the grace of God beſtowed upon them; and which ſhewed itſelf in the following inſtance: *in that they received the word with all readineſs*; or *who received*, &c. which is a character, not of the *Theſſalonian Jews*, as ſome think; tho' it is true of them that they received the word with joy of the Holy Ghoſt, and not as the word of man, but as the word of God, it coming to them not in word only, but in power, 1 *Theſſ*. i. 5, 6. and ii. 13. but of the *Beræan Jews*, who exceeded them, who ſhewed at once a readineſs and eager deſire to attend the Goſpel, and embrace it. This is to be underſtood not of the eſſential word Chriſt; tho' as it is true of him, that he is the word, and he is ſaid to be received, and that readily and willingly, ſo theſe *Beræans* did receive him by faith, they believed in him, and made a profeſſion of him; nor of the written word, for that is deſigned by the ſcriptures, which they ſearched daily, and by which they examined, tried, and judged of the word they received; but of the word ſpoken by the Apoſtle, the word of truth, the Goſpel of ſalvation: this they received into their underſtandings, not merely notionally, ſo as to give their aſſent to it; but ſpiritually and experimentally, ſo as to feel the power, and enjoy the comfort of it, their underſtandings being opened by the Spirit of God for this purpoſe; otherwiſe the Goſpel is unknown unto, and rejected by the natural man: they received the love of the truth, or the word of truth into their affections, not with a mere carnal flaſhy affection, ariſing from a principle of ſelf-love; but with a ſpiritual affection of the Holy Ghoſt, with real ſolid gladneſs, it bringing the good news of ſalvation by Chriſt to them who ſaw themſelves miſerable, and undone: they received it into their hearts, ſo that it had a place there, and worked effectually in them: they believed it, not with a mere hiſtorical faith, but from the heart obeyed this form of doctrine delivered to them; and this they did with all readineſs, as an hungry man receives his food, and greedily feeds upon it, or as a man ready to periſh receives and lays hold on any thing that offers for his ſafety. *And ſearched the ſcriptures daily whether thoſe things were ſo*; they did not diſpute with, and cavil at the Apoſtle, as the *Theſſalonian Jews* firſt did, ver. 2. nor did they receive the word, right or wrong, or with an implicit faith; but they immediately betook themſelves to reading and ſearching the writings of the Old Teſtament, to ſee whether the things which the Apoſtle preached, concerning the Meſſiah, his incarnation, obedience, ſufferings, death, and reſurrection from the dead, were agreeable to them, or no; determining if they were not, to reject them, but if they were, to embrace them, as they did; ſee *John* v. 39. and this they did continually day after day. They were neither backward to hear and receive the word, nor ſlothful to examine it.

Ver. 12. *Therefore many of them believed*, &c.] What the Apoſtle preached, and in Jeſus of *Nazareth*, as the true Meſſiah, and profeſſed their faith in him, upon finding, thro' reading and ſearching the ſcriptures, that the characters of the Meſſiah agreed in him, and that what the Apoſtle delivered, were entirely conſonant to thoſe writings: *alſo of honourable women which were Greeks, and of men not a few*; beſides the *Jews*, there were *Gentiles* alſo, both men and women, who were proſelytes to the *Jewiſh* religion, and who were perſons of figure and credit, eſpecially the women, who were alſo converted and believed in Chriſt. Theſe converts were the beginning of a Goſpel churchſtate in this place, which continued many ages after. *Timon*, one of the firſt ſeven deacons of the church at *Jeruſalem*, is ſaid to be biſhop of *Beræa*; though, according to others, *Oneſimus*, the ſervant of *Philemon*, was the firſt biſhop of this church: even in the *fifth* century mention is made of *Lucas*, biſhop of *Beræa*, who was preſent in the ſynods of *Chalcedon* and *Epheſus*; yea, in the *ninth* century, there were Chriſtians dwelling in this place [p].

Ver. 13. *But when the Jews of Theſſalonica*, &c.] The unbelieving *Jews* there, *had knowledge that the word of God was preached of Paul at Beræa*; which they came at, either by perſons that came from thence to *Theſſalonica*, or by letters ſent them: *they came thither alſo*; as the *Jews* from *Antioch* and *Iconium* came to *Lyſtra* on a like account, ch. xiv. 19. *and ſtirred up the people*; the common people, the natives of the place againſt the Apoſtles; ſuggeſting that they were wicked men, and enemies to all laws, human or divine, civil or religious.

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[l] Nat. Hiſt. l. 4. c. 10. [m] Geograph. l. 3. c. 13. [n] Antiq. l. 12. c. 8. §. 7. [o] Nat. Hiſt. l. 5. c. 23, 26. [p] Magdeburg. Hiſt. Eccleſ. cent. 5. c. 10. p. 666. cent. 9. c. 2. p. 4.

Ver. 14. *And then immediately the brethren*, &c.] That were at *Beræa*, the new converts there: *ſent away Paul*; whom they knew the *Jews* moſtly ſought after, and were offended with: *to go as it were to the ſea*; the *Ægean* ſea, or *Archipelago*, near to which *Beræa* was: this ſeems to have been done, in order to make the people conclude that he intended to take ſhipping, and go into ſome other parts of the world, when the deſign was to go to *Athens* afoot, and ſo be ſafe from any lying in wait of his perſecutors: the *Alexandrian* copy, the *Vulgate Latin* and the *Oriental* verſions read, *to go to the ſea*; to the ſea-ſide, whither it ſeems he did go; and yet it looks as if he did not go by ſea, but by land to *Athens*: *but Silas and Timotheus abode there ſtill*; at *Beræa*, to confirm and ſtrengthen the young converts there made.

Ver. 15. *And they that conducted Paul*, &c.] From *Beræa* to the ſea-ſide: *brought him unto Athens*; a famous city in *Attica*, where both [q] *Pliny* and *Ptolomy* [r] place it, well known for the learning and wiſdom of the ancient philoſophers, who had their ſchools and univerſities in it; the former of theſe calls it a free city, and ſay, it needed no deſcription nor commendation, its fame was ſo diffuſed every where. The account *Jerom* [s] gives of it is, "*Athens*, a city in *Achaia*, dedicated to the "ſtudies of philoſophy, which though but one "is always uſed to be called in the plural number; its haven, called the *Piræum*, is deſcribed "as fortified with ſeven walls." The city itſelf ſtood about two miles from the ſea; it had its name either from the *Greek* word ηϑονον, which ſignifies the mind of God, as boaſting of its divine knowledge; or rather from the word אתין, *Athen*, which may be interpreted *ſtrangers*, it being originally inhabited by the *Pelaſgi*, who were a ſett of people that moved from place to place [t]; or becauſe of the great multitude of ſtrangers which flocked from all parts hither for learning, of whom mention is made in ver. 21. The inhabitants of it have been called by different names; when under the *Pelaſgi*, as *Herodotus* [u] obſerves, they were called *Cranai*; when under king *Cecrops*, they went by the name of *Cecropidæ*; when *Erechtheus* had the government, they changed their name into *Athenians*; from *Ion*, the ſon of *Xythus*, their general, they were called *Ionians*. This city has gone thro' different fates: it was burnt by *Xerxes*, about 480 years before Chriſt; ſome years after that it was taken by *Lyſander*; and after that reſtored to its ancient liberty by *Demetrius*; after this the *Romans* were poſſeſſed of it; and now it is in the hands of the *Turks*, and goes by the name of *Setines*. In *Beza*'s ancient copy it follows, *but he paſſed thro' Theſſalia, for he was forbidden to preach the word to them*; for as he came from *Beræa* to *Athens*, he muſt come thro' *Theſſalia*; but he made no ſtay here, but paſſed through, being forbid to preach the Goſpel here, as he had been before to preach it in *Aſia* and *Bithynia*, ch. xvi. 6, 7. nor have we any account any where elſe of the Goſpel being preached in *Theſſaly*; and in the *ſecond* century, we read of heatheniſm prevailing there, and of many groſs acts of idolatry, particularly at *Pella* in *Theſſaly*, a man was ſacrificed to the gods: tho' in the beginning of the *fourth* century there were biſhops out of *Theſſalia* at the ſynod of *Nice*; and ſo there were at the ſynod at *Sardica*, about the middle of the ſame century: in the *ſixth* century, *Dion*, biſhop of *Thebes* in *Theſſalia*, was in the firſt ſynod at *Epheſus*, and *Conſtantinus*, biſhop of *Demetrias*, and *Vigilantius* of *Lariſſa*, both cities in *Theſſalia*, were in another at the ſame place [w]. *And receiving a commandment*; or *a letter from him*, as one copy, and the *Syriac* verſion read; that is, the brethren from *Paul*: *unto Silas and Timotheus for to come to him with all ſpeed*; to *Athens*, where he now was: *they departed*; from *Paul* at *Athens*, and came back to *Beræa*.

Ver. 16. *Now while Paul waited for them at Athens*, &c.] That is, for *Silas* and *Timotheus*: *his ſpirit was ſtirred in him*; not only his ſoul was troubled, and his heart was grieved, but he was exaſperated and provoked to the laſt degree: he was in a paroxyſm; his heart was hot within him; he had a burning fire in his bones, and was weary with forbearing, and could not ſtay; his zeal wanted vent, and he gave it: *when he ſaw the city wholly given to idolatry*; or *full of idols*, as the *Syriac* and *Arabic* verſions render it. So *Cicero* ſays [x], that *Athens* were full of temples; and *Xenophon* [y] obſerves, that they had double the feaſts of other people; and *Pauſanias* [z] affirms, that the *Athenians* far exceeded others in the worſhip of the gods, and care about religion; and he relates, that they had an altar for mercy, another for ſhame, another for fame, and another for deſire, and expreſſed more religion to the gods than others did: they had an altar dedicated to twelve gods [a]; and becauſe they would be ſure of all, they erected one to an unknown god; in ſhort, they had ſo many of them, that one [b] jeſtingly ſaid to them, our country is ſo full of deities, that one may more eaſily find a god, than a man: ſo that with all their learning and wiſdom they knew not God, 1 *Cor.* i. 21.

Ver. 17. *Therefore diſputed he in the ſynagogue with the Jews*, &c.] There being a ſynagogue of the *Jews* here, and there being many *Jews* ſettled in this place, hence we read in *Jewiſh* writings [c] of men going from *Jeruſalem* to *Athens*, and from *Athens* to *Jeruſalem*; and hence it may be accounted for, how, many of the *Athenian* philoſophers came to be acquainted with the books and ſentiments of the *Jews*, from whom they borrowed many things; ſince there were ſo many that dwelt among them, and doubtleſs had for years paſt, as well as by their travels into *Egypt*: and a *Jewiſh* ſynagogue being here, the Apoſtle went into it, according to his uſual manner, and began with them, as he was wont to do, preaching the Goſpel to the *Jew* firſt, and then unto the *Gentiles*: with them he diſputed, not about idolatry, or the worſhip of many gods, to which they were not addicted; nor about the one, true, and living God, whom they knew and profeſſed; but about the Son of God, about the Meſſiah, contending and proving that Jeſus of *Nazareth* was he: *and with the devout perſons*; that is, with the *Gentiles*, who were proſelytes to the *Jewiſh* religion, and worſhipped the God of *Iſrael* with the *Jews*, in their ſynagogues, but knew nothing of Jeſus Chriſt, and the way of ſalvation by him: *and in the market daily with them that met him*; where there was a concourſe of people; and where, after the Apoſtle had been once or twice, the people came purpoſely to meet with him, and to hear his diſcourſes, and reaſon with him about points in religion: the *Syriac* verſion renders it, *in the ſtreet*; and then the ſenſe ſeems to be, that as he met perſons in the ſtreet, day by day, as he walked along, he would ſtop and talk with them, about religious things, and about their idolatry, vanity, and ſuperſtition.

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[q] L. 4. c. 7.

[r] L. 3. c. 15.

[s] De locis Hebraicis, fol. 95. K.

[t] Vid. Hiller. Onomaſticum Sacrum, p. 678, 755.

[u] Urania, c. 44.

[w] Magdeburg. Hiſt. Eccl. cent. 2. c. 15. p. 193. cent. 4. c. 2. p. 5. & c. 9. p. 425. cent. 6. c. 10. p. 666.

[x] De reſponſis Aruſpicum.

[y] De Athen. Polit.

[z] Attica, p. 29, 42.

[a] Thucydides Bell. Peloponneſſ. l. 6.

[b] Petronius.

[c] Echa Rabbati, fol. 43. 3. 4. & 44. 1.

Ver. 18. *Then certain philoſophers of the Epicureans*, &c.] Theſe were ſo called from *Epicurus*, the ſon of *Neocles*, who was born 342 years before Chriſt, and taught philoſophy at *Athens*, in his garden; the principal tenets of which were, that the world was not made by any deity, or with any deſign, but came into its being and form, through a fortuitous concourſe of atoms, of various ſizes and magnitude, which met, and jumbled, and cemented together, and ſo formed the world; and that the world is not governed by the providence of God; for tho' he did not deny the being of God, yet he thought it below his notice, and beneath his majeſty to concern himſelf with its affairs; and alſo, that the chief happineſs of men lies in pleaſure. His followers were called *Epicureans*; of which there have been two ſorts; the one were called the ſtrict or rigid *Epicureans*, who placed all happineſs in the pleaſure of the mind, ariſing from the practice of moral virtue, and which is thought by ſome to be the true principle of *Epicurus*; the other were called the looſe, or the remiſs *Epicureans*, who underſtood their maſter in the groſs ſenſe, and placed all their happineſs in the pleaſure of the body, in brutal and ſenſual pleaſure, in living a voluptuous life, in eating and drinking, *&c.* and this is the common notion imbibed of an *Epicurean*. *And of the Stoicks*; the author of this ſect was *Zeno*, whoſe followers were ſo called from the *Greek* word *Stoa*, which ſignifies a portico, or a piazza, under which *Zeno* uſed to walk, and teach his philoſophy, and where great numbers of diſciples attended him, who from hence were called *Stoicks*: their chief tenets were, that there is but one God, and that the world was made by him, and is governed by fate; that happineſs lies in virtue, and virtue has its own reward in itſelf; that all virtues are linked together, and all vices are equal; that a wiſe and good man is deſtitute of all paſſion, and uneaſineſs of mind, is always the ſame, and always joyful, and ever happy in the greateſt torture, pain being no real evil; that the ſoul lives after the body, and that the world will be deſtroyed by fire. Now the philoſophers of theſe two ſects *encountred him*; the Apoſtle *Paul*; they attacked him, and diſputed with him upon ſome points, which were contrary to their philoſophy: *and ſome ſaid, what will this babler ſay?* this talking, prating fellow? tho' the word here uſed does not ſignify, as ſome have thought, a ſower of words; as if they meant, that the Apoſtle was a dealer in many words, a verboſe man, and full of words, but not matter; but it properly ſignifies a gatherer of ſeeds; and the alluſion is either to a ſett of idle people, that uſed to go to markets and fairs, and pick up ſeeds of corn, that were ſhook out of ſacks, upon which they lived; and ſo the word came to be uſed for an idle good-for-nothing fellow, and for one that picked up tales and fables, and carried them about for a livelihood. So *Demoſthenes*, in a way of reproach, called *Æſchines* by this name; and ſuch an one was the Apoſtle reckoned: or the metaphor is taken from little birds, as the ſparrow, *&c.* that pick up ſeeds, and live upon them, and are of no value and uſe. *Harpocratian* ſays [d], there is a certain little bird of the jay or jack-daw kind, which is called *Spermologos*, (the word here uſed) from its picking up of ſeeds, of which *Ariſtophanes* makes mention; and that from this a baſe and contemptible man, and one that lives by others, is called by this name: from whence we may learn in what a contemptuous manner the Apoſtle was uſed in this polite city, by theſe men of learning. *Other ſome, he ſeemeth to be a ſetter forth of ſtrange gods*; other than thoſe worſhipped in the city of *Athens*: this was the charge which *Melitus* brought againſt *Socrates*; "*Socrates*, ſays he [e], has acted an unrighteous part, "the gods, whom the city reckons ſuch, he does "not, introducing other and new gods." *Ælianus* [f] repreſents him as cenſured by *Ariſtophanes*, as one that introduced ξενας δαιμονας, *ſtrange gods*, tho' he neither knew them, nor honoured them. The reaſon why they thought the Apoſtle was for bringing in other gods, than which nothing was more foreign from him, was, *becauſe he preached unto them Jeſus, and the reſurrection*: the *Syriac* verſion reads, *and his reſurrection*; that is, the reſurrection of Chriſt; the *Arabic* verſion renders it, *the reſurrection from the dead*; the general reſurrection; both doubtleſs were preached by him, ſee ver. 32. *Jeſus* they took for one ſtrange and new god, they had never heard of before, and *Anaſtaſis*, or *the reſurrection* for another; which need not be wondered at, when they had altars erected for mercy, fame, ſhame, and deſire, as obſerved on ver. 16.

Ver. 19. *And they took him*, &c.] Not that they laid hands on him, and carried him away by violence, as a derider of their gods, and an introducer of new ones, in order to puniſh him; but they invited him to go with them, and they took him along with them in a friendly manner, and had him to a more convenient place for preaching and diſputation, and where were many learned men to hear and judge of his doctrine; and this appears from their deſire to hear what his doctrine was, and from his quiet departure, after he had ended his diſcourſe: *and brought him unto Areopagus*. The *Arabic* verſion ſeems to underſtand this of a perſon, rendering it, *and brought him to the moſt ſkilful, and the judge of the doctors*; to be heard and examined before him, about the doctrine he preached, who was moſt capable of judging concerning it; and this might be *Dionyſius*, who is called the *Areopagite*, and was converted by the Apoſtle, ver. 34. The *Ethiopic* verſion renders it, *they brought him to the houſe of their God*; to one of their idol's temple, the temple of *Mars*, which is not much amiſs; for we are told [g], that *Areopagus* was a ſtreet in *Athens*, in which was the temple of *Mars*, from whence it had its name; but the *Syriac* verſion renders it beſt of all, *they brought him to the houſe of judgment*, or *court of judicature, which is called Areopagus*; and ſo it is called *Martium judicium*, or *Mars's court of judicature*, by *Apuleius* [h]; and *Martis curia*, or *the court of Mars*, by *Juvenal* [i]; for it was a court where cauſes were tried, and the moſt ancient one with the *Athenians*, being inſtituted by *Cecrops*, their firſt king; and is thought to be near as ancient, if not full as ancient, yea, as more ancient than the *Sanhedrim*, or the court of ſeventy elders, appointed by *Moſes* among the *Jews*. It was called *Areopagus*, becauſe *Ares*, or *Mars*, was the firſt that was judged there [k]. The caſe was this, *Alcippe*, the daughter of *Mars*, being raviſhed by *Habirrhothius*, the ſon of *Neptune*, and caught by *Mars*

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[d] Lexicon, p. 271, 272.

[e] Laertius in vita Socratis.

[f] Var. Hiſt. l. 2. c. 13.

[g] Alex. ab Alex. Genial. Dier. l. 3. c. 5.

[h] Mileſiarum 10.

[i] Satyr. 5.

[k] Pauſaniae Attica, p. 52.

Mars in the very fact, was killed by him; upon which *Neptune* arraigned *Mars* for the murder, and tried him in this place, by a jury of twelve deities, by whom he was acquitted[l]. Hither *Paul* was brought, not to be tried in a legal manner; for it don't appear, that any charge was exhibited againſt him, or any legal proceſs carried on, only an enquiry was made about his doctrine, and that only to gratify their curioſity: *ſaying, may we know what this new doctrine, whereof thou ſpeakeſt, is?* for they had never heard of Jeſus, nor of ſalvation by him, nor of the reſurrection of the dead; theſe were all new things to them, and therefore they were the more curious to aſk after them, new things, being what they were fond of: wherefore they call his doctrine new, not ſo much by way of reproach, as ſuggeſting it to be a reaſon why they enquired after it, and why they deſired him to give them ſome account of it; and that it ſhould be a new doctrine with them, or if they reproached it with the charge of novelty, it need not be wondered at in them, when the *Jews* charged and reproached the doctrine of Chriſt in like manner, *Mark* i. 27.

Ver. 20. *For thou bringeſt certain ſtrange things to our ears*, &c.] Strange doctrines and ſtrange deities, ſuch as they had never heard of before: *we would know therefore what theſe things mean*; they deſire he would explain theſe things to them, and let them know the riſe, and ground, and nature, and end, and deſign of them.

Ver. 21. *For all the Athenians*, &c.] The natives of *Athens*, who were born and lived there, and were inhabitants of the city, and free of it: *and ſtrangers which were there*; who came there from ſeveral parts of the world, to get wiſdom and knowledge, to learn the ſeveral arts and ſciences, and to attend the ſeveral ſects of philoſophers they made choice of: *ſpent their time in nothing elſe but either to tell or to hear ſome new thing*; that is, they did ſo for the moſt part; and this was the complexion and taſte of the generality of them; and with this agrees what *Demoſthenes* himſelf ſays of them[m], "we, ſays "he, (for the truth ſhall be ſaid) ſit here, ουδεν ποιουντες, "*doing nothing*——enquiring in the court, ει τι "λεγεται νεωτερον, *whether any new thing is ſaid.*" The character of ſuch perſons is given, and they are deſcribed in a very lively manner by *Theophraſtus*[n]. The *Jewiſh* doctors, at this time, were much of the ſame caſt in their divinity-ſchools; the uſual queſtion aſked, when they met one another, was, מה חדוש, *what new thing* have you in the divinity-ſchool to-day[o]?

Ver. 22. *Then Paul ſtood in the midſt of Mars hill*, &c.] Or of *Areopagus*, as it is better rendered in ver. 19. for it is the ſame place, and it is the ſame word that is here uſed: *Paul* ſtood in the midſt of that court of judicature, amidſt the *Areopagites*, the judges of that court, and the wiſe and learned philoſophers of the different ſects that were aſſembled together: *and ſaid, ye men of Athens, I perceive that in all things ye are too ſuperſtitious*; or *more religious*, than any other perſons, in other places, which has been obſerved before on ver. 16. they had more gods, and more altars, and more feſtivals, and were more diligent and ſtudious in the worſhip of the gods, than others. And this manner of addreſſing them, both as citizens of *Athens*, and as very religious perſons, and who, as ſuch, greatly exceeded all others, muſt greatly tend to engage their attention to him.

Ver. 23. *For as I paſſed by*, &c.] Or *through*; that is, through the city of *Athens*: *and beheld your devotions*; not ſo much their acts of worſhip and religion, as the gods which they worſhipped; in which ſenſe this word is uſed in 2 *Theſſ.* ii. 4. and the altars which were erected to them, and the temples in which they were worſhipped; and ſo the *Syriac* and *Arabic* verſions render it, *the houſes*, and *places of your worſhip*; and the *Ethiopic* verſion, *your images*, or *deities*. *I found an altar with this inſcription, to the unknown God.* *Pauſanias*[p] ſpeaks in the plural number of altars of gods, that were named unknown, at *Athens*; and ſo ſays *Apollonius Tyaneus* to *Timaſion*[q], it is wiſeſt to ſpeak well of all the gods, eſpecially at *Athens*, where there are altars to unknown gods: it may be, there were altars that had the inſcription in the plural number; and there was one which *Paul* took particular notice of, in the ſingular number; or the above writers may ſpeak of altars to unknown gods, becauſe there might be many altars with this inſcription: the whole of the inſcription, according to *Theophylact*, was this; "to the gods of *Aſia*, *Europe*, and *Ly-* "*bia*, (or *Africa*) to the unknown and ſtrange "god;" tho' *Jerom*[r] makes this to be in the plural number: certain it is, that *Lucian*[s] ſwears by the unknown god that was at *Athens*, and ſays, we finding the unknown god at *Athens*, and worſhipping with hands ſtretched out towards heaven, gave thanks unto him: the reaſon why they erected an altar, with ſuch an inſcription, might be, for fear when they took in the gods of other nations, there might be ſome one which they knew not; wherefore, to omit none, they erect an altar to him; and which proves what the Apoſtle ſays, that they were more religious and ſuperſtitious than others: or it may be they might have a regard to the God of the *Jews*, whoſe name *Jehovah* with them was not to be pronounced, and who, by the *Gentiles*, was called *Deus incertus*[t]; and here, in the *Syriac* verſion, it is rendered, the *hidden God*, as the God of *Iſrael* is called, *Iſ.* xlv. 15. and that he is here deſigned ſeems manifeſt from what follows, *whom therefore ye ignorantly worſhip, him declare I unto you*; which could not be ſaid by him of any other deity. God is an unknown God to thoſe who have only the light of nature to guide them; for tho' it may be known by it that there is a God, and that there is but one, and ſomewhat of him may be diſcerned thereby; yet the nature of his eſſence, and the perfections of his nature, and the unity of his being are very little, and not truly, and commonly underſtood, and the perſons in the godhead not at all, and ſtill leſs God in Chriſt, whom to know is life eternal: hence the *Gentiles* are deſcribed as ſuch who know not God; wherefore, if he is worſhipped by them at all, it muſt be ignorantly: and that they are ignorant worſhippers of him, appears by worſhipping others more than him, and beſides him, or him in others, and theſe idols of gold, ſilver, braſs, wood, and ſtone; and by their indecencies and inhumanity uſed in the performance of their worſhip: wherefore a revelation became neceſſary, by which men might be acquainted with the nature of the divine being, and the true manner of worſhipping him; in which a declaration is made of the nature and perfections of God, and of the perſons in the godhead, the object of worſhip; of the counſels, purpoſes, and decrees of God; of his covenant-tranſactions with his ſon reſpecting the

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[l] Apollodorus de deorum origine, l. 3. p. 193.
[m] Reſponſ. ad Philippi Epiſtolam.
[n] Ethic. character. p. 13.
[o] T. Hieroſ. Taanith, fol. 75. 4. Bemidbar Rabba, §. 14. fol. 212. 4.
[p] Attica, p. 2.
[q] Philoſtrat. vita Apollonii, l. 6. c. 2.
[r] In Titum 1. 12.
[s] In Dialog. Philopatris.
[t] Lucan. Pharſalia, l. 2.

ſalvation of his choſen people; of his love, grace, and mercy diſplayed in the miſſion and gift of Chriſt to be the ſaviour and redeemer of them; of the glory of his attributes in their ſalvation; and of his whole mind and will, both with reſpect to doctrine and practice; and which every faithful miniſter of the Goſpel, as the Apoſtle *Paul*, ſhuns not, according to his ability, truly and fully to declare.

Ver. 24. *God that made the world, and all things therein*, &c.] In this account of the divine being, as the creator of the world, and all things in it, as the Apoſtle agrees with *Moſes*, and the reſt of the ſacred ſcriptures; ſo he condemns both the notion of the *Epicurean* philoſophers, who denied that the world was made by God, but ſaid that it owed its being to a fortuitous concourſe of atoms; and the notion of the *Peripateticks*, or *Ariſtotelians*, who aſſerted the eternity of the world; and ſome of both ſects were doubtleſs preſent. *Seeing that he is the Lord of heaven and earth*; as appears by his being the creator of both; hence he ſupports them in their being, and governs all creatures in them by his providence. *Dwelleth not in temples made with hands*; ſuch as were the idol-temples at *Athens*; nor in any other edifices built by man, ſo as to be there fixed and limited; no, not in the temple at *Jeruſalem*: but he dwells in temples that are not made with hands, as in the temple of Chriſt's human nature, in which the fulneſs of the Godhead dwells bodily, and in the hearts of his people, who are the temples of the Holy Ghoſt. This ſtrikes at a notion of the *Athenians*, as if God was limited, and circumſcribed, and included within the bounds of a ſhrine, or temple; tho' it is not at all contrary to his promiſes, or the hopes of his own people, of his preſence in places appointed for divine worſhip, but is expreſſive of the infinity and immenſity of God.

Ver. 25. *Neither is worſhipped with mens hands*, &c.] Or *ſerved* with them; or *miniſtred unto* by them, as the *Syriac* verſion renders it: and the ſenſe is, that men by worſhipping God do not give any thing to him, that can be of any uſe or ſervice to him; he being God all-ſufficient, ſtands in need of nothing; for external worſhip is not here intended by worſhipping with mens hands, in diſtinction from, and oppoſition to internal worſhip, or to the worſhip of God with the heart; but that whether it be with the one or with the other, or both, nothing is given to God, as adding any thing to his eſſential glory and happineſs: *as though he needed any thing*; for he does not, he is *El-Shaddai*, God all-ſufficient; nor can any thing be given to him, he has not; or otherwiſe all perfection would not be in him: but that he cannot be indigent of any thing, appears from hence, *ſeeing he giveth to all life and breath*; or *the breath of life*, as the *Ethiopic* verſion renders it; this God breathed into man at firſt, and he became a living ſoul; and every animate creature, every one that has life and breath, have them from God; he gives them to them, and continues them: *and all things*; that are enjoyed by them, and are neceſſary for their ſubſiſtence, and for the comfort of life, and for both their uſe and profit, and for their delight and pleaſure; wherefore he that gives them all things, cannot want any thing himſelf, nor receive any thing at their hands. This clauſe is left out in the *Syriac*, *Arabic*, and *Ethiopic* verſions.

Ver. 26. *And hath made of one blood*, &c.] That is, of one man's blood; the *Vulgate Latin* verſion reads, *of one*; and the *Arabic* verſion of *De Dieu*, reads, *of one man*; of *Adam*, the firſt parent of all mankind, and who had the blood of all men in his veins: hence the *Jews*[v] ſay, "the firſt man was "רמו של עולם, *the blood of the world*;" and this by propagation has been derived from him, and communicated to all mankind. They alſo ſay[w], that "the reaſon why man was created alone (or "there was but one man created) was, on account "of families, that they might not be ſtirred up "one againſt another;" that is, ſtrive and contend with one another about pre-eminence: and they add, "that the righteous might not ſay we are the ſons "of the righteous, and ye are the ſons of the "wicked." And it is a certain truth that follows upon this, that no man has any reaſon to vaunt over another, and boaſt of his blood and family; and as little reaſon have any to have any dependance upon their being the children of believers, or to diſtinguiſh themſelves from others, and reject them as the children of unbelievers, when all belong to one family, and are of one man's blood, whether *Adam* or *Noah*: of whom are *all nations of men, for to dwell on all the face of the earth*; for from *Adam* ſprung a race of men, which multiplied on the face of the earth, and peopled the world before the flood; theſe being deſtroyed by the flood, and *Noah* and his family ſaved, his deſcendants were ſcattered all over the earth, and re-peopled it: and this is the original of all the nations of men, and of all the inhabitants of the earth; and ſtands oppoſed to the fabulous accounts of the Heathens, which the Apoſtle might have in his view, that men at firſt grew up out of the earth, or after the flood were formed of ſtones, which *Deucalion* and *Prometheus* threw over their heads; and particularly the *Athenians* boaſted that they ſprung out of the earth, which *Diogenes* ridiculed as common with mice and worms. But the Apoſtle aſcribes all to one blood: *and hath determined the times before appointed*; how long the world he has made ſhall continue; and the ſeveral diſtinct periods, ages, and generations, in which ſuch and ſuch men ſhould live; ſuch and ſuch nations ſhould exiſt, and ſuch monarchies ſhould be in being, as the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*, and how long they ſhould ſubſiſt; as alſo the ſeveral ſeaſons of the year, as ſeed-time and harveſt, cold and heat, ſummer and winter, and day and night; and which are ſo bounded, and kept ſo diſtinct in their revolutions, as not to interfere with, and encroach upon each other; and likewiſe the ſeveral years, months, and days of every man's life; ſee *Job* vii. 1. and xiv. 5. to which may be added, the times of the law and Goſpel; the time of Chriſt's birth and death; the time of the converſion of particular perſons; and all their times of deſertion, temptation, affliction, and comfort; the times of the church's ſufferings both under *Rome* pagan and *Rome* papal; of the holy city being trodden under foot, of the witneſſes prophecying in ſackcloth, and of their being killed, and their bodies lying unburied, and of their reſurrection and aſcenſion to heaven, *Rev.* ii. 10. and xii. 6. and xi. 2, 3, 9, 11, 12. the time of Antichriſt's reign and ruin, chap. xiii. 5. and of Chriſt's perſonal coming, and the day of judgment, 1 *Tim.* vi. 15. *Acts* xvii. 31. and of his reign on earth for a thouſand years, *Rev.* xx. 4, 5, 6. All theſe are appointed times, and determined by the creator and governour of the world: *and the bounds of their habitation*; where men ſhall dwell, and how long they ſhall continue there; the age or diſtinct period of time, in which every man was, or is to come into the world, is fixed and determined by God; nor can, nor does any one come into the world ſooner or later than that time; and alſo the particular country, city, town, and ſpot of ground where he ſhall dwell; and the term of time how long he ſhall dwell there, and then remove to another place, or be removed by death. And to this agrees the *Ethiopic* verſion, which renders the whole thus, *and hath appointed his times, and his years, how long they ſhall dwell*; ſee *Deut.* xxxii. 8. to which the Apoſtle ſeems to refer.

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[v] Caphtor, fol. 37. 2.

[w] T. Hieroſ. Sanhedrin, fol. 22. 2.

Ver. 27. *That they ſhould ſeek the Lord*, &c.] Or *God*, as the *Alexandrian* copy and others, and the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read; their creator, and kind benefactor, and who has appointed their time of life, and their habitations for them; and this ſhould engage them to ſeek to know him, who has done all this for them, and to fear and ſerve him, and to glorify his name: *if haply they might feel after him, and find him*; which ſhows, that tho' it is poſſible for men, by a contemplation of the perfections of God viſible in the works of creation and providence, ſo to find God, as to know that there is one, and that there is but one God, who has made all things; and ſo as to be convinced of the vanity and falſhood of all other gods, and to ſee the folly, wickedneſs, and weakneſs of idolatrous worſhip; yet, at the ſame time, it very ſtrongly intimates, how dim and obſcure the light of nature is; ſince thoſe, who have nothing elſe to direct them, are like perſons in the dark, who *feel* and grope about after God, whom they cannot ſee; and after all their ſearch and groping, there is only an *haply*, a peradventure, a maybe, that they find him: *though he be not far from every one of us*; not only by his omnipreſence, and immenſity, whereby he is every where; but by his power in ſupporting all in their being; and by his goodneſs in continually communicating the bleſſings of providence to them.

Ver. 28. *For in him we live, and move, and have our being*, &c.] The natural life which men live is from God; and they are ſupported in it by him; and from him they have all the comforts and bleſſings of life; and all motions, whether external or internal, of body or of mind, are of God, and none of them are without the concourſe of his providence, and ſtrength and aſſiſtance from him; tho' the diſorder and irregularity of theſe motions, whereby they become ſinful, are of themſelves, or of the devil; and their being, and the maintenance of it, and continuance in it, are all owing to the power and providence of God. *As certain alſo of your own poets have ſaid*; the *Syriac* verſion reads in the ſingular number, *as a certain one of your wiſe men has ſaid*; but all others read in the plural; and ſome have thought, that the Apoſtle refers to what goes before, that being an *Iambic* verſe of ſome of the poets, as well as to what follows, which is a citation from *Aratus* [x]; and whom the Apoſtle might have called his own, as he was his countryman; for *Aratus* was a native of *Solis*, a city of *Cilicia*, not far from *Tarſus*; yea, ſome ſay [y], he was of *Tarſus*, where the Apoſtle was born: but *Aratus* being an Heathen, and the Apoſtle ſpeaking to Heathens, calls him one of them; and the rather, that what is cited, might be the more regarded by them: tho' the expreſſion is alſo [z] ſaid to be in an hymn to *Jove*, written by *Cleanthes*, who taught at *Athens*; and ſo the Apoſtle addreſſing the *Athenians*, might, with greater propriety, ſay, *as certain of your own poets ſay*: it is alſo ſaid to be in *Aratus* the aſtronomer, and in the poet *Homer*; ſo that the plural number may well be uſed. Which is, *for we are alſo his offspring*; the offspring of *Jove*, ſays *Aratus*; which the Apoſtle applies to the true Jehovah, the creator of all men, by whom, and after whoſe image they are made, and ſo are truly his offspring; upon which the Apoſtle argues, as follows.

Ver. 29. *Foraſmuch then as we are the offspring of God*, &c.] In the ſenſe before given; for the Apoſtle is not here ſpeaking of himſelf, and other ſaints, as being the children of God, by adoption, and by regenerating grace, and faith in Chriſt Jeſus, but as men in common with others, and with theſe *Athenians*: *we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and man's device*; for men themſelves, who are the offspring of God, and made after his image, are not to be compared to graven images of gold, ſilver, and ſtone, but are vaſtly preferable to them, they being formed by their art, and the device of their minds; and much leſs then ſhould God, the creator of men, and from whom they ſpring, be likened to, or repreſented by, any ſuch thing; for ſo to think of God, is to think very unworthily of him; for if to think thus of ourſelves, who are deſcended from him, would be a debaſing of us, then much more to think ſo of God, the Father of Spirits, muſt be a depreciating of him; and which by no means ought to be done, and argues great ſtupidity: if living rational creatures are not to be equalled to, and compared with ſenſeleſs ſtatues, much leſs God, the former of men and angels.

Ver. 30. *And the times of this ignorance God winked at*, &c.] Not that he approved of, or encouraged ſuch blindneſs and folly, as appeared among the *Gentiles*, when they worſhipped idols of gold, ſilver, and ſtone, taking them for deities; but rather the ſenſe is, he deſpiſed this, and them for it, and were diſpleaſed and angry with them; and as an evidence of ſuch contempt and indignation, he over-looked them, and took no notice of them, and gave them no revelation to direct them, nor prophets to inſtruct them, and left them to their ſtupidity and ignorance: *but now commandeth all men every where to repent*; that is, he hath given orders, that the doctrine of repentance, as well as remiſſion of ſins, ſhould be preached to all nations, to *Gentiles* as well as *Jews*; and that it becomes them to repent of their idolatries, and turn from their idols, and worſhip the one, only, living, and true God: and tho' for many hundreds of years God had neglected them, and ſent no meſſengers, nor meſſages to them, to acquaint them with his will, and to ſhew them their follies, and miſtakes; yet now he had ſent his Apoſtles unto them, to lay before them their ſins, and call them to repentance; and to ſtir them up to this, the Apoſtle informs them of the future judgment in the following verſe. Repentance being repreſented as a command, does not ſuppoſe it to be in the power of men, or contradict evangelical repentance, being the free-grace gift of God, but only ſhews the need men ſtand in of it, and how neceſſary and requiſite it is; and when it is ſaid to be a command to all, this does not deſtroy its being a ſpecial bleſſing of the covenant of grace to ſome; but points out the ſad condition that all men are in as ſinners, and that without repentance they muſt periſh; and indeed, all men are obliged to natural repentance for ſin, tho' to all men the grace of evangelical repentance is not given: the *Jews* [a] call repentance, מצות התשובה, *the command of repentance*, tho' they don't think it obligatory on men, as the other commands of the law. The law gives no encouragement to repentance, and ſhews no mercy on account of it, it is a branch of the Goſpel-miniſtry, and goes along with the doctrine of the remiſſion of ſins; and tho' in the Goſpel, ſtrictly taken, there is no command, yet being largely taken for the whole miniſtry of the word, it includes this, and every thing elſe which Chriſt has commanded, and was taught by him and his Apoſtles; ſee *Matt.* xxviii. 20.

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[x] In Phænomenis, p. 1.

[y] Vid. Fabricii Biblioth. Gr. l. 3. c. 18. p. 451.

[z] Ib. p. 453.

Ver. 31. *Becauſe he hath appointed a day*, &c.] The day of judgment is fixed by God in his eternal purpoſes, and is ſure and certain, and will come, tho' it is not known by men or angels; and this is a reaſon why God will have the doctrine of repentance every where publiſhed, both to *Jews* and *Gentiles*, ſince all muſt come to judgment: and the day for it is appointed by him, *in the which he will judge the world in righteouſneſs*; the whole world will be judged, and every individual in it, good and bad, righteous and wicked; and this judgment will be a righteous one; it will proceed according to the ſtrict rules of juſtice and equity, and upon the foot of the righteouſneſs of Chriſt, as that has been received or rejected by men, or as men are clothed with, or are without that righteouſneſs: *by* that *man whom he hath ordained*; *Beza*'s ancient copy reads, *the man Jeſus*; not that the Apoſtle means that Chriſt is a mere man; for then he would not be fit to be a judge of quick and dead, and to paſs and execute the definitive ſentence; which requires omniſcience and omnipotence: but preaching to mere Heathens, he choſe not at once to aſſert the deity of Chriſt, tho' he tacitly ſuggeſts it; but intended, by degrees, to open the glories of his nature and office to them, he being the perſon God had from all eternity ordained, and in time had ſignified, ſhould have all judgment committed to him, and by whom the laſt judgment ſhall be managed and tranſacted: *whereof he hath given aſſurance to all men*; or full proof, both of his being the judge, and of his fitneſs to be one, and alſo of the righteouſneſs, according to which he will judge: *in that he hath raiſed him from the dead*; whereby he was declared to be the Son of God; and when all power in heaven, and in earth was given to him; and which was done for the juſtification of all thoſe for whoſe offences he was delivered: and this ſeems to be the reaſon why the Apoſtle calls Chriſt the judge a man, that he might have the opportunity of mentioning his reſurrection from the dead.

Ver. 32. *When they heard of the reſurrection of the dead*, &c.] Of a certain man that the Apoſtle ſaid God had raiſed from the dead, tho' they knew not who he was: *ſome mocked*; at him, and at the doctrine he preached: theſe very likely were of the *Epicurean* ſect, who diſbelieved a future ſtate; though, as *Tertullian* obſerves [b], the doctrine of the reſurrection was denied by every ſect of the philoſophers: it is a doctrine of pure revelation, and what the light of nature never taught men, and by which men being only guided, have declared againſt, and have treated it with the utmoſt ridicule and contempt. *Pliny* [c] reckons it among childiſh fancies, and calls it vanity, and downright madneſs to believe it; as does alſo *Cæcilius* in *Minutius Felix* [d]; and who even calls it a lye, and places it among old wives fables; and *Celſus* in *Origen* [e] repreſents it as exceeding deteſtable, abominable, and impoſſible. *And others ſaid, we will hear thee again of this matter*; ſome think theſe were of the *Stoic* ſect, who held a future ſtate; and that the ſoul would live after the body, and had ſome notions which looked inclining to this doctrine: however, theſe thought there might be ſomething in what the Apoſtle ſaid; they could not receive it readily, and yet could not deny it; they were willing to take time to conſider of it, and were deſirous of hearing him again upon that ſubject; in which they might be very open and upright; and this might not be a mere excuſe to ſhift off any further hearing at that time, like that of *Felix*, ch. 24, 25.

Ver. 33. *So Paul departed from among them.*] As it was high time, when they fell to deriding and ſcoffing at him; for hereby they judged themſelves unworthy of the Goſpel miniſtry: the *Ethiopic* verſion adds, *from Athens*; but it does not appear that the Apoſtle went directly out of the city; we read afterwards of his departing from *Athens*, chap. xviii. 1: but the ſenſe is, that he went out of the *Areopagus*, from that court of judicature; and from among the judges of it, and the philoſophers of every ſect, that ſtood around him in it; they having no more to ſay to him, nor he to them. And this ſhows, that he was not brought to be tried and judged, in order to be puniſhed, but only to be heard concerning his doctrine; of which, when they had heard enough, he departed quietly, no one moleſting him, unleſs with ſcoffs and jeers.

Ver. 34. *Howbeit, certain men clave unto him, and believed*, &c.] There were ſome who were ordained to eternal life, to whom the Goſpel came in power, and they received the love of the truth, and their hearts and affections were knit unto the Apoſtle; and they followed him, and kept to him, and privately converſed with him, and believed his doctrine, and in Jeſus Chriſt, whom he preached unto them; to theſe the Goſpel was the ſavour of life unto life, when to the ſcoffers and mockers it was the ſavour of death unto death: and this is the fruit and effect of the Goſpel-miniſtry, where-ever it comes: *among the which was Dionyſius the Areopagite*; a judge in the court of *Areopagus*: how many judges that court conſiſted of, is not certain, nor whether there was one who was ſuperior to the reſt; if there was ſuch an one, *Dionyſius* ſeems to have been he, ſince he is called the *Areopagite*. The buſineſs of this court was not only to try cauſes of murder, which ſeems to have been the original buſineſs of it; but by theſe judges the rights of the city were preſerved and defended, war was proclaimed, and all law-ſuits adjuſted and decided; and they made it their buſineſs to look after idle and ſlothful perſons, and enquire how they lived [f]: they always heard and judged cauſes in the night, in the dark, becauſe they would only know facts, and not perſons, leſt they ſhould be influenced by their affections, and be led wrong [g]; they were very famous in other nations for their wiſdom and ſkill, and for their gravity and ſtrict juſtice. *Dolabella*, proconſul of *Aſia*, having a woman brought before him for poiſoning her huſband and ſon, which ſhe confeſſed, and gave reaſons for doing it, referred the matter to a council, who refuſed to paſs ſentence; upon which he ſent the caſe to *Athens*, to the *Areopagites*, as to judges *more grave* and *more experienced* [h]: and hence thoſe words of *Julian* the emperor [i], "let "an *Areopagite* be judge, and we will not be afraid "of the judgment." This *Dionyſius* the *Areopagite* is ſaid, by another *Dionyſius*, biſhop of the *Corinthians*, a very ancient writer [k], to be the firſt biſhop of the *Athenians*, which is more likely than that he ſhould be a biſhop in *France*. It is reported of him, that being at *Heliopolis* in *Egypt*, along with *Apollophanes*, a philoſopher, at the time of Chriſt's ſufferings, he ſhould ſay concerning the unuſual eclipſe that then was, that *a God unknown, and clothed with fleſh, ſuffered*, on whoſe account the whole world was darkned; or, as others affirm he ſaid, *either the God of nature ſuffers, or the frame of the world will be diſſolved:* it is alſo related of him, that when he was converted by the Apoſtle at *Athens*, he went to *Clemens*, biſhop of *Rome*, and was ſent by him with others into the weſt to preach the Goſpel; ſome of which went to *Spain*, and others to *France*, and that he ſteered his courſe to *Paris*, and there, with *Ruſticus* and *Eleutherius* his *collegues*, ſuffered martyrdom [l]. The books aſcribed unto him concerning the divine names, and eccleſiaſtical hierarchy, are ſpurious things, ſtuffed with fooliſh, abſurd, and impious notions, and ſeem to have been written in the *fifth* century. *And a woman named Damaris*; ſome of the ancients, and alſo ſome modern writers, take this woman to be the wife of *Dionyſius*; but had ſhe been his wife, ſhe would have been doubtleſs called ſo; however, by the particular mention of her name, ſhe ſeems to have been a perſon of ſome note and figure: the name is a diminutive from Δαμαρ, *Damar*, which ſignifies *a wife*. *And others with them*; with theſe two, as the *Arabic* verſion renders it; that is, with *Dionyſius* and *Damaris*. Theſe laid the foundation of a Goſpel-church at *Athens*. *Dionyſius*, as before obſerved, was the firſt *biſhop*, or paſtor of it; it is alſo ſaid that *Narciſſus*, one of the ſeventy diſciples, was biſhop of this place; ſee the note on *Luke* x. 1. In the *ſecond* century *Publius* was biſhop of the church at *Athens*, who ſuffered martyrdom for Chriſt in the time of *Hadrian*; and was ſucceeded by *Quadratus* [m], who was famous for a writing he preſented to the ſaid emperor, in favour of the churches in common, and the ſucceſs of it, about the year 128; at the ſame time, *Ariſtides*, a famous philoſopher and chriſtian, flouriſhed in the church at *Athens*, who wrote an apology for the chriſtian religion; and alſo *Jovius*, a preſbyter and martyr, and a diſciple of *Dionyſius*; likewiſe *Athenagoras*, a man of great learning and piety, who wrote alſo an apology for the chriſtians, and a treatiſe concerning the reſurrection of the dead, which are ſtill extant; the former was written to the emperors *Antoninus* and *Commodus*: in the *third* century mention is made of the church at *Athens*; and *Origen* [n] ſpeaks very honourably of it, as meek and quiet, and deſirous of approving itſelf to God. In the *fourth* century it appears, that there were Chriſtians there, ſince *Maximinus* the emperor ſtirred up wicked men to moleſt and diſtreſs them; and there was a chriſtian ſchool there, in which *Baſil* and *Gregory Nazianzen* were brought up. In the *fifth* century there was a church in this place; and in the *ſixth*, a chriſtian ſchool, in which *Boethius Patricius*, learned the liberal arts; and in the *ſeventh* century mention is made of a biſhop of *Athens*, who was in the ſixth council at *Conſtantinople* [o]: thus far this church-ſtate is to be traced.

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[a] Tzeror Hammor, fol. 157. 4.
[b] De præſcript. Heret. c. 7. p. 232.
[c] Nat. Hiſt. l. 7. c. 55.
[d] Octav. p. 10.
[e] Contra Celſ. l. 5. p. 240.
[f] Alexander ab Alex. Genial. Dier. l. 3. c. 13. & l. 4. c. 11.
[g] Ib. l. 3. c. 5.
[h] A Gellii noctes Attica, l. 12. c. 7.

C H A P. XVIII.

Ver. 1. AFTER *theſe things*, &c.] The *Arabic* verſion renders it, *after theſe words*, or *diſcourſes*; after the Apoſtles diſputation with the philoſophers, and his ſermon in the *Areopagus*, the effects of which are before related: *Paul departed from Athens, and came to Corinth*; the metropolis of *Achaia*, or *Peloponneſus*. This city was formerly called *Ephyra* from *Ephyra* [p], the daughter of *Oceanus*, and had its name of *Corinth* from *Corinthus*, the ſon of *Maratho*, who repaired it when deſtroyed; or, as others ſay, from *Corinthus*, the ſon of *Pelops*, others of *Oreſtes*, and others of *Jupiter*: tho' more probably it was ſo called from the multitudes of whores in this place, as if it was κοραι ενθα, *corai entha*, *here are girls*, or *whores*; for in the temple of *Venus* there were no leſs than a thouſand whores provided, to be proſtituted to all comers thither; ſee the note on 2 *Cor*. xii. 21. It was ſituated between two great ſeas, the *Ægean* and *Ionian*; hence [q] *Horace* calls it *Bimaris*: it had a very ſtrong tower, built on a high mount, called *Acrocorinthus*, from whence theſe two ſeas might be ſeen, and where was the fountain *Pirene*, ſacred to the muſes: the city was about ſixty furlongs, or ſeven miles and a half from the ſhore [r]; it was a city that abounded in riches and luxury. *Florus* [s] calls it the head of *Achaia*, and the glory of *Greece*; and *Cicero* [t], the light of all *Greece*: it was in time ſo much enlarged, and became ſo famous, that it was little inferior to *Rome* itſelf, on which account it grew proud and haughty; and uſing the *Roman* embaſſadors with ſome degree of inſolence, who were ſent into *Greece*, on ſome certain occaſion, firſt *Metellus*, and then *Mummius* were ſent againſt it, which latter took it, and burnt it; and the city then abounding with images and ſtatues of gold, ſilver, and braſs, were melted down together in the fire, and made what was afterwards called the *Corinthian* braſs, which became ſo famous, and is often ſpoken of in hiſtory [u]: but *Julius Cæſar*, moved with the commodious ſituation of the place, rebuilt it [w], and it became a colony of the *Romans*, as *Pliny* [x] and *Mela* [y] both call it; and ſo it was at this time when the Apoſtle was there. After this it came into the hands of the *Venetians*, from whom it was taken by *Mahomet*, the ſecond ſon of *Amurath*, in the year 1458 [z]; but is now again in the hands of the *Venetians*; and that and the country about it are called the *Morea*. And as the Goſpel was to be preached to the worſt of ſinners, among whom God's choſen ones lay, the Apoſtle was directed to come hither; and it appears by the ſequel, that God had much people here, even more than at *Athens*, among the wiſe and learned.

Ver. 2. *And found a certain Jew named Aquila*, &c.] This ſeems to have been his *Roman* name which he had took, or was given him, while he was at *Rome*; very likely his *Jewiſh* name was נשר, *Neſher*, which ſignifies an eagle, as *Aquila* does: unleſs it ſhould rather be thought to be a *Greek* name; and as *Olympas* is from *Olympios*, and *Nymphas* from *Nymphios*; ſo *Akilas* as it is in the *Greek* text from *Akylios*, and this from Ακυλος, *Akylos*, which ſignifies an *acorn*. There was a *Jewiſh* proſelyte of this name who tranſlated the Bible into *Greek*, who is called by the *Jewiſh* writers עקילס, *Akilas*[a]; and *Euſebius*[b] calls him Ακυλας ο Ποντικος, *Akylas*, or *Aquila* of *Pontus* as here, but cannot be the ſame; for one was a *Jew*, the other a *Gentile*, then a *Chriſtian*, and afterwards a *Jewiſh* proſelyte, and lived after the deſtruction of *Jeruſalem* many years, even in the times of *Adrian:* nor is it the ſame name with *Onkelos*, the famous *Chaldee* paraphraſt, as ſome have thought, and much leſs the ſame perſon; for tho' their age better agrees, yet neither their name, nor their nation; for *Onkelos* was only a proſelyte, not a *Jew*, as this man was; and the agreement the names of theſe proſelytes may be thought to have with this, do but confirm it to be a *Roman* name; and in a decree of *Claudius* the *Roman* emperor, mention is made of *Akylas*, or *Aquila*, a *Roman* governour of *Alexandria*[c]; and in the reign of *Caius Caligula*, there was a conſul of *Rome* whoſe name was *M. Aquila Julianus*. This is ſaid to be afterwards biſhop of *Heraclea*; but that is not to be depended upon: *born in Pontus*; a country in *Aſia*; ſee the note on chap. ii. 9. where many *Jews* lived; though he was born in an Heathen country, his parents were *Jews*: *lately come from Italy*; a famous and well-known country in *Europe*; ſee the note on *Heb.* xiii. 24. *with his wife Priſcilla*; ſhe and her huſband are both highly ſpoken of in *Rom.* xvi. 3, 4. ſee the note there: *becauſe that Claudius had commanded all Jews to depart from Rome*; of which edict *Suetonius*[d] makes mention, who ſays, that *Claudius* "expelled the *Jews* from "*Rome*, who were continually making tumults, being "moved thereunto by one *Chreſtus*," who is generally underſtood to be Chriſt; and it is thought that the reaſon of this edict was, that the *Jews* in *Rome* continually oppoſing and diſputing with the Chriſtians, about Jeſus being the Meſſiah, *Claudius*, who was of a timorous diſpoſition, was afraid of a tumult, and that it might iſſue in his detriment, and therefore baniſhed all the *Jews*, with whom the Chriſtians were involved; for by the Heathens they were all called *Jews*, the firſt Chriſtians being *Jews*; tho' others ſay the reaſon was, that the *Jews* had contracted an acquaintance with *Agrippina*, the wife of *Claudius*, and had drawn her into *Judaiſm*: but be it as it will, ſuch an edict was made, on account of which *Aquila* and *Priſcilla* were obliged to leave *Rome*, and come to *Corinth*. It muſt be ſomething that was very provoking to him, otherwiſe before he had ſhewn much favour to the *Jews*; for he not only granted to the *Jews* at *Alexandria*, that they ſhould continue in the obſervance of their laws and cuſtoms, but permitted the ſame to them in all parts of the empire, by a ſpecial decree, which runs thus[e]; "*Tiberius Claudius* "*Cæſar*, &c. decrees, ſeeing the kings *Agrippa* and "*Herod* my deareſt friends, have intreated me that "I would ſuffer the *Jews* in every government "under the *Romans*, to obſerve their laws as in "*Alexandria*; I moſt willingly grant it, not only "for the ſake of gratifying thoſe who aſk it, but "judging that thoſe are worthy, for whom it is "aſked, becauſe of their faithfulneſs and friendſhip "to the *Romans*; eſpecially accounting it moſt juſt "that no *Grecian* city ſhould be deprived of theſe "rights, ſeeing they were kept for them by the "divine *Auguſtus*; wherefore it is right alſo that "the *Jews* throughout all our empire, ſhould ob"ſerve the cuſtoms of their country without any "hindrance, whom I now command that in love "to us they would behave more moderately, and "not deſpiſe the religion of other nations, but keep "their own laws; and I will that governours of "cities, and colonies, and freedoms, both in *Italy* "and without, have this my edict tranſcribed, and "alſo kings and princes by their embaſſadors, and "that it be put in ſuch a place in leſs than thirty "days, from whence it may be plainly read." This *Claudius* was the *fifth* emperor of *Rome*; and this decree paſſed in the *ninth*, or, as others, in the *eleventh* year of his reign, and about the year of Chriſt 51. or, as others, 54. *And came unto them*; that is, the Apoſtle, having found out *Aquila* and *Priſcilla*, he came and viſited them, and took up his lodging with them.

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[i] Orat. 2. p. 112.
[k] Apud Euſeb. Hiſt. Eccl. l. 3. c. 4. & l. 4. c. 23.
[l] Magdeburg. Hiſt. Eccleſ. cent. 1. l. 2. c. 10. p. 491.
[m] Euſeb. Eccl. Hiſt. l. 4. c. 23.
[n] Contra Celſ. l. 3. p. 128.
[o] Magdeburg. Hiſt. Eccleſ. cent. 2. c. 2. p. 4, 17. & c. 10. p. 151, 152, 153. cent. 3. c. 2. p. 3. cent. 4. c. 7. p. 287. & c. 10. p. 539. cent. 5. c. 2. p. 6. cent. 6. c. 7. p. 205. cent. 7. c. 2. p. 5.
[p] Vellei Paterculi Hiſt. Rom. l. 1. Pauſanias, Corinthiaca, ſive l. 2. p. 85.
[q] Carmin. l. 1. Ode 7.
[r] Plin. Nat. Hiſt. l. 4. c. 4.
[s] Hiſt. Rom. l. 2. c. 16.
[t] Pro Lege Manilia Orat 13. p. 636.
[u] Florus, ib.
[w] Pauſanias, Corinthiaca, ſive l. 2. p. 85, 89.
[x] Nat. Hiſt. l. 4. c. 4.
[y] De Situ Orbis, l. 2. c. 10.
[z] Petav. Rationar. Temp. par. 1. p. 476.

Ver. 3. *And becauſe he was of the ſame craft*, &c.] Art, occupation or trade: *he abode with them*; in the ſame houſe in which they were: *and wrought*; with his own hands, to ſupport himſelf, for he was a ſtranger in this place; and as yet here was no church to miniſter to him; and when there was, he would take nothing of them, that the falſe teachers, who roſe up among them, might not make any handle of it againſt him, and to the prejudice of the Goſpel; tho' otherwiſe he thought it his juſt due to receive a maintenance from the churches; and inſiſted upon it as an ordination of Chriſt. He learned a trade whilſt among the *Jews*, with whom it was common for their greateſt doctors to be brought up to ſome trade or another; ſee the note on *Mark* vi. 3. *for by their occupation they were tent-makers*; either for the ſoldiers, and which were made of ſack-cloth of hair, or of leather, and of the ſkins of various animals[f], ſewed together; hence the phraſe, ſub pellibus, *under the ſkins*, is uſed for to lie in tents[g]: or thoſe tents they made, were canopies made of linnen, and other things, which were erected in the ſummer ſeaſon to ſhade and ſkreen from the heat of the ſun; tho' others take them for a ſort of tapeſtry, or hangings, which they made for theaters, palaces, and ſtately rooms; and, according to the *Syriac* verſion, they were horſes trappings which they made: perhaps they were of the ſame occupation with *Menedemus* the philoſopher, who was σκηνορραφος, *a ſewer of tents*[h].

Ver. 4. *And he reaſoned in the ſynagogue every ſabbath*, &c.] In *Corinth* there was a ſynagogue of the *Jews*, in which they met together for worſhip on the ſeventh day of the week, which was their ſabbath; and hither *Paul* went, and took the opportunity of reaſoning with them out of the ſcriptures, concerning Chriſt, his perſon, and offices, his incarnation, obedience, ſufferings, and death, and about redemption and ſalvation by him: we may obſerve the diligence, induſtry, and indefatigableneſs of the Apoſtle; on the ſabbath-day he went to the ſynagogue, and preached Chriſt to thoſe who there attended; and on the week-days he laboured with his own hands. *Beza*'s moſt ancient copy, and the *Vulgate Latin* verſion add here, *interpoſing the name of the Lord Jeſus*; frequently making mention of his name, or calling upon it, and doing miracles in it. *And perſuaded the Jews and the Greeks*; this was the effect of his reaſoning, and the ſucceſs that attended it; ſome, both of the *Jews*, who were ſo by birth, as well as religion, and of the *Greeks*, or *Gentiles*, who were *Jewiſh* proſelytes, and attended ſynagogue-worſhip, were convinced by his arguments, and were induced to believe the truth of his doctrine, and to embrace it; or at leaſt he endeavoured to perſuade them that they were loſt ſinners, and that there was ſalvation for them in Chriſt, and in him only.

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[a] Ganz Tzemach David, par. 1. fol. 28. 2.

[b] Eccl. Hiſt. l. 5. c. 8.

[c] Joſeph. Antiq. l. 19. c. 5. §. 2

[d] In Vita Claudii, c. 25.

[e] Joſeph. ib. §. 3.

[f] Alex. ab Alex. Genial. Dier. l. 1. c. 12.

[g] Cæſar. Comment. l. 5. de Bello Africano, p. 471. Liv. Hiſt. l. 5. in principio.

[h] Laert. Vit. Philoſoph. l. 2. p. 172.

Ver. 5. *And when Silas and Timotheus were come from Macedonia*, &c.] Not from *Berœa* in *Macedonia*, for from hence they came to the Apoſtle while at *Athens*, and from whence he ſent them, at leaſt *Timothy*, to *Theſſalonica*, to know the ſtate of the ſaints there, as appears from 1 *Theſſ.* iii. 1, 2. and from hence they now came to the Apoſtle at *Corinth*: when *Paul was preſſed in Spirit*; either by the holy Spirit, by which he was moved and ſtirred up to preach the Goſpel more frequently, and more powerfully; for he had not always the ſame meaſure of the Spirit, or was not always under the ſame influence; or elſe in his own Spirit, and ſo the *Arabic* verſion renders it, *grief beſet the ſpirit of Paul*; his ſoul was filled with trouble and ſorrow, when he obſerved the impenitence and unbelief, the contradiction and blaſphemy of the greater part of the *Jews*; and being filled with zeal for their welfare, he continued preaching Chriſt unto them. The *Alexandrian* copy, and ſome others, and the *Vulgate Latin* and *Syriac* verſions, inſtead of *in ſpirit*, read *in ſpeech*, or *in word*; and the ſenſe is, not that he was ſtraitened in his ſpeech, and knew not what to ſay to the *Jews*, or had not freedom of ſpeech with them; but that he was inſtant in preaching to them, and preached the word more frequently and fervently, upon the coming of *Silas* and *Timothy* to his aſſiſtance: *and teſtified to the Jews that Jeſus was Chriſt*; he continued to produce more teſtimonies out of the writings of *Moſes*, and the prophets, to prove that Jeſus of *Nazareth* was the Chriſt, or Meſſiah, propheſied of in thoſe writings, and promiſed to the *Jews*, and whom they expected.

Ver. 6. *And when they oppoſed themſelves*, &c.] To the truth, and contradicted themſelves in many inſtances, and their own propheſies; or thoſe books which they themſelves allowed to be the oracles of God, and blaſphemed both Chriſt, and the Apoſtle, and the doctrine which he taught; and railed at him, and ſpoke evil of him, and uſed him in a very contumelious and reproachful manner, as they were uſed from contradicting to go to blaſpheming; ſee ch. xiii. 45. *he ſhook his raiment*; his outer garment, and the duſt off from it, as a teſtimony againſt them; ſee *Matt.* x. 14. and *Acts* xiii. 51. *and ſaid unto them, your blood be upon your heads*; meaning, that they were the authors of their own ruin and deſtruction; that they could not impute it to any other, when it came upon them; and that they were left inexcuſable, and muſt bear their own iniquities, and the puniſhment of them: this clauſe is wanting in the *Syriac* verſion. *I am clean*; meaning from their blood; ſee ch. xx. 26. The Apoſtle ſeems to allude to *Ezek.* xxxiii. 4, 5, 6, 8, 9. ſignifying, that he had diſcharged his duty as a preacher, and ſo had delivered his own ſoul from their blood being required at his hands; and that it reſted entirely on themſelves, and they were anſwerable for all their impenitence, unbelief, and blaſphemy: *from henceforth I will go unto the Gentiles*; in that city, and preach the Goſpel to them, and no more enter into their ſynagogue, as it is very likely he afterwards never did; for tho' *Criſpus*, the chief ruler of the ſynagogue, was afterwards converted, yet his converſion ſeems to have been not in the ſynagogue, but in the houſe of *Juſtus*, which was hard by it. Compare with this *Acts* xiii. 46.

Ver. 7. *And he departed thence*, &c.] Not from *Corinth*, but from the ſynagogue: *and entered into a certain man's houſe named Juſtus*; he did not return to *Aquila* and *Priſcilla*, becauſe they were *Jews*, leſt he ſhould be thought not to abide by his words, that he would henceforth go to the *Gentiles*; wherefore as he came out of the ſynagogue, he turned into a houſe adjoining to it, which belonged to one *Juſtus*: in one copy of *Beza*'s, and in ſome others, and in the *Vulgate Latin* verſion, he is called *Titus Juſtus*; and in the *Arabic* verſion, *Titus* the ſon of *Juſtus*; the *Syriac* verſion only reads *Titus*: whether this is not the ſame *Titus*, who afterwards was a companion of the Apoſtle, and to whom he wrote an epiſtle, may be enquired. *One that worſhipped God*; a *Gentile*, but a religious man, ſuch an one as *Cornelius*: he might be a proſelyte either of the gate, or of righteouſneſs; tho' if he was the ſame with *Titus*, he could not be the latter, becauſe he was not circumciſed, *Gal.* ii. 3. *whoſe houſe joined hard to the ſynagogue*; had this man been a *Jew*, his houſe might very well have been taken for the houſe which was סמוך לבית הכנסת, *near to the ſynagogue*, in which travellers were entertained, and eat, and drank, and lodged [i]; and that he was the perſon appointed to take care of them, and ſo a very ſuitable houſe for *Paul*, a ſtranger, to take up his lodging in. The *Ethiopic* verſion adds, very wrongly, taking it from the beginning of the next verſe, *becauſe he was the ruler of the ſynagogue*; as if *Juſtus* was the ruler of the ſynagogue; and this the reaſon why his houſe was ſo near; whereas not he, but *Criſpus*, was the ruler, as follows.

Ver. 8. *And Criſpus the chief ruler of the ſynagogue*, &c.] This was a *Jewiſh* name; frequent mention is made of *R. Criſpa* in the *Jewiſh* writings [k]: this perſon, either thro' hearing *Paul* before he departed from the ſynagogue, or when in *Juſtus*'s houſe, which was hard by the ſynagogue, *believed on the Lord with all his houſe*: he believed the doctrine the Apoſtle preached, concerning Jeſus, and that he was the Meſſiah; and he believed in him for life and ſalvation, and made a profeſſion of his faith in him, and ſo did all his family, upon which he was baptized by the Apoſtle; ſee 1 *Cor.* i. 14. *and many of the Corinthians hearing*; not *his faith*, as the *Arabic* verſion adds; as if hearing of the faith of *Criſpus* induced them to believe alſo; for the ruler of the *Jewiſh* ſynagogue had no ſuch influence on the *Gentile Corinthians*, as theſe were: but theſe hearing the Goſpel, preached by the Apoſtle, very likely in the houſe of *Juſtus*, to which they came, *believed*; faith came by hearing; they believed the Goſpel, and they believed in Chriſt, the ſum and ſubſtance of it; and not with a bare hiſtorical faith, but with a ſpiritual and ſaving one, or ſuch as is unto ſalvation, with their heart, and with their mouth made confeſſion of it: *and were baptized*; not by the Apoſtle, for he baptized at *Corinth* none but *Criſpus* and *Gaius*, and the houſhold of *Stephanas*, but by ſome of his companions, as *Silas*, or *Timothy*, or both: this is a plain inſtance of believers baptiſm; firſt they heard the word of God; then they believed, this word coming with power to them; and upon their believing, they are baptized. Theſe laid the foundation of a famous church in this place, which continued for many ages after; *Silas* who is reckoned among the ſeventy diſciples, is ſaid to be the firſt biſhop or paſtor of it; ſee the note on *Luke* x. 1. in the *ſecond* century *Primus* was biſhop of this church, with whom *Egeſippus* as he went to *Rome* ſtayed ſome days, and was much refreſhed with the orthodox faith of him, and the *Corinthians*; in the ſame century *Dionyſius* preſided over this church, who was not only very uſeful to the church under his care, but to many others[l]; in the ſame age, under *Severus* lived *Bacchylus* biſhop of *Corinth*, who wrote a book concerning *Eaſter* in the name of all the biſhops in *Achaia*[m]; in the *third* century *Tertullian*[n] makes mention of a church at *Corinth*; in the *fourth* century *Epictetus* was biſhop of the ſaid church, and was cotemporary and familiar with *Athanaſius*, to whom a letter is extant in the works of *Athanaſius*[o]; in the *fifth* century there was a church at *Corinth*, and a biſhop of it was in the ſynod at *Chalcedon*, and it was then a metropolitan church; in this age *Peregrinus* biſhop of *Corinth*, was in the firſt ſynod at *Epheſus* held againſt *Neſtorius*, and *Eriſiſtratus* a biſhop alſo of the ſame church, was in another ſynod at the ſame place, and *Peter* biſhip of *Corinth* was in the *Chalcedon* council; in the *ſixth* century mention is made of a biſhop of the *Corinthians*, in the fifth ſynod at *Conſtantinople*, and in the ſame century *Gregory* inſtructed *John* biſhop of the *Corinthians* rightly to govern the Lord's flock, and exhorted all the *Corinthian* biſhops to concord. In this age *Adrianus* alſo was biſhop of *Corinth*, he flouriſhed under *Mauritius* the emperor; as likewiſe did *Anaſtaſius* archbiſhop of the *Corinthians*; and he being removed from his office, *John* ſucceeded him in it; in the *ſeventh* century there was a *Corinthian* biſhop in the ſixth council at *Conſtantinople*[p]; thus far this ancient church is to be traced in hiſtory.

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[i] Vid. Maggid Miſna in Maimon. Hilchot Sabbat, c. 29, §. 8. & Gloſſ. in T. Bab. Peſachim, fol. 10. 1. & in Bava Bathra, fol. 3. 2.

[k] T. Hieroſ. Yebamot, fol. 2. 3. & 12. 2. & 18. 1. & paſſim.

Ver. 9. *Then ſpake the Lord to Paul in the night by a viſion*, &c.] On a certain night as he was aſleep, the Lord Jeſus Chriſt appeared to him in a dream, and ſpake after this manner to him: *be not afraid*; it is very likely that after the baptiſm of *Criſpus* and his family, and of many of the *Corinthians*, that both the *Jews* and the *Gentiles* were exaſperated againſt the Apoſtle; and his life might ſeem to be in danger, and he might be thinking of removing from hence for his preſervation and ſafety; and might be adviſed to it by his friends, or at leaſt that he ſhould be incognito, and not be ſeen publickly: wherefore the Lord appears to him, and bids him not indulge any fears, or conceal himſelf and be ſilent, *but ſpeak, and hold not thy peace*; preach freely and boldly the Goſpel without fear of men; the fear of men ſhould not ſtop the mouths of Chriſt's miniſters.

Ver. 10. *For I am with thee*, &c.] According to his promiſe, *Matt.* xxviii. 20. not only to aſſiſt in the miniſtry of the word, to give light into it, and liberty to preach it, and ſucceſs in it, but to keep and preſerve from being hurt by men: *and no man ſhall ſet on thee*; attack thee, or lay hands on thee: *to hurt thee*; to do any injury to thy perſon, to thy body, in any part of it: wicked men can't ſtrike a blow, or do the leaſt damage to a ſervant of Chriſt without his permiſſion; he can tie their hands, and reſtrain their rage. *For I have much people in this city*; this wicked and luxurious city; there were many here who were yet in their ſins, in a ſtate of unregeneracy, whom God had choſen to be his people, and had taken into his covenant as ſuch; and who were given to Chriſt as his peculiar people, and whom he had redeemed with his precious blood: they were his people both by gift and purchaſe, before they were called by grace; and becauſe of this his intereſt in them, he will have his Goſpel continued for the gathering them in to himſelf; for Chriſt will loſe none of his, all ſhall come unto him: from all which it appears, that Chriſt has a *people* who are related to him, and he has an intereſt in, before they are effectually called by grace; for this refers not to the many *Corinthians* who had heard and believed, and were baptized, but to ſome that had not, and were yet to be called; not the *Jews* in this city, Chriſt's own nation, nor all the inhabitants of it who were in ſome ſenſe Chriſt's people, being made and ſupported in their beings by him, are intended; but a ſpecial people among the *Gentiles*, the ſame with the other ſheep Chriſt ſpeaks of, *John* x. 16. not yet of his fold; a people beloved of God, choſen in Chriſt, given to him, and with whom a covenant was made in him, for whom Chriſt undertook, in whoſe name he acted, and for whom he received bleſſings and promiſes, as well as took the care and charge of their perſons; for the ſake of theſe he aſſumed human nature, and ſuffered and died; towards theſe his heart always is; his eye is upon them, and he knows them, and where they are; and therefore he will look them up and find them out, and they ſhall be brought to believe in him, and ſhall not periſh, but have everlaſting life: and it may be further obſerved, that Chriſt has *many* ſuch, tho' they are but comparatively few, yet in themſelves they are a great number; yea, he has ſometimes many of theſe in the worſt of places, and among the vileſt of men; and for the ſake of theſe, in order to ſelect and ſeparate them from the reſt, is the Goſpel preached and continued. The miniſters of it are ſent here and there, where ſuch perſons are, and there they are continued till they are gathered in; yea, on this account both the Goſpel and its preachers, are continued in the world; and even the world itſelf, for the ſake of theſe till they are brought in, and then it will be deſtroyed; and it may be alſo remarked, that for the encouragement of Goſpel miniſters, Chriſt promiſes his preſence and protection, and which was fulfilled in the Apoſtle *Paul* at *Corinth*; who tho' he ſtayed there a year and ſix months, none were ſuffered to do him any injury; and when an inſurrection was made within that time, yet the Apoſtle eſcaped and quietly departed elſewhere.

Ver. 11. *And he continued there*, &c.] At *Corinth*, as the *Syriac* verſion, and ſome copies, read; he was obedient to the heavenly viſion: in the *Greek* text it is, *he ſat* there, anſwerable to the *Hebrew* word ישב, which ſignifies to ſit, continue and abide: he ſtaid there in all *a year and ſix months*; which was a long time for the Apoſtle to ſtay in one place, and longer than he did any where, unleſs at *Epheſus*, where he continued two years, ch. xix. 10. for as for his ſtay at *Rome*, that was by confinement: but here were many people to be called, and much work to do, a large church to be raiſed, and put in order; and this required time as well as care and labour: *teaching the word of God among them*; he did not ſit idle here, but preached the Goſpel, which is the word of God, and not man, openly and publickly, among them all; and that frequently, in ſeaſon and out of ſeaſon, and with great boldneſs and faithfulneſs.

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[l] Euſeb. Eccl. Hiſt. l. 5. c. 22. & 23.

[m] Hieronymi Catalog. Script. Eccleſ. §. 54. fol. 96. D.

[n] De Præſcript. Heret. c. 36.

[o] Tom. 1. p. 453. Ed. Commelin.

[p] Magdeburg. Hiſt. Eccleſ. cent. 5. c. 2. p. 6. & c. 7. p. 418. & c. 10. p. 665. cent. 6. c. 2. p. 6. & c. 10. p. 349. cent. 7. c. 2. p. 5.

Ver. 12. *And when Gallio was the deputy of Achaia*, &c.] This province, which was now become a *Roman* one, *Pliny* the younger [q] calls true and mere *Greece*; it went by the name of *Ægialus* [r], and now it is called *Livadia*: it has on the north the country of *Theſſaly*, and on the weſt the river *Acheloo*, or *Aracheo*, on the eaſt the *Ægean* ſea, and on the ſouth *Peloponneſus*, or the *Morea*. *Gallio*, who was now deputy of it, was brother to *L. Annæus Seneca*, the famous philoſopher, who was preceptor to *Nero*; his name at firſt was *M. Annæus Novatus*, but being adopted by *L. Junius Gallio*, he took the name of the family. According to his brother's account of him [s], he was a very modeſt man, of a ſweet diſpoſition, and greatly beloved; and *Statius* [t] calls him Dulcem Gallionem, *the ſweet Gallio*, mild and gentle in his ſpeech, as *Quintilian* ſays. *Seneca* [u] makes mention of him as being in *Achaia*; and whilſt he was deputy there he had a fever, when as ſoon as it took him he went aboard a ſhip, crying, that it was not the diſeaſe of the body, but of the place. *The Jews made inſurrection with one accord againſt Paul*; being provoked that ſo many of their people, as well as of the *Gentiles*, were converted by him to the Chriſtian religion, and were baptized: *and brought him to the judgment-ſeat*; of *Gallio*, the deputy, to be tried and judged by him.

Ver. 13. *Saying, this fellow perſuadeth men to worſhip God contrary to the law.*] Meaning either to the law of the *Romans*, which forbad the bringing in of any new Gods, without the leave of the ſenate; ſee the note on chap. xvi. 21. or rather to the law of *Moſes*: the *Arabic* verſion reads, *our law*; tho' this was falſe, for *Moſes* in his law wrote of Chriſt, and ordered the children of *Iſrael* to hearken to him.

Ver. 14. *And when Paul was now about to open his mouth*, &c.] In his own defence, and plead his own cauſe, and anſwer to the charge exhibited againſt him: *Gallio ſaid unto the Jews, if it was matter of wrong*; of injury to any man's perſon or property, as murder, theft, &c. *or wicked lewdneſs*; as fraud, forgery, perjury, treaſon, &c. *O ye Jews, reaſon would that I ſhould bear with you*: his ſenſe is, that it would be according to right reaſon, and agreeable to his office as a judge, to admit them and their cauſe, and try it, and hear them patiently, and what was to be ſaid on both ſides of the queſtion, what the charges were, and the proof of them, and what the defendant had to ſay for himſelf. The *Vulgate Latin* verſion reads, *O men Jews*; and ſo *Beza*'s ancient copy.

Ver. 15. *But if it be a queſtion of words*, &c.] Or *of the word*, what the *Jews* called the word of God, which *Gallio* did not pretend to underſtand: *and names*; as the names of God, of Jeſus, and of Chriſt, whether he is God, and the Meſſiah: *and of your law*; concerning circumciſion, whether theſe chriſtians and the proſelytes they make, are obliged unto it: *look ye* to it; ſuggeſting that this was a matter that lay before them, and they were the proper judges of, and might determine for themſelves, ſince they had the free exerciſe of their religion, and a right of judging of every thing that reſpected that within themſelves, and for which they were beſt furniſhed, as having a more competent knowledge of them; as the *Arabic* verſion renders it, *and ye are more learned in theſe things*; and moſt converſant with them: *for I will be no judge of ſuch matters*; and it would be well if every civil magiſtrate would act the ſame part, and not meddle with religious affairs, any farther than to preſerve the public peace.

Ver. 16. *And he drave them from the judgment-ſeat.*] He would not hear, and try the cauſe; but diſmiſſed them with threatning them, if ever they brought an affair of that kind to him any more.

Ver. 17. *Then all the Greeks took Soſthenes*, &c.] Theſe were not the *Greeks* or *Gentiles* that were devout perſons, or converted to Chriſtianity, and were on the ſide of *Paul*, and fell foul on *Soſthenes*, as being his chief accuſer; for this is not agreeable to the ſpirit and character of ſuch perſons, but the profane and unconverted *Greeks*, who obſerving that *Gallio* ſent the *Jews* away, with ſome reſentment and contempt, were encouraged to fall upon the principal of them, and uſe him in a very ill manner; it is very likely that this perſon was afterwards converted, and is the ſame that is mentioned in 1 *Cor.* i. 1. The name is *Greek*, and there is one of this name mentioned among the executors of *Plato*'s will [w]. This man was now *chief ruler of the ſynagogue*; choſen in, very likely, upon *Criſpus* becoming a Chriſtian, and being baptized: *and beat him before the judgment-ſeat*; of *Gallio*; before he and his friends could get out of court: *and Gallio cared for none of theſe things*; which might not be owing to any ſluggiſhneſs in him, but to an ill opinion he had of the *Jews*, as being a turbulent and uneaſy people, and therefore he connived at ſome of of the inſolencies of the people towards them; tho' it did not become him, as a magiſtrate, to act ſuch a part, whoſe buſineſs it was to keep the publick peace, to quell diſorders, to protect mens perſons, and property, and prevent abuſe and miſchief, and to correct and puniſh for it. The *Arabic* verſion renders it, and *no man made any account of Gallio*; they did not fear his reſentment, he having drove the *Jews* from the judgment-ſeat.

Ver. 18. *And Paul* after this *tarried* there *yet a good while*, &c.] A year and a half, as in ver. 11. for this inſurrection might follow immediately upon the viſion the Apoſtle had; and who by that was encouraged to continue in this city, notwithſtanding the treatment he met with; he not doubting of the promiſe of God, and of his power and faithfulneſs to fulfil it, though this was a trial of his faith and conſtancy: *and then took his leave of the brethren*; whom he had been inſtrumental in the converſion of, and had eſtabliſhed and confirmed in the faith; and having now done his work in this place, at leaſt for the time preſent, he takes his leave of them and departs: *and ſailed thence into Syria*; or towards *Syria*, for he took *Epheſus* by the way, which was in *Aſia*, and ſtopped there a little while: *and with him Priſcilla and Aquila*; whom he had met with at *Corinth*, and with whom he had lodged and wrought at his trade, ver. 2, 3. *Having ſhorn his head in Cenchrea*; which ſome underſtand not of *Paul*, but of *Aquila*, who is the laſt perſon ſpoken of; and the *Ethiopic* verſion reads in the plural number, referring this to both *Priſcilla* and *Aquila*, *and they had ſhaved their heads, for they had a vow*; and ſo it was read in a manuſcript of *Baronius*, and

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[q] L. 8. Ep. 24.

[r] Plin. Nat. Hiſt. l. 4. c. 5. Pauſanias, l. 7. p. 396.

[s] Præfat. ad l. 4. Nat. Quæſt.

[t] Sylvarum, l. 2. Sylv. 7.

[u] Ep. 104.

[w] Laert. l. 3. in Vita Platon.

Bede obſerves, that it was read in like manner in ſome copies in his time; but the more authentic reading is in the ſingular number, and is more generally underſtood of the Apoſtle *Paul*; who being about to go into *Judea*, to the *Jew* became a *Jew*, that he might gain ſome: *Cenchrea*, where this was done, was a ſea-port belonging to the *Corinthians*, on the eaſt of the *Iſthmus*, as *Lechea* was on the weſt; according to *Pliny* [x], there were two gulphs, or bays, to the *Iſthmus*, the one he calls the *Corinthian* bay, and others the *Criſſean* and *Alcyonian* bay, and *Golfo de Petras*; the other the *Saronic* bay, now called *Golfo de Engia*; *Lechea* was in the *Corinthian* bay, and *Cenchrea* in the *Saronic* bay; and both belonged to *Corinth*, and were the bounds of the *Straights*; the ſpace between them was the *Iſthmus*, which conſiſted of about five miles; and ſo *Pauſanias* ſays [y], the *Iſthmus* of the *Corinthians*, is waſhed on both ſides by the ſea; on one ſide at *Cenchrea*, and on the other at *Lechea*, and this makes the iſland a continent; and likewiſe *Philo* [z] giving an account of a voyage of *Flaccus* ſays, that paſſing over the *Ionian* gulph, he came to the ſea (or ſhore) of *Corinth*——and going over the *Iſthmus* from *Lechea*, to the oppoſite ſea, he came down to *Cenchrea*, a ſea-port of the *Corinthians*; of which *Apuleius* [a] gives this account; "this town is a moſt noble colony of the *Corinthians*, it is waſhed by the *Ægean* and *Saronic* ſea, where there is a port, a moſt ſafe receptacle for ſhips, and very populous." Hither the Apoſtle came from *Corinth* to take ſhipping, and from hence he ſailed to *Syria*, as before obſerved: it has its name either from millet, for *Cenchros* ſignifies *millet*, and *Cenchrias* is *bread made of millet*; or from the bird *Cenchris*, which is a kind of hawk; ſee the note on *Rom.* xvi. 1. *For he had a vow*; this ſome think, could not be the vow of the *Nazarites*, for then he ſhould have ſtaid till he came to *Jeruſalem*, and have ſhaved his head at the door of the tabernacle of the congregation, and caſt the hair into the fire, under the pot in which the peace-offerings were boiled [b]; though he that vowed in the country, was not obliged to this: others think it was ſuch an one, as the *Jews* in travelling uſed, that they would not ſhave till they came to ſuch a place; and ſo the Apoſtle had made a vow, that he would ſhave at *Cenchrea*, and accordingly did; but this is not likely, that the Apoſtle ſhould make a vow upon ſo light an occaſion: others, that it refers to his going to *Jeruſalem*, to keep the feaſt there, ver. 21. and ſo theſe think the words are a reaſon, not of his ſhaving of his head, but of his ſailing to *Syria*; the firſt is moſt probable, that it was a *Nazarite*'s vow; ſee ch. xxi. 24.

Ver. 19. *And he came to Epheſus*, &c.] The metropolis of *Aſia*; according to *Pliny* [c], it had been called by many names; at the time of the *Trojan* war, *Alopes*, then *Ortygia* and *Morges*, alſo *Smyrna Trachea*, *Samornion* and *Prelea*, and which he calls the work of the *Amazons*: ſome ſay [d] it was called *Epheſus*, becauſe *Hercules* permitted the *Amazons* to dwell in it, *Epheſus* in the *Greek* language ſignifying *permiſſion*; *Pauſanias* [e] denies, that the famous temple in it was built by them, but by *Epheſus* the ſon of *Cayſtrus*, and ſays that from him the city had its name; though others ſay it was built by *Androclus*, the ſon of *Codrus*, king of *Athens*, in the time of *David* king of *Iſrael*, and that having ſuffered by the ſea, it was rebuilt by *Lyſimachus* king of *Thrace*, who called it after his wife's name *Arſinoe*; but he being dead, it was called by its ancient name *Epheſus*: it is now a poor village in the hands of the *Turks*, and with them goes by the name of *Aiaſalik*; though with others it ſtill has the name of *Epheſo*: the *Syriac* verſion reads, *they came*; not only *Paul*, but *Aquila* and *Priſcilla*; and certain it is that they came with him thither, ſince it follows, *and left them there*; unleſs this is to be underſtood of *Cenchrea*: this clauſe is not here read in the *Syriac* verſion, but is placed at the end of ver. 21. where it reads much better; as that he ſhould leave them at *Epheſus*, when he departed from thence, than when he firſt came thither; unleſs the ſenſe is, that he left them in ſome part of the city, whilſt he went to the *Jewiſh* ſynagogue; ſince it follows, *but he himſelf entered into the ſynagogue and reaſoned with the Jews*; concerning Jeſus being the Meſſiah, and the abrogation of the law; and the doctrine of juſtification by the righteouſneſs of Chriſt, and not by the deeds of the law; which were the principal things in debate, between him and the *Jews*: *Beza*'s ancient copy reads, *and the ſabbath following he left them there*.

Ver. 20. *When they deſired him to tarry longer time with them*, &c.] Either *Aquila* and *Priſcilla*, whom he left here, for here they were, as is certain from ver. 24, 26. or rather the *Jews* with whom he reaſoned, who might be deſirous of further conference with him, upon the ſubject they had diſputed about; either in order to gain more knowledge, or in hopes of baffling and confounding him: *he conſented not*; for a reaſon afterwards given.

Ver. 21. *But bad them farewel, ſaying*, &c.] As follows: *I muſt by all means keep this feaſt that cometh in Jeruſalem*; which perhaps was the paſſover, ſince that often went by the name of the feaſt: the reaſon why he muſt by all means keep it, was not becauſe it was obligatory upon him; nor did he always obſerve it, as appears from his long ſtay at *Corinth*, and other places; and beſides, as a chriſtian, he had nothing to do with it; but either becauſe of his vow, ver. 18. or becauſe he knew he ſhould have an opportunity of preaching the Goſpel to great numbers; the *Vulgate Latin* and *Ethiopic* verſions omit this clauſe: *but I will return again unto you, if God will*; he promiſes to return to them, but not peremptorily; as knowing that he was altogether ſubject to the will of God, who diſpoſes and orders all things according to his ſovereign pleaſure; ſee *James* iv. 15. *and he ſailed from Epheſus*; which was near the *Ægean* ſea: ſuch was the ſituation of *Epheſus*, according to *Apollonius* [f]; who ſays, that it ſtood out to the ſea, which encompaſſed the land on which it was built; ſo *Pauſanias* [g] relates, that *Lyſimachus* paſſing into *Aſia* by ſhipping, took the kingdom of *Antigonus* from him, and built the city the *Epheſians* now inhabit near the ſea; ſo *Joſephus* [h] reports of *Herod* and *Agrippa*, that travelling by land to *Phrygia Major*, they came to *Epheſus*, and again, διεπλευσαν, *they ſailed from Epheſus* to *Samos*.

Ver. 22. *And when he had landed at Ceſarea*, &c.] This was *Ceſarea Stratonis*, formerly called *Strato*'s tower; it would have been neareſt for the Apoſtle to have landed at *Joppa*, in order to go to *Jeruſalem*, but that haven was a dangerous one; this was the ſafeſt, and which therefore *Herod* had repaired at a vaſt expence, and in honour of *Cæſar* had called it by this name: of the port at *Ceſarea*, and what a convenient and commodious one, as it was made by *Herod*, *Joſephus* [i] gives a particular account, and who often calls this place *Ceſarea*, παραλιος, *Ceſarea by the ſea* [k]; and in other *Jewiſh* [l] writings, mention is made of this place as a ſea-port, and of, שונתא דימא דקיסרין *the ſhore of the ſea of Ceſarea*: *Joſephus* [m] ſometimes calls it the port *Sebaſtus*, or *Auguſtus*, it being as before obſerved made by *Herod*, and ſo called in honour of *Auguſtus Cæſar*; and in another place [n], *Sebaſtus* the port of *Ceſarea*: according to *Jerom* [o], or a writer under his name, this was neither *Ceſarea Philippi*, which indeed it could not be, that being an inland town; nor *Ceſarea* formerly called *Strato*'s tower, but a third *Ceſarea*, the metropolis of *Cappadocia*; in which he muſt be miſtaken, ſeeing that was no ſea-port, and the Apoſtle could not be ſaid to land there; nor did it lie in the way to *Jeruſalem* from *Epheſus*; but this city was in *Phenice*, and lay between *Joppa* and *Dora*; which cities were maritime ones, but very diſagreeable havens, becauſe of the vehement ſtrong winds from *Africa*; which rolling up the ſand out of the ſea upon the ſhore, would not admit of a quiet ſtation [p]; wherefore the Apoſtle choſe to land here, and not at either of the ſaid ports: *and gone up*; not to *Ceſarea*, but to *Jeruſalem*, from thence, which lay higher; and going to and from theſe places, is ſignified by a going up and down, ch. ix. 30. and xxv. 1. Moreover, the Apoſtle had told the *Epheſians*, that he muſt go and keep the feaſt in *Jeruſalem*, as he undoubtedly did; and yet if this does not refer to his going up thither, it will not be eaſy to obſerve, that he went thither at all before his return to *Epheſus*; and beſides, to ſuppoſe him to go from *Ceſarea* to *Antioch*, was all one as to go back to *Epheſus*, and ſo to go, as one obſerves, by the ſame place to *Jeruſalem*, unto which he promiſed in his return from *Jeruſalem*, to come again if God would: *and ſaluted the church*; at *Jeruſalem*, the mother church: *he went down to Antioch*; in *Syria*, from whence he firſt ſet out.

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[x] Nat. Hiſt. l. 4. c. 4.
[y] Corinthiaca ſive, l. 2. p. 86.
[z] In Flaccum, p. 987.
[a] Metamorphoſ. l. 10. in fine.
[b] Miſn. Nazir, c. 6. §. 8. Maimon. & Bartenora in ib. Bemidbar Rabba, §. 10. fol. 201. 3.
[c] Nat. Hiſt. l. 5. c. 29.
[d] Heraclides de politiis, p. 456.
[e] Achaica ſive, l. 7. p. 399.
[f] Philoſtrat. vita Apollonii, l. 8. c. 3.
[g] Attica ſive, l. 1. p. 16.
[h] Antiqu. l. 16. c. 2. §. 2.

Ver. 23. *And after he had ſpent ſome time* there, &c.] At *Antioch*: *he departed*; from thence: *and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples*; that were in thoſe parts, confirming them in the faith of Chriſt, and fortifying their minds againſt the temptations of ſatan, and encouraging them to bear the reproaches and perſecutions of men; which ſhews the affection, diligence, and induſtry of the Apoſtle: it ſeems there were diſciples in theſe countries of *Galatia* and *Phrygia*, which very likely were made by the Apoſtle, when he paſſed through thoſe places, ch. xvi. 6. and who were the beginning of Goſpel churches in theſe places, which continued for ages after; certain it is, there were churches in *Galatia* in the Apoſtle's time, of whom he makes mention, and to whom he wrote, 1 *Cor*. xvi. 1. *Gal*. i. 2. According to the apoſtolical conſtitutions, *Creſcens* mentioned 2 *Tim*. iv. 10. was appointed by the Apoſtles biſhop of the churches of *Galatia*; and particularly it is ſaid, that he was biſhop of *Chalcedon* in *Galatia*; ſee the note on *Luke* x. 1. and in the *ſecond* century, there was a church at *Ancyra*, which was diſturbed by the hereſy of *Montanus*, and was eſtabliſhed by *Apolinarius*, who makes mention of the elders of this church [q]: in the *third* century there were churches in *Galatia*, which *Stephen* biſhop of *Rome* threatened with excommunication, becauſe they re-baptized hereticks: in the beginning of the *fourth* century, there were biſhops from hence, which aſſiſted at the council of *Nice*, againſt *Arius*, and at the ſynod of *Sardica*, in the ſame century; and at the beginning of it, *Clemens* biſhop of *Ancyra*, after he had taught twenty-nine years, ſuffered much in the perſecution of *Diocleſian*, firſt at *Rome*, then at *Nicomedia*, and at laſt was put to death by the ſword; in this age alſo lived *Baſil*, biſhop of *Ancyra* under *Conſtantius*; he firſt came to the biſhoprick of that place under *Conſtantine*, but being deprived of it for four years, was reſtored by *Conſtantius* in the council of *Sardica*; under the former he diſputed againſt *Photinus*, as *Epiphanius* [r] relates; who makes mention of *Anyſius* his deacon, and *Eutyches* and *Theodulus* his notaries; and the ſame writer [s] takes notice of ſeveral elders and officers of the ſame church in that age, as *Photinus*, *Euſtathius*, another *Photinus*, and *Sigerius* elders, *Hyginus* deacon, *Heracides* ſub-deacon, *Elpidius* reader, and *Cyriacus* preſident of the church: in the *fifth* century, there were many churches in *Galatia*, yea, they are ſaid to be innumerable; *Leontius* was biſhop of *Ancyra* in the times of *Arcadius* and *Honorius*; and was ſucceeded by *Theodotus*, who was in the firſt *Epheſine* ſynod againſt *Neſtorius*, as was alſo *Euſebius* biſhop of the ſame church, at another ſynod in the ſame place; *Anaſtaſius* was biſhop of the ſaid church, lived under the emperor *Leo* the firſt, and was at the ſynod of *Conſtantinople*; *Meliphthongus* biſhop of *Juliopolis* in the ſame country, aſſiſted at ſeveral ſynods; *Euſebius* biſhop of *Aſpona* in *Galatia*, was preſent in the firſt ſynod at *Epheſus* againſt *Neſtorius*; likewiſe *Peter* biſhop of *Gangræ*, and *Theoctiſtus* biſhop of *Peſſinus*, both lived in the time of the two ſynods, the infamous one at *Epheſus*, and the other at *Chalcedon*: in the *ſixth* century, there were biſhops of *Ancyra*, *Juliopolis*, and other cities in *Galatia*, who were preſent at the *Roman* and *Conſtantipolitan* ſynod; in this age under *Anaſtaſius* the emperor, lived *Dorotheus* biſhop of *Ancyra*: in the *ſeventh* century, were preſent at the ſixth council at *Conſtantinople*, ſeveral biſhops of the churches of *Galatia*; as of *Sinope*, *Peſſinus*, *Aſpona*, and others: in the *eighth* century, mention is made of *Baſil*, biſhop of the church at *Ancyra*, *Nicodemus* biſhop of *Didymi*, *Gregory* biſhop of *Sinope*: and even in the *ninth* century a garriſon of chriſtians was placed in *Ancyra*, againſt the incurſions of the *Saracens* [t]; ſo long the chriſtian name remained in thoſe parts: and that there were alſo churches in *Phrygia*, is as evident; *Ariſtarchus* a companion of the Apoſtle *Paul*, is ſaid to be biſhop of *Apamea*, which was a city in *Phrygia*; ſee the note on *Luke* x. 1. in the *ſecond* century, *Papias* a diſciple of the Apoſtle *John*, was biſhop of *Hierapolis* in this country [u]; and in the ſame age there was a church at *Philomelium* in *Phrygia*,

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[i] Antiqu. l. 15. c. 9. §. 6. & de Bello Jud. l. 1. c. 21. §. 5, 6, 7.

[k] Ib. de Bello, l. 1. c. 3. §. 5. & l. 3. c. 8. §. 1. & l. 7. c. 1. §. 3. c. 2. §. 1.

[l] Midraſh Kohelet, fol. 71. 4. & 82. 2.

[m] Antiqu. l. 17. c. 5. §. 1.

[n] De Bello Jud. l. 1. c. 31. §. 3.

[o] De locis Hebraicis, fol. 96. A.

[p] Joſeph. Antiqu. l. 15. c. 9. §. 6.

[q] Apud Euſeb. Eccl. Hiſt. l. 5. c. 16.

[r] Contra Hæreſ. l. 3. hæreſ. 71.

[s] Ib. hæreſ. 72.

[t] Magdeburg. cent. 3. c. 7. p. 117. cent. 4. c. 2. p. 3. c. 9. p. 350, 425. c. 10. p. 550, 554. cent. 5. c. 2. p. 4. c. 10. p. 604, 605. cent. 6. c. 2. p. 5. c. 10. p. 341. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 5. c. 10. p. 360. cent. 9. c. 2. p. 3.

[u] Euſeb. Eccl. Hiſt. l. 3. c. 36.

Phrygia, to which the church at *Smyrna* wrote a letter, ſtill extant in *Euſebius* [w], which gives an account of the martyrdom of *Polycarp*; likewiſe the church at *Lyons* in *France*, ſent a letter to the churches in *Aſia* and *Phrygia*, giving an account of their martyrs, which is to be ſeen in the ſame writer [x]; in this century lived *Apolinarius*, biſhop of *Hierapolis*, who oppoſed the *Phrygian* hereſy of *Montanus*; and who makes mention of *Zoticus*, of the village of *Comana*, and *Julianus* of *Apamea*, both in *Phrygia*, as his fellow elders and biſhops [y]: *Dionyſius* of *Alexandria*, ſpeaks of a church, and of the brethren at *Synnada*, which was in *Phrygia*, in a letter of his to *Philemon*, a preſbyter at *Rome* [z]; at *Lampſacus* in *Phrygia*, there were martyrs that ſuffered under *Decius*: in the *third* century, there was a church at *Hierapolis*, famous from the times of the Apoſtles. *Tertullian* makes mention of the believers in Chriſt in *Phrygia*, in his time [a]: in the beginning of the *fourth* century under *Diocleſian*, a whole city in *Phrygia* of chriſtians, was ſet on fire and burnt, men, women, and children, calling upon Chriſt the God of all [b]; and at the council of *Nice* under *Conſtantine*, were preſent biſhops of many churches in *Phrygia*; as *Ilium*, *Synnada*, *Eucarpia*, *Hierapolis*, and others; at *Lampſacus* in this country, was held a memorable ſynod againſt *Eudoxus* and *Acacius*, the chief of the *Arian* faction: in the *fifth* century there were churches in *Phrygia*; *Theodoſius* and *Agapetus* were biſhops of *Synnada* in *Phrygia Pacatiana*; *Marinianus* biſhop of the ſame place, was preſent at the ſeveral ſynods in this century; *Nunechius* of *Laodicea*, *Gennadius* of *Acmonii*, *Thomas* and *Olympius* both of *Theodoſiopolis*, *Lucianus* of *Ipſa*, *Albertus* of Hierapolis, *Euſebius* of *Doryleus*, with many others, all in *Phrygia*, are made mention of in hiſtory: in the *ſixth* century, ſeveral biſhops of *Phrygia*, as of *Philomelium*, *&c.* were preſent at the ſynod held at *Rome* and *Conſtantinople*: in the *ſeventh* century, biſhops of ſeveral churches in this country, as of *Hierapolis*, *Synnada*, &c. aſſiſted at the ſixth ſynod at *Conſtantinople*: in the *eighth* century were many churches here, whoſe biſhops were preſent at the *Nicene* ſynod, as *Baſil* biſhop of *Pergamus*, *Nicetas* of *Ilium*, *John* of *Synnada*, and others [c].

Ver. 24. *And a certain Jew named Apollos*, &c.] Who by ſome is thought to be the ſame with *Apelles*, *Rom.* xvi. 10. his name is *Greek*, though he was a *Jew*, not only by religion, but by birth, being of a *Jewiſh* extract: *born at Alexandria*; in *Egypt*, which was built by *Alexander* the great, from whence it had its name; it was the metropolis of *Egypt*, and the ſeat of the kings of it; great numbers of *Jews* were in this place; here lived *Philo* the famous *Jew*: *an eloquent man*; in ſpeech, as well as learned, wiſe and *prudent*, as the *Ethiopic* verſion renders it: *and mighty in the ſcriptures*; of the Old Teſtament, particularly in the prophecies of them concerning the Meſſiah; he had thoroughly read them, and carefully examined them, and could readily cite them; as well as had great knowledge of them, and was capable of explaining them; he was *ſkillful in the ſcriptures*, as the *Syriac* verſion renders it; or he *knew* them, as the *Ethiopic*; he had large acquaintance with them, and was well verſed in them: it is a *Jewiſh* way of ſpeaking; ſo *Ahitophel* is ſaid to be, גבור בתורה:, *mighty in the law* [d]; the ſame is ſaid of the ſons of *Reuben* [e]: this man *came to Epheſus*; after the departure of the Apoſtle *Paul*; and while *Aquila* and *Priſcilla* were there; the reaſon of his coming hither, was to preach the word, as he did.

Ver. 25. *This man was inſtructed in the way of the Lord*, &c.] Which *John*, whoſe baptiſm he only knew, came to prepare: the word here uſed, ſignifies *catechized*; and ſuggeſts, that he was trained up by his parents in this way, who might have been the diſciples of *John*, though afterwards removed from *Judea* to *Alexandria*; and that he only had been taught the rudiments of the chriſtian religion, or doctrine of the Goſpel; here called the way of the Lord, or which directs and leads unto him, as the only Saviour, and is the path of faith and truth; or as ſome copies read, *the word of the Lord*; and which accounts for what is afterwards ſaid of him: *and being fervent in the Spirit*; either in or by the Spirit of God, being made ſo by him, who is compared to fire, and who in the form of cloven tongues of fire, ſat upon the diſciples at the day of *Pentecoſt*, and upon others; among whom this *Apollos* is by ſome thought to be, though without any reaſon; however, he might be inſpired with zeal by the Spirit of God: or *in his own ſpirit*, as the *Ethiopic* verſion renders it; his ſoul was enflamed with zeal for the glory of God, the honour of Chriſt, and the good of ſouls; his miniſtry was very affectionate, warm, and lively; ſee *Rom.* xii. 11. *He ſpake and taught diligently the things of the Lord*; or *of Jeſus*, as read the *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions; according to the meaſure of light and grace he had received, he ſpake out freely and fully, and taught the people with great induſtry, and with all the exactneſs he could, the things he knew concerning the perſon, offices, and grace of the Lord Jeſus: *knowing only the baptiſm of John*; which muſt be underſtood, not of the ordinance of baptiſm ſingly as adminiſtered by *John*, but of the whole miniſtry of *John*; as of that ordinance, ſo of his doctrine concerning repentance and remiſſion of ſins; and concerning Chriſt that was to come, and concerning his being come, and who he was, whom *John* pointed at, and taught the people to believe in: but perhaps he might know very little, if any thing, of the miracles of Chriſt, or of his death and reſurrection from the dead, and the benefits and effects thereof; and of the pouring out of the Holy Ghoſt upon the Apoſtles, and the light and knowledge which were communicated thereby.

Ver. 26. *And he began to ſpeak boldly in the ſynagogue*, &c.] Of the *Jews* at *Epheſus*; uſing great freedom of ſpeech, and ſhewing much intrepidity and greatneſs of ſoul, and preſence of mind; not fearing the faces of men, nor the revilings and contradictions of the *Jews*: *whom when Aquila and Priſcilla had heard*; they attending at the ſynagogue, and having obſerved what he delivered, that there was ſome deficiency in it, though they took no notice of it publickly; partly on their own account, it not being proper, eſpecially for *Priſcilla*, to ſpeak in publick, nor was it allowed in the *Jewiſh* ſynagogues, for a woman to ſpeak there; and partly on his account, that they might not put him to the bluſh, and diſcourage him; and chiefly on account of the Goſpel, that they might not lay any ſtumbling-blocks in the way of that, and of young converts, and give an occaſion to the adverſary to make advantages: wherefore

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[w] Euſeb. Eccl. Hiſt. l. 4. c. 15.
[x] Ib. l. 5. c. 1.
[y] Ib. c. 16.
[z] Ib. l. 7. c. 7.
[a] Adv. Judæos, c. 7.
[b] Euſeb. Eccl Hiſt. l. 8. c. 11.
[c] Magdeburg. Hiſt. Eccleſ. cent. 3. c. 2. p. 2. cent. 4. c. 2. p. 3. c. 9. p. 481. cent. 5. c. 2. p. 3. c. 10. p. 597, &c. cent. 6. c. 2. p. 4. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 4. c. 10. p. 366.
[d] T. Hieroſ. Sanhedrin, fol. 29. 1.
[e] Tzeror Hamor, fol. 60. 1.

they took him unto them; they took him aſide when he came out of the ſynagogue, and privately converſed with him; they had him *to their own houſe*, as the *Syriac* verſion renders it: *and expounded unto him the way of God more perfectly*; theſe two doubtleſs had received a conſiderable meaſure of evangelical light and knowledge from the Apoſtle *Paul*, during the time of their converſation with him; and as they freely received from him, they freely impart it to *Apollos*, with a good deſign to ſpread the truth of the Goſpel, and to promote it and the intereſt of Chriſt in the world: and as on the one hand it was a good office, and a kind part in them, to communicate knowledge to him, ſo it was an inſtance of a good ſpirit, and of condeſcenſion in him, to be taught and inſtructed by them; eſpecially ſince one of them was a woman, and both mechanicks, and made but a mean figure: and from hence it may be obſerved, that women of grace, knowledge, and experience, though they are not allowed to teach in public, yet they may, and ought to communicate in private, what they know of divine things for the uſe of others.

Ver. 27. *And when he was diſpoſed to paſs into Achaia*, &c.] The chief city of which was *Corinth*, and whither *Apollos* went, as appears from ch. xix. 1. What diſpoſed him to go thither, after he had received a greater degree of light and knowledge, was no doubt that he might communicate it to the good of others, to which he was moved by the Holy Ghoſt, who had work for him to do there: according to *Beza*'s moſt ancient copy, there were *Corinthians* ſojourning in *Epheſus*, who when they had heard him (*Apollos*) beſought him that he would go with them into their country; to which he agreeing, the *Epheſians* wrote to the diſciples at *Corinth* to receive him, as follows: *the brethren wrote, exhorting the diſciples to receive him*; that is, the brethren at *Epheſus*, among whom *Aquila* was a principal one, wrote letters of recommendation to the brethren of the churches in *Achaia*, particularly at *Corinth*, not only that they would receive him into their houſes, and hoſpitably entertain him as a chriſtian man, but admit him, and behave towards him, as a preacher of the Goſpel: *who when he was come*; into *Achaia*, and to *Corinth*: *helped them much which had believed through grace*; the phraſe *through grace*, is omitted in the *Vulgate Latin* verſion, but is in all the *Greek* copies, and may be connected either with the word *helped*; as the *Syriac* verſion, *he helped through grace*; and then the ſenſe is, that *Apollos*, through the gifts of grace beſtowed on him, or by the aſſiſtance of the grace of God, or both, greatly helped and contributed much to the advantage of the believers in thoſe parts; as to the incouragement of their faith, and the increaſe of the joy of it; for the quickening, and comforting, and eſtabliſhing them in the truths and doctrines of the Goſpel, by his affectionate, fervent, and nervous way of preaching: or it may be connected with the word *believed*, as it is in the *Arabic* verſion and in ours; and the meaning is, that he greatly aſſiſted ſuch who were already believers; and who became ſo, not of themſelves, but through the grace of God; for faith is not of nature, nor the produce of man's freewill, but is the gift of God's grace; it is a fruit of electing grace, an inſtance of diſtinguiſhing grace, it is owing to efficacious grace, and comes along with effectual calling grace, through the word preached, the means of grace; and is ſupported and maintained by the grace of God: the *Ethiopic* verſion renders it, *he preached much to them, who believed in the grace of God*; that is, in the Goſpel, the doctrine of the grace of God, which they had received and profeſſed; or in the love and favour of God, they were rooted and grounded in, and perſuaded of.

Ver. 28. *For he mightily convinced the Jews*, &c.] His reaſoning was ſo ſtrong and nervous, his arguments ſo weighty and powerful, and the paſſages he produced out of the Old Teſtament ſo full and pertinent, that the *Jews* were not able to ſtand againſt him; they could not object to the texts of ſcripture he urged, nor to the ſenſe he gave of them, nor anſwer the arguments founded upon them; he was an over-match for them; they were refuted by him over and over, and were confounded to the laſt degree: and that *publickly*, in their ſynagogue, before all the people; which increaſed their ſhame and confuſion; and was the means of ſpreading the Goſpel, of bringing others to the faith of it, and of eſtabliſhing them in it, who had already received it: *ſhewing by the ſcriptures*; of the Old Teſtament, which the *Jews* received and acknowledged as the word of God: *that Jeſus was Chriſt*; or that Chriſt, that Meſſiah, which theſe ſcriptures ſpoke of, whom God had promiſed, and the church of God expected; and which was the main thing in controverſy, between the *Jews* and the chriſtians, as it ſtill is.

CHAP. XIX

Ver. 1. AND *it came to paſs that while Apollos was at Corinth*, &c.] Whither he came after the Apoſtle *Paul*, and where he watered what the Apoſtle had planted, and where he became very famous and eminent; inſomuch that he was ſet up, though not with his will, at the head of a party, in oppoſition to the chief of the Apoſtles, *Peter* and *Paul*; ſee 1 *Cor*. i. 12. and iii. 4, 5, 6. and iv. 6. *Paul having paſſed through the upper coaſts*; that is, of *Phrygia*, *Galatia*, *Pontus*, *Bithynia*, *Lydia*, *Lycaonia*, and *Paphlagonia*: *came to Epheſus*; into *Ionia*, of which *Epheſus* was the chief city, and lay near the ſea; wherefore the other countries are called the upper coaſts; hither he came according to his promiſe, in ch. xviii. 21. *And finding certain diſciples*; ſuch as believed in Chriſt, made a profeſſion of him, and had been baptized in his name, for ſuch were commonly called diſciples: theſe don't ſeem to be perſons, who were either converted by *Paul*, when he was at *Epheſus* before, or by *Apollos*, who had been there ſince, and was gone; but rather ſome who came hither from other parts, ſince the Apoſtle was at this place; though indeed his ſtay at *Epheſus* before was ſo ſhort, that they might be here, and he not hear of them, or meet with them.

Ver. 2. *He ſaid unto them, have ye received the Holy Ghoſt*, &c.] Meaning, not the ſpecial regenerating and ſanctifying grace of the Holy Ghoſt, for that is ſuppoſed in their being diſciples and believers, but the extraordinary gifts of the Holy Ghoſt: for it follows, *ſince ye believed?* that is, in Chriſt; which is taking it for granted, that they had recived the ſpecial grace of the Spirit of God; for this believing, is to be underſtood of true, ſpiritual, ſpecial faith in Chriſt: *and they ſaid unto him*, *we* *we have not ſo much as heard whether there be any Holy Ghoſt*; by which they could not mean the perſon of the Holy Ghoſt; for they muſt have known that there was ſuch a divine perſon as the Holy Ghoſt, from the writings of the Old Teſtament, with which they were converſant; and from the miniſtry of *John*, into whoſe baptiſm they were baptized; who ſaw the Spirit of God deſcend on Jeſus, and bore witneſs of it; and declared, that Chriſt who was to come after him, would baptize with the Holy Ghoſt: nor could they mean the ſpecial grace of the Spirit, which they themſelves had received; but the extraordinary gifts of the Spirit of God, which they at preſent knew nothing of, and which were afterwards beſtowed upon them: they knew that there were prophecies in the Old Teſtament, concerning the effuſion of the Spirit in the laſt days, in the days of the Meſſiah; but they had not heard that theſe had had their accompliſhment; they had heard nothing of the day of pentecoſt, and of the pouring out of the Spirit upon the Apoſtles then, nor of any inſtance of this kind ſince; they did not know that the Holy Ghoſt was yet, *John* vii. 39. they knew he was promiſed, but not that he was given; the *Ethiopic* verſion, to avoid the difficulty of the text, renders it, *we have only heard that there was an Holy Ghoſt*.

Ver. 3. *And he ſaid unto them, unto what then were ye baptized?* &c.] The Apoſtle takes it for granted that they were baptized, ſince they were not only believers, but diſciples; ſuch as not only believed with the heart, but had made a profeſſion of their faith, and were followers of Chriſt; but aſks unto what they were baptized; either in whoſe name they were baptized, ſince chriſtian baptiſm was adminiſtered in the name of the Spirit, as well as in the name of the Father and of the Son; or what attended, or followed their baptiſm, ſeeing ſometimes the Holy Ghoſt fell upon perſons, either before baptiſm, or at it, or after it: *and they ſaid, unto John's baptiſm*; ſome think they had never been baptized at all with water baptiſm, only had received the doctrine preached by *John*, concerning repentance and remiſſion of ſins, and ſo were baptized unto him, profeſſing the ſame doctrine he did, juſt as the *Iſraelites* were baptized into *Moſes*; others think they were baptized, but very wrongly, being baptized in the name of *John*, and not in the name of Jeſus Chriſt; and ſo as it was not chriſtian baptiſm they had ſubmitted to, it was right to baptize them again: but neither of theſe are probable, for it is not likely that they ſhould receive *John*'s doctrine, and not his baptiſm; that they ſhould be his diſciples and followers, and not attend to the more diſtinguiſhing branch of his miniſtry; and it is ſtill more unlikely that they ſhould be baptized in his name, who preached Jeſus Chriſt to his followers, and pointed out to them the Lamb of God, and declared him to be greater than he; it ſeems rather that they were baptized, and that they were baptized in the name of Chriſt, as *John*'s diſciples were, as the Apoſtle affirms in the following words.

Ver. 4. *Then ſaid Paul*, &c.] In reply to their anſwer, underſtanding them that they were baptized by *John*, he takes it up, and gives an account of *John*'s baptiſm; ſhowing how agreeable it was, and that it was the ſame baptiſm with the baptiſm of Chriſt, being adminiſtered in his name: *John verily baptized with the baptiſm of repentance*; which required repentance antecedent to it, and was a fruit and effect, and ſo an evidence of it: *ſaying unto the people*; the people of the *Jews*, the common people, the multitude that attended on his miniſtry: *that they ſhould believe on him, which ſhould come after him, that is, on Jeſus Chriſt*; ſo that he preached faith in Chriſt, as well as repentance towards God; and made the one as well as the other, a neceſſary pre-requiſite unto baptiſm; which ſhows, that his baptiſm and chriſtian baptiſm are the ſame.

Ver. 5. *When they heard* this, &c.] That is, the people to whom *John* preached, his hearers; when they heard of the Meſſiah, and that Jeſus was he, and that it became them to believe in him: *they were baptized in the name of the Lord Jeſus*; not the diſciples that *Paul* found at *Epheſus*, but the hearers of *John*; for theſe are the words of the Apoſtle *Paul*, giving an account of *John*'s baptiſm, and of the ſucceſs of his miniſtry, ſhewing, that his baptiſm was adminiſtered in the name of the Lord Jeſus; and not the words of *Luke* the Evangeliſt, recording what followed upon his account of *John*'s baptiſm; for then he would have made mention of the Apoſtle's name, as he does in the next verſe; and have ſaid, when they heard this account, they were baptized by *Paul* in the name of the Lord Jeſus: the hiſtorian reports two things, firſt what *Paul* ſaid, which lies in ver. 4, 5. then what he did, ver. 6. where he repeats his name, as was neceſſary; as that he laid his hands upon them, which was all that was needful, to their receiving the extraordinary gifts of the Holy Ghoſt, having been already baptized in the name of the Lord Jeſus: which ſenſe is the more confirmed by the particles μεν and δε, which anſwer to one another in ver. 4, 5, and ſhew the words to be a continuation of the Apoſtle's ſpeech, and not the words of the hiſtorian, which begin in the next verſe. *Beza*'s ancient copy adds, *for the remiſſion of ſins*.

Ver. 6. *And when Paul had laid his hands upon them*, &c.] They having been before baptized, not by him, but by *John*, or one of his diſciples, in the name of the Lord Jeſus; juſt as *Peter* and *John* laid their hands upon the believing *Samaritans*, who had been before baptized by *Philip*, *Acts* viii. 14, 15, 16, 17. and the ſame extraordinary effects followed: *the Holy Ghoſt came on them*; in his extraordinary gifts, whoſe ſpecial grace they had before an experience of: *and they ſpake with tongues*; with other tongues, or in other languages, which they had never learned, or had been uſed to, as the diſciples did at the day of *pentecoſt*: *and propheſied*; preached, having an extraordinary gift at once, of explaining the prophecies of the Old Teſtament, and alſo foretold things to come.

Ver. 7. *And all the men were about twelve.*] The *Syriac*, *Arabic*, and *Ethiopic* verſions, have not the word *about*; but affirm, that the men were twelve; and indeed, the number being ſo ſmall, the hiſtorian might be at a certainty about it: theſe ſeem to be the firſt materials of a Goſpel church at *Epheſus*, which afterwards was very large and flouriſhing, and very likely were ſome of the elders of it.

Ver. 8. *And he went into the ſynagogue*, &c.] Of the *Jews* at *Epheſus*, for it ſeems to have been a private houſe, where he had met with the twelve baptized diſciples, and had laid his hands on them; and theſe being *Jews*, as it ſeems moſt likely, by their having been baptized into *John*'s baptiſm, the Apoſtle went along with them to the ſynagogue on the ſabbath-day, as was his uſual cuſtom; having a very great deſire, and an affectionate concern for, the welfare of his countrymen the *Jews*: *and ſpake boldly for the ſpace of three months*; that is, he uſed great freedom of ſpeech, and ſhewed much courage and intrepidity of mind, in preaching the Goſpel at the ſynagogue every ſabbath-day as it returned, during this ſpace of time; ſome manuſcripts read, *three days: diſputing and perſuading the things concerning the kingdom of God*; the kingdom of the Meſſiah, the Goſpel diſpenſation, the doctrines and ordinances of the Goſpel, and the Goſpel church-ſtate, often ſignified by the kingdom of God, and of heaven, in ſcripture; and concerning the glory of a future ſtate, the way and right unto it, and meetneſs for it; and theſe things he reaſoned upon in ſuch a ſtrong and nervous manner, and made uſe of ſuch powerful arguments, in proof and demonſtration of them, as were very perſuaſive, and engaged many to believe them, and give their aſſent unto them.

Ver. 9. *But when divers were hardened and believed not*, &c.] For though ſome were affected with, and convinced by the arguments the Apoſtle uſed, others were but the more hardened and remained incredulous; for the Goſpel, while it is the ſavour of life unto life to ſome, it is the ſavour of death unto death to others; as the ſun melts the wax, and hardens the clay: *but ſpake evil of the way before the multitude*; the *Syriac* verſion and *Beza*'s ancient copy read, *before the multitude of the Gentiles:* the unbelieving *Jews*, not only contradicted the Goſpel preached by the Apoſtle, but blaſphemed it, and ſaid all the evil things of it they could, and loaded it with reproaches, and charged it with all the bad conſequences they could think of; and that publickly, before all the people, in order to prejudice them againſt it; for by *the way*, is meant the doctrine of the Goſpel, which the *Vulgate Latin* here reads, *the way of the Lord*; and ſo ſome copies; and two of *Stephens*'s copies read, *the way of God*, as does alſo the *Syriac* verſion; and the *Arabic* verſion, *the way of faith*; and the *Ethiopic* verſion, *the doctrine*; the doctrine, which ſhews the way of God's ſalvation by Jeſus Chriſt: *he departed from them*; the hardened, unbelieving, and blaſpheming *Jews*, as being unworthy of the means of grace; he went out of their ſynagogue, and no more entered there: *and ſeparated the diſciples*; from them, the twelve diſciples he had laid his hands on, and others who in this ſpace of time, the ſpace of three months, had been converted under his miniſtry: theſe he formed into a ſeparate Goſpel church-ſtate, as well as engaged them to quit the company and converſation of theſe blaſphemers, and no more attend with them in their ſynagogue, that ſo they might not be infected and corrupted by them; a ſeparation from ſuch who contradict and blaſpheme the truths and ordinances of the Goſpel, is juſtifiable: *diſputing daily in the ſchool of one Tyrannus*; which was either built by him, and ſo went by his name, or which one of this name poſſeſſed, and made uſe of; for it ſeems to be the proper name of a man, and ſo the *Syriac* verſion renders it, *whoſe name was Tyrannus*; though by others it is taken to be an appellative, and to deſign ſome great perſon, who patronized the Apoſtle, and in whoſe houſe he taught; the word *tyrant*, being formerly uſed for a king, a prince, or nobleman; and ſo the *Arabic* verſion renders it, *in the dwelling-houſe of one of the great men*; the chief of *Aſia*, that were his friends, ver. 31. and ſo the *Ethiopic* verſion, *and he taught daily before the court and the governours*; ſome copies read *Tyrannius*; mention is made of a philoſopher, whoſe name was *Tyrannion*, who was ſo called, becauſe he vexed and diſturbed thoſe, that were brought up in the ſame ſchool with him [f]; this man it ſeems was a ſchoolmaſter; there was one of this name a biſhop of *Tyre*, a martyr under *Diocleſian*; and another whoſe name was *Tyrannus*, biſhop of *Antioch* [g]: *Beza*'s ancient copy, and one of *Stephens*'s add, *from the fifth hour to the tenth*; as if he ſpent five hours in public teaching every day, and the reſt in his trade and devotion.

Ver. 10. *And this continued by the ſpace of two years*, &c.] Reckoning from the end of the three months, which had been ſpent in teaching in the ſynagogue: *ſo that all they which dwelt in Aſia*; in the leſſer *Aſia*, called the proconſular *Aſia*, of which *Epheſus* was the chief city: *heard the word of the Lord Jeſus, both Jews and Greeks*; theſe, as they came to *Epheſus*, whether on account of religion, the *Aſiatic Jews* to their ſynagogue, and the *Greeks* or *Gentiles* to the famous temple of *Diana*, or on account of trade and buſineſs, or for the ſake of ſeeing this place, had the opportunity of hearing the Apoſtle *Paul* preach, concerning the perſon, offices, and grace of Chriſt; and diſpute and reaſon concerning the more abſtruſe and difficult points of the chriſtian religion, in the above ſchool, for two years together; ſo that the word of the Lord went out from hence, and was ſpread in all the cities and towns in *Aſia*.

Ver. 11. *And God wrought ſpecial miracles by the hands of Paul.*] For the confirmation of the doctrine which he preached, and of his miſſion, as an Apoſtle; and theſe were not any ſort of miracles, common and vulgar ones, and much leſs things of chance, and what were merely accidental, as the word may ſignify; but they were rare and uncommon ones, and in which there was a viſible diſplay of the power of God; to whom as the efficient cauſe they are aſcribed, the Apoſtle being only an inſtrument God made uſe of.

Ver. 12. *So that from his body were brought unto the ſick*, &c.] The *Ethiopic* verſion renders it, *from the extremity*, or *border of his garment*; and the *Syriac* verſion, *from the garments which were upon his body, were brought and put upon the ſick*; that is, of the clothes which the Apoſtle wore, ſome of them were taken and carried to ſick perſons, and uſed by them: particularly *handkerchiefs or aprons*; the former were ſuch as he might uſe to wipe his face with, and remove ſweat, or any filth from the body; and the latter, what he might wear as a mechanic, when working at his trade: *and the diſeaſes departed from them, and the evil ſpirits went out of them*; who were afflicted and poſſeſſed with them; theſe were ſome of the ſpecial and uncommon miracles, wrought by the hands of the Apoſtle, and which were wrought in an uncommon way; and which moſt clearly ſhowed that they were wrought by a divine power.

Ver. 13. *Then certain of the vagabond Jews*, &c.] Who ſtrolled about from place to place, pretending to tell fortunes, cure diſeaſes by charms, and diſpoſſeſs devils by conjuration, and therefore are called as follows, *exorciſts*; ſuch there were among the *Jews*, as *Juſtin Martyr* obſerves [h], who adjured by the God of *Abraham*, *Iſaac*, and *Jacob*: theſe *took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus*; they imitated the Apoſtle *Paul*, and attempted to do as he did, uſing the ſame name; hoping to get money or applauſe, or both, in this way; and it may be obſerved, that there were ſome who really did caſt out devils in the name of Chriſt, who did not belong

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[f] Heſychius de Philoſophis, p. 64.

[g] Euſeb. Eccl. Hiſt. l. 7. c. 32. & l. 8. c. 13.

[h] Dialog. cum Tryphon. p. 311.

long to him, *Matt.* vii. 22. *Mark* ix. 38. *Saying, we adjure you by Jeſus, whom Paul preacheth*; that is, to come out of the bodies of thoſe men which they had poſſeſſed: and the *Jews* made uſe of the name of Jeſus for healing diſeaſes; for it is ſaid of one[l], that "he ſwallowed ſomething which almoſt "choaked him, and one came and muttered to "him in the name of *Jeſus ben Pandira*, and he "was well." The *Alexandrian* copy, *Beza*'s ancient one, and others, the *Vulgate Latin* and *Syriac* verſions read, *I adjure you*, &c.

Ver. 14. *And there were ſeven ſons of one Sceva a Jew*, &c.] Who ſtrolled about the country, and uſed exorciſms: and *chief of the prieſts*; that were at *Epheſus*; not the high prieſt of the *Jews*, for he would have been at *Jeruſalem*, and not at *Epheſus*; though indeed it does not neceſſarily follow from the words, that *Sceva* himſelf was there, only his ſeven ſons: however, no ſuch name appears in the catalogue of the *Jewiſh* high prieſts, nor is it reaſonable to think, that ſeven ſons of an high prieſt, ſhould follow ſuch a vagabond courſe of life: *Beza*'s ancient copy only calls him *a prieſt*; and the *Alexandrian* copy reads his name, *Sceuta*, and the *Ethiopic* verſion omits it; it is the ſame with, סכואה, and ſignifies a ſpectator, or obſerver; ſee the *Targum* on 2 *Sam.* xiii. 34. *Iſa.* xxi. 6. *which did ſo*; adjured the devils in the name of Jeſus, to come out; at leaſt they did ſo in one caſe, as follows.

Ver. 15. *And the evil ſpirit anſwered and ſaid*, &c.] The *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions add, *to them*; to the ſeven ſons of *Sceva*: *Jeſus I know*; to be the ſon of God and Meſſiah, and own that he has power of diſpoſſeſſing ſpirits, of which there were many inſtances in the days of his fleſh: *and Paul I know*; and own to be a ſervant of the moſt high God, by whom miracles of this kind have been wrought: *but who are ye?* you are not the diſciples of Jeſus, nor the ſervants of God, but the children of the devil, and have no power over us, but on the other hand are ſubject to us.

Ver. 16. *And the man in whom the evil ſpirit was*, &c.] Being agitated by him: *leapt upon them*; with great agility and force, and laid hold on them, and ſtruggled with them, and beat and wounded them, and ſtripped them naked: *and overcame them, and prevailed againſt them*; the *Alexandrian* copy, *Beza*'s moſt ancient one, and ſome others, and the *Vulgate Latin* verſion read, *and overcame both*; as if only two of theſe ſeven ſons had made this attempt, and were ſo uſed; though the *Ethiopic* verſion reads, *and overcame them all*; all the ſeven ſons: *ſo that they fled out of that houſe naked and wounded*; having their cloaths tore off, and their bodies beat and bruiſed.

Ver. 17. *And this was known to all the Jews*, &c.] Theſe men being *Jews*: *and Greeks alſo dwelling at Epheſus*; for though it was done in a private houſe, yet there might be many ſpectators and witneſſes, both *Jews* and *Greeks*, who ſpread this fact about the city, and who were to be depended upon: *and fear fell on them all*; on the enemies of Chriſt and his Goſpel, ſo that others were deterred from making ſuch an attempt for the future: *and the name of the Lord Jeſus was magnified*; which had ſuch power over evil ſpirits, and whoſe power they themſelves acknowledged: this was done by them that believed in Chriſt, who thought and ſpake the more highly of him; and who more ſtrongly believed in him, and ſo magnified him, and gave more glory to him; Chriſt is great in himſelf, and he is magnified and made great, when he is declared to be ſo, and is treated as ſuch.

Ver. 18. *And many that believed*, &c.] In Jeſus Chriſt, whoſe name was ſpoken of with great reſpect, and which ſpread fear in every perſon: *came*; to the Apoſtle: *and confeſſed*; their ſins, and acknowledged what a wicked life they had led: *and ſhewed their deeds*; their former evil deeds, which they had been guilty of; one copy reads, *their ſins*; ſee *Matt.* iii. 6.

Ver. 19. *Many alſo of them which uſed curious arts*, &c.] Magic arts, ſoothſaying, necromancy, conjuration, and the like, being convinced of the folly and wickedneſs of them: *brought their books together*; by which they had learned theſe arts; *Epheſus* was famous for this ſort of learning; here *Apollonius Tyaneus* in the beginning of *Nero*'s reign, opened a ſchool and taught magic, and ſuch like things: frequent mention is made of the *Epheſian* letters, which were no other than inchantments; and even *Diana* the goddeſs of the *Epheſians*, is ſaid to be a magician[k]: *and burned them before all men*; to ſhow their deteſtation of them, and the truth and genuineneſs of their repentance for their former ſins; and that theſe books might not be a ſnare to them for the future, nor be made uſe of by others: *and they counted the price of them, and found it fifty thouſand pieces of ſilver*; which is thought to anſwer to one thouſand five hundred ſixty-two pounds and ten ſhillings of our money; reckoning a piece of ſilver, an *Attic* drachma; for ſuch might be the ſilver pieces at *Epheſus*, a city of *Greece*, and which was of the value of our money ſeven pence half-penny; but if *Luke* meant by pieces of ſilver, ſhekels, according to the *Jewiſh* way, ſee the note on *Matt.* xxvi. 15. then the ſum is much larger, for a ſhekel was about two ſhillings and ſix-pence of our money; ſo that fifty thouſand pieces of ſilver, amount to ſix thouſand two hundred and fifty pounds; a large ſum indeed for magic books! ſome manuſcripts read *gold* inſtead of *ſilver*, which muſt greatly increaſe the value.

Ver. 20. *So mightily grew the word of God and prevailed.*] Over conjuring books, conjurers themſelves, yea, even the devils; the power of God going along with it, many were converted; which is meant by the increaſe of it, and were delivered from the power of darkneſs, out of the hands of ſatan, and tranſlated into the kingdom of Chriſt. *Beza*'s ancient copy reads, the *faith of God*; and the *Syriac* verſion, *faith in God*.

Ver. 21. *After theſe things were ended*, &c.] After that the Apoſtle had diſputed with the *Jews* in their ſynagogue, for the ſpace of three months, and in the ſchool of *Tyrannus* about two years; and after many ſouls had been converted at *Epheſus*, and were formed into a church-ſtate, and were eſtabliſhed in the faith: *Paul purpoſed in the ſpirit*; either under the influence of the Spirit of God, by whom he was directed whither to go, and in all the parts of the work aſſigned unto him; or rather *in his own ſpirit*, as the *Syriac* and *Ethiopic* verſions read; though this might be the effect of the impulſe and influence of the divine Spirit upon him, he determined within himſelf: *when he had paſſed through Macedonia and Achaia*; in the former of which were the cities of *Philippi*, *Theſſalonica*, and *Berea*, and in the latter, *Corinth*; where the Apoſtle had already been, and preached the Goſpel with ſucceſs, and had laid the foundation of a Goſpel church-ſtate in each place; but was willing to viſit them again, both to confirm them in the doctrines of the

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[l] T. Hieroſ. Sabbat, fol. 14. 4. & Avoda Zara, fol. 40. 4.

[k] Tatian. contr. Græcos, p. 147.

Goſpel, and if it was the will of God, that he might be the inſtrument of converting others, and adding them to them, as well as to make ſome collections among them, for the poor ſaints at *Jeruſalem:* for through theſe places he intended *to go to Jeruſalem*; to viſit the church there, and diſtribute to the poor what he had gathered, or ſhould gather for them among the *Gentile* churches: *ſaying, after I have been there, I muſt alſo ſee Rome*; the metropolis of the empire, and the glory of the whole world; and which to ſee was one of *Auſtin*'s three wiſhes: but the Apoſtle's deſire was not to ſee the magnificence of the city, as the ſaints in it; and that he might impart ſome ſpiritual gift unto them, and have ſome fruit among them; and be a means of quickening and comforting them, and of gaining others to them; and it was the will of God that he ſhould go there; and this he ſpake by a prophetic ſpirit, and as being under the impulſe of the Spirit of God; ſee ch. xxiii. 11.

Ver. 22. *So he ſent into Macedonia*, &c.] To *Philippi*, or *Theſſalonica*, or *Berea*, or ſome of the places there, to let them know of his coming, and to prepare for him: *two of them that miniſtered unto him*; that were his aſſiſtants in preaching the Goſpel: *Timotheus and Eraſtus*; the former of theſe was a diſciple he found at *Lyſtra*, and took along with him, and to whom he afterwards wrote two epiſtles; and the latter ſeems to be the ſame with him, who was chamberlain of the city of *Corinth*, and is ſaid to abide there, *Rom.* xvi. 23. 2 *Tim.* iv. 20. The *Ethiopic* verſion inſtead of *Eraſtus*, wrongly reads *Ariſtarchus*; whereas 'tis certain he was not ſent into *Macedonia*, but was with the Apoſtle at *Epheſus* in the tumult, ver. 29. But *he himſelf ſtaid in Aſia for a ſeaſon*; that is, at *Epheſus*, as the following narration ſhows.

Ver. 23. *And the ſame time there aroſe no ſmall ſtir about that way.*] The *Syriac* verſion reads, *the way of God*; and the *Vulgate Latin* verſion, *the way of the Lord*; that is, the chriſtian religion, and the doctrines and ordinances of the Goſpel, which the ſaints were directed to walk in; and the *Ethiopic* verſion renders it, *about this doctrine*; which mightily grew and prevailed, and which ſuch numbers embraced; and how great the ſtir was about it, and from whence it aroſe, who began it, and what were the conſequences of it, are hereafter related.

Ver. 24. *For a certain man, named Demetrius, a ſilver-ſmith*, &c.] Who worked in ſilver, not in coining ſilver money, but in making ſilver veſſels, in melting ſilver, and caſting it into moulds, and forming it into different ſhapes: and particularly, *which made ſilver ſhrines for Diana*; who *Diana* was, ſee the note on ver. 27. theſe were not coins or medals of ſilver, ſtruck by *Demetrius*, with the figure of the temple of *Diana* on them, nor images of *Diana*, as the *Ethiopic* verſion reads; but they were chaplets, or little temples made of ſilver, in imitation of the temple of *Diana* at *Epheſus*, with her image included in it; the words may be rendered, *ſilver temples*; in ſome manuſcripts 'tis added, *like little cheſts:* which being ſold to the people, *brought no ſmall gain to the craftſmen*; who were of the ſame trade with him; maſters of the ſame buſineſs, who employed others under them, as appears by what follows.

Ver. 25. *Whom he called together*, &c.] That is, the craftſmen; *all his co-artificers*, as the *Syriac* verſion reads; all the chief of the trade, the maſters of it, as he himſelf was: *with the workmen of like occupation*; who were employed by him, and the reſt of the maſters in the ſeveral branches of the buſineſs; as founders, engravers, poliſhers, &c. ſome might make the images, and others the temples, or ſhrines; ſome do one part, and ſome another, ſo that abundance of perſons might be employed in this buſineſs: *and ſaid, Sirs, ye know that by this craft we have our wealth*; the workmen not only had a comfortable and ſufficient livelihood, but the maſters of the trade grew rich; ſuch a demand had they for their goods, and ſo profitable was this craft to them: this was a very ſtrong and moving argument, to influence the maſters and workmen; it ſo nearly touched them, and their worldly intereſt, than which nothing ſticks cloſer to carnal men. *Demetrius*'s way of addreſs was very moving and perſuaſive, but his method manifeſtly betrayed what was his greateſt concern, not religion, but his own ſecular intereſt; that which he ſhould have mentioned laſt, if at all, he begins with: ſelf is the leading and governing principle in a natural man.

Ver. 26. *Moreover, ye ſee and hear*, &c.] *Demetrius* appeals to their ſenſes of ſeeing and hearing; they ſaw what was done in their own city, and they had heard how things were elſewhere; they might believe what they ſaw with their eyes, and they had reaſon to depend upon the report which was brought to their ears: *that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people*; by *all Aſia* is meant, *Ionia*, that part of *Aſia*, of which *Epheſus* was the metropolis; from whence great multitudes came to *Epheſus*, and heard *Paul* in the ſchool of *Tyrannus*, ver. 10. ſo that not only many in the city of *Epheſus*, but even in almoſt every city and town of *Aſia*, had heard and received the Goſpel preached by *Paul*; of whom *Demetrius* ſpeaks very contemptibly, as if he was a worthleſs vagabond fellow, who had the art of perſuading and deluding people; he prevailed upon them to believe in Chriſt whom he preached, and turned away much people from the worſhipping of idols, to the living God: *ſaying, that they be no gods which are made with hands*; ſuch as was their *Diana*, and the images of her, which theſe workmen made; and conſequently if his doctrine prevailed, as it had much already, their trade would be nothing worth, and their livelihood be loſt, which was the grand thing they had in view; for one would think they could never believe themſelves, that the images they made were really gods; but whether they did or no, certain it is, that the Apoſtle's doctrine was true, that ſuch could not be gods, and which agrees both with reaſon and revelation.

Ver. 27. *So that not only this our craft is in danger to be ſet at nought*, &c.] Or *to come into reproof*, as the words may be literally rendered, and as they are in the *Vulgate Latin* verſion; that is, if this notion prevails, that they are not gods, which are made with hands, this art and buſineſs of making ſhrines and images for *Diana*, will be brought into contempt, and come to nothing; who will buy them, when once they believe there is no divinity in them? they'll deſpiſe them, and the makers of them; yea, the latter will be in danger of being taken up, and charged, convicted, reproved and puniſhed as idolaters, and blaſphemers of deity; to which ſenſe the *Ethiopic* verſion inclines, which renders it, *and not only for this thing we ſhall be in danger*; of being called to an account for making theſe ſhrines; our buſineſs will be put down, and we ſhall be treated with diſgrace, if not with ſeverity: *but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed*; here religion is pretended and a concern ſhown for that; partly on purpoſe to cover as much as could be, the ſelfiſh and avaritious principles, from which *Demetrius* acted; and partly the more to ſtir up the meaner and more ignorant ſort of people, and irritate and provoke them, and ſet them againſt *Paul* and his doctrine, who generally ſpeaking are the moſt bigotted. *Diana* is ſaid to be the daughter of *Jupiter*, by *Latona*; ſhe is often called the goddeſs of hunting, and is ſaid to preſide at births; the moon was worſhipped by the heathens under her name; ſhe is here called the *great* goddeſs, for the *Gentiles* had their greater and their leſſer gods, and ſhe is reckoned among the former, which were in number twelve; *Juno*, *Veſta*, *Minerva*, *Ceres*, *Diana*, *Venus*, *Mars*, *Mercury*, *Jupiter*, *Neptune*, *Vulcan*, and *Apollo*: the temple of *Diana* at *Epheſus*, is reckoned among the ſeven wonders of the world; it was about ſeven furlongs diſtant from the city [l], and was 425 feet long, and 220 feet broad, and had in it 127 pillars, 60 feet high; it was built on marſhy ground, that it might not be affected with earthquakes; and yet that ſuch a pile of building might not ſtand upon a ſlippery and unſtable foundation, coals and fleeces of wool were laid in the foundation and trodden in it, according to *Pliny* [m], from whom this account is taken; who ſays it was two hundred and twenty years in building, and elſewhere he ſays, it was four hundred years; the architect who firſt began it, he makes to be one *Cherſiphron*; but it is commonly aſcribed to the *Amazons*, and particularly to the *Amazon Otrira*, the wife of *Mars*; though *Pauſanias* [n], as he obſerves that the temple of *Diana* of the *Epheſians*, was built before the *Ionians* came into theſe parts, ſo he denies that it was built by the *Amazons*, but affirms that the builders of it were *Creſus*, and *Epheſus* the ſon of *Cayſtrus*. *Solinus* [o], who calls it a fabrick of the *Amazons*, ſays it was "ſo magnificent, that *Xerxes* when he burnt all the temples in *Aſia*, ſpared this only; but adds he, this clemency of *Xerxes* did not preſerve the ſacred temple from evil; for *Heroſtratus* ſet fire to this noble fabrick with his own hands, for no other reaſon, as he confeſſed, than to get himſelf a name." At which the *Epheſians* were ſo enraged, that they got an order publiſhed by the common council of *Aſia*, throughout all the neighbouring kingdoms and nations, that his name ſhould not be once mentioned [p]; which however, though it might be regarded for a while, was not always; for his name has ſince been both ſpoken of, and tranſmitted in writing to poſterity. The above hiſtorian obſerves, that the temple at *Epheſus* was burnt, the ſame day in which *Alexander* was born at *Pella*; which occaſioned *Timæus* facetiouſly to ſay, as is related by *Cicero* [q], "it is no wonder that the temple of *Diana* of the *Epheſians*, ſhould be burnt the ſame night that *Alexander* was born, ſeeing *Diana* being deſirous to be preſent at the delivery of *Olympias* (the mother of *Alexander*) was abſent from her own houſe." However, the inhabitants of *Epheſus* being very rich, and alſo willing to communicate to the charge of re-building this edifice, the women even bringing their gold, ſilver, and other precious ornaments, the work was ſet about, and a fabrick was raiſed much more beautiful than the former; the name of the architect by whom it was re-built, was *Dinocrates*; and ſo it continued to this time, the Apoſtle was at *Epheſus*, a very fine and grand building, and commanded great attention, veneration, and reſpect from men; and which *Demetrius* ſuggeſts would fall into contempt, through the doctrine of the Apoſtle, ſhould he be ſuffered to go on: *and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth*; by *her magnificence* is meant, her deity; which muſt be denied her, as well as her temple deſpiſed, if *Paul*'s doctrine was true, and ſhould obtain; ſo the *Syriac* verſion renders it, *the goddeſs herſelf*; and the *Ethiopic* verſion, *her divinity*: what *Demetrius* ſays of her, that ſhe was worſhipped by all *Aſia*, and the world, was fact; not only all *Aſia* was concerned in building her temple at *Epheſus*, as many writers affirm [r]; but ſhe was one of the higheſt claſs of deities, and received as ſuch by the whole *Gentile* world; yea, *Diana* of the *Epheſians*, as diſtinguiſhed from all other *Diana's*, was revered by all nations. There were temples of *Diana* of the *Epheſians* in other places, particularly at *Corinth*, as *Pauſanias* relates; and who alſo affirms, that all the cities celebrate *Diana* of the *Epheſians*, and men in private honour her above other deities; the reaſons are, the glory of the *Amazons*, from whom according to fame her image was, and becauſe of the antiquity of the temple: three other things beſides theſe, adds he, contribute to the glory of it; the magnificence of the temple, which exceeds whatever was done by man, and the ſplendor of the city of the *Epheſians*, and the renown of the deity in it [s]: here the ſilver-ſmith ſuggeſts the catholiciſm and univerſality of their religion, in favour of it.

Ver. 28. *And when they heard* theſe ſayings, &c.] Both the maſters and the workmen; *they were full of wrath*; againſt *Paul* and his doctrine: *and cried out, ſaying, great is Diana of the Epheſians*; this goddeſs is frequently called in heathen writers, *Diana* of the *Epheſians*, or the *Epheſian Diana*, becauſe of her famous temple at *Epheſus*; and to diſtinguiſh her from all other *Diana's*: *Pauſanias* makes mention of *ſixty Diana's* at leaſt, and yet ſeems not to have taken notice of them all; all of them had different epithets, by which they were diſtinguiſhed from one another; the images were in different ſhapes, and they were worſhipped with different rites: what ſeems moſt of all to diſtinguiſh the *Epheſian Diana* from others, is her having many paps; hence ſhe is called *multi mammia*; ſo *Minutius Felix* obſerves [t], that *Diana* is ſometimes girt about on high as an huntreſs, and the *Epheſian Diana* is *mammis multis & uberibus extructa*; juſt as the *Iſis* of the *Egyptians*, which *Macrobius* [u] ſays, ſignifies the earth; hence the whole body of the deity is covered with paps, becauſe the whole univerſe is nouriſhed by it: the prieſt of *Diana* of the *Epheſians* was an eunuch, and was obliged to abſtain from all company; neither bathed, nor eat, nor drank with others, nor might he enter into the houſe of a private perſon; there was a feaſt kept every year in honour of her, at which young men in the flower of their age, and virgins well dreſſed, uſed to go to the temple in great pomp, keep the feaſt, and marry with each other. The temple was a ſort of an *aſylum*, as heathen temples commonly were; and it had this particular privilege, that thoſe that fled to it were freed from ſervitude [w]. This goddeſs is called *great*, agreeable to her name, for, דיאנא,

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[l] Herodot. l. 1. c. 26.

[m] Nat. Hiſt. l. 16. c. 40. & l. 36. c. 14.

[n] Achaica ſive, l. 7. p. 399.

[o] Polyhiſtor. c. 53.

[p] A. Gell. Noct. Attic. l. 2. c. 6.

[q] De natura Deorum; l. 2. p 1918.

[r] Plin. l 16. c. 40. & l. 36. c. 14. Alex. ab Alex. l. 6. c. 2. Ganz. Chronolog. par. 2. fol 9. 2.

[s] Corinthiaca ſive, l. 2. p. 88. & Meſſenica, ſive, l. 4. p. 275.

[t] In Octavio, p. 22.

[u] Saturnal. l. 1. c. 20.

[w] Pauſanias in Arcadicis, ſive, l. 8. p. 476. Alex. ab Alex. Genial. Dier. l. 3. c. 20. & l. 6. c. 2. & c. 12.

Diana ſignifies *great* and venerable; becauſe of her birth, being the daughter of *Jupiter*; and becauſe of her great ſervice, ſhe was ſuppoſed to be of in aſſiſting at births; and becauſe of her magnificent temple and worſhip; and becauſe ſhe was worſhiped by great perſons: and here greatneſs is aſcribed unto her, and a loud cry made of it, to animate one another, to gather a mob together, and to incenſe them and ſtir them up againſt the Apoſtle and his companions: in the *Arabic* verſion inſtead of *Diana* it is *Venus*, both here and elſewhere, but wrongly.

Ver. 29. *And the whole city was filled with confuſion*, &c.] For the workmen that made the ſilver ſhrines very likely ran up and down in the city, crying out, great is *Diana* of the *Epheſians*, which brought the people out of their houſes to enquire what was the matter; and the mob gathering and increaſing, as they went along, threw the whole city into confuſion and diſorder: *and having caught Gaius and Ariſtarchus, men of Macedonia*; the latter of theſe was of *Theſſalonica* in *Macedonia*, as appears from ch. xx. 4. but of what place the former was, is not certain; however, being a *Macedonian*, he could not be the *Gaius* of *Derbe*, mentioned in the ſame place, nor the *Gaius* of *Corinth*, 1 *Cor.* i. 14. but ſome third perſon. They are both *Greek* names; *Ariſtarchus* ſignifies the chief of princes, or the prince of chiefs; and *Gaius* is a name taken from the joy of parents, and is the ſame with the *Roman* name, *Caius*; they are both reckoned among the ſeventy diſciples; the former is ſaid to be biſhop of *Apamea* in *Phrygia*, and the latter biſhop of *Epheſus*; ſee the note on *Luke* x. 1. *Paul's companions in travel*; whom he brought with him out of *Macedonia*, and who had been with him to *Jeruſalem* and *Antioch*, and were now returned with him to *Epheſus*, where they had been with him for the ſpace of two years, or more: it is very much that this mob had not ſeized on *Paul* himſelf; it may be *Paul* was within doors, and theſe were without in the ſtreets, and ſo were laid hold upon and carried away in a moſt forcible and violent manner by them: who having got them, *they ruſhed with one accord into the theatre*; where the publick plays were acted in honour of the goddeſs *Diana*, and where, among other things, men were ſet to fight with wild beaſts; and very likely the intention of the mob in hurrying *Paul*'s companions thither, was to throw them to the wild beaſts. A theatre is a ſpectacle or ſhew, ſo called, becauſe in them ſights were ſhown, plays were acted, games exerciſed, and battles fought between men and men, and between men and beaſts, and between beaſts and beaſts; concerning which, take the following account[x]: "theatre, among the ancients, is a public edifice for the exhibiting of ſcenic ſpectacles, or ſhews to the people——under the word theatre was comprehended not only the eminence, whereon the actors appeared, and the action paſſed, but alſo the whole area, or extent of the place common to the actors and ſpectators: in this ſenſe the theatre was a building encompaſſed with porticos, and furniſhed with ſeats of ſtone, diſpoſed in ſemi-circles, and aſcending gradually over one another, which encompaſſed a ſpace called the *Orcheſtra*; in the front whereof was the *Proſcenium* or *Pulpitum*, whereon the actors performed the *Scena*, a large front adorned with orders of architecture; behind which was *Poſtſcenium*, or the place where the actors made themſelves ready, retired, &c. ſo that the *Scena*, in its full extent, comprehended all the part belonging to the actors. In the *Greek* theatres, the *Orcheſtra* made a part of the *Scena*; but in the *Roman* theatres, none of the actors ever deſcended into the *Orcheſtra*, which was taken up by the ſeats of the ſenators." For the better underſtanding the terms uſed, and the ſeveral parts of the theatre, let it be obſerved, that the *Scena*, according to others[y], was the place from whence the actors firſt went out; and it reached from one corner of the theatre to the other, and was threefold; *tragical*, which was adorned in a royal manner with pillars and ſigns; *comical*, which repreſented private buildings; and *ſatyrical*, which exhibited trees, caves, mountains, &c. Likewiſe, the *Scena* was either *verſile*, when on a ſudden the whole ſcene was turned by ſome machines; or *ductile*, when by drawing away the boards the inward face of the ſcene appeared, or by drawing curtains. The *Proſcenium* was a place lower than the ſcene, in which the actors chiefly ſpoke and acted: the *Poſtſcenium* was a place in which theſe things were done, which could not be done fitly, and with decorum in the ſcenes: the *Pulpitum* was a higher place in the *Proſcenium*, in which thoſe that recited ſtood: the *Orcheſtra* was the laſt place in which they danced, and near which the ſenators ſate. *Tarquinius Priſcus* was the firſt who introduced plays among the *Romans*; and the temple of *Bacchus* at *Athens* was the firſt theatre in the world, the remains of which are ſtill to be ſeen. Of this theatre at *Epheſus* I have not met with any account; whether it was in the temple, or without, is not certain; very likely it might be a part of it, or adjoin unto it.

Ver. 30. *And when Paul would have entered in unto the people*, &c.] In the theatre, in order to have preached to the people, and to have removed their prejudices againſt him, and the Goſpel preached by him, and to have ſhown them the error and evil of their idolatrous ways and worſhip, and to have reconciled them to him, and his friends, and to have perſuaded them to do them no hurt; which ſhows the Apoſtle's greatneſs of ſoul, his firmneſs, conſtancy, and intrepidity, and his great concern and affection for his companions, to riſque his life in this manner: but *the diſciples ſuffered him not*; the believers, the members of the church at *Epheſus* would by no means agree to it, but diſſuaded him from it; who hereby, on their part, ſhewed great love to him, and what a value they had for him, and how much they eſteemed the life of ſo great an Apoſtle, and faithful preacher of the Goſpel. The *Ethiopic* verſion renders it, *the Apoſtles prohibited him*; but there were none of that office with him.

Ver. 31. *And certain of the chief of Aſia*, &c.] Or the *Aſiarchs*; theſe were not princes of *Aſia*, rulers or governours of provinces, or cities, or civil magiſtrates; but prieſts who preſided over the games and diverſions at the theatre, and had the management and command of things there. Such an one was *Philip* the *Aſiarch*, the church of *Smyrna* makes mention of in their account of the ſufferings and martyrdom of *Polycarp*[z], whom the people intreated that he would ſend out the lion to *Polycarp*; that is, out of the theatre which he had the command of; but he replied he could not do it, becauſe he had finiſhed the theatrical exerciſes; from whence it appears that he was the governour of the theatre, and had his title of *Aſiarch* from thence, as theſe

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[x] Chamber's Cyclopædia in the word Theatre.

[y] Nieupoort. Compend. Antiq. Roman. p. 285, 286. Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 16.

[z] Apud Euſeb. Eccl. Hiſt. l. 4. c. 15.

men had; wherefore this word ſhould not be rendered, *the princes of Aſia*, as by the *Vulgate Latin*; nor *the chief of Aſia*, as by the *Syriac* and *Arabic* verſions, and by ours, but rather the *Aſian prieſts*. The *Ethiopic* verſion not knowing who ſhould be meant by them, only reads, *and ſome of Aſia*. *Which were his friends*; they had a good opinion of the Apoſtle, and a good liking of his doctrines, and wiſhed well to his perſon, and were concerned for his ſafety; tho' they might not have been really converted, and truly diſciples, as thoſe in the preceding verſe; for otherwiſe one would think they would have relinquiſhed their office and place. Theſe *ſent unto him*, meſſengers or letters, *deſiring him that he would not adventure himſelf into the theatre*; they obſerved to him the danger he would expoſe himſelf to, and intreated he would ſhow a greater regard to his life than to riſque it in ſuch a manner, a life that might be ſo uſeful to many; and tho' they were the governours at the theatre, yet ſuch was the rage and fury of the mob, that it was not in their power to reſtrain them from doing miſchief, till ſuch time they were appeaſed.

Ver. 32. *Some therefore cried one thing, and ſome another*, &c.] Not in the church at *Epheſus* among the diſciples, and friends of the Apoſtle, as if they were divided in their ſentiments about his going into the theatre, ſome being for it, and others againſt it; but the people that were gathered together in the theatre, theſe were not agreed about the reaſon of this tumult, ſome ſaid it was on account of one thing, and ſome another: *for the aſſembly was confuſed*; the multitude of people that were gathered together, were made up of different perſons, of different employments and ſentiments, and were in no manner of form or order: *and the more part knew not wherefore they were come together*; there was a noiſe and a hubbub in the city; but what was the reaſon and meaning of it, they were ignorant of; they were got together into the theatre in great numbers, but what was to be done there they knew not. And this is too often the caſe in religious aſſemblies, that the majority, at leaſt many, can give no account of the reaſon, end, and deſign of their aſſembling together.

Ver. 33. *And they drew Alexander out of the multitude*, &c.] Or *ſome of the multitude brought forth Alexander*; into the theatre, in order to kill him, by caſting him to the wild beaſts. Some think this is the ſame with *Alexander* the copperſmith, who apoſtatized upon this danger he was expoſed to, and became a blaſphemer, and a great enemy of the Apoſtle, and did him much evil, 1 *Tim.* i. 20. 2 *Tim.* iv. 14. This man, tho' his name was a *Greek* name, yet was a *Jew*, as is expreſſed in ver. 34. and from the times of *Alexander* the great, who was at *Jeruſalem*, this name became common among the *Jews*; ſee the note on *Acts* iv. 6. *The Jews putting him forward*; being equally enemies to him, as being under a profeſſion of Chriſtianity, as the Heathens were; or, as the *Syriac* verſion reads, *the people of the Jews*, that were there, out of themſelves, pitched upon him as a proper perſon to ſtill the uproar; and they brought him out of the multitude, to a convenient place, where he might be heard; and they the rather were forward to this, that he might lay all the blame of this confuſion and uproar upon *Paul* and his companions, whom the *Jews* had an averſion to, as well as the *Gentiles*: *and Alexander beckned with the hand*; for ſilence, that he might be heard: *and would have made his defence unto the people*; which looks as if he was a Chriſtian, or at leaſt was charged with being one, and was in danger of his life on that account; and therefore was deſirous of being heard, that he might make an apology for the Chriſtians, or remove ſuch an imputation from himſelf, if he was not.

Ver. 34. *But when they knew that he was a Jew*, &c.] And ſo equally an enemy to their idolatry, as *Paul* and his companions were, whether he was a Chriſtian or no. *All with one voice about the ſpace of two hours cried out*; all that were in the theatre lift up their voices at once to prevent *Alexander's* apology, or at leaſt its being heard; and which they continued about two hours, which was a long time to keep hallooing out, *great is Diana of the Epheſians*; ſee the note on ver. 28.

Ver. 35. *And when the town-clerk had appeaſed the people*, &c.] Cauſed them to ceaſe their loud out-cry, ſo as that he could be heard. This perſon ſeems to have been more than *a town-clerk*, as we render it; or a common *ſcribe*, as the *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions render it; rather as the *Syriac* verſion, *a chief man of the city*; the *Septuagint* interpreters in *Exod.* v. 6. uſe the word for the *Egyptian* officers that were over the *Iſraelites*; and the *Babylonians* uſed to call the prieſt of [a] *Iſis* by this name; and according to ſome learned men, this man's office was to regiſter the conquerors names, and their rewards in the theatre; and who was choſen into this office by the people, and was a man of ſome conſiderable authority, as it is very apparent by what follows that this man was: *he ſaid, ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana?* the word *Neocorus* tranſlated *worſhipper*, ſignifies an officer in the temple, one that looked after it, beautified and adorned it; for *Neocorus* is from κορεω, which ſignifies to beautify [b]; though ſome etymologiſts would have the word to ſignify to ſweep and clean, as if this officer was a ſexton; rather, he anſwered to a churchwarden, and to this agrees the *Syriac* verſion; tho' this office belonged not to a ſingle perſon, but to a city. Now to be a worſhipper of *Diana*, was not peculiar to the city of *Epheſus*, as appears from ver. 27. but to be *Neocorus*, a *Sacriſt* to the goddeſs, was a favour granted to ſome cities, and accounted a great honour; ſome had it twice, ſome thrice, ſome four times: *and of the* image *which fell down from Jupiter*; or *of Diopetes*: ſo the *Palladium*, or image of *Pallas*, was called, becauſe it was ſuppoſed to fall down from heaven, which *Diomedes* and *Ulyſſes* are ſaid to take away from *Troy*; and here it ſeems to be ſomething diſtinct from the goddeſs *Diana*, and her image, and may deſign another deity worſhipped along with her, and by them, ſince they make mention of more gods, ver. 26. The *Vulgate Latin* verſion takes it to be the ſame with *Diana*, reading the words in connection with the preceding, *and the offspring of Jupiter*; ſhe being ſaid to be his daughter by *Latona*, as before obſerved; and the *Ethiopic* verſion underſtands it of her image, rendering them thus, *and of that molten image which was ſent from Jupiter the great god*; and more expreſly the *Syriac* verſion, which reads, *and of her image which fell from heaven*; and ſo was not made with the hands of men, and could not be objected to on that account, or denied to be a deity; and this the people might be the rather induced to believe, ſince it had been in the temple before the memory of any man. The *Arabic* verſion reading theſe words in connection with the beginning of the next verſe, gives a very different ſenſe, *but neither indeed they that fell from heaven contradict the faith of this thing*; as if it was to be underſtood of the fallen angels, of which it can hardly be thought *Demetrius* had any knowledge. This image, *Pliny* ſays [c], it was doubted of what it was made; ſome ſaid of the vine-tree, others of ebony; but *Athenagoras* ſays, the old image of *Diana* of the *Epheſians* was made of olive [d].

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[a] Alex. ab Alex. l. 2. c. 8.

[b] Scholiaſt. Ariſtoph. ad Nubes, p. 125. col. 2.

Ver. 36. *Seeing then that theſe things cannot be ſpoken againſt*, &c.] This officer intimates, in order to quiet the mob, and make them eaſy, that theſe things were ſo certain, and well known, that no body would pretend to contradict them, and therefore they muſt be miſtaken in the men, whom they had hurried into the theatre; it was impoſſible that they, or any men, ſhould be capable of ſaying any thing againſt the truth of theſe things: therefore *ye ought to be quiet and do nothing raſhly*; to theſe men, to their hurt, but ſit down, and compoſe yourſelves, and think again, and conſider of this matter, and not go into any haſty meaſures, which may, in the iſſue, be prejudical to yourſelves.

Ver. 37. *For ye have brought hither theſe men*, &c.] The *Arabic* verſion reads, *theſe two men*; that is, *Gaius* and *Ariſtarchus*, whom they had brought by force into the theatre to fight with wild beaſts: *which are neither robbers of churches*; or *temples*; or, as the *Arabic* verſion renders it, *robbers of the veſſels of the temple*, ſacrilegious perſons; they have not ſtolen any thing out of the temple of *Diana*, nor any other: *nor yet blaſphemers of your goddeſs*; they have not made mention of her name, much leſs ſaid any thing againſt her, at leaſt this officer did not know that they had; and if he had, he did not ſtick to tell an officious lye to ſkreen them, as did the *Egyptian* midwives in favour of the *Hebrew* women.

Ver. 38. *Wherefore if Demetrius, and the craftſmen which are with him*, &c.] Who were the ringleaders and encouragers of this tumult: *have a matter againſt any man*; any accuſation, or charge, any crime to accuſe him of, and charge him with: *the law is open*; or court-days are kept; there are certain times fixed for the hearing and trying of cauſes, where and when ſuch an affair ſhould be regularly brought; and not uſe ſuch diſorderly methods, and throw a city into confuſion, and break the peace as theſe men had done: the *Syriac* verſion renders it, *they are artificers*; that is, *Demetrius* and the craftſmen with him; they are tradeſmen, and it does not belong to them, nor ſhould they take upon themſelves to judge and determine what is right or wrong: *and there are deputies*; or *proconſuls*; the proconſul and his deputy, to whom ſuch matters appertain, and who are judges in ſuch caſes, and to whom application ſhould be made, and before whom ſuch caſes ſhould be brought, and heard, and tried: the *Syriac* verſion reads in the ſingular number, *and there is a proconſul in the city*; a *Roman* governour and judge, whoſe province it is to determine ſuch matters: *let them implead one another*; let the plaintiff bring his accuſation, and charge, and let the others defend themſelves, and let things proceed in a due courſe of law, and ſo iſſue.

Ver. 39. *But if ye enquire any thing concerning other matters*, &c.] Than what belongs to the craft and buſineſs of *Demetrius*, and the artificers: *it ſhall be determined in a lawful aſſembly*; that is, called together according to law, and who have a right to hear, try, and judge cauſes, which ſuch a confuſed, lawleſs aſſembly as this in the theatre had not.

Ver. 40. *For we are in danger of being called in queſtion*, &c.] Or are liable to be called to an account, reproved, and puniſhed by the *Roman* proconſul, appointed over this city, or by the *Roman* emperor, or the *Roman* ſenate: *for this day's uproar*; it being capable of being interpreted as a riot, tumult, and ſedition: *there being no cauſe whereby we may give an account of this concourſe*; or no reaſon can be aſſigned, why ſuch a number of people ſhould gather together; none can be given that will juſtify it, or that can be alledged in favour of it.

Ver. 41. *And when he had thus ſpoken*, &c.] Or delivered this oration, made uſe of the above arguments, reaſonings, and expoſtulations: *he diſmiſſed the aſſembly*; he ordered them to break up, and every one to return home in peace, and go about his own buſineſs; and thus *Paul*, and his companions, were delivered from an imminent danger, they were expoſed to.

CHAP. XX.

Ver. 1. AND *after the uproar was ceaſed*, &c.] Which *Demetrius*, and the craftſmen, had raiſed at *Epheſus*, and which was put an end to by the ſpeech of the town-clerk, or regiſter-keeper of the theatre: *Paul called unto him the diſciples*; the members of the church at *Epheſus*, whom he convened, either at his own lodgings, or at their uſual place of meeting: *and embraced* them; or *ſaluted* them; that is, with a kiſs, which was ſometimes done at parting, as well as at meeting; ſee ver. 37. and ſo the *Syriac* verſion renders it, and *kiſſed* them, and ſo took his leave of them, and bid them farewel; the *Alexandrian* copy, and ſome other copies, and the *Syriac* and *Vulgate Latin* verſions before this clauſe inſert, *and exhorted*, or *comforted* them; that is, exhorted them to continue ſtedfaſt in the faith, and hold faſt the profeſſion of it without wavering, and comforted them under all their tribulations, and in a view of what afflictions and perſecutions they muſt expect to endure for the ſake of Chriſt, with the exceeding great and precious promiſes of the Goſpel: *and departed to go into Macedonia*; to viſit the churches at *Philippi*, *Theſſalonica*, and *Beræa*, and to eſtabliſh them in the faith of the Goſpel: he did not chuſe to leave *Epheſus* till the tumult was over, partly on his own account, that he might not bring upon himſelf an imputation of fear and cowardice; and partly on the account of the church at *Epheſus*, that he might not leave them in diſtreſs, and add to it; but now it was over, he judged it proper to take his leave of them, and viſit other churches, the care of which equally lay upon him.

Ver. 2. *And when he had gone over thoſe parts*, &c.] Of *Macedonia*, and the cities in it before mentioned: *and had given them much exhortation*; to abide by the doctrines and ordinances of the Goſpel, and to walk worthy of it in their lives and converſations; and this exhortation he was frequently giving, as often as he had opportunity, improving his time much this way, and continued long at it: and having purſued it to a ſufficient length, *he*

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[c] Nat. Hiſt. l. 16. c. 40.

[d] Legatio pro Chriſtianis, p. 17.

came into Greece; or *Hellas*; which, according to *Ptolomy*[e] and *Solinus*[f], is properly true *Greece*; the former makes it to be the ſame with *Achaia*, where *Corinth* was; and the latter ſays it was in his time called *Attica*, where *Athens* was; ſo *Pliny*[g], who alſo ſays, that *Theſſaly* was ſo called: this *Hellas* included *Macedonia*, *Epirus*, *Theſſaly*, *Achaia*, which is properly *Greece*, *Peloponneſus*, and the adjacent iſlands.

Ver. 3. *And* there *abode three months*, &c.] In *Greece*: *and when the Jews laid wait for him, as he was about to ſail into Syria*; from ſome part of *Greece*, in order to go to *Jeruſalem*; which the *Jews* in the parts of *Greece* underſtanding, laid wait for him, either by ſea or land, with an intention either to take the money from him, which he had collected in *Macedonia*, and in *Greece*, for the poor ſaints at *Jeruſalem*, or to take away his life, or both; of which lying in wait for him, the Apoſtle had ſome notice, either by divine revelation, or from ſome body who was in the ſecret, or had got knowledge of it from ſuch as were: upon which *he purpoſed to return thro' Macedonia*; thro' which he came from *Epheſus* to *Greece*: this wicked deſign being made known to him, obliged him, in point of prudence, and both for his own ſafety, and the good of the churches, to alter his ſcheme, and ſteer his courſe another way, to the diſappointment of his enemies; in which the wiſdom of providence, the care of God over his miniſters, and his concern for his churches manifeſtly appeared.

Ver. 4. *And there accompanied him into Aſia Sopater of Berea*, &c.] This *Sopater* is thought to be the ſame with *Soſipater* in *Rom.* xvi. 21. and in three of *Beza*'s copies, and in as many of *Stephens*'s, he is ſo called here; the *Ethiopic* verſion calls him *Peter*, a citizen of *Berea*; and the *Arabic* verſion, *Sopater* of *Aleppo*. The *Alexandrian* copy, *Beza*'s moſt ancient copy, and others, the *Complutenſian* edition, and the *Vulgate Latin* verſion read, *Sopater* of *Pyrrhus*, the *Berean*; that is, the ſon of *Pyrrhus*. He is reckoned among the ſeventy diſciples, and is ſaid to be biſhop of *Iconium*; ſee the note on *Luke* x. 1. This name was common among the *Greeks*; there was one of this name a native of *Paphus*, in the times of *Alexander* the great, a comical poet, and who alſo is ſometimes called *Soſipater*, as this man was; there was another *Sopater* the ſophiſt, who wrote the affairs of *Alexander*; and there was another of this name, who, among other things, collected much concerning painters and ſtatuaries. The name ſignifies *a father ſaved*. *Pyrrhus* is a *Grecian* name well known, being the name of a famous king of *Greece* who engaged in war with the *Romans*. This man went along with the Apoſtle into *Aſia*; and it ſeems, that of the perſons here mentioned, he only accompanied him; for the verb is in the ſingular number, and the other ſix perſons following did not go along with him, as *Sopater* did, but went before him to *Troas*, which was in *Aſia*, and there waited for him; though the *Syriac* verſion reads in the *plural* number; but then it renders the words, *they went forth with him*, as they might do from *Greece*, and yet not accompany him into *Aſia*: the phraſe *into Aſia* is left out in the *Vulgate Latin* and *Ethiopic* verſions. *And of the Theſſalonians Ariſtarchus and Secundus*; the former of theſe is before ſaid to be a *Macedonian*, ch. xix. 29. and here he appears to be of *Theſſalonica*, and his name is a *Greek* one; but *Secundus* is a *Roman* name, tho' he might be born at *Theſſalonica*, or at leaſt have lived there, and ſo be ſaid to be of it. His name ſignifies *Second*; very likely was his father's ſecond ſon, and therefore ſo called; tho' the name was uſed among the *Grecians*. We read of *Secundus* an *Athenian*, the maſter of *Herod* the ſophiſt, who flouriſhed under the emperor *Adrian*, there are *ſentences* under his name ſtill extant; and another called *Secundus* the *Grammarian*, a friend of *Polemon*, a philoſopher at *Athens*, who corrected his writings; ſo that this man might be a *Grecian*, and a native of *Theſſalonica*; mention is made of him no where elſe. *And Gaius of Derbe, and Timotheus*; the former of theſe is ſo called to diſtinguiſh him from *Gaius* the *Macedonian* in ch. xix. 29. and the latter by being joined with him ſhould be of the ſame place, as he might be; ſee ch. xvi. 1. tho' the *Syriac* verſion reads, *and Timotheus of Lyſtra*; and ſo does the *Arabic* verſion uſed by *De Dieu*; and this is mentioned with *Derbe* in the above cited place. *And of Aſia, Tychicus and Trophimus*; of the former ſee *Eph.* vi. 21. *Col.* iv. 7. 2 *Tim.* iv. 12. and of the latter ſee 2 *Tim.* iv. 20. and *Acts* xxi. 29. where he is called an *Epheſian*, as they both are here in *Beza*'s moſt ancient copy; *Epheſus* being the metropolis of *Aſia*, ſtrictly ſo called. Theſe are both of them ſaid to be among the ſeventy diſciples: *Trophimus*, we are told, taught at *Arles* in *France*, and ſuffered martyrdom with the Apoſtle *Paul*; and that *Tychicus* was biſhop of *Chalcedon* in *Bithynia*; and that another of the ſame name was biſhop of *Colophon*; ſee the note on *Luke* x. 1. *Trophimus* ſignifies *nouriſhed*, and is a name to be found in a funeral inſcription of the *Romans*[h], tho' *Greek*, and in the fragments of the poet *Menander*: and *Tychicus* ſignifies *fortunate*; whether the ſame with *Fortunatus* in 1 *Cor.* xvi. 17. may be enquired.

Ver. 5. *Theſe going before*, &c.] The Apoſtle into *Aſia*, all but *Sopater*, who accompanied him: *Tarried for us at Troas*; a city in *Aſia Minor*; ſee ch. xvi. 8. whither they went before hand a nearer way to provide for the Apoſtle, and where they waited for him, and for *Sopater*, and for *Luke*, the writer of this hiſtory, who appears from hence to be in company with the Apoſtle, and for as many others as were along with him.

Ver. 6. *And we ſailed away from Philippi*, &c.] Which was in *Macedonia*, from whence they came in a ſtraight courſe by *Samothracia*, over the *Helleſpont*, to *Troas*, where the above ſix perſons were waiting for them: and they ſet ſail *after the days of unleavened bread*; or the paſſover; which is mentioned only to obſerve the time of year when this voyage was taken; and not to ſuggeſt to us that *Paul* and his company ſtaid at *Philippi*, and kept this feaſt there; for the paſſover was only kept at *Jeruſalem*, and beſides was now aboliſhed, and not to be obſerved by Chriſtians: *and came unto them to Troas in five days*; not that they were five days ſailing from *Philippi* to *Troas*; but either they were ſo long in all, from their firſt ſetting out into *Aſia*, to their arrival at *Troas*; or rather, they came to *Troas* within five days after the above ſix perſons had got thither; ſo that they waited at *Troas* but five days for the Apoſtle, and thoſe that accompanied him. *Where we abode ſeven days*; by what follows they came into *Troas* on the Lord's day evening, or early on *Monday* morning, and ſtaid there till the next Lord's day, or firſt day of the week; for it follows,

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[e] Geograph. l. 3. c. 15.

[f] Polyhiſt. c. 12.

[g] Nat. Hiſt. l. 4. c. 7.

[h] Kirchman. de Funer. Roman. l. 3. c. 26. p. 525.

Ver. 7. *And upon the firſt* day *of the week*, &c.] Or Lord's day, *Rev.* i. 10. and which *Juſtin Martyr* calls *Sunday*; on which day, he ſays [i], all, both in city and country, met in one place for religious worſhip; and on this day, it appears from hence, and from other places, that the Apoſtles and primitive churches did meet together for religious exerciſes; ſee *John* xx. 19, 26. 1 *Cor.* xvi. 2. and ſo they did at *Troas* at this time, as follows: *when the diſciples came together to break bread*; not to eat a common meal, or to make a feaſt, or grand entertainment for the Apoſtle and his company, before they departed; but, as the *Syriac* verſion renders it, *to break the Euchariſt*, by which the Lord's ſupper was called in the primitive times; or, as the *Arabic* verſion, *to diſtribute the body of Chriſt*, which is ſymbolically and emblematically held forth in the bread at the Lord's table. Now on the firſt day of the week, the diſciples, or the members of the church at *Troas*, met together on this occaſion, and the Apoſtle, and thoſe that were with him, aſſembled with them for the ſame purpoſe; the *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read, *when we were come together*; *Paul* and his company, together with the church at *Troas*: for it is plain from hence, that there was a church in this place, not only by diſciples being here, but by the adminiſtration of the Lord's ſupper to them; and ſo there was in after-ages. Who was the firſt paſtor or biſhop of this church, is not certain; perhaps *Carpus*, of whom mention is made in 2 *Tim.* iv. 13. tho' he is ſaid to be biſhop of other places; ſee the note there. In the *ſecond* century, in the times of *Ignatius*, there were brethren at *Troas*, from whence he wrote his epiſtles to the churches at *Smyrna*, and *Philadelphia*, and who are ſaluted in them by the brethren at *Troas* [k]: in the *third* century ſeveral martyrs ſuffered here, as *Andreas*, *Paulus*, *Nicomachus*, and *Dionyſia* a virgin: in the *fifth* century, *Pionius*, biſhop of *Troas*, was preſent at *Conſtantinople* at the condemnation of *Eutyches*, and afterwards he was in the council at *Chalcedon*; and even in the *eighth* century mention is made of *Euſtathius*, biſhop of *Troas*, in the *Nicene* council [l]. *Paul preached unto them*; to the diſciples that were gathered together, either before, or after, or at the time of breaking of bread; for this ordinance was not adminiſtred without ſome inſtructions about the nature, uſe, and deſign of it. *Ready to depart on the morrow*; this ſeems to be mentioned as a reaſon for what follows, *continued his ſpeech until midnight*: ſince he was about to take his leave of them, and not knowing when he ſhould ſee them again, or whether ever any more, he delivered a long diſcourſe to them; which not only ſhows that he was full of matter, but that his affection for theſe ſaints, and his deſire of doing them good, were very great, by imparting as much ſpiritual light and knowledge as he could unto them; and alſo his great zeal for the glory of God, and the intereſt of Chriſt, tho' he was to ſet forth on a journey the next morning.

Ver. 8. *And there were many lights in the upper chamber*, &c.] Which were lighted up, both for neceſſary uſes, to ſee by, to read the word, and to adminiſter the ordinance of the ſupper, and for the comfort and pleaſure of the whole company, both preacher and hearers; as well as to remove all ground of ſuſpicion, or occaſion of reproach, as if it was a midnight ſociety met for wicked practices: but this no ways countenances the uſe of lamps and wax candles in the day time at divine worſhip, ſince this was in the night; of the upper chamber, in which it was uſual to meet for religious exerciſes, ſee *Mark* ii. 4. and *Acts* i. 13. *where they were gathered together*; the *Alexandrian* copy, *Vulgate Latin*, *Syriac*, and *Arabic* verſions read, *where we were gathered together*.

Ver. 9. *And there ſat in a window a certain young man*, &c.] In the upper room, where he placed himſelf, either for air and refreſhment, the chamber being ſuffocating, thro' the number of people, and of lights; or for want of room, the place being full: *named Eutychus*; a *Greek* name, which ſignifies one of good fortune: *being fallen into a deep ſleep*; which may be accounted for without aggravating the caſe; as from his youth, he was a young man, and ſo more ſubject to ſleep, and more eaſily overcome with it, than perſons in years, by reaſon of the humours of the body which incline to it; and alſo from the length of ſervice, and the lateneſs of the ſeaſon of the night, all which contributed to bring on this deep ſleep: it can hardly be thought that he purpoſely compoſed himſelf to ſleep, for had he, he would never have choſe ſo dangerous a place to ſit in, as a window, and that at ſo great an height from the ground; but this ſleep ſeemed to come upon him at an unawares; what hand ſoever ſatan might have in it, with a view to the young man's hurt, both as to ſoul and body, and to bring reproach and ſcandal upon the church, and the Goſpel, it ſeems evident that the providence of God was in it, and which over-ruled it for a good end, even the greater confirmation of the Goſpel, and very probably for the ſpiritual good of the young man. *And as Paul was long preaching he ſunk down with ſleep*; being quite overcome, and bore down with it, not able to hold up his head, he either bowed down, or leaned backwards: *and fell down from the third loft*; or three ſtory high, where the upper room was. It ſeems that he did not fall inward, for then he would have fallen no further than the floor of the upper room, but outward, out of the window into the ſtreet or yard; and this is the more evident from *Paul*'s going down to him, mentioned in the next verſe: *and was taken up dead*; not only for dead, or as one dead, but he really was dead, as it is no wonder he ſhould.

Ver. 10. *And Paul went down*, &c.] From the upper room, where they were aſſembled, into the court, yard, or ſtreet, where he fell; or into the lower room of the houſe, where he was brought, when taken up. The Apoſtle might ſee him fall, or he might be told of it, or he might have an intimation of it from the Spirit of God, by whom he might be impreſſed to go down, in order to work a miracle, for the confirmation of the Goſpel he was preaching: *and fell on him and embracing him*; praying over him, as *Elijah* and *Eliſha* did, 1 *Kings* xvii. 21. 2 *Kings* iv. 34. and the like effect followed: *ſaid, trouble not yourſelves*; which ſpeech perhaps was addreſſed to the friends and relations of the young man; or to the diſciples preſent, who were concerned at this accident, both for the young man's ſake, and leſt it ſhould be improved to the diſadvantage of the Goſpel by the enemies of it. *For his life*, or *ſoul is in him*; it being returned upon the Apoſtle's falling on him, and praying over him; or he ſaid this as being fully aſſured that it would return, in like manner as Chriſt ſaid concerning *Jairus*'s daughter, *Luke* viii. 52, 55.

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[i] Apolog. 2. p. 98.

[k] Ignatii Epiſt. p. 9. 46. Ed. Voſſ.

[l] Magdeburg. Hiſt. Eccleſ. cent. 3. c. 3. p. 11. cent. 5. c. 10. p. 603. cent. 8. c. 2. p. 4.

Ver. 11. *When he therefore was come up again,* &c.] Into the upper room, where he was before, and where the diſciples were gathered together: *and had broken bread and eaten*; adminiſtred the Lord's ſupper, and alſo eat for his bodily refreſhment: *and talked a long while*; about the ordinance and the doctrines of the Goſpel, and ſpiritual experience, and ſuch like divine things: *even till break of day*; not knowing when to leave off: *ſo he departed*; without taking any reſt; tho' before he departed, what follows was done; it was at this time he left his cloak, books, and parchments here, 2 *Tim.* iv. 13.

Ver. 12. *And they brought the young man alive,* &c.] Up into the upper room, and preſented him alive to the diſciples: *and were not a little comforted*; that is, the diſciples at the ſight of the young man, who was taken up dead, not only for his ſake, but chiefly, becauſe by this miracle the Goſpel, which the Apoſtle preached, and who was about to depart from them, was greatly confirmed to them.

Ver. 13. *And we went before to ſhip,* &c.] That is, *Luke*, the writer of this hiſtory, and the reſt of the Apoſtle's company, went before him to a ſhip, which lay at *Troas*, and went aboard it: *and ſailed unto Aſſos*; a city of *Æolia*, or *Myſia*; and is ſaid by *Pliny* to be the ſame with *Apollonia*; and which he places on the ſea-ſhore, where it is evident this *Aſſos* was. His words are[m], "on the "ſhore *Antandros*, formerly called *Edonis*, then *Cimmeris* and *Aſſos*, the ſame with *Apollonia*." And in another place[n] he calls it *Aſſos* of *Troas*; and ſays of it, that about *Aſſos* of *Troas* a ſtone grows, by which all bodies are conſumed, and is called *Sarcophagus*, (a fleſh devourer); of which he alſo makes mention elſewhere[o], and obſerves, that in *Aſſos* of *Troas* the ſtone *Sarcophagus* is cut in the pits, in which the bodies of the dead being put, are conſumed within forty days, excepting their teeth: and with him *Jerom*[p] agrees, as to the name and ſituation of this place, who ſays that *Aſſos* is a maritime city of *Aſia*, the ſame that is called *Apollonia.* It is repreſented by *Strabo*[q] as a place very much fortified by art, and very difficult of aſcent on that part which lies to the ſea; unleſs another *Aſſos* in *Lycia* is deſigned by him: if this was the ſituation of the *Aſſos* in the text, it ſeems to furniſh us with a reaſon, from the nature of the place, why the Apoſtle choſe to go on foot thither. *Pauſanias*[r] ſpeaks of it as in *Troas*, and near mount *Ida.* *Sodamos* of *Aſſos* in *Troas*, which lies near *Ida*, was the firſt of the *Æolians*, who conquered in the *Olympic* race the boys. In this place was born the famous philoſopher *Cleanthes*, a diſciple and ſucceſſor of *Zeno*; hence he is called *Cleanthes* the *Aſſian*[s]. No mention is made of the Goſpel being preached here, or of any church until the *eighth* century, when *John*, biſhop of *Aſſos*, is ſaid to be in the *Nicene* council[t]. Some exemplars read *Thaſſos*, as the *Syriac* and *Arabic* verſions ſeem to have done: *there intending to take in Paul*; who ſtaid behind, willing to have a little more Chriſtian converſation with the ſaints at *Troas.* *For ſo had he appointed*; that theſe ſhould go before-hand to *Aſſos*, and meet him there, and take him in: *minding himſelf to go afoot*; from *Troas* to *Aſſos*, which were not very far off from one another; hence *Aſſos* is, by *Pliny*, called *Aſſos* of *Troas*; and by *Pauſanias*, *Aſſos*, which is in *Troas*; that is, in the country of *Troas*, as before obſerved: what was his reaſon for going afoot thither, is not very evident; whether that he might have the opportunity of converſing with the diſciples of *Troas*, who might accompany him thither; or whether that he might be alone, and have leiſure for private meditation, and free converſe with God.

Ver. 14. *And when he met with us at Aſſos,* &c.] According to appointment: *we took him in*; to the ſhip, and ſo ſailed on: *and came to Mitylene*; a city in *Leſbos*[u], an iſland in the *Ægean* ſea, now *Metelino:* ſometimes the iſland is ſo called, and is about ſeven miles and a half from the continent: of this city *Vitruvius*[w] ſays, that it was magnificently and elegantly built, but not prudently ſituated; for when the ſouth wind blew, men were ſick in it, and when the north-weſt wind blew they had coughs, and when the north wind blew, they were reſtored to health. Some ſay it had its name from *Mitylene*, the daughter of *Macaris* or *Pelops*; others from *Myto*, the ſon of *Neptune* and *Mitylene*; and others from *Mityle*, the builder of it. [x] *Hillerus* enquires, whether it may not be ſo called from the *Chaldee* word, מטלנא, *Matlana*, uſed in the *Targum* on *Job* xl. 13. which ſignifies *a bar*, this city being as a bar to *Leſbos*, which ſhut it up. It was famous for being the native place of *Pittacus*, one of the ſeven wiſe men of *Greece*, a great philoſopher and legiſlator, who, with others, conquered *Melanchrus* the tyrant of *Leſbos*, whom the inhabitants of *Mitylene* greatly honoured, and made him their governour; and a field, which they gave him, was called after his name *Pittacius*[y]: of this place was *Theophanes*, a famous hiſtorian, who wrote the hiſtory of *Pompey* the great, and was familiar with him, and honoured by him, as *Cicero*[z] relates: other perſons of note are ſaid to be of this place, as *Alcæus* a lyric poet, and *Diophanes* a rhetorician. It does not appear that the Apoſtle ſtaid and preached the Goſpel here, or that any Goſpel-church was here by him raiſed; no mention is made of it in eccleſiaſtical hiſtory until late: in the *ſecond* century heatheniſm prevailed in the iſland, the *Leſbians* ſacriſiced a man to *Dionyſius.* In the *fifth* century we read of a biſhop of this iſland in the *Chalcedon* council: in the *ſixth* century there was a biſhop of *Mitylene*, in the fifth *Roman* ſynod: in the *ſeventh* century, *Gregory*, biſhop of *Mitylene*, aſſiſted in the ſixth council at *Conſtantinople*, and *Theodorus* of the ſame place: in the *eighth* century *Damianus*, biſhop of the ſame place, was preſent in the *Nicene* council[a].

Ver. 15. *And we ſailed thence,* &c.] From *Mitylene: and came the next* day *over-againſt Chios*; which, according to *R. Benjamin Tudelenſis*[b], was three days ſail from *Mitylene*; according to *Pliny*[c] it was ſixty-five miles from it, and is an iſland in the *Icarian* or *Ægean* ſea, and lies between *Leſbos* and *Samos*, next mentioned; and has its name from the nymph *Chione*, ſo called from the exceeding whiteneſs of her ſkin, as ſnow: it was famous for marble; from hence came the beſt maſtick, and good figs, and the wine called malmeſy wine[d]. And of this place *Jerom* ſays[e], *Chios*, an iſland before *Bithynia*, whoſe name in the *Syriac* language ſignifies *Maſtick*, becauſe that maſtick grows there; ſome add, he called it *Chia* from *Chione* the nymph: the reaſon of its name, as *Pauſanias*[f] relates, was this; *Neptune* coming into a deſert iſland, had carnal knowledge of a nymph, and in the time of her travail, a ſnow fell from heaven on the ground; and from this *Neptune* called his ſon *Chius*, from whom the iſland has its name. Others[g] conjecture, that it was called from חויא, *Chivja*, which ſignifies a ſerpent; this iſland having been very much terrified, as *Ælianus*[h] ſays, by the hiſſes of a ſerpent of a monſtrous ſize, until it was conſumed by fire. It was common to ſail from *Mitylene* hither, and *vice verſa*: ſo we read[i] of *Herod* ſeeking *Agrippa*, he came to *Chios*, and from thence to *Mitylene*. We read nothing of the Apoſtle's ſtay and preaching here, nor of any Goſpel-church here, till ages after: in the *fourth* century, heatheniſm prevailed to ſuch a degree in it, that *Dionyſius Omadius* was worſhipped here with human ſacrifice; and yet in the *fifth* century, a biſhop of *Chios* was preſent in the council of *Chalcedon*; and in the *ſixth* century another aſſiſted in the fifth *Roman* ſynod; and in the *ſeventh* century there was a biſhop of this place at the ſixth ſynod at *Conſtantinople*; and in the *eighth* century *Leon*, biſhop of *Chios*, was in the *Nicene*[k] ſynod. It is now called *Chio* or *Scio*, by the *Turks Saches*, and is inhabited by *Italian Genoeſe*. *And the next day we arrived at Samos*; another iſland in the *Icarian* ſea, not a very fruitful one, unleſs for olives[l]; and for nothing more famous than for being the birth-place of *Pythagoras*[m], hence called the *Samian*, and of *Meliſſus*. It was ninety-three miles diſtant from *Chios*[n]; and, according to *R. Benjamin*, two days ſail from it[o]; but *Paul* ſailed hither in a day. Of this place *Jerom*[p] thus writes; *Samos*, an iſland in the *Ægean* ſea, in which, it is reported, earthen veſſels were firſt made. *Herodotus*[q] ſpeaks of three things for which it was famous, a very high mountain in it, a bulwark about the haven in the ſea, and a temple the largeſt of all he ever ſaw. Some ſay it has its name from the height of it, *Samos* ſignifying an high place. *Pauſanias*[r] from *Aſius*, a *Samian*, ſuggeſts, that it was ſo called from *Samus*, the ſon of *Ancæus* and *Samia*; and obſerves, that the inhabitants of it affirm, that *Juno* was born here; and here was a famous temple, ſaid to be dedicated to her by the *Argonautes*. One of the *Sybils* dwelt here, called from hence *Samia*, and *Polycrates*, a noted tyrant. *Lycurgus*, the famous law-giver, died in this place, as did alſo *Pherecydes*, the *Syrian*[s]. It is now called *Samo*. The Apoſtle ſtaid not here to preach the Goſpel; nor do we read of its being preached here by any: idolatry greatly prevailed in this place in the *ſecond* century; and ſo it did in the *fourth*; tho' in the ſame we alſo read of ſome Chriſtians here that ſuffered perſecution; and ſo low as the *eighth* century *Heraclius*, biſhop of this place, was in the *Nicene* ſynod[t]. *And tarried at Trogyllium*; which according to *Ptolomy*[u], was a promontory in the *Icarian* ſea: it was about forty furlongs diſtant from *Samos*, acccording to *Strabo*[w]. It was a promontory of *Mycale*; and *Trogilias*, called alſo *Trogilia*, is mentioned with *Mycale* and *Samos* by *Pliny*[x], as near to *Miletus*. It follows here, *and the next day we came to Miletus*; which was once the chief city of *Ionia*: it was famous for being the birth-place of *Thales*, one of the ſeven wiſe men of *Greece*, and of *Timotheus* the muſician, and of *Anaximander*, and *Anaximenes*, and the famous *Democritus*, philoſophers[y], and of *Cadmus*, the firſt inventor of proſe[z]. *Pliny* ſays[a], it was formerly called *Lelegeis*, *Pityuſa*, and *Anactoria*; and it ſeems it had its name *Miletus* from *Miletus*, the ſon of *Apollo*, who is ſaid to build it[b]; and *Apollo* himſelf is ſometimes called *Apollo Mileſius*, and who had a famous temple in this place[c]. Though rather it was ſo called from מילתא, *Milata*, or *Melote*, which ſignifies pure, white, fine, ſoft wool, for which this place was famous; which was uſed for carpets, but chiefly for cloth, which being dyed purple, was ſent into divers parts: *Melote* in *Greek* ſignifies the ſame; it is uſed in *Heb*. xi. 37. and tranſlated *ſheepſkin*. *Ptolomy*[d] places this city in *Caria*, by the ſea; and certain it is from this account, that it was a ſea-port: it is ſaid to have four ports or havens, one of which would hold a fleet. Of it *Jerom*[e] ſays; *Miletus*, a maritime city in *Aſia*, diſtant ten furlongs from the mouth of the river *Mæander*: by the Apoſtle's ſending from hence to *Epheſus*, for the elders of the church there to meet him at this place, as is afterwards related, and taking no notice of any brethren, elders, or church here, it looks as if there were none at this time: and in the *ſecond* century, *Gentiliſm* was embraced at *Miletus*; and in the *fourth* century *Licinius* conſulted the oracle of *Apollo Didymæus* in this place, concerning the event of the war againſt *Conſtantine*; but in the *fifth* century we read of a church here, a biſhop of this place being in the *Chalcedon* council; in the *ſeventh* century a biſhop of this church aſſiſted at the *ſixth* council at *Conſtantinople*, whoſe name is ſaid to be *George*; and in the *eighth* century *Epiphanius*, biſhop of *Miletus*, was preſent in the *Nicene* council[f].

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[m] Nat. Hiſt. l. 5. c. 30.
[n] Ib. l. 2. c. 96.
[o] Ib. l. 36. c. 17.
[p] De locis Hebraicis, fol. 95. K.
[q] Geograph. l. 13.
[r] Eliac. 2. ſive l. 6. p. 351.
[s] Laert. Vit. Philoſoph. l. 7. p. 541.
[t] Magdeburg. Hiſt. Eccleſ. cent. 8. c. 2. p. 5.
[u] Plin. l. 5. c. 31. Mela, l. 2. c. 14.
[w] De Architectura, l. 1. c. 6. p. 27, 28.
[x] Onomaſticum Sacrum, p. 887.
[y] Laert. Vit. Philoſoph. l. 1. p. 50.
[z] Orat. 26. pro Archia, p. 814.
[a] Magdeburg. Hiſt. Eccleſ. cent. 2. c. 15. p. 193. cent. 5. c. 2. p. 6. cent. 6. c. 2. p. 6. cent. 7. c. 2. p. 4. c. 10. p. 253, 254. cent. 8. c. 2. p. 6.
[b] Itinerar. p. 29.
[c] Plin. l. 5. c. 31.
[d] Ib. l. 14. c. 7.
[e] De locis Hebraicis, fol. 96. A.

Ver. 16. *For Paul had determined to ſail by Epheſus*, &c.] That is, to ſail by it, without calling at it, as he did, for it lay by the ſhore before he came to *Miletus*; but he choſe not to ſtop there, fearing he ſhould be detained by the brethren there: *becauſe he would not ſpend the time in Aſia*; of which *Epheſus* was the metropolis: *for he haſted, if it were poſſible, for him to be at Jeruſalem the day of Pentecoſt*; which was near at hand; for it was but fifty days from the ſecond day of the paſſover, which feaſt was over when he ſailed from *Philippi*; and at *Troas* he ſtaid ſeven days, and he had been ſeveral days ſailing already; ſee ver. 6, 13—15. And his great deſire to be at the feaſt of *Pentecoſt* was not in order to keep that feaſt, according to the uſage of the *Jews*; but that he might have an opportunity of preaching the Goſpel to a great number of *Jews*, out of all countries, whom he knew would come to that feaſt.

Ver. 17. *And from Miletus he ſent to Epheſus*, &c.] Which is ſaid, by ſome, to be about four hundred furlongs from *Miletus*, and, by others, ten *German* miles. *And called the elders of the church*; that is, at *Epheſus*; not the ancient members of the church, but the officers of it; the paſtors, biſhops, and overſeers, as they are called, ver. 28. and are ſo ſtiled from their office, and not their age. The twelve diſciples the Apoſtle found in this place, and the numerous converts made by him here, firſt compoſed this church, which doubtleſs was formed into Goſpel-order by himſelf; to which he afterwards wrote an epiſtle, when at a diſtance from them, called the Epiſtle to the *Epheſians*; and in the latter end of the *firſt* century, another Epiſtle was ſent from Jeſus Chriſt himſelf, by the Apoſtle *John*, to this church, *Rev.* ii. 1. and which had an angel, paſtor, or biſhop over it; but who he was, is not certain; *Caius*, who is reckoned among the ſeventy diſciples, is ſaid to be biſhop of it; ſee the note on *Luke* x. 1. Some ſay *Timothy* was the firſt biſhop of this church, and after him *Oneſimus*; but theſe accounts are uncertain, and not to be depended on: but certain it is, that the Apoſtle *John* dwelt here, and in the parts adjacent, unto his death, and was a ſuperintendant and overſeer in common of this church, and others near it; concerning whom *Irenæus* [g], a very ancient writer near his times, ſays, the church at *Epheſus* was founded by *Paul*; but *John* remained with them to the times of *Trajan*. In the *ſecond* century *Ignatius* [h] wrote an epiſtle to this church, in which he ſpeaks highly of it, ſaying, there was no hereſy in it; and makes mention of *Oneſimus* as biſhop of it: in the *third* century there was a church in this place, and a very memorable affair happened here in the times of *Decius*; he having obliged all to ſacrifice to the idols in the temple, ſeven perſons, by name *Maximianus*, *Malchus*, *Martinianus*, *Dionyſius*, *Johannes*, *Serapion*, and *Conſtantine*, were accuſed of Chriſtianity, which they owned; but being ſoldiers, they had ſpace given them to repent until the return of the emperor, who was going elſewhere: whilſt he was gone they fled and hid themſelves in the caves of mount *Cælius*; upon the emperor's return they were enquired after, and found to be there; who, being provoked, ordered the mouth of the caverns to be ſhut up with ſtones, that they might be famiſhed; and it is ſaid, that what thro' fear and grief they fell aſleep, and ſlept to a great age; ſome pretend to ſay to the times of *Theodoſius*, and then awaked; and theſe are they that are called the ſeven ſleepers: in the beginning of the *fourth* century there was a biſhop of this church at the council of *Nice*: in the *fifth* century *Epheſus* was famous for a general ſynod, convened in it againſt *Neſtorius*; and in this age we read of ſeveral biſhops of this place: at the time of that ſynod, *Memnon* was biſhop of it, and before him *Antonius* and *Heraclides*, and after him *Baſil*, *Baſſianus*, *Stephen*, and *Paul*: in the *ſixth* century there was a biſhop of this church preſent at the ſynod of *Rome* and *Conſtantinople*; and in the ſame age *Ruffinus* was biſhop at *Epheſus*, who flouriſhed under *Mauritius* the emperor: in the *ſeventh* century a biſhop of this place aſſiſted at the ſixth council at *Conſtantinople*; in this century it was a metropolitan church, and *Theodorus* was archbiſhop of it: in the *eighth* century, one *Theodoſius* preſided over the church here; to which church the emperor *Conſtantine* gave a hundred pounds of gold [i]; ſo far down Chriſtianity is to be traced in this place.

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[f] Achaica, ſive l. 7. p. 404.

[g] Hiller. Onomaſticum Sacrum, p. 787.

[h] De Animal. l. 16. c. 39.

[i] Joſeph. Antiq. l. 16. c. 2. §. 2.

[k] Mageburg. Hiſt. Eccleſ. cent. 4. c. 15. p. 865. cent. 5. c. 2. p. 6. cent. 6. c. 2. p. 6. cent. 7. c. 2. p. 4. cent. 8. c. 2. p. 6.

[l] Apulei Florida, §. 15.

[m] Solin. c. 21. Laert. Vit. Philoſoph. l. 8. p. 568. l. 9. p. 643.

[n] Plin. l. 5. c. 31.

[o] Itinerar. p. 30.

[p] De locis Hebraicis, fol. 96. I.

[q] Thalia, l. 3. c. 60.

[r] Achaica, ſive l. 7. p. 402, 403.

[s] Heraclides de Politiis, p. 432, 444.

[t] Magdeburg. Hiſt. Eccl. cent. 2. c. 15. p. 193. cent. 4. c. 3. p. 19. c. 15. p. 865, 884. cent. 8. c. 2. p. 6.

[u] Geograph. l. 5. c. 2.

[w] Ib. l. 14.

[x] Nat. Hiſt. l. 5. c. 29, 31.

[y] Mela, l. 1. c. 17. Laert. Vit. Philoſoph. l. 1. p. 15. l. 2. p. 88, 89. l. 9. p. 650.

[z] Plin. l. 5. c. 29. Solin. c. 53.

[a] Ib.

[b] Apollodorus de Orig. Deor. l. 3. p. 130.

[c] Alex. ab Alex. l. 6. c. 2.

[d] Geograph. l. 5. c. 2.

[e] De locis Hebraicis, fol. 96. F.

[f] Magdeburg. Hiſt. Eccleſ. cent. 2. c. 15. p. 192. cent. 4. c. 15. p. 863. cent. 5. c. 2. p. 3. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 4.

Ver. 18. *And when they were come to him*, &c.] That is, when the elders or paſtors of the church at *Epheſus*, were come to the Apoſtle at *Miletus*: *he ſaid unto them, ye know, from the firſt day I came into Aſia*; to *Epheſus*, the chief city in it: *after what manner I have been with you at all ſeaſons*; what was his conduct, converſation, and conſtant manner of life; which the Apoſtle takes notice of, not to commend himſelf, or to obtain applauſe of men; but either in vindication of himſelf, againſt thoſe that were ready to charge and cenſure him; or to recommend the doctrine which he taught; and chiefly for the imitation of theſe elders, he had ſent for, and convened in this place; and he appeals to themſelves, as eye-witneſſes of what he was going to ſay.

Ver. 19. *Serving the Lord with all humility o mind*, &c.] Meaning, in the miniſtration of the Goſpel, being conſcious to himſelf of his own weakneſs and inſufficiency in himſelf for ſuch ſervice; no ways elated with thoſe excellent and extraordinary gifts beſtowed upon him; aſcribing all his ſucceſs to the power, grace and ſpirit of God; treating no man with contempt and diſdain; nor lording it over God's heritage, or claiming a dominion over the faith of men; nor ſeeking honour, nor riches for himſelf, nor even what he had a juſt right unto, a maintenance from the people; but laboured with his own hands, and miniſtred to his own and the neceſſities of others: *and with many tears*; at the obſtinacy and unbelief of ſome, and at the diſtreſſes and afflictions of others, both corporal and ſpiritual; as well as on account of the unbecoming walk of ſome profeſſors: *and temptations which befel me by the lying in wait of the Jews*; who were hardned againſt his miniſtrations, and believed not the Goſpel preached by him, but ſpoke evil of it, and lay in wait to take away his life; by reaſon of which, his afflictions, which he calls *temptations*, becauſe they were trials of his faith and patience, were very great.

Ver. 20. And *how I kept back nothing that was profitable* unto you, &c.] The *Syriac* verſion ſupplies, *to your ſouls*; to lead them into a true knowledge of the doctrines of the Goſpel, and to confirm them in the ſame, and to preſerve them from errors in principle, and immoralities in practice, and to encourage the exerciſe of every grace, and to inſtruct them in every branch of duty; nothing of this kind, or which had this tendency, did the Apoſtle diſſemble, conceal or drop, either thro' ſloth and indolence, or thro' fear of men, or for the ſake of reputation, wealth and friends. The things the Apoſtle may have chiefly in view are the truths of the Goſpel, which are very profitable to the ſouls of men; ſuch as relate to the knowledge of God, his being, perfections and perſons; as that there are three perſons in the Godhead, Father, Son, and Spirit, which is profitable to be known, in order to underſtand the œconomy of ſalvation, in which each perſon has his diſtinct concern; and that both the Son and Spirit are equally God with the Father, which accounts for the virtue and efficacy of the blood, righteouſneſs and ſacrifice of Chriſt, and how ſafely he may be depended upon for ſalvation, and how equal the holy Spirit is to his work and office; likewiſe

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[g] Adv. Hæreſ. l. 3. c. 3.

[h] Epiſt. p. 16, 17.

[i] Magdeburg. Hiſt. Eccleſ. cent. 3. c. 2. p. 2. c. 12. p. 212. cent. 4. c. 2. p. 3. cent. 5. c. 2. p. 3. c. 10. p. 590, &c. cent. 6. c. 2. p. 4. c. 10. p. 342. cent. 7. c. 2. p. 3. c. 7. p. 111 115. cent. 8. c. 2. p. 4.

wiſe ſuch doctrines as relate to the ſin of *Adam* and his poſterity in him, to the imputation of the guilt of that ſin unto them, and the derivation of a corrupt nature from him, and which reſpect the impurity and impotence of human nature; all which is profitable, ſince it accounts for the origin of moral evil, and many of the diſpenſations of providence in involving thoſe that don't know the right hand from their left in public calamities; and ſince it ſhews the neceſſity of regenerating-grace, tends to the humiliation of men, and makes for the magnifying the riches of God's grace: alſo ſuch doctrines as expreſs the grace of God in man's ſalvation, as the doctrines of God's everlaſting love, of election, redemption, juſtification, pardon, reconciliation, union to Chriſt, and final perſeverance; all which are exceeding profitable, for the peace, comfort, and refreſhment of the ſouls of God's people. Moreover, the ordinances of the Goſpel, baptiſm, and the Lord's ſupper, which are the priviledges of believers, and the means of their ſpiritual profit, may be included, together with all the duties of religion; which tho' not profitable by way of merit, yet contribute to the peace and pleaſure of the mind; and none of theſe things did the Apoſtle with-hold from the elders and church at *Epheſus*, as his epiſtle to that church does abundantly ſhew, in which, doctrines, ordinances, and duties are taken notice of: now to keep back theſe, is either to keep them back wholly, to ſay nothing of any of them, but in the room of them to deliver out morality and legal righteouſneſs; or in part, to mix the truths of the Goſpel with the doctrines of men, and not give out the ſincere milk of the word; or to draw and fetch back what has been delivered thro' the fear of men, and in order to gain reputation and applauſe: but ſo did not the Apoſtle, nor ſhould any miniſter of the Goſpel; and that for the reaſon in the words, becauſe they are profitable; as alſo becauſe they are the counſel of God; and becauſe it is the will of Chriſt that nothing ſhould be hid, but every thing ſhould be publiſhed, which he has ſignified to his ſervants; and this is enforced by his own example, who whatever he heard of his Father, he made known to his diſciples; and for the miniſters of Chriſt to do otherwiſe, would argue unfaithfulneſs in them both to Chriſt and to the ſouls of men: *but have ſhewed you*; all the doctrines of the Goſpel, and pointed to every path of duty, and declared, as he ſays hereafter, the whole counſel of God: *and have taught you publickly*; firſt in the *Jewiſh* ſynagogue, then in the ſchool of *Tyrannus*, chap. xix. 8, 9, 10. and in whatſoever place the church, when formed, might meet together for publick worſhip; there the Apoſtle taught them the truths of the Goſpel openly, and without any reſerve, before all the people, as Chriſt ordered his Apoſtles to do, and as he himſelf did, *Matt.* x. 27. *John* xviii. 20. *and from houſe to houſe*; as he viſited the ſaints at their own houſes, to know their perſonal caſes, and the ſtate of their ſouls, he inſtructed them privately and perſonally, one by one; he taught the ſame publickly as privately, and privately as publickly; and took every opportunity of inſtilling Goſpel-truths into them, and of enriching them with a larger knowledge of them; which ſhews his affection and zeal, his laboriouſneſs, induſtry and indefatigableneſs in the miniſtry.

Ver. 21. *Teſtifying both to the Jews, and alſo to the Greeks*, &c.] To the *Jews* firſt in their ſynagogue, and then to both *Jews* and *Greeks*, or *Gentiles*, in the ſchool of *Tyrannus*; opening and explaining to both the nature and uſe, urging and inſiſting upon, and proving by undeniable teſtimonies the neceſſity of, *repentance toward God and faith toward our Lord Jeſus Chriſt*: the former of theſe is not a legal repentance, but an evangelical one; which flows from a ſenſe of the love of God, and an application of pardoning-grace and mercy, and is always attended with hope, at leaſt of intereſt in it, and as here with faith in Chriſt Jeſus: it lies in a true ſight and ſenſe of ſin, as exceeding ſinful, being contrary to the nature and law of God, and a deformation of the image of God in man, as well as followed with dreadful and pernicious conſequences; and in a godly ſorrow for it, as it is committed againſt a God of infinite purity and holineſs, and of love, grace and mercy; and it ſhows itſelf in ſhame for ſin, and bluſhing at it, and in an ingenuous confeſſion of it, and forſaking it: and the latter of theſe is not an hiſtorical faith, or an aſſent of the mind to whatſoever is true concerning the perſon, office, and grace of Chriſt; but is a ſpiritual act of the ſoul upon him; it is a looking and going out to him, a laying hold and leaning on him, and truſting in him, for grace, righteouſneſs, peace, pardon, life, and ſalvation. Now theſe two were the ſum of the Apoſtle's miniſtry; this is a breviary or compendium of it; a form of ſound words held faſt and publiſhed by him: and as theſe two go together as doctrines in the miniſtry of the word, they go together as graces in the experience of the ſaints; where the one is, there the other is; they are wrought in the ſoul at one and the ſame time, by one and the ſame hand; the one is not before the other in order of time, however it may be in order of working, or as to viſible obſervation; repentance is mentioned before faith, not that it precedes it, tho' it may be diſcerned in its outward acts before it; yet faith as to its inward exerciſe on Chriſt is full as early, if not earlier; ſouls firſt look to Chriſt by faith, and then they mourn in tears of Evangelical repentance, *Zech.* xii. 10. tho' the order of the Goſpel-miniſtry is very fitly here expreſſed, which is firſt to lay before ſinners the evil of ſin, and their danger by it, in order to convince of it, and bring to repentance for it; and then to direct and encourage them to faith in Chriſt Jeſus, as in the caſe of the goalor, *Acts* xvi. 29, 30. and this is generally ſpeaking, the order and method in which the holy Spirit proceeds; he is firſt a ſpirit of conviction and illumination, he ſhews to ſouls the exceeding ſinfulneſs of ſin, cauſes them to loath it and themſelves for it, and humbles them under a ſenſe of it; and then he is a ſpirit of faith, he reveals Chriſt unto them as God's way of ſalvation, and works faith in them to believe in him. Moreover, theſe two, repentance and faith, were the two parts of Chriſt's miniſtry, *Mark* i. 15. and are what he would have publiſhed and inſiſted on, in the preaching of the word, *Luke* xxiv. 47. *Mark* xvi. 16. ſo that the miniſtry of the Apoſtle, was very conformable to the mind and will of Chriſt.

Ver. 22. *And now behold, I go bound in the Spirit unto Jeruſalem*, &c.] Not in his own ſpirit, tho' the *Ethiopic* verſion reads, *in my ſpirit*; as if he was preſſed and ſtraitned, and troubled within himſelf, at what afflictions and bonds he was to endure at *Jeruſalem*; for this is not conſiſtent with what he ſays in ver. 24. nor is the ſenſe, that he was bound in conſcience and duty to go to *Jeruſalem*, to carry the collections of the churches made for the poor ſaints there, which the *Gentile* churches importuned him to take upon him, and which he undertook, and promiſed to perform, and ſo was under obligation to do it; but rather that he was reſolved and determined in his own mind, within himſelf, or he purpoſed in his ſpirit, as in chap. xix. 21. to go to *Jeruſalem:* but it is beſt to underſtand it of the Spirit of God; as that either the Apoſtle, by the revelation of the Spirit of God, knew that when he came to *Jeruſalem* he ſhould be laid in bonds, and under a deep impreſſion of that upon his mind, he went thither, as tho' he was bound already; or rather that he was under ſuch a ſtrong impulſe of the Spirit of God, by which he was moved to ſuch a vehement deſire to go thither, that the bonds and afflictions he ſaw waited for him there, could not deter him, and all the intreaties of his friends could not diſſuade him from it: *not knowing the things that ſhall befall me there*; that is, the particular things he ſhould ſuffer there, nor how they would iſſue with reſpect to life or death; and if the latter, whether he ſhould ſuffer death, there or elſewhere; theſe things were not as yet revealed to him; he only in general knew, that bonds and afflictions would be his lot and portion, and which therefore he excepts in the next verſe: after this it was revealed to him by *Agabus* a prophet, in the name, and under the influence of the Holy Ghoſt, that he ſhould be apprehended at *Jeruſalem*, and ſhould be bound and delivered to the *Gentiles*; which was ſignified by the prophet's taking his girdle and binding his hands and feet with it, but ſtill he knew not whether he ſhould die there or no, tho' he was ready for it, *Acts* xxi. 10, 11, 13. afterwards when he was come to *Jeruſalem*, and had been bound, and was in priſon, the Lord himſelf appeared to him, and told him that he muſt bear witneſs at *Rome*, as he had teſtified of him at *Jeruſalem*, *Acts* xxiii. 11. ſo that he was not to ſuffer death there, only bonds and impriſonment.

Ver. 23. *Save that the Holy Ghoſt witneſſeth in every city*, &c.] As he paſſed along, where there was a church, or any number of ſaints: in the churches of thoſe times there were prophets who foretold things to come, and by theſe the Holy Ghoſt teſtified to the Apoſtle, as he travelled along, and called upon the churches in every city, what would befall him when he came to *Jeruſalem*; this ſenſe the natural order of the words requires, unleſs there ſhould be a tranſpoſition of them, thus, *ſave that the Holy Ghoſt witneſſeth, ſaying, that bonds and afflictions abide me*, or *wait for me in every city*; that is, this in general was only made known to him by the Spirit of God, that wherever he came, affliction and perſecution would attend him, and he muſt expect bonds and impriſonment; theſe were ready for him, and he muſt prepare for them, as he did; and therefore whenere they came, he was not ſurpriſed at them, they were no other than what he looked for; but the other ſenſe ſeems beſt, for ſuch a tranſpoſition is not very eaſy, and beſides, can by no means be admitted, if the ſenſe is, as the words are read in *Beza*'s ancient copy, and in others, and in the *Vulgate Latin* verſion, *that bonds and afflictions abide me at Jeruſalem*; however, ſince the Holy Ghoſt teſtified beforehand of the afflictions and bonds of the Apoſtle, whether in every city or in *Jeruſalem*, or both; it is no inconſiderable proof of the proper deity of the ſpirit of God, and is an inſtance of his affectionate regard to the Apoſtle, to give him previous notice of theſe things.

Ver. 24. *But none of theſe things move me*, &c.] From the hope of the Goſpel, nor from the miniſtry of the word, nor from his journey to *Jeruſalem*; they did not ſhake his faith, nor inject fear into him, nor cauſe him to alter his purpoſe and deſign: *neither count I my life dear unto myſelf*; life is a very valuable thing, no outward or temporal enjoyment can be dearer to a man than life; all that he has he'll give for his life; this therefore muſt not be underſtood in an abſolute ſenſe, as if the Apoſtle deſpiſed his life, and eſteemed of it meanly, when it was the gift of God, and had been not only ſo eminently preſerved in providence, but had been ſo uſeful in a way of grace to ſo many valuable purpoſes; but it muſt be taken in a comparative ſenſe, with reſpect to Chriſt and his Goſpel, and when it ſhould be called for to be laid down for him; and that, in ſuch circumſtances, and under ſuch conſiderations, he made no account of it at all, but preferred Chriſt and his Goſpel to it: this ſenſe appears by what follows, *ſo that I might finiſh my courſe with joy*; the courſe and race of his life, ending it by ſuffering chearfully and joyfully for Chriſt; or his chriſtian courſe and race, which began at his converſion, ending that with a joyful proſpect of being with Chriſt in an endleſs eternity; or elſe the courſe of his miniſtry, ſealing that with his blood, and rejoicing that he was counted worthy to ſuffer for the name of Chriſt, and ſo he did finiſh his courſe, 2 *Tim.* iv. 7. *and the miniſtry which I have received of the Lord Jeſus*; which ſeems to be explanative of the former, or of what is meant by his courſe, namely his miniſtry, the miniſtry of the Goſpel: *Beza*'s ancient copy, and the *Vulgate Latin* verſion read, *the miniſtry of the word*; this he had received from Chriſt, both the Goſpel which he miniſtred, and gifts qualifying him for it, and a miſſion and commiſſion to miniſter it; and which he was deſirous of fulfilling in ſuch a manner, as to give up his account with joy to him from whom he had received it, and to whom he was accountable; namely, *to teſtify the Goſpel of the grace of God*; to profeſs and preach it, to bear a conſtant and publick teſtimony to it at death, as in life, and faithfully to declare it, and aſſert it to the laſt; which he calls not only the *Goſpel*, or good news of ſalvation by Chriſt; but the Goſpel *of the grace of God:* which brings the account of the free-grace, love, and 1
mercy of God, diſplayed in the ſcheme of ſalvation; of the grace of God the Father, in pitching his 2
love upon any of the ſons of men; not becauſe they were better and more deſerving of his favour, than others, but becauſe of his ſoveraign will and pleaſure, who will be gracious to whom he will be gracious; and in chuſing them in Chriſt unto ſalva- 3
tion, before they had done good or evil, and without any conſideration or foreſight of, or motive from good works hereafter done by them; in drawing the ſcheme and model of their ſalvation in Chriſt, appointing him to be the author of it; and in making 4
a covenant of grace with him, ſtored with all the bleſſings and promiſes of grace; and in ſending him, 5
in the fulneſs of time, to ſuffer and die for them, not ſparing him, but delivering him up for them all, and giving all things freely with him; and in 6
accepting the ſacrifice, ſatisfaction and righteouſneſs of his ſon on their account, as if done by themſelves. It alſo gives an account of the grace of Chriſt in 1
undertaking the ſalvation of men; in aſſuming their 2
nature, and becoming mean and low in it; in dying 3
for their ſins; in his interceſſion for them at the right hand of God; and in the care he takes of them in this world, until he has brought them ſafe home to himſelf. Likewiſe it gives an account of the grace of the Spirit in regeneration and ſanctification; in working faith in the hearts of men; in being a comforter to them, a witneſſer of their adoption, the earneſt of their inheritance, and the ſealer of them unto the day of redemption. And the Goſpel may

may be ſo called, becauſe all the doctrines of it are doctrines of grace; it aſſerts election to be of grace, and not of works; and aſcribes the juſtification of a ſinner to the free-grace of God, thro' the righteouſneſs of Chriſt, imputed without works and received by faith, which faith is the gift of God, and it denies it to be of the deeds of the law; it repreſents the pardon of ſin to be according to the riches of God's grace, tho' it is thro' the blood of Chriſt, and not owing to humiliation, repentance, confeſſion, and new obedience, as cauſes of it; it attributes regeneration and converſion to the abundant mercy, the free favour of God, and to the efficacy of his grace, and not to the will of the fleſh, or the will of man; and in a word, as the great doctrine of it is ſalvation, whence it is called the Goſpel of ſalvation, it declares that the whole of ſalvation from firſt to laſt, is all of grace. And it may alſo bear this name, becauſe it is a means of conveying grace unto, and implanting it in the hearts of men; regenerating-grace comes this way; God begets men by the word of truth, they are born again of incorruptible ſeed by it; the Spirit of God, as a ſpirit of ſanctification, is received thro' it, and faith comes by hearing it; and both that and hope and every other grace, are quickened, encouraged, and drawn forth into exerciſe by it; all which is, when it is attended with the Spirit of God and power: and this being the nature and uſe of the Goſpel, made it ſo precious and valuable to the Apoſtle, and made him ſo intent upon teſtifying it, and fulfilling the miniſtry of it, and to prefer it to life and every thing in this world; and it cannot but be highly valued and greatly deſired by all thoſe who have taſted that the Lord is gracious. *Beza*'s ancient copy, and ſome others read, *to teſtify to Jews and Greeks, the Goſpel of the grace of God.*

Ver. 25. *And now behold*, &c.] This is not only a note of aſſeveration, but of attention, ſtirring up to obſerve what is here aſſerted: *I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more*; the ſenſe is, that none of them ſhould ever ſee him again, none of the churches of *Aſia*, or the members of them; among whom he had been ſome years preaching the Goſpel, the things concerning the Meſſiah, his kingdom and glory, and the meetneſs of the ſaints for, and their right unto the heavenly inheritance, prepared by God, and given by him to all that love him: *Beza*'s ancient copy reads, *the kingdom of Jeſus:* this the Apoſtle knew by divine revelation, by the ſame ſpirit in which he was going bound to *Jeruſalem*, tho' he knew not whether he ſhould die there or elſewhere; however, he knew, and was perſuaded, he ſhould viſit theſe parts no more.

Ver. 26. *Wherefore I take you to record this day*, &c.] This is a ſolemn appeal to the elders of the church at *Epheſus*, who knew his doctrine and manner of life for a conſiderable time among them: *that I am pure from the blood of all men*; or *of you all*, as ſome copies, and the *Syriac*, *Arabic*, and *Ethiopic* verſions read; which ſeems moſt natural, ſince they could only bear a teſtimony for him with reſpect to themſelves, and the people at *Epheſus*, where he had ſo behaved both in the faithful diſcharge of his miniſtry, and in his exemplary life and converſation; as that the ruine and deſtruction of no one of them could be laid to his charge, or any one periſh for want of knowledge, or thro' any negligence of his; ſee *Ezek.* xxxiii. 6.

Ver. 27. *For I have not ſhunned to declare unto you all the counſel of God.*] By which is meant, not the purpoſes and decrees of God, latent in his own breaſt, theſe the Apoſtle could not declare; but his revealed will in the Goſpel, concerning the ſalvation of men by Jeſus Chriſt, even the whole of the Goſpel, every truth and doctrine of it, neceſſary to ſalvation, and to the peace, joy, and comfort of the ſaints; together with all the ordinances of it, and every thing that had any tendency to promote the glory of God, and the good of ſouls; ſee *Luke* vii. 30. none of theſe things did the Apoſtle withhold from the knowledge of the church at *Epheſus*, but freely imparted and communicated them to them; ſee the note on ver. 20.

Ver. 28. *Take heed therefore unto yourſelves*, &c.] Since the blood of men may be required of thoſe, who are negligent or partial in their office, and ſhun to declare the whole counſel of God: this exhortation is given them not merely as men, to take care of their bodily health, the outward concerns of life, and provide for themſelves and families; nor merely as chriſtians, but as miniſters of the Goſpel; that they would take heed to their gifts, to uſe and improve them, and not neglect them; to their time that they ſpend it aright, and not ſquander it away; and to their ſpirit, temper and paſſions, that they are not governed by them; and to their lives and converſations, that they be exemplary to thoſe who are under their care; and to their doctrine, that it be according to the ſcriptures; that it be the doctrine of Chriſt, and the ſame with the Apoſtles; that it be according to godlineſs, and that it tends to edification; that it be ſound, and incorrupt, pure and unmixed, and all of a piece and conſiſtent with itſelf; and that they be not infected and carried away with errors and hereſies: *and to all the flock*; the church and all the members of it, which are compared to a flock of ſheep, which are to be looked after and watched over, by the miniſters of the word, who are as ſhepherds to them, leſt they ſhould be infected, or any damage done them. The people of God are compared to ſheep on many accounts; before converſion, for their going aſtray, when they are as loſt ſheep; after converſion, for their meek and inoffenſive carriage and behaviour, and for their patience in bearing ſufferings, to which they are expoſed: and a church of Chriſt is compared to a flock of them, being in Goſpel order, folded together and feeding in the ſame paſture, attending the word and ordinances, under the care of ſhepherds appointed by Chriſt the chief ſhepherd; whoſe buſineſs it is to take heed unto them, and care of them, to learn to know their ſtate and condition, to watch over them, and to feed them with knowledge and with underſtanding, for which they are qualified by Chriſt; and they are to take heed unto every one in the flock, the poor of the flock as well as others, the lambs as well as the ſheep, and the ſick and the diſeaſed, the torn, and ſtraying, and driven away, as well as the fat and the ſtrong: and this flock, tho' a little flock, is a holy and beautiful one, a flock of men, and of the ſouls of men dear to God, to Chriſt and the bleſſed Spirit; and a ſpecial regard ſhould be had unto them, and that for reaſons following: *over which the Holy Ghoſt hath made you overſeers*; or *biſhops*; this is ſaid to the elders of the church, ver. 17. which ſhews that the office of an elder and a biſhop is one and the ſame office; and this contains in it more then one argument why they ſhould take heed to the flock; as becauſe they are the overſeers of it, who have the care and overſight of the flock, that is under their inſpection, and is their proper province, and office; and this they were put into by the Holy Ghoſt, who gave them gifts to qualify them for it, and called, and inclined them to undertake it, as well as moved the people to make choice of them for this purpoſe; and ſince therefore, this was an affair in which the Holy Ghoſt was ſo much concerned, it became them very diligently to attend it: *to feed the church of God*; with knowledge and underſtanding; and diſcharge the whole office of faithful ſhepherds to the flock, by feeding the flock and not themſelves, ſtrengthening the diſeaſed, healing the ſick, binding up the broken, bringing again that which was driven away, and ſeeking up that which was loſt: and here is another argument ſuggeſted, to ſtir up to a diligent performance of this work; and that is, that this flock is the church of God, a ſett of men whom God has choſen for himſelf, and called by his grace out of the world, and ſeparated for his own uſe and glory, and among whom he dwells; and therefore to be fed with the faithful word, with the fineſt of the wheat, and not with the chaff of human ſchemes, and with the wind of falſe doctrine, nor with any thing that is vain, trifling, and deceitful; but with the ſolid doctrines of the Goſpel, with the words of faith and good doctrine, with the wholeſome words of Chriſt Jeſus, which have in them milk for babes and meat for ſtrong men, and with and by the Ordinances of the Goſpel, which are the green paſtures they are to be guided into, and abide in; and in all they are to be directed to Chriſt the ſum of the word and ordinances, who is the bread of life, and food of faith; and that the church ſhould be thus fed, is the will of Chriſt, who has appointed and ordered his miniſters to feed his lambs and ſheep, and has furniſhed them with what is neceſſary for this work; this is the deſign of the miniſtry of the Goſpel, and the adminiſtration of ordinances; and the churches of Chriſt are placed where food may be had, where the word is faithfully preached, and the ordinances truly adminiſtred: ſome copies read, *the church of the Lord*; and others, and ſo the *Complutenſian* edition, *the church of the Lord and God: which he hath purchaſed with his own blood*; which being the blood not only of a pure and innocent man, but of one that is truly and properly God as well as man, was a ſufficient ranſom price to redeem the church and people of God from ſin, the law, its curſe and condemnation: ſo that this is no inconſiderable proof of the true and proper deity of Chriſt; and contains a freſh argument, or reaſon why the flock of God and *church of Chriſt*, as the *Syriac* verſion reads; or *the church of the Lord and God*, as in five of *Beza*'s exemplars; or *of the Lord God*, as the *Arabic* verſion, ſhould be taken heed unto and fed; becauſe it muſt needs be dear to God and Chriſt, and precious to them, ſince ſo great a price has been paid for it. The purchaſer is God, Chriſt who is God over all, bleſſed for ever, not a creature; that could never have made ſuch a purchaſe, it could not have purchaſed a ſingle ſheep or lamb in this flock, no man can redeem his brother, or give to God a ranſom for him, much leſs the whole flock; but Chriſt being God, was able to make ſuch a purchaſe, and he has actually made it, and given a ſufficient price for it; not to ſatan, with whom theſe ſheep were a prey, and from whom they are taken in virtue of the ranſom given; but to God, from whom they ſtrayed, againſt whom they ſinned, and whoſe law they broke; and this price was not ſilver and gold, nor men, nor people; but Chriſt himſelf, his life and blood; and which were his *own*, the human nature, the blood of which was ſhed, and its life given being in union with his divine perſon, and was in ſuch ſenſe his own, the property of the Son of God, as the life and blood of no mere man are theirs: and this purchaſe now being made in this way, and by ſuch means, is a very proper one; it is not made without price, but with an invaluable one; and it is a legal purchaſe, a valuable conſideration being given for it, perfectly equivalent to it; and therefore is a compleat one, there is nothing wanting to make it more firm, it is a finiſhed purchaſe; and it is a very peculiar one, it is a peculiar people that are purchaſed, called the purchaſed poſſeſſion, *Epheſ.* i. 14. and a peculiar price which is paid for it; there is no other of the ſame kind, nor any thing like it, and it is made by a peculiar perſon, one that is God and man in one perſon.

Ver. 29. *For I know this*, &c.] By divine revelation: *that after my departing*; either out of this world, or after his leaving them now, and proceeding on his journey: *ſhall grievous wolves enter in among you*; falſe teachers, comparable to wolves, for their craft and cunning, and for their greedy, covetous, and voracious diſpoſitions; and who would be very grievous, troubleſome, and even intolerable to them; theſe he knew would enter privily, at an unawares, into their churches, and ſet up themſelves for preachers, without being called or ſent: *not ſparing the flock*; fleecing it inſtead of feeding it, making merchandize of it, and like the *Phariſees*, under religious pretences, devour widows houſes, and drain the purſes of men; and having as little compaſſion upon their ſouls, poiſoning them with their errors and hereſies, ſubverting their faith, and bringing them into ſwift ruine and deſtruction, as much as would in them lie.

Ver. 30. *Alſo of your own ſelves ſhall men ariſe*, &c.] Not only falſe teachers from abroad ſhould come and enter among them, but ſome would ſpring up out of their own communities, ſuch as had been admitted members of them, and of whom they had hoped well; ſuch were *Hymenæus*, *Philetus*, *Alexander*, *Hermogenes*, and *Phygellus*: *ſpeaking perverſe things*; concerning God, and Chriſt, and the Goſpel; diſtorted things, wreſting the ſcriptures to their own deſtruction, and that of others; things that are diſagreeable to the word of God, and pernicious to the ſouls of men: *to draw away diſciples after them*; to rend away members from the churches, make ſchiſms and diviſions, form parties, ſet themſelves at the head of them, and eſtabliſh new ſects, called after their own names; ſee 1 *John* ii. 19. *Jud.* v. 19.

Ver. 31. *Therefore watch*, &c.] Meaning both over themſelves, and the flock; to prevent, if poſſible, falſe teachers entring in, and to nip the buds of hereſy and ſchiſm, as ſoon as they appear, and to preſerve themſelves, and the church, from being carried away with the error of the wicked. *And remember that by the ſpace of three years*; reckoning from his firſt coming to *Epheſus*, unto this time, that he now called at *Miletus*; ſee ch. xviii. 19, 20. and xix. 8, 10, 22. and xx. iii. 6, 17. *I ceaſed not to warn every one night and day with tears*; that is, he was conſtantly and continually cautioning them againſt falſe teachers, and their doctrines, in the moſt tender and affectionate manner; ſhedding tears at the thoughts of what miſchief would be done, and how many ſouls would be ruined by them; which gives a lively idea of the Apoſtle, and his miniſtry, of his affection, zeal, and diligence, very worthy of the imitation of all the preachers of the Goſpel. Several copies, and all the *Oriental* verſions, read, *every one of you*.

Ver. 32. *And now brethren*, &c.] So the Apoſtle calls the elders of the church at *Epheſus*; tho' they had not the ſame gifts, and were not in the ſame high office as he was, yet he puts himſelf upon a level with them, as if he and they were fellow elders, as *Peter* calls himſelf, 1 *Pet.* v. 1. which is an inſtance of the Apoſtle's humility and affection: *I commend you to God*; to God the Father; to his grace, to ſupply all their need; to his wiſdom, to direct them in all their affairs; and to his power, to keep them from the ſins and corruptions of the times, and from the errors and hereſies now broaching, or to be broached. *And to the word of his grace*; either the Goſpel, before called the Goſpel of the grace of God, ver. 24. This is ſometimes called *the Word*, the word of faith, of truth, of righteouſneſs, of reconciliation and ſalvation; and is *his* word, the word of God, and not of man; it comes from him, is concerning him, and is ſucceeded by him; and it is the word of *his grace*, ſince it publiſhes his free grace and mercy in Chriſt Jeſus, and declares ſalvation to be wholly of the grace of God; to which this church is commended by the Apoſtle as a rule of faith and practice, to attend unto, and abide by, and as a preſervative from thoſe errors and hereſies which he had obſerved would ſpring up among them, and which would be for their inſtruction, comfort, and eſtabliſhment: or elſe the Lord Jeſus is intended, who is the eternal and eſſential word of God; who, as the word, inwardly conceived, is the image of the mind, equal to it, and yet diſtinct from it, ſo Chriſt is the image of the inviſible God, equal to him, and yet a diſtinct perſon from him; and as the word expreſſed is the interpreter of the mind, ſo Chriſt the word, who was in the beginning with God, and lay in his boſom, has ſpoke all things from him, declared his mind, and explained his will: beſides, he is the word who in the everlaſting council and covenant ſpoke on the behalf of all his people, aſked for every bleſſing for them, and engaged to be the ſurety of them; and is the word, who, in the beginning of time, ſpoke all things out of nothing; and now is the advocate, and ſpeaks for the ſaints in heaven, as well as he has been the word ſpoken of by all the holy prophets from the beginning of the world: and he may be thought the rather to be deſigned, ſince the ſaints never commend themſelves, or others, either in life, or in death, to any but to a divine perſon; nor is any but a divine perſon capable of taking the care and charge of the ſaints, and of making it good; nor will they truſt any other; nor are the ſaints ever ſaid to be committed or commended to the Goſpel, but on the other hand, that is ſaid to be committed to them: the written word is committed to the care and keeping of the ſaints, but not the ſaints to the care and keeping of that; nor does it appear ſo agreeable, to put the written word upon a level with the divine being; a commendation of the ſaints, equally to the written word, as to God himſelf, ſeems to be a leſſening of the glory of the divine being, and an aſcribing too much to the word, but ſuits well with Chriſt the eſſential word: and who may be called the word of his grace, becauſe the grace of God is greatly diſplayed in him; and becauſe all fulneſs of grace dwells in him; and he is the author, donor, and object of all grace, and ſo a proper perſon to be commended to; and what follows is very applicable to him: *which is able to build you up*; in faith and holineſs, and on himſelf, the ſure foundation; for tho' the Goſpel is an inſtrument in the hands of the Spirit of God, in building up ſaints on their moſt holy faith, yet Chriſt is the maſter-builder; it is he that builds the temple, the church, and every particular believer, and muſt bear the glory. The ſaints, tho' they are built on Chriſt the foundation, againſt which the gates of hell cannot prevail, and ſo are ſafe; yet they ſtand in need of building up, or of edification; and a church may be ſaid to be built up, or edified, when additions are made unto it of ſuch as ſhall be ſaved; and particular members are built up, when additions are made to their grace, or they grow in the exerciſe of it; when their ſpiritual ſtrength increaſes, when their underſtandings are more enlightened, their judgments better informed, and their memories filled with divine truths and Goſpel-doctrines; when they are more and more confirmed in the faith of Chriſt, both as a grace, and as a doctrine; and their wills are brought to a greater reſignation to the will of God, as well as their affections are ſet upon things in heaven, and their ſouls are more ſeeking after them: and now this is what God is able to do, and does do; for except he builds, in vain do the builders build; he cauſes all grace to abound; and ſo does his word, his eſſential word; he is the author and finiſher of faith, and gives both grace and glory, as it follows: *And to give you an inheritance among all them which are ſanctified*; by the *inheritance* is meant the heavenly glory, which is a free-grace gift, and not obtained by the works of the law, or the induſtry of men. It is a diſtribution by lot, as the land of *Canaan* was, even by the lot of God's eternal purpoſe and decree: it is what belongs to children, to the children of God, and them only; and therefore bears this name, and comes unto them upon, and in conſequence of the death of Chriſt the teſtator: it is his righteouſneſs which entitles unto it; and it is the grace of God which makes meet for it; and the Spirit of God is the earneſt of it: it is an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the heavens, and is an eternal one; it lies in light, and among the ſaints there. God is able to give it; it is a gift of his grace, of his ſovereign will, which he gives to whom he pleaſes; it is an inheritance of his preparing and diſpoſing, which he calls unto, makes meet for, and beſtows: and Chriſt, the word of his grace, is able to give it; it is in his hands, not only the promiſe of it, but that itſelf; he is in poſſeſſion of it, and it is in his power to give it; and he does give it to all that the Father has given him, and who are here deſcribed from their ſanctification; for this is only enjoyed by ſuch, who are ſet apart by God the Father, whoſe ſins are expiated by the blood of Chriſt, and to whom he is made ſanctification, and who are ſanctified by the bleſſed Spirit. Now tho' the Goſpel, the written word, may be as a map, which ſhows where this inheritance lies, and which is the way to it; yet it is Chriſt, the living word, who gives the right unto it, the meetneſs for it, the earneſt of it, and will put into the poſſeſſion of it.

Ver. 33. *I have coveted no man's ſilver, or gold, or apparel.*] This the Apoſtle ſays, not merely in vindication of himſelf, and his character, from all charge or ſuſpicion of avarice; but chiefly for the inſtruction of theſe elders, and all others of the ſame office, not to indulge the ſin of covetouſneſs, which is very diſagreeable, and ought not to be in a miniſter of the word; and it may be obſerved, that many things which the Apoſtle ſays before of himſelf to thoſe elders, is ſaid not to commend himſelf, nor ſo much in his own vindication, as for their imitation; compare with this *Numb.* xvi. 15. 1 *Sam.* xii. 3. and to point out the character of falſe teachers that would come in, or ſpring up among them, who would make merchandize of them. *Beza*'s ancient copy, and others, read, *the ſilver*, &c. *of none of you*; and ſo the *Ethiopic* verſion.

Ver. 34. *Yea, you yourſelves know*, &c.] So far was the Apoſtle from deſiring to have other mens money, or to wear their apparel, or to eat their bread, that he could appeal to theſe elders for the truth of it, they having been eye-witneſſes of it: *that theſe hands have miniſtred unto my neceſſities*; meaning, that he had wrought with his hands, which he then held up, or ſtretched out, at tent-making, along with *Aquila* and *Priſcilla*, at *Epheſus*, as he had done before at *Corinth*, chap. xviii. 2, 3, 18, 19. and therewith ſupplied himſelf with neceſſaries for food and clothing; for tho' he had a power, as a miniſter of the Goſpel, to forbear working, and to inſiſt upon a maintenance from the churches, yet in ſome caſes, and in ſome places, he choſe rather to forego that, leſt he ſhould either any ways hinder the progreſs of the Goſpel at the firſt preaching of it, or be burdenſome to the churches, or give the falſe teachers any handle againſt him; and he not only ſupported himſelf in this way, but aſſiſted others alſo: *and to them that were with me*; as *Luke*, *Timothy*, and others; ſee ver. 4.

Ver. 35. *I have ſhewed you all things*, &c.] Both as to doctrine and practice, and had ſet them an example how to behave in every point, and particularly in this: *how that ſo labouring ye ought to ſupport the weak*; the ſenſe of which is, that they ſhould labour with their hands as he did, and ſo ſupport the weak; either ſuch who were weak in body, and unable to work and help themſelves, and therefore ſhould be helped, aſſiſted, relieved, and ſupported by the labours of others, that were able; or the weak in faith, and take nothing of them, leſt they ſhould think the preachers of the word ſought only their own worldly advantage, and ſo they ſhould be ſtumbled and fall from the truth: *and to remember the words of the Lord Jeſus*; which the Apoſtle had either collected as the ſenſe of ſome paſſages of his, ſuch as *Luke* vi. 30, 35, 38. and xiv. 13, 14. *Matt.* xxv. 34, 35, *&c.* or which, tho' not recorded in any of the Goſpels, the Apoſtle might have received from one or other of the twelve diſciples, as what were frequently uſed by Chriſt in the days of his fleſh; and which the Apoſtle had inculcated among the *Epheſians*, and now puts them in mind of them, they being worthy of remembrance: *how he ſaid, it is more bleſſed to give than to receive*; it is more comfortable, honourable, pleaſant, and profitable: the giver is in a more comfortable ſituation, having an abundance, at leaſt a ſufficiency, and ſomething to ſpare; whereas the receiver is often in want and diſtreſs, and ſo uncomfortable: it is an honour to give; an honour is reflected upon the giver, both by the receiver, and others; when to receive is an inſtance of meanneſs, and carries in it, among men, ſome degree of diſhonour: it is a pleaſure to a liberal man to diſtribute to the neceſſities of others; and it cannot be grateful to a man to be in ſuch circumſtances, as make it neceſſary for him to receive from others, and be dependant on them; and great are the advantages and profit which a chearful giver reaps, both in this world, and that to come: wherefore the concluſion which the Apoſtle would have drawn from hence is, that it is much more eligible for a man to work with his own hands, and ſupport himſelf, and aſſiſt others, than to receive at the hands of others.

Ver. 36. *And when he had thus ſpoken*, &c.] And finiſhed his ſpeech to the elders: *he kneeled down*; upon the floor, which was a prayer-geſture, uſed by Chriſt, and others; for, it ſeems, the diſuſe of kneeling in prayer, between the paſſover and pentecoſt, which *Tertullian*[k], and other writers, ſpeak of, had not yet obtained, which was in memory of Chriſt's reſurrection from the dead, for this was now the time; ſee ver. 6, 16. and *prayed with them all*; and no doubt for them all; the *Syriac* verſion renders it, *and he prayed, and all the men with him*; the Apoſtle, and the elders, joined together in prayer.

Ver. 37. *And they all wept ſore*, &c.] At the thoughts of parting with ſuch a faithful and affectionate friend and ſervant of Chriſt; and no doubt but their affections were greatly moved by his prayers for them, as well as by his diſcourſe to them. Chriſtians are not *Stoicks*, religion does not take away and deſtroy the natural affections, but regulates and governs them, and directs to a right uſe of them: *and fell on Paul's neck and kiſſed him*; as *Eſau* fell on *Jacob*'s neck and kiſſed him, *Gen.* xxxiii. 4. and *Joſeph* on his brother *Benjamin*'s, and his father *Jacob*'s, *Gen.* xlv. 14. and xlvi. 29. And it was uſual with the Eaſtern nations, particularly the *Perſians*[l], for friends and relations to kiſs at parting, as well as at meeting; ſee *Ruth* i. 9, 14.

Ver. 38. *Sorrowing moſt of all for the words which he ſpake*, &c.] In ver. 25. it filled them with ſorrow to part with him; but this was increaſed, and made almoſt intolerable by what he ſaid, *that they ſhould ſee his face no more*: could they have hoped to have ſeen him again, it would have made their parting with him more eaſy; but to be told they ſhould never ſee him more in this world, it cut them to the heart; which ſhows what a ſhare the Apoſtle had in their hearts and affections, and not without good reaſon: however, that they might have a ſight of him as long as they could, they went along with him to ſee him take ſhipping, and to ſee the laſt of him. *And they accompanied him unto the ſhip*; which lay at *Miletus* waiting for him.

CHAP. XXI.

Ver. 1. AND *it came to paſs, that after we had gotten from them*, &c.] Which was with great difficulty, with many tears, and much wringing of hands: the word ſignifies that they were *plucked from* them; they clung about them, as huſband and wife, and parents and children do; ſo ſtrong were their affections; and their parting was like the parting of ſuch near relations, or like the plucking of the fleſh from the bones, or the drawing and ſeparating one member from another; ſuch is the cement of true Chriſtian love: *and had launched*; the veſſel into the ſea, from the port at *Miletus*: *we came with a ſtrait courſe unto Coos*; an iſland in the *Ægean* ſea. *Pomponius Mela*[m] calls it *Cos* in *Caria*; and ſo *Pauſanias*[n] reckons it a city of the *Carians* and *Lycians*, mentioning it along with *Rhodes*. It was famous for being the birth-place of *Apelles* the painter, and *Hippocrates* the phyſician. *Pliny*[o] places it in *Caria*, and calls it moſt noble, and ſays that it was fifteen miles diſtant from *Halicarnaſſus*,

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[k] De Corona Militis, c. 3.

[l] Xenophon. Cyropædia, l. 1. c. 20.

[m] L. 2. c. 14.

[n] Arcadica, ſive l. 8. p. 526.

[o] Nat. Hiſt. l. 5. c. 31.

naſſus, was a hundred miles in circumference, as many think, and was called *Merope*: and who elſewhere obſerves [p], that it is reported that the ſilk-worms are bred in this iſland, and that a ſort of raiment called *Bombycine* was firſt made here by *Pamphila*, the daughter of *Latoius*. And ſo *Solinus* [q], from *Varro*, teſtifies, that this iſland firſt gave a fine ſort of cloathing for the ornament of women: hence becauſe ſilks or bombycines, from the ſilk-worms, were firſt wove here by women, ſome think the iſland had its name, for מקוה, which ſignifies ſomething ſpun, in 1 *Kings* x. 28. 2 *Chron.* i. 16. it is by us tranſlated *linnen yarn*; but the *Vulgate Latin* verſion renders it, *from Coa*. This iſland was taken by *Hercules*, and *Eurypylus*, the king of it, was ſlain by him [r]. It is now in the hands of the *Turks*, by whom it is called *Stancora*; but by others *Lango*. When, and by whom the Goſpel was firſt preached here, is not certain; it does not appear that the Apoſtle *Paul* ſtaid to preach it now: however, in the beginning of the *fourth* century there was a church here, and a biſhop of it was preſent at the council of *Nice*; and in the *fifth* century, a biſhop of the church here aſſiſted in the council of *Chalcedon*; and in the *ſixth* century, a biſhop of the ſame place was in the fifth ſynod at *Conſtantinople* [s]. Hither *Paul* and his company came with a good wind, a proſperous gale, and nothing to hinder them; which perhaps is rather meant than a ſtrait or direct line, in which they ran from *Miletus* to this place: *and the* day *following unto Rhodes*; this is an iſland in *Lycia*, according to *Mela* [t], and had in it theſe three cities, *Lindos*, *Camitos*, and *Jalyſos*: it is ſaid of it [u], that the heavens are never ſo cloudy, but the ſun is ſeen here in one part of the day, or another. *R. Benjamin* [w] makes this to be three days ſail from *Samos*; and ſays, he found four hundred *Jews* in it, and almoſt three hundred at *Samos*. It is aſſerted by ſeveral writers [x], that this iſland was once covered with the ſea, and in proceſs of time appeared out of it, and became dry land. The account which *Pliny* [y] gives of it is, that "it is moſt beautiful and free, and was in circumference a hundred and thirty miles; or, if *Iſidorus* is rather to be credited, a hundred and three: the cities in it were *Lindus*, *Camirus*, *Jalyſus*, now *Rhodes*: it is diſtant from *Alexandria* in *Egypt* five hundred ſeventy-eight miles, as *Iſidorus* reports; but according to *Eratoſthenes*, four hundred ſixty-nine; and according to *Mutianus*, five hundred; and from *Cyprus* it was a hundred and ſixty-ſix;" a place after-mentioned, which the Apoſtle left on the left hand, having ſailed from *Patara* to *Phenicia*. The ſame writer proceeds and adds, "it was before called *Ophiuſa*, *Aſteria*, *Æthrea*, *Trinacria*, *Cotymbia*, *Pæeſſa*, *Atabyria*, from the king of it, afterwards *Macria* and *Oloeſſa*." *Jerom* [z] ſays of it, that "it is the moſt noble of the iſlands *Cyclades*, and the firſt from the eaſt, formerly called *Ophiuſſa*; in which was a city of the ſame name, famous for the brazen *Coloſſus*, which was ſeventy cubits high: it was diſtant from the port of *Aſia* twenty miles." This ſtatue, called the *Coloſſus* of the ſun, and was one of the ſeven wonders of the world, according to *Pliny* [a], was made by *Chares*, a diſciple of *Lyſippus*, at the expence of king *Demetrius*: it was twelve years in making, and coſt three hundred talents: it was ſeventy cubits high (as *Jerom* before ſays): it fell by an earthquake, after it had ſtood fifty, or ſixty years (ſome ſay 1360); and as it lay along it was a miracle, few men with their arms ſtretched out could embrace the thumb, and the fingers were bigger than moſt ſtatues: and from this ſtatue the *Rhodians* have been ſometimes called *Coloſſians*; and ſome have fancied, that theſe are the perſons the Apoſtle *Paul* wrote his Epiſtle to under that name. This iſland, and the city in it, were called *Rhodes*, as ſome think, from roſes, with which it might abound, or becauſe of the beautifulneſs of the place; and others, that it had its name from ירוד, *Jarod*, which, in the *Chaldee* and *Syriac* languages, ſignifies a ſerpent; and ſo it was called *Ophiuſa* from the multitude of ſerpents in it [b]; tho' others ſay it took its name from *Rhodia*, a fair and beautiful maid beloved by *Apollo*. This iſland, in the *ſeventh* century, about the year 653, was taken by *Mauvia*, king of the *Saracens*, who ſold the *Coloſſus*, which lay on the ground ever ſince the earthquake, to a merchant, who is ſaid to load nine hundred camels with the braſs of it: it afterwards came into the hands of the Chriſtians, and in the year 1522 was taken by *Solyman* the *Turk*, after a ſiege of ſix months, being betrayed by *Andreas Meralius*, a *Portugueze* knight [c]. When the Goſpel was firſt preached here, and a church-ſtate formed, cannot be ſaid; but in the beginning of the *fourth* century there was a biſhop of this place in the council of *Nice*; and in the *fifth* century there was a church here, and it was a metropolitan; and in the *ſixth* century a biſhop of this place was in the fifth *Roman* ſynod under *Symmachus*; and in the *ſeventh* century a biſhop of *Rhodes* aſſiſted in the ſixth council at *Conſtantinople*; and in the ſame century it was taken by the *Saracenes*, as before obſerved, when the church here was the metropolitan of the *Cyclades*; and yet in the *eighth* century, *Leo*, biſhop of this place, was in the *Nicene* ſynod; and even tho' in the *ninth* century it was grievouſly haraſſed by the *Saracenes*, yet its church-ſtate was not quite deſtroyed [d]. *And from thence to Patara*; *Beza*'s ancient copy adds, *and Myra*; ſee ch. xxvii. 5. a city of *Lycia*: hence it is called by *Herodotus* [e], and *Pliny* [f], *Patara* of *Lycia*, and mentioned with *Rhodes*: it was famous for the temple of *Apollo*, which was in it, in which anſwers were given ſix months in the year, and were on equal credit with the oracle at *Delphos* [g]; the *Arabic* verſion here calls it *Sparta*. According to *Pliny* [h] it was firſt called *Sataros*. Some ſay it had its name *Patara* from *Patarus*, the ſon of *Apollo*; *Ptolomy Philadelphus*, king of *Egypt* having enlarged it, called it after his ſiſter's name *Arſinoe*. How long the Apoſtle ſtaid in this place is not known, nor whether he preached here, nor if he did, what ſucceſs he had: in the *ſecond* century, the ſtatues of *Jupiter* and *Apollo* were in this place: in the *fourth* century, there was a church here, and a biſhop of it: and in the *ſixth* century, a biſhop of the church at *Patara* was in the fifth ſynod at *Rome* and *Conſtantinople*: and in the *eighth* century, *Anaſtaſius*, biſhop of this place, was in the *Nicene* ſynod [k].

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[p] Nat. Hiſt l. 11. c. 22, 23.
[q] Polyhiſtor. c. 12.
[r] Apollodorus de Orig. Deorum, l. 2. p. 112.
[s] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 5. cent. 5. c. 2. p. 6. cent. 6. c. 2. p. 6.
[t] De Situ Orbis, l. 2. c. 14.
[u] Plin. l. 2. c. 62. Solin. c. 21.
[w] Itinerar. p. 30.
[x] Plin. Nat. Hiſt. l. 2. c. 87. Heraclides de Politiis, p. 456. Philo, quod mundus ſit incorr. p. 959, 960.
[y] Nat. Hiſt. l. 5. c. 31.
[z] De locis Hebraicis, fol. 96. G.
[a] Nat. Hiſt. l. 34. c. 7.
[b] Heraclides de Politiis, p. 456. ad Calcem Ælian. Var. Hiſt. Vid. Hilleri Onomaſticum Sacrum; p. 918.
[c] Petav. Rationar. Temp. par. 1. l. 4. c. 5. p. 153. & l. 9. c. 11. p. 500.
[d] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 5. cent. 5. c. 2. p. 6. c. 7. p. 418. cent. 6. c. 2. p. 6. cent. 7. c. 2. p. 4. c. 3. p. 20. c. 7. p. 112. c. 16. p. 369. cent. 8. c. 2. p. 6. cent. 9. c. 2. p. 4. c. 3. p. 13.
[e] Clio, l. 1. c. 182.
[f] L. 2. c. 108. & l. 6. c. 34.
[g] Pauſan. l. 9. p. 607. Mela, l. 1. c. 15. Alex. ab Alex. l. 6. c. 2.
[h] Nat. Hiſt. l. 5. c. 27.

Ver. 2. *And finding a ſhip ſailing over unto Phenicia*, &c.] For it ſeems that the ſhip they went aboard at *Aſſos*, ch. xx. 13. went no further, at leaſt in the way the Apoſtle was going, than *Patara*; but lighting on another ſhip, which was bound for *Phœnicia*, for the city of *Tyre*, which bordered on the land of *Iſrael*, and indeed originally belonged to *Canaan*; ſee chap. xi. 19. *we went aboard*; the ſaid ſhip: *and ſet forth*; on the voyage.

Ver. 3. *Now when we had diſcovered Cyprus*, &c.] An iſland, as the *Syriac* verſion here calls it, which lay between *Syria* and *Cilicia*; ſee the note on ch. iv. 36. and was, according to *R. Benjamin* [l], four days ſail from *Rhodes*, before mentioned: *we left it on the left hand, and ſailed into Syria*; that part of it called *Phœnicia*: *and landed at Tyre*; the chief city of *Phœnicia*, famous for navigation and commerce: it ſtood about four furlongs diſtant from the ſhore, and was joined to the continent by *Alexander* the great [m]. The account *Jerom* [n] gives of it is this, "*Tyre* the metropolis of *Phœnicia* in the tribe of *Nephthalim*, is near twenty miles from *Ceſarea Philippi*; this was formerly an iſland, but made continent land by *Alexander*:—its chief excellency lies in ſhell-fiſh and purple." It was a very ancient city, tho' it ſeems not ſo ancient as *Sidon*, from whence it was diſtant about two hundred furlongs. *Herodotus* [o] ſays, that in his time it had been inhabited two thouſand three hundred years; *Hiram* was king of it in *Solomon*'s time; yea, mention is made of it in *Joſhua*'s time, if the text in *Joſh.* xix. 29. is rightly tranſlated: ſome ſay it was built ſeventy-ſix years before the deſtruction of *Troy*. It is to be diſtinguiſhed into old *Tyre*, which was deſtroyed by *Nebuchadnezzar*, and the iſland of *Tyre* which was conquered by *Alexander*, and new *Tyre* annexed by him to the continent. In the *Hebrew* language it is called צור, *Tzur* or *Tzor*, which ſignifies a *rock*, being built on one; tho' ſome think it has its name from צהור, *Tzehor*, which ſignifies *brightneſs*; it is now called *Sur* or *Suri*, and is quite deſolate, being only a receptacle of thieves and robbers: tho' *R. Benjamin* ſays, in his time, new *Tyre* was a very good city, and had a port within it, into which ſhips go between two towers; and that there were in it four hundred *Jews*, and ſome of them ſkilful in the *Talmud*;—who further obſerves, that if any one aſcended the walls of new *Tyre*, he might ſee *Tyre* the crowning city, *Iſ.* xxiii. 8. which was a ſtone's caſt from the new; but if a man would go in a boat on the ſea, he might ſee towers, ſtreets, and palaces in the bottom [p]: *for there the ſhip was to unlade her burden*; which ſhe had taken in, in the ports where ſhe had been, but where is not certain; for that ſhe had been at *Epheſus*, and took in her lading there, as *Grotius* thinks, does not appear; ſince this was not the ſhip the Apoſtle and his company ſailed in from *Miletus*, but which they went aboard at *Patara*, ver. 1, 2.

Ver. 4. *And finding diſciples*, &c.] At *Tyre*, for the Goſpel had been preached in *Phenicia* by the miniſters of the word, who were ſcattered by the perſecution raiſed at the death of *Stephen*; and here were brethren, ſuch as had believed in Chriſt, embraced and profeſſed his Goſpel, and were baptized in his name; ſee chap. xi. 19. and xv. 3. and who alſo had extraordinary gifts, as appears by what follows; and there was no doubt a Goſpel-church founded in this place, tho' who preſided over it in the *firſt* century, we have no account; in the *ſecond* century there was a church here, and *Caſſius* was biſhop of it [q]; in the *third* century there were ſome martyrs in this place, who ſuffered under *Diocleſian*, and bore innumerable ſtripes with great courage and conſtancy, and after that fought with beaſts, as bears, leopards, boars, and bulls, and at the ſame time *Tyrannio*, biſhop of this church, alſo ſuffered martyrdom [r]; in the *fourth* century there was a ſynod at *Tyre* under *Conſtantine*, to which he wrote a letter [s]. There was a biſhop of this church preſent at the council of *Nice*, in the times of the ſaid emperor; in this age *Paulinus* and *Dorotheus* were biſhops of *Tyre*; in the *fifth* century *Irenæus* was biſhop of *Tyre*, and then it was the metropolitan of *Phœnicia*; and in the *ſixth* century, there was a biſhop of the ſame church preſent at the fifth council of *Rome* and *Conſtantinople* [t]. Of the biſhops of *Tyre* in the ſeveral centuries, the learned *Reland* [u] gives a more particular account; according to him, *Caſſius*, biſhop of this church, was in the ſynod held at *Ceſarea*, about the year 198. *Paulinus*, another biſhop of *Tyre*, was in another council held at the ſame place, in the year 318. *Zeno* ſubſcribed in the council of *Nice*, in the year 325. the firſt among the biſhops of *Phœnicia*; *Vitalis* was in the council at *Sardica*, in the year 347. *Uranius* ſubſcribed in the council held at *Seleucia* by the *Semiarians*, in the year 359. another *Zeno* biſhop of this church was preſent at the ſecond council at *Conſtantinople*, in the year 381. and mention is made of *Photius* biſhop of *Tyre*, in the acts of the *Chalcedon* council, held in the year 451. as is alſo *Euſebius* in the acts of the council at *Conſtantinople*, in the year 553. *we tarried there ſeven days*; either waiting for a ſhip to proceed on further; or in choice, to enjoy the converſation of the diſciples, which was very delightful, and to confirm them in the faith: *who ſaid to Paul thro' the Spirit, that he ſhould not go up to Jeruſalem*; not that the Spirit of God in theſe perſons contradicted his own impulſe in the Apoſtle, by which he was moved to go to *Jeruſalem*, chap. xx. 22. The ſenſe is, that theſe diſciples, by the ſpirit of prophecy, knew that if the Apoſtle went to *Jeruſalem*, many evil things would befall him; wherefore of their own ſpirit, and out of love to him, they adviſe him not to go.

Ver. 5. *And when we had accompliſhed thoſe days*, &c.] The ſeven days before mentioned: *we departed and went our way*; from their quarters where they lodged, or from ſome one houſe of the diſciples, where they met and had converſed together: *and they all brought us on our way, with wives and children, till* we were *out of the city*; that is, the diſciples, even all of them that dwelt in that city, with their whole families, their wives and children, accompanied the Apoſtle and thoſe that were with him, thro' the ſtreets of the city of *Tyre*, till they came out of it to the ſhore, where lay the ſhip they were to go aboard; and which was a mark of their affection and reſpect to the Apoſtle, as well as a token of their publick ſpirit, that they were not aſhamed of Chriſt and his miniſters, nor of their profeſſion of the Goſpel: *and we kneeled down on the ſhore and prayed*; which was agreeable to the cuſtom of the *Jews*, who had, as *Tertullian* obſerves [w], their *orationes littorales*, their prayers at the ſea-ſhore; ſee the note on chap. xvi. 13.

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[k] Madgeburg. Hiſt. Eccleſ. cent. 2. c. 15. p. 192. cent. 4. c. 2. p. 3. cent. 6. c. 2. p. 4. cent. 8. c. 2.. p. 4.

[l] Itinerar. p. 30.

[m] Plin. Nat. Hiſt. l. 5. c. 19. Mela, l. 1. c. 12.

[n] De locis Hebraicis, fol. 96. K.

[o] Euterpe, l. 2. c. 44.

[p] Itinerar. p. 35, 36.

[q] Euſeb. Eccl. Hiſt. l. 5. c. 25.

[r] Ib. l. 8. c. 7, 13.

[s] Ib. de vita Conſtantin. l. 4. c. 41, 42.

[t] Magdeburg. Hiſt. Eccl. cent. 4. c. 2. p. 2. c. 10. p. 553, 554. cent. 5. c. 2. p. 3. c. 7. p. 417. cent. 6. c. 2. p. 3.

[u] Paleſtina Illuſtrata, l. 3. p. 1054, 1055.

[w] Ad nationes, l. 1. c. 13.

Ver. 6. *And when we had taken our leave one of another*, &c.] The *Alexandrian* copy reads, *having prayed, we ſaluted one another*; with a kiſs, as in chap. xx. 37. and ſo parted: *we took ſhip*; or went aboard the ſhip, *and they returned home again*; to their own houſes, as the *Syriac* verſion renders it; for by *their own*, as it is in the *Greek* text, cannot be meant their families, their wives and children, for theſe were along with them; but their habitations; ſee *John* xvi. 32. and xix. 27.

Ver. 7. *And when we had finiſhed* our *courſe from Tyre*, &c.] Or ſailed from thence, *we came to Ptolemais*; the *Syriac* verſion calls it, *Aco* or *Acu*; and the *Arabic* verſion, *Aca*; and *Ptolemais* according to *Pliny*[x] and *Harpocratian*[y], was called *Ace*. Frequent mention is made of *Aco* in the *Jewiſh* writings, and which according to them was a ſea-port, for they ſpeak of נמלה דעכו, *the port of Aco*[z], and of כיפי דעכו, *the banks of Aco*[a], or its rocks: it was upon the borders of the land of *Iſrael*, and in the tribe of *Aſher* to the north of it; part of it they ſay was without the land, and part of it within[b]: according to *R. Benjamin*, it was one day's ſail from *Tyre*, and who alſo ſays, it was upon the borders of *Aſher*, and had a very ſpacious port[c]; it is ſaid to be about two and thirty miles from *Tyre*; between that and *Tyre*, the ſhore was full of heaps of ſand, from whence the ſand that glaſs is made of was fetched; it is mentioned with *Tyre*, *Sidon*, and *Galilee*, in 1 *Maccab*. v. 15. it had the mountainous part of *Galilee* on the eaſt, the ladder of *Tyre* on the north, and mount *Carmel* on the ſouth, and thus it is deſcribed by *Joſephus*[d]: "*Ptolemais* is a "city of *Galilee* on the ſea-coaſt, built in a large "champaign country, but is ſurrounded with "mountains, on the eaſt with the mountains of "*Galilee* ſixty furlongs off; on the ſouth with "*Carmel*, diſtant a hundred and twenty furlongs; "on the north with a very high mountain called "the *Climax*, or ladder of the *Tyrians*, which is a "hundred furlongs from it; two miles from the "city runs a very ſmall river called *Beleus*, near "which is the ſepulchre of *Memnon*, taking up the "ſpace of an hundred cubits, and is worthy of admiration; it is round and hollow, (*i. e.* the river) "caſting up glaſſy ſand, which ſhips in great "numbers come and take up, and the place is "filled up again." The account *Jerom*[e] gives of it is, "*Ptolemais* a maritime city in *Judea* near mount "*Carmel*, which was formerly called ſo from one "*Ptolomy*;" from *Ptolomy* king of *Egypt*: it was called *Ace* or *Aco*, from its being a city of merchandiſe; tho' ſome ſay it was ſo called from *Hercules* being healed of the bite of a ſerpent, by an herb which grew near the river *Beleus*. It is now called *St. John de Acra* or *Acri*: *and ſaluted the brethren*; that were at *Ptolemais* or *Aco*; for the Goſpel had been preached here with ſucceſs; ſome had believed and profeſſed it, and very likely were in a church-ſtate; for there was a church here in the *ſecond* century, and *Clarus* was biſhop of it; and in the beginning of the *fourth* century, there was a biſhop preſent in the ſynod at *Nice*, and in the *fifth* century there was a church here; in the time of *Arcadius* the emperor, *Antiochus* was biſhop of *Ptolemais*, a very eloquent man, called therefore by ſome *Chryſoſtom*; in the *ſixth* century there was a biſhop of this church, who aſſiſted at the ſynod held both at *Rome* and *Conſtantinople*[f]. The biſhops of this church are reckoned up, as *Reland*[g] ſays, as he found them thus; *Clarus*, who was in the council at *Ceſarea* held in the year 198. *Æneas* who was in the council at *Nice*, in the year 325. and in another at *Antioch*, in the year 341. *Nectabus* who ſubſcribed in the firſt council at *Conſtantinople*, held in the year 381. *Paulus* who was preſent in the *Chalcedon* council in the year 451, and *Joannes*, who was in the council at *Jeruſalem*, in the year 536. and perhaps theſe brethren might be *Jews*, ſince thoſe who firſt preached the Goſpel in *Phenicia* preached only to *Jews*; and certain it is that there were many in this place; we often read of *Jewiſh* doctors here, as *R. Tanchum* the ſon of *R. Chaja* a man of *Caphar Aco*[h], and *R. Simeon ben Judah* a man of *Caphar Aco*[i], and *R. Aba* of *Aco*[k], and *R. Judah ben Gamdah*[l]; and in *R. Benjamin*'s time, there were about two hundred *Jews* in this place[m]: theſe brethen *Paul* and his company viſited, and ſaluted them; *and abode with them one day*; conferring together about ſpiritual things, and employing their time, no doubt in religious exerciſes.

Ver. 8. *And the next day we that were of Paul's company departed*, &c.] From *Ptolemais*, as *Sopater*, *Ariſtarchus*, *Secundus*, *Timotheus*, *Tychicus*, *Trophimus*, and *Luke* the writer of this hiſtory; ſee chap. xx. 4. *and came unto Ceſarea*; not *Ceſarea Philippi*, mentioned in *Matt*. xvi. 13. but that *Ceſarea* which was formerly called *Strato*'s tower, and was a very good ſea-port; ſee chap. viii. 40. and ix. 30. and x. 1. and xviii. 22. *and we entered into the houſe of Philip the Evangeliſt*; not a writer of a Goſpel, but a preacher of the Goſpel, and perhaps not an ordinary one, but was one of thoſe ſpoken of in *Epheſ*. iv. 11. which was an office inferior to an Apoſtle, and yet above an ordinary paſtor and teacher; this man very likely was the ſame that taught in *Samaria*, and baptized the *Eunuch*, and who after that ſettled at *Ceſarea*; ſee chap. viii. 40. *which was* one *of the ſeven*; of the ſeven deacons of the church at *Jeruſalem*, chap. vi. 5. *and abode with him*; ſo long as they continued at *Ceſarea*.

Ver. 9. *And the ſame man had four daughters*, &c.] So that he was a married man, which may be obſerved againſt the *Papiſts*, who forbid marriage to eccleſiaſticks: and they were, *virgins*; not under any vow of virginity, but they had not as yet changed their ſtate of life, and were pure and incorrupt: *which did propheſy*; not explain and interpret ſcripture, or preach in publick aſſemblies; for this were not allowed women, neither in the *Jewiſh* ſynagogues, nor in chriſtian aſſemblies; but they were endowed with a gift of foretelling future events, as was promiſed ſuch ſhould have in Goſpel times, *Joel* ii. 28.

Ver. 10. *And as we tarried there many days*, &c.] How many days is not ſaid, it could not be very many, if the Apoſtle got to *Jeruſalem* by *Pentecoſt*, as he deſired, chap. xx. 6, 15, 16. and xxi. 4, 7. *there came down from Judea a certain prophet named Agabus*; of whom mention is made in chap. xi. 28. who is there ſaid to come from *Jeruſalem*, to *Antioch*, and here from *Judea* to *Ceſarea*; he had been many years going about from place to place propheſying, for between that and this account muſt be a ſpace of about ſixteen or ſeventeen years.

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[x] L. 5. c. 19.

[y] Lexic. Decem Orator. p. 12.

[z] T. Bab. Yoma, fol. 38. 1.

[a] T. Bab. Cetubot, fol. 112. 1.

[b] T. Hieroſ. Gittin, fol. 43. 3. Sheviith, fol. 35. 3. & Challa, fol. 60. 2. & Juchaſin, fol. 71. 1. Miſna. Gittin, c. 1. §. 2.

[c] Itinerar. p. 36.

[d] De Bello Jud. l. 2. c. 10. §. 2.

[e] De locis Hebraicis, fol. 96. 6.

[f] Magdeburg. Hiſt. Eccleſ. cent. 4. c. 2. p. 2. cent. 5. c. 2. p. 2. c. 10. p. 580. cent. 6. c. 2. p. 3.

[g] Paleſtina Illuſtrata, l. 3. p. 542.

[h] T. Bab. Taanith, fol. 7. 2. & Moed Katon, fol. 16. 2. Yebamot, fol. 45. 1.

[i] Juchaſin fol. 68. 2. & T. Bab. Sota, fol. 37. 2.

[k] T. Bab. Sota, fol. 40. 1. Juchaſin, fol. 71. 1.

[l] T. Bab. Sota, fol. 43. 2.

[m] Itinerar. p. 36.

Ver. 11. *And when he was come unto us*, &c.] In *Philip*'s houſe: *he took Paul's girdle, and bound his own hands and feet*; and ſo propheſied by types and ſymbols, and geſtures, as the prophets of old did; as *Iſaiah* in ch. xx. 2, 3. and *Jeremiah*, in ch. xiii. 1—9. and xxvii. 2, 3. and *Ezekiel*, in ch. iv. 1—13. and xii. 3, 7. and *Hoſea*, in ch. i. 2, 3. ſome underſtand this of his binding *Paul*'s hands and feet, but it ſeems rather to deſign his own: *and ſaid, thus ſaith the Holy Ghoſt*; who was in *Agabus*, and ſpoke by him, and foretold ſome things to come to paſs; and which did come to paſs, and is a proof of the foreknowledge, and ſo of the deity of the bleſſed Spirit: *ſo ſhall the Jews at Jeruſalem bind the man that owns this girdle*; meaning *Paul*, and who accordingly was bound in like manner, a very little time after this; ſee ver. 33. *and ſhall deliver him into the hands of the Gentiles*; the *Romans*, as they afterwards did.

Ver. 12. *And when we heard theſe things*, &c.] Theſe prophecies, concerning the binding of the Apoſtle by the *Jews*, and the delivery of him to the *Romans*, and ſaw the ſymbolical repreſentations of theſe things: *both we*; the companions of the Apoſtle, *Luke* and the reſt: *and they of that place*; of *Ceſarea*, *Philip* and his daughters, and the diſciples that lived there: *beſought him not to go up to Jeruſalem*; which was an inſtance of weakneſs in them, though an expreſſion of their affection to the Apoſtle; in the diſciples of *Ceſarea* it might ariſe from pure love to him, and a concern for his ſafety, and the continuance of his uſeful life; and in his companions it might be owing, partly to their ſincere love to him, and partly to the fear of danger which they themſelves might conclude they ſhould be expoſed to; and this requeſt was made with tears, as is evident from what follows.

Ver. 13. *Then Paul anſwered, what mean ye to weep*, &c.] For they were crying about him, both his companions and the diſciples of *Ceſarea*; which affected him, and gave him great uneaſineſs, even more than the prophecies of *Agabus* did: *and to break my heart?* for though he was reſolved to go to *Jeruſalem*, and nothing could move him from it, his heart was firm as a rock; there was no ſhaking him, or making impreſſions upon him that way; yet their tears and importunity greatly afflicted him, and the more becauſe he could by no means comply with their requeſt: *for I am ready not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus*; for as yet, he knew not but he ſhould die there; it was revealed to him that he ſhould be bound there, but it was not yet ſuggeſted to him where he ſhould ſuffer death, whether there or elſewhere; and ſince he knew not but it might be there, he was ready for it; bonds were ſo far from diſtreſſing his mind, and deterring him from his intended journey, that death itſelf could not do it; which ſhowed great intrepidity, courage, and firmneſs of mind.

Ver. 14. *And when he would not be perſuaded*, &c.] But was determined to go to *Jeruſalem* at all events; *we ceaſed*; both from tears and arguments: *ſaying, the will of the Lord be done*; which was right, and to which they ought to have ſubmitted, and acquieſced in at firſt, without uſing any arguments to have diſſuaded the Apoſtle from going to *Jeruſalem*; ſince they might have concluded from *Agabus*'s prophecy, that it was the will of the Lord he ſhould go thither, and be bound; and the revelation was made to him, not to deter him from it, and to take methods for his own ſafety, which his friends would have put him upon, but to acquaint him with the will of God, and make him ſtill more certain of it, and to prepare for it, and this effect it had upon him. This will of the Lord, is not the will of the Lord revealed in his word, either reſpecting the ſalvation, ſanctification, and final perſeverance of the ſaints, which is always accompliſhed; *for who hath reſiſted his will*, or can reſiſt it, ſo as to fruſtrate his deſigns, or hinder theſe things taking place? or the duty which is to be performed by them, the good, perfect, and acceptable will of God, which every gracious ſoul deſires may be perfectly done, even as it is done in heaven: but here the ſecret will of God relating to the events of providence is deſigned, and which is the rule of all the divine proceedings; and though it is unknown to men, until facts make it appear, it is ever fulfilled, and ſometimes by perſons who have no regard to the revealed will of God; and ſhould be continually thought of; and every thing that is determined, or attempted to be done, ſhould be reſolved upon, and undertaken in ſubmiſſion to it; and whilſt it is performing ſhould be patiently bore, even in things not ſo agreeable to the minds and wills of men: it becomes ſaints to be ſtill and acquieſce in it, when things are not ſo well with them in ſpiritual affairs as to be wiſhed for; and when their worldly circumſtances are not ſo thriving and flouriſhing; yea, though they may be attended with much poverty and meanneſs, and be reduced to ſo low a condition as *Job* was; as alſo when they part with their near and dear friends and relations by death, and with the miniſters of the Goſpel, who have been their ſpiritual fathers, inſtructors, and comforters; and even when they are called to ſuffer in the ſevereſt manner, for the ſake of Chriſt and his Goſpel: not that they are to be indolent, unconcerned, and unaffected, with things of this nature; nor ſhould they neglect the means of having things otherwiſe with them; but it becomes them to exerciſe patience, faith, and courage, under every diſpenſation of providence; as knowing that what is done by the Lord, is done well and wiſely, and is for the good of them; and when the people of God are helped to act ſuch a part, they are the moſt comfortable in themſelves, and to all that are about them; ſuch a ſpirit and diſpoſition is very commendable, and what makes men like to Chriſt, who in the moſt diſagreeable circumſtances, ſubmitted his will to his Father's. *Beza*'s ancient copy reads, *the will of God*; and ſo the *Arabic* and *Ethiopic* verſions.

Ver. 15. *And after thoſe days we took up our carriages*, &c.] Or prepared themſelves, both for their journey, and for whatever trials and exerciſes they were to meet with; they took up their bundles, which hitherto were brought by ſea, and now put them upon beaſts, going by land from *Ceſarea*: *and went up to Jeruſalem*; which ſtood on higher ground, and was, as *Joſephus*[n] ſays, ſix hundred furlongs, or ſeventy-five miles diſtant.

Ver. 16. *There went with us alſo certain of the diſciples of Ceſarea*, &c.] Members of the church at *Ceſarea*; of the church here, ſee the note on ch. x. 48. To which may be added, the account of the paſtors or biſhops of this church, as given by *Reland*[o]; *Theophilus*, who was in the council held at *Ceſarea*, in the year 198; *Agricola*, who ſubſcribed in the council at *Ancyra*, in the year 314;

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[n] De Bello Jud. l. 1. c. 3. §. 5.

[o] Paleſtina Illuſtrata, l. 3. p. 676, &c.

though ſome, he ſays, do not acknowledge this *Agricola*, but give the order of them after *Theophilus* thus; *Theoctiſtus*, *Domnus*, *Theotecnus*, *Agapius*, *Euſebius*; which laſt was in the council at *Paleſtine*, in the year 318, and in the council at *Nice* in the year 325. *Acacius* ſucceeded him, and was in a little council at *Seleucia*, in the year 359, and in another at *Antioch* in the year 363. *Thalaſſius* ſubſcribed in the council at *Conſtantinople*, in the year 381. *Eulogius*, or perhaps *Euzoius*, was in the council at *Dioſpolis*, in the year 415. *Glyco* biſhop of this church, ſubſcribed by *Zozimus* in the *Chalcedon* council, held in the year 451. Mention is made of *Irenæus*, who preſided over it in the acts of the ſame council; and *Elias*, another biſhop of it, ſubſcribed in the council at *Jeruſalem*, in the year 536; and there is an account of *John* biſhop of this church, in the acts of the council at *Conſtantinople*, in the year 553. *And brought with them one Mnaſon of Cyprus*; the name of *Mnaſon* is *Greek*; there was one of this name among the diſciples of *Ariſtotle*, who was of *Phocea*, or *Phocis*, a place in *Greece* [p]; and another called *Mnaſeon*, which ſeems to be the ſame whom *Ammonius* [q] makes mention of; and we frequently read of *Mnaſeas*, the name of an author in *Greek* writers, and *Mneſtheus*, in 2 *Maccab.* iv. 21. all which are ſo called from remembrance, and ſignify one that has a memory, is mindful of, and remembers things; ſo *Zachariah* with the *Jews*, is a name that is taken from remembrance, as this: ſome copies read *Jaſſon*, for *Mnaſon*. This *Mnaſon* was an *old diſciple*; not of *Ariſtotle*, or of his ſect of philoſophers, or any other, but of Jeſus Chriſt; probably he might have ſeen Chriſt in the fleſh, and he is by ſome thought to be one of the ſeventy diſciples; or at leaſt he might be one of thoſe who became diſciples and followers of Chriſt, through the miniſtry of *Paul* and *Barnabas* in that iſland, ch. xiii. 4. though that ſeems ſcarcely long enough ago, being but fifteen years before this time, to denominate him an old diſciple: *with whom we ſhould lodge*; when come to *Jeruſalem*; for though he was of the iſland of *Cyprus*, as *Barnabas* was, ch. iv. 36. yet he dwelt at *Jeruſalem*; and if he was one of the ſeventy diſciples, it ſhould ſeem that he had not ſold his houſe at *Jeruſalem*, when others did; nor did all that had houſes and land, nor were they obliged to do it; or he might have bought or hired one ſince; however, he had one at *Jeruſalem*; and here the Apoſtle and his company were fixed to lodge, during their ſtay there; and there was the more reaſon to provide for a lodging at this time, becauſe of the feaſt of *pentecoſt*, when the city was full of people: unleſs this is to be underſtood of any place by the way, where they ſhould lodge; ſince *Beza*'s ancient copy adds, *and coming to a certain village, we were with one Mnaſon*.

Ver. 17. *And when we were come to Jeruſalem*, &c.] That is, *Paul* and his companions, attended with the diſciples of *Ceſarea*, and *Mnaſon* the old diſciple with them: *the brethren received us gladly*; readily, willingly, and chearfully; they did not treat them with an air of coldneſs and indifference, or look ſhy of them, or ſhew any reſentment to them, notwithſtanding the various reports which had been brought them, concerning the miniſtry of the Apoſtle among the *Gentiles*.

Ver. 18. *And the* day *following*, &c.] After they were come into *Jeruſalem*: *Paul went in with us to James*; not the ſon of *Zebedee* and brother of *John*, for he was killed by *Herod* ſome years ago; but *James* the ſon of *Alpheus*, and brother of our Lord, who preſided over this church; it ſeems there were no other Apoſtles now at *Jeruſalem*, but they were all diſperſed abroad that were living, preaching the Goſpel in the ſeveral parts of the world: *Paul* took the firſt opportunity of paying a viſit to *James*, very likely at his own houſe, to give him an account of his ſucceſs among the *Gentiles*, and to know the ſtate of the church at *Jeruſalem*, and confer with him about what might be moſt proper and ſerviceable to promote the intereſt of Chriſt; and he took with him thoſe who had been companions with him in his travels, partly to ſhow reſpect to *James*, and partly to be witneſſes of what he ſhould relate unto him: *and all the elders were preſent*; by whom are meant, not the ancient private members of the church, but the miniſters of the word in this church; who hearing of the coming of the Apoſtle, and of his viſit to *James*, aſſembled together to ſee him, and converſe with him.

Ver. 19. *And when he had ſaluted them*, &c.] *James* and the elders with him; which was either done by a kiſs, as the *Arabic* verſion adds; or by aſking of their health, and wiſhing a continuance of it, and all proſperity to attend them: the *Ethiopic* verſion reads, *they ſaluted him*; and no doubt the ſalutations were recipocral: *he declared particularly what things God had wrought among the* Gentiles *by his miniſtry*; it is very likely that this account begins where that ends, which he had delivered in the preſence of *James*, and others, ſome years ago, ch. xv. 12. and takes in all his travels and miniſtry, and the ſucceſs of it; not only in *Syria*, *Cilicia*, and *Lycaonia*, after he had ſet out from *Antioch* again, but in *Macedonia*, *Achaia*, and *Aſia*; as at *Philippi*, *Theſſalonica*, *Berea*, *Athens*, *Corinth*, *Epheſus*, and elſewhere: he declared what multitudes of ſouls were converted, and what numbers of churches were planted; and this he aſcribes not to himſelf, but to the power and grace of God, which had attended his miniſtry; he was only an inſtrument, God was the efficient, and ought to have the glory.

Ver. 20. *And when they heard* it, &c.] The narrative, of the wonderful ſpread of the Goſpel among the *Gentiles*, and the numerous converſions of them: *they glorified the Lord*; or *God*, as the *Alexandrian* copy, the *Vulgate Latin* and *Ethiopic* verſions read; as *Paul* aſcribed all to God, ſo they give the glory of it to him, and in this they were both agreed: *and ſaid unto him*; perhaps *James* in the name of them all, and as their mouth: *thou ſeeſt, brother*; for ſo he was to *James*, both as a believer, and a miniſter of the word, and as an Apoſtle: *how many thouſands of Jews there are which believe*; there were many thouſands converted at *Jeruſalem* upon the firſt preaching of the Goſpel, after Chriſt's aſcenſion; ſee ch. ii. 41, 47. and iv. 4. and v. 14. and vi. 7. and the number might be much increaſed ſince; though it may be, that reference is had not only to the number of the members of the church at *Jeruſalem*, but to all the believing *Jews* in *Judea*, who were now come up to *Jeruſalem*, to keep the feaſt of *pentecoſt*; ſince it is in the *Greek*, *how many myriads* there are, and one myriad contains ten thouſand: *and they are all zealous of the law*; of the law of *Moſes*, of the ceremonial law, as *Paul* might ſee by their being at *Jeruſalem*, to keep this feaſt; for though they believed in Jeſus of *Nazareth* as the true Meſſiah, yet they had not light enough to ſee, that he was the ſum and ſubſtance of all the ceremonies of the law, and that they all ended in him; and therefore were zealous in the obſervance of them, and could not bear to hear of their abrogation.

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[p] Ælian. Var. Hiſt. l. 3. c. 19.

[q] περι ομοιων in voce Nereides.

Ver. 21. *And they are informed of thee,* &c.] By perſons that came from the ſeveral parts of the *Gentile* world, where the Apoſtle had been preaching; and by letters which came from the *Jews* in thoſe parts, who were no friends to the Apoſtle's miniſtry: *that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes:* or *apoſtatize from Moſes*, that is, the law of *Moſes*; that he taught the *Gentiles* not to regard the rituals of the law of *Moſes* gave them no uneaſineſs; but that he ſhould teach the *Jews* that were ſcattered among the *Gentiles*, and as many of them that believed in Chriſt, to diſregard and drop the obſervance of them, who had been always brought up in them, this they could not bear; and that the Apoſtle ſo taught, they had credible information: particularly, *ſaying, that they ought not to circumciſe* their *children*; though this does not appear; it is true the Apoſtle taught that circumciſion was aboliſhed, and that it was nothing; yea, that to ſubmit to it as neceſſary to ſalvation, was hurtful and pernicious; but as a thing indifferent, he allowed of it among weak brethren; and in condeſcenſion to their weakneſs, did adminiſter it himſelf; in which he became a *Jew* to the *Jew*, that he might gain ſome: *neither to walk after the cuſtoms*; either of the law of *Moſes*, meaning other rites there enjoined, beſides circumciſion; or of their fathers, and their country, the traditions of the elders, which as yet they had not got clear of; the diſuſe of old cuſtoms is not eaſily brought about, or it is not eaſy to bring perſons off of them.

Ver. 22. *What is it therefore?* &c.] Is it true or no? or what muſt be done in this caſe? what method muſt be taken to remove theſe objections, and reconcile the minds of the people? *the multitude muſt needs come together*; either the whole church at *Jeruſalem*, or the great confluence of people, even of believing *Jews*, that were come from all parts thither; there's no hindering of their coming together, to ſee the Apoſtle, and to hear what he has to ſay to the objections againſt him, and complaints of him: *for they will hear that thou art come*; this can never be kept a ſecret, and as ſoon as they hear it, they'll flock in great numbers; they'll come open mouthed, and be loud in their complaints, and it will be difficult to pacify them; there is danger in the caſe, the conſequence may be bad; and therefore ſomething muſt be done, to remove the opinion they had formed of the Apoſtle, and the prejudice they had entertained againſt him; and therefore what follows is adviſed to.

Ver. 23. *Do therefore this that we ſay to thee,* &c.] This is ſaid not as commanding, but as adviſing; and not to what was a duty, and neceſſary to be done as ſuch, but as a point of prudence: *we have four men which have a vow on them*; that is, there were four men who were of the church at *Jeruſalem*, believers in Chriſt, but weak ones, who were zealous of the law, and bigots to it, and who had voluntarily vowed a vow of the *Nazarites*; ſee *Numb.* vi. 2.

Ver. 24. *Them take, and purify thyſelf with them,* &c.] That is, join thyſelf to them, make one of their number, and attend to the rules preſcribed to a *Nazarite*, who is to be holy to the Lord; and in caſe of any ceremonial uncleanneſs, is to be cleanſed, or purified in the manner directed, *Numb.* vi. 5, 8, 9. *And be at charges with them*; join with them in the expence, for the offerings to be made at the end of the vows, or when the days of ſeparation are fulfilled, *Numb.* vi. 13, 14, 15. *That they may ſhave their heads*; according to the law in *Numb.* vi. 18. This was done in, לשכת הנזירים *the chamber of the Nazarites* [r]; for there the *Nazarites* boiled their peace-offerings, and ſhaved their hair, and put it under the pot, in the fire that was under it: *Maimonides* ſays [s], "if he ſhaved in the city it was excuſable; "but whether he ſhaved in the city or in the ſanctuary, under the pot his hair muſt be caſt; and "he did not ſhave until the door of the court was "opened, as it is ſaid, *at the door of the tabernacle of the congregation*, *Numb.* vi. 18. not that he "ſhaved over againſt the door, for that would be a "contempt of the ſanctuary." Moreover, it may be obſerved, that a perſon who had not made a vow, or fulfilled a *Nazariteſhip* himſelf, which was the Apoſtle's caſe, yet he might join in bearing the expences of others, at the time of their ſhaving and cleanſing: for ſo run the *Jewiſh* canons [t]; "he that ſays upon me be the ſhaving of a *Nazarite*, he is bound to bring the offerings of ſhaving "for purification, and he may offer them by the "hand of what *Nazarite* he pleaſes; he that ſays "upon me be half the offerings of a *Nazarite*, or "if he ſays upon me be half the ſhaving of a *Nazarite*, he brings half the offerings by what *Nazarite* he will, and that *Nazarite* perfects his offerings out of that which is his." *That all may know that thoſe things whereof they were informed concerning thee, are nothing*; that there is no truth in them; that they are mere lies and calumnies; as they will eaſily judge by this ſingle inſtance, in complying with the law concerning a *Nazarite's* vow: *but that thou thyſelf walkeſt orderly, and keepeſt the law*; and therefore can never be thought to teach others to walk diſorderly, or to neglect the law, the rites and cuſtoms of it.

Ver. 25. *As touching the Gentiles which believe,* &c.] This is ſaid, to ſhew that the *Jews* were not offended with *Paul*, for not inſiſting upon the circumciſion of the believing *Gentiles*, and their conformity to the ceremonial law; and to remove an objection that *Paul* might make, that ſhould he comply with this advice, and the believing *Gentiles* ſhould hear of it, it might be a ſtumbling-block and a ſnare to them; who by his example, might think themſelves obliged to regard the law: *Beza*'s ancient copy adds, *they have nothing to ſay to thee*; *for* as it follows, *we have written and concluded*; ſome years ago, at a meeting of the Apoſtles, elders, and brethren at *Jeruſalem*, when *Paul* was preſent; and of which he reminds him, to prevent any objection of this kind; where it was unanimouſly agreed on and determined, *that they obſerve no ſuch things*; as circumciſion, and other rites and cuſtoms of the law, and particularly the vow of the *Nazarite*, which *Gentiles* are free from: hence it is ſaid [u], "*Gentiles* have no *Nazariteſhip*;" upon which one of the commentators ſays [w], if a *Gentile* vows *Nazariteſhip*, the law of the *Nazarite* does not fall upon him, he is not obliged to it: *ſave only that they keep themſelves from things offered to idols, &c.* ſee *Acts* xv. 19, 20, 28, 29.

Ver. 26. *Then Paul took the men,* &c.] The four men that had the vow on them; he joined himſelf to them, and put himſelf in the ſame condition, and under a like vow: this he did, not as what he thought himſelf bound to do in obedience to the law, and much leſs as neceſſary to ſalvation; but to ſatisfy weak minds, and remove their prejudices, that he might gain them, and be uſeful to them; and in ſuch a caſe he would very eaſily and readily condeſcend; but when ſuch like things were inſiſted upon as points of duty, and eſpecially when urged as neceſſary to ſalvation, no one more ſtifly oppoſed them: *and the next day purifying himſelf with them*; that is, not ſeparating himſelf along with them, from what they were obliged by the vow of the *Nazarite*, as from drinking of wine and ſhaving, and from every thing that was unclean by the law; for this was now done, but cleanſing himſelf afterwards with them: he *entered into the temple, to ſignify the accompliſhment of the days of the purification*; the ſenſe is, that when the days of ſeparation were fulfilled, which the four men had vowed, as every one might vow what time he pleaſed, he went to the prieſts in the temple, to ſignify it to them, that the time of their purification was expiring: *until that an offering ſhould be offered for every one of them*; as the law directs in *Numb.* vi. 13—20. when he propoſed to pay the charges of it, or at leaſt part of it.

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[r] T. Bab. Yoma, fol. 16. 1.

[s] Hilchot Nezirut, c. 8. §. 3.

[t] Ib. §. 18.

[u] Miſna Nazir, c. 9. §. 1.

[w] Bartenora in ib.

Ver. 27. *And when the ſeven days were almoſt ended*, &c.] The *Syriac* verſion renders it, *when the ſeventh day was come*; from the time that *Paul* came to *Jeruſalem*: ſome underſtand this of the ſeven weeks from the paſſover to *pentecoſt*, and that it was when they were almoſt ended, and the day of *pentecoſt* was at hand, for which *Paul* came up to *Jeruſalem*; but rather, the ſeven days of purification of the *Nazarites* are meant: *the Jews which were of Aſia*; and it may be chiefly of *Epheſus*, the metropolis of *Aſia*; who knew *Paul* there, and were his implacable enemies; for this is to be underſtood of the unbelieving *Jews*, who were come up to the feaſt of *pentecoſt*: *when they ſaw him in the temple*; where he was come to bring his offering, on account of his vow: *ſtirred up all the people*; againſt the Apoſtle; incenſed them with ſtories about him, how that he was an oppoſer of *Moſes* and his laws, and was now defiling the temple, by bringing in heathens into it: *and laid hands on him*; in a violent manner, and dragged him out of the temple.

Ver. 28. *Crying out, men of Iſrael, help*, &c.] the *Arabic* and *Ethiopic* verſions read, *help us*; to hold *Paul*, on whom they had laid their hands, and to aſſiſt in beating him: but why ſuch an outcry for help againſt a ſingle man, and he but little of ſtature, and weak in body, and ſo eaſily held and overpowered? it may be they choſe to engage others with them, to give the greater countenance to their actions, and for their own ſecurity and protection, ſhould they be oppoſed or called to an account; *this is the man that teacheth all men every where againſt the people*; the people of the *Jews*, ſaying that they were not the only people of God; that God was the God of the *Gentiles*, as well as of the *Jews*; that God had choſen, and called, and ſaved ſome of the one, as well as of the other; that the *Gentiles* ſhared in the favour of God, and the bleſſings of the Meſſiah; that the Goſpel was to be preached to them, and a people taken out of them for his glory; and that the people of the *Jews* would be rejected for their unbelief and impenitence, and in a little time utterly deſtroyed as a nation; which and the like, theſe *Aſiatic Jews* interpreted as ſpeaking againſt them; whereas no man had a ſtronger natural affection for his countrymen, or a more eager and importunate deſire for their ſpiritual and eternal welfare, than the Apoſtle had: *and the law*; the law of *Moſes*, both moral and ceremonial; for they not only were diſpleaſed with him for aſſerting the abrogation of the latter, but traduced him as an enemy to the former; repreſenting him as an *Antinomian*, becauſe he denied juſtification to be by the works of the law, and aſſerted Chriſt to be the end of the law for righteouſneſs; whereas he was ſo far from making void the law hereby, that he eſtabliſhed it, and ſecured the rights and honours of it; yea, they went further, and repreſented him as a libertine, ſaying, let us do evil that good may come; but this was all calumny: *and this place*; meaning the temple, in which they then were; the *Alexandrian* copy reads, *this holy place*, as it is expreſſed in a following clauſe; the reaſon of this charge was, becauſe that he had taught, that the ſacrifices of God, were the ſacrifices of prayer and of praiſe, and that theſe were to be offered up in every place; and that divine ſervice and religious worſhip were not tied to the temple at *Jeruſalem*, but that agreeable to the doctrine of Chriſt, men might worſhip the Father any where, and lift up holy hands in every place; and perhaps he might have aſſerted, that the temple of *Jeruſalem* would be deſtroyed in a ſhort time, as Chriſt had predicted: *and farther brought Greeks alſo unto the temple, and hath polluted this holy place*; that part of the temple, which they ſuppoſed *Paul* had brought *Greeks* or *Gentiles* into, could not be the moſt holy place, for into that only the high-prieſt went once a year; nor that part of the holy place called the court of the prieſts, for into that only prieſts went, and other *Iſraelites* were not admitted, unleſs on ſome particular occaſions; as to lay hands on the ſacrifice, for the ſlaying of it, or waving ſome part of it[x]; but it muſt be either the court of the *Iſraelites*, or the court of the women, into which *Paul*, with the four men that had the vow, entered; and as Dr. *Lightfoot* thinks, it was the latter; for in the ſouth-eaſt of this court, was the *Nazarites* chamber, in which they boiled their peace-offerings, ſhaved their heads, and put the hair under the pot[y]: now though *Gentiles* might come into the mountain of the houſe, which was all the outmoſt circumambient ſpace within the wall, which incompaſſed the whole area, yet they might not come into any of theſe courts, no, nor even into what they call the *Chel*; for they ſay, that the *Chel* is more holy than the mountain of the houſe, becauſe no *Gentile*, or one defiled with the dead, enters there[z]; now the *Chel* was an incloſure before theſe courts, and at the entrance into it, pillars were erected, and upon them were inſcriptions in *Greek* and *Latin*, ſignifying that no ſtrangers ſhould enter into the holy place[a].

Ver. 29. *For they had ſeen before with him in the city*, &c.] Not of *Epheſus*, but of *Jeruſalem*: *Trophimus* an *Epheſian*; the ſame that is mentioned in ch. xx. 4. whom theſe *Jews* of *Aſia*, and who very probably were inhabitants of *Epheſus*, knew very well to be a *Gentile*: *whom they ſuppoſed Paul had brought into the temple*; for ſeeing him walk with the Apoſtle very familiarly through the ſtreets of *Jeruſalem*, they concluded from thence, that he took him with him into the temple, which was a very raſh and ill grounded concluſion; and which ſhows the malignity and virulence of their minds, and how ready they were to make uſe of any opportunity, and take up any occaſion againſt him, even a bare ſurmize, and which had no ſhew of probability in it; for it can never be thought, that while *Paul* was uſing methods to remove the prejudices of the *Jews* againſt him, he ſhould take ſuch a ſtep as this, to introduce a *Gentile* into the holy place, which he knew was unlawful, and would greatly irritate and provoke them.

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[x] Miſn. Celim, c. 1. §. 8.

[y] Miſn. Middot, c. 2. §. 5.

[z] Miſn. Celim ib.

[a] Joſeph. Antiqu. l. 15. c. 14. §. 5.

Ver. 30. *And all the city was moved, and the people ran together*, &c.] The outcry in the temple reached the ears of ſome that were without, and theſe alarmed others; ſo that the report of a diſturbance in the temple, ſoon went through the whole city, and brought people out of their houſes, who ran together in great numbers, to ſee what was the matter: *and they took Paul and drew him out of the temple*; as unworthy to be in that holy place; and that it might not be defiled with his blood; for their intention was nothing leſs, than to take away his life: *and forthwith the doors were ſhut*; not of themſelves, as if there was ſomething miraculous in it, as ſome have thought, but by the door-keepers, the *Levites*; and which might be done, partly to prevent *Paul*'s returning into it for refuge at the horns of the altar, and partly to keep out the *Gentiles* from coming in, they were alarmed with.

Ver. 31. *And as they went about to kill him*, &c.] In the manner as zealots did, without bringing him before any court of judicature, without any charge, trial, and condemnation: *tidings came unto the chief captain of the band*; the *Roman* band of ſoldiers, who were placed near the temple, to keep the peace of the city, and perſons in order; and who were more eſpecially needful, at ſuch a time as the feaſt of *pentecoſt*, when there was ſuch a great concourſe of people in the city, and indeed always were in arms at ſuch times [b]; this chief captain was *Claudius Lyſias*, as appears from ch. xxiii. 26. to him the report of the diſturbance was brought; or as it is in the *Greek* text, the *fame aſcended* to him; who very likely might be in the tower of *Antonia*, which joined to the temple: *that all Jeruſalem was in an uproar*; or in confuſion, and therefore it became him, as a *Roman* officer, to take care to quell it, leſt it ſhould iſſue in ſedition and rebellion.

Ver. 32. *Who immediately took ſoldiers and centurions*, &c.] A very large number of ſoldiers, for they are called an army, in ch. xxiii. 27. with a ſufficient number of officers called centurions, who were each of them over an hundred men, to command them, and put them in order: *and ran down unto them*; from the tower to the temple, the outer part of it; perhaps the mountain of the houſe, where they had dragged *Paul*, and were beating him; hither the captain, with his officers and ſoldiers, came in great haſte; all which ſhows his vigilance, prudence, and quick diſpatch; and in which there was a remarkable appearance of divine providence in favour of the Apoſtle, who otherwiſe in all likelihood would have quickly loſt his life: *and when they ſaw the chief-captain and the ſoldiers*; coming down upon them in great haſte, with ſword in hand: *they left beating of Paul*; this beating was what the *Jews* call, מכות מרדות, *the rebels beating*; or beating, on account of rebellion and obſtinacy; and differed from whipping or ſcourging, which was done by the order of the *Sanhedrim*, and in meaſure with forty ſtripes ſave one; but this beating was without any order from a court of judicature, and was without meaſure and mercy: this was inflicted upon various offenders, particularly on ſuch who received not admonitions given them, or tranſgreſſed by doing what was forbidden by the words of the wiſe men [c]; or if any defiled perſon entered into the court of the women; and ſuch the people would fall upon at once, and beat them unmercifully with their fiſts, or with clubs and ſtaves, and which often iſſued in death; ſo for inſtance, when a prieſt miniſtered in his uncleanneſs, his brethren the prieſts did not bring him to the *Sanhedrim*, but the young prieſts brought him without the court, and daſhed his brains out with clubs [d].

Ver. 33. *Then the chief captain came near*, &c.] To the place where the *Jews* were beating *Paul*: *and took him*; the *Arabic* verſion adds, *from them*; he reſcued him out of their hands, as he himſelf ſays, ch. xxiii. 27. *And commanded* him *to be bound with two chains*; partly to appeaſe the people, and partly to ſecure *Paul*; who he ſuppoſed, had been guilty of ſome miſdemeanor, which had occaſioned this tumult; theſe two chains were put, one on one arm, and the other on the other arm; and were faſtened to two ſoldiers, who walked by him, having hold on thoſe chains, the one on his right-hand, and the other on his left; and thus *Agabus*'s prophecy in ver. 11. was fulfilled: *and demanded who he was*; or aſked and enquired about him, who he was, of what nation he was, what was his character, buſineſs, and employment: this enquiry was made, either of the Apoſtle himſelf, or of the people; and ſo the *Arabic* verſion renders it, *he enquired of them who he was*; alſo *and what he had done*; what crime he had been guilty of, that they uſed him in ſuch a manner.

Ver. 34. *And ſome cried one thing, and ſome another among the multitude*, &c.] For though they agreed to beat him, and even to kill him, yet ſome of them knew not for what; being led by a blind zeal for *Moſes*, the law and temple, or rather by fury and madneſs: *and when he could not know the certainty for the tumult*; could not come at the truth of the matter, or any certain knowledge of it, not any thing that could be depended upon, becauſe of the noiſe of the people, and the different notes they were in: *he commanded him to be carried into the caſtle*; of *Antonia*, formerly called *Baris*, of which *Joſephus* [e] gives this account; “on the north ſide (of the wall) was built a four-ſquare tower, well fortified and ſtrong; this the kings and prieſts of the *Aſmonæan* race, who were before *Herod*, built and called it *Baris*; that there the prieſtly robe might be laid up by them, which the high-prieſt only wore, when he was concerned in divine ſervice:” this tower king *Herod* made more ſtrong, for the ſecurity and preſervation of the temple; and called it *Antonia*, for the ſake of *Antony* his friend, and the general of the *Romans*: the deſcription of it, as given by Dr. *Lightfoot* [f], which is collected by him out of *Joſephus* and other writers, is this; “upon the north ſide, and joining up to the weſtern angle (but on the outſide of the wall) ſtood the tower of *Antonia*, once the place where the high-prieſts uſed to lay up their holy garments; but in after times a garriſon of *Roman* ſoldiers, for the awing of the temple: when it ſerved for the former uſe, it was called *Baris* (it may be from בר, *ad extra*, becauſe it was an outer building) but when for the latter, it bare the name of *Antonia*; *Herod* the great, having ſumptuouſly repaired and called it after the name of the *Roman* prince *Antony*: it ſtood upon the north-weſt point of *Moriah*, and was a very ſtrong and a very large pile; ſo ſpacious a building with all

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[b] Joſeph. de Bello Jud. l. 2. c. 12. §. 1. & l. 5. c. 5. §. 8.

[c] Maimon. Hilchot Sanhedrin, c. 18. §. 5.

[d] Miſn. Sanhedrin, c. 9. §. 6.

[e] Antiqu. l. 15. c. 11. §. 4. Vid. ib. l. 18. c. 5. §. 3. & de Bello Jud. l. 1. c. 3. §. 3. c. 5. §. 4. & c 21. §. 1.

[f] The Temple deſcribed, c. 7. p. 1060.

“ its appurtenances, that it took up two furlongs compaſs; the rock it ſtood upon was fifty cubits high and ſteep, and the building itſelf was forty cubits above it; it was four ſquare, encompaſſed with a wall of three cubits high, which encloſed its courts, and had a turret at every corner, like the white tower at *London*; but that it was more ſpacious, and that the turrets were not all of an heighth; for thoſe at the north-eaſt and north-weſt corners were fifty cubits high, but thoſe on the ſouth-eaſt and ſouth-weſt were ſeventy cubits high, that they might fully overlook the temple: it had cloiſters or walks about it, and baths and lodgings, and large rooms in it; ſo that it was at once like a caſtle, and like a palace. There was a paſſage out of it, into the north and weſt cloiſters of the mountain of the houſe, and by that the *Roman* garriſon ſoldiers went down at every feſtival of the *Jews*, to take care againſt tumults and ſeditions, in thoſe great concourſes of the people.” And it was by this paſſage that the chief captain, with the centurions and ſoldiers, came down ſo quickly and ſuddenly upon the *Jews*, while they were beating *Paul* in the temple; and this caſtle being on ſuch an eminence as deſcribed, hence he with the ſoldiers is ſaid to *run down*, ver. 32. and it was in this way that the Apoſtle was had up to the caſtle.

Ver. 35. *And when he came upon the ſtairs*, &c.] Or ſteps, which led up to the caſtle; for it was built upon a very high place, as appears from the account of it in the preceding verſe; to which agrees what *Ariſtæas* [g] ſays of it in the following words; “ in order to have knowledge of all things, we went up to a caſtle adjoining to the city, which is ſituated in a very high place, fortified with very high towers, built with large ſtones, as we ſuppoſed for the preſervation of the places about the temple, if there ſhould be any lying in wait, or tumult, or enemies ſhould enter; ſo that none might be able to make way in at the walls about the temple; for in the towers of the caſtle lay very ſharp darts and various inſtruments, and the place was upon a very great eminence.” *So it was that he was born of the ſoldiers for the violence of the people*; the ſenſe is, either that the crowd of the people was ſo great, and they ſo preſſed upon *Paul* and the ſoldiers that conducted him, that he was even thrown upon them, and bore up by them; or elſe ſuch was the rage of the people againſt him, that the ſoldiers were obliged to take him up in their arms, and carry him, in order to ſecure him from being tore in pieces by them.

Ver. 36. *For the multitude of the people followed after*, &c.] The captain and the ſoldiers, who had taken away *Paul* from them, and were carrying him to the caſtle: *crying*, *away with him*; or *take him away*, that is, by death; or *lift him up*, upon the croſs, crucify him, crucify him, as they ſaid concerning Chriſt.

Ver. 37. *And as Paul was to be led into the caſtle*, &c.] Juſt as he was got up to the top of the ſteps, or ſtairs, that led up to the caſtle, and was about to go into the door of it: *he ſaid unto the chief captain, may I ſpeak unto thee?* the Apoſtle was one that had had a good education, and was a man of addreſs, and this his modeſt and reſpectful way of ſpeaking to the chief captain ſhows; and the queſtion he put to him, was in the *Greek* language: hence it follows, *who ſaid to him, canſt thou ſpeak Greek?* or *doſt thou know* the *Helleniſtic* language? which the *Jews* who were born and lived in *Greece* ſpoke; hence ſuch were called *Helleniſts*; ſee ch. vi. 1. of this language we read in the *Talmud* [h]; “ *R. Levi bar Chajethah* went to *Ceſarea*, and heard them reading *Shema* (*hear O Iſrael*, &c. *Deut*. vi. 4.) אלוניסתין, in the *Helleniſtic* language; he ſought to hinder them; *R. Joſe* heard of it, and was angry; and ſaid, he that knows not to read in the *Hebrew* language, muſt he not read at all? yea, he may read in whatſoever language he underſtands.” The neareſt to this language ſpoken by the *Jews* diſperſed in *Greece*, muſt be the *Greek* language, in which *Jews* have written; as the books of the Old Teſtament tranſlated by the *ſeventy* interpreters, who were *Jews*; and indeed it was this bible which the *Jews* called *Helleniſts* made uſe of; and the writings of *Joſephus*, and *Philo* the *Jew* of *Alexandria*, and even the books of the New Teſtament, which are written by *Jews*; and *Paul* being a *Jew* of *Tarſus*, and ſo an *Helleniſt*, could ſpeak this language; as he did, when he diſputed againſt the *Helleniſts*, in ch. ix. 29. This the chief captain ſaid, either as wondering to hear him ſpeak *Greek*, when he thought he had been a *Jeruſalem Jew*, or rather an *Egyptian*, as in the next verſe; or it may be he put this queſtion to him, as chuſing rather that he ſhould ſpeak in *Greek*, it being the language he might beſt underſtand himſelf, and was the leaſt known to the people, who he might not care ſhould hear what he had to ſay; ſince if he took him for the *Egyptian*, the *Greek* tongue was what was chiefly ſpoken by ſuch.

Ver. 38. *Art thou not that Egyptian, which before theſe days madeſt an uproar*, &c.] *Joſephus* ſpeaks [i] of one that came out of *Egypt* to *Jeruſalem*, and gave out that he was a prophet, and deceived the people, whom he perſuaded to follow him to the mount of *Olives*, where they ſhould ſee the walls of the city fall at his command, and ſo through the ruins of it they might enter into the city; but *Felix* the *Roman* governour fell upon them, killed four hundred, and took two hundred priſoners, and the *Egyptian* fled: the account which he elſewhere [k] gives of him, and *Euſebius* [l] from him, is this; a certain *Egyptian* falſe prophet, did much more miſchief to the *Jews*; for he being a magician, and having got himſelf to be believed as a prophet, came into the country (of *Judea*) and gathered together about thirty thouſand perſons, whom he had deceived; theſe he brought out of the wilderneſs to the mount of *Olives*, from thence deſigning to take *Jeruſalem* by force, and ſeize the *Roman* garriſon, and take the government of the people——but *Felix* prevented his deſign, meeting him with the *Roman* ſoldiers, aſſiſted by all the people; ſo that when they engaged, the *Egyptian* fled with a few, and moſt of thoſe that were with him, were deſtroyed or taken: now it was ſome little time before this, that this affair happened; and by theſe accounts of *Joſephus*, though the *Egyptian* was diſcomfited, yet he was not taken; he had made his eſcape, ſo that he might be yet in being; and therefore the captain could not tell but *Paul* might be he, who had privately got into the city, and was upon ſome bad deſigns: *and leddeſt out into the wilderneſs four thouſand men that were murderers?* *Joſephus* ſays, that he brought them out of the wilderneſs, or led them through it to the mount of *Olives*, from thence to ruſh into *Jeruſalem*,

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[g] Hiſt. de 70 Interpret. p. 36. Ed. Oxon.

[h] T. Hieroſ. Sota, fol. 21. 2.

[i] Antiqu. l. 20. c. 7. §. 6.

[k] De Bello Jud. l. 2. c. 13. §. 5.

[l] Eccl. Hiſt. l. 2. c. 21.

ruſalem, when the walls ſhould fall down at his command; but he ſays, the number of men that he led out, were about thirty thouſand; it may be at firſt there were no more than four thouſand, but afterwards were joined by others, and increaſed to thirty thouſand; or among theſe thirty thouſand, he had four thouſand *murderers*, or *ſicarii*; ſo called from the little ſwords which they carried under their cloaths, and with them killed men in the day time, in the middle of the city, eſpecially at the feaſts, when they mingled themſelves with the people [m].

Ver. 39. *But Paul ſaid, I am a man which am a Jew of Tarſus*, &c.] And not that *Egyptian*; he was not of that country, much leſs that man; but a *Jew*, both by birth and religion; he was born of *Jewiſh* parents, and brought up in the *Jewiſh* religion; though his native place was *Tarſus*, a city in *Cilicia*, where it is placed by *Pliny* [n], *Ptolomy* [o], and *Mela* [p]; and is by ſome thought to be the ſame with the *Tarſhiſh* of the Old Teſtament: *a citizen of no mean city*; *Pliny* [q] calls it a free city, and *Solinus* [r] ſays it is the mother, or chief of cities, and *Curtius* [s] ſpeaks of it as a very opulent one; which when *Alexander* drew near to with his army, the inhabitants of it ſet fire to, that he might not poſſeſs their riches; which he underſtanding, ſent *Parmenio* to prevent it: through this city, as the ſame hiſtorian, in agreement with *Pliny* and others, obſerves, ran the river *Cydnus*; and it being ſummertime when *Alexander* was here, and very hot weather, and being covered with duſt and ſweat, he put off his cloaths, and caſt himſelf into the river to waſh himſelf; but as ſoon as he was in, he was ſeized with ſuch a numbneſs of his nerves, that had he not been immediately taken out by his ſoldiers, and for the extraordinary care of his phyſician, he had at once expired. *Joſephus* [t] calls this city, the moſt famous of the cities in *Cilicia*; and derives it, and the whole country from *Tarſhiſh*, the grandſon of *Japhet*, *Gen.* x. 4. his words are, "*Tharſus* gave name to the *Tharſians*, for ſo *Cilicia* was "formerly called, of which this is an evidence; "for the moſt famous of the cities with them, and "which is the metropolis, is called *Tarſus*; *Thetá* "being changed into *Tau* for appellation ſake." Though ſome ſay it was built by *Perſeus*, the ſon of *Jupiter* and *Danae*, and called *Tharſus*, of the hyacinth-ſtone, which is ſaid to be found about it: others think it was ſo called, ϖαρα το τερσανθηναι, becauſe the places of this country were firſt dried up after the flood: it was not only a city of ſtately buildings, as it was repaired by *Sardanapalus*, and increaſed after the times of *Alexander*; but there was a famous academy in it, which for men of learning, exceeded *Athens* and *Alexandria* [u]; though theſe exceeded that in number of philoſophers: here it is thought lived *Aratus* the *poet*, from whom the Apoſtle cites a paſſage, in ch. xvii. 28. and of this place was the famous *Chryſippus*, who is called Ταρσευς, *a Tarſian* [w], as the Apoſtle is here. *Hermogenes*, a very celebrated rhetorician, ſome of whoſe works are ſtill extant, came from hence [x]. *Jerom* [y] reports it as a tradition, that the parents of the Apoſtle *Paul* were of *Giſcalis*, a town in *Judea*; which with the whole province being deſtroyed by the *Romans*, they removed to *Tarſus*, a city of *Cilicia*, whither *Paul* when a young man followed them; but certain it is, that the Apoſtle was born there, as he himſelf ſays, in ch. xxii. 3. *Ignatius* in [z] the *ſecond* century, writing to the church at *Tarſus*, calls them citizens and diſciples of *Paul*; citizens, becauſe he was of this city; and diſciples, becauſe of the ſame faith with him; and very likely the firſt materials of the church in this place, were converts of his; ſince it is evident, that he went hither after he was a preacher; ſee ch. ix. 30. and xi. 25. *And I beſeech thee ſuffer me to ſpeak unto the people*; firſt he deſired to ſpeak with the captain, and that was in order to obtain leave to ſpeak to the people; and which he aſks in a very handſome and ſubmiſſive manner, and hopes to have his requeſt granted him, ſince he was not the perſon he took him for, but was a *Jew* by birth, and a citizen of a very conſiderable *Roman* city; and was not a mean, ſordid, vagabond creature, nor need he fear that he would ſow any diſcord and ſedition among the people.

Ver. 40. *And when he had given him licence*, &c.] To ſpeak to the people, which he could not well deny him, after he had ſo freely declared who he was, and in ſo courteous a manner addreſſed him, and aſked leave of him: *Paul ſtood on the ſtairs*; on the ſteps of the aſcent to the caſtle, on the top of them: *and beckened with the hand unto the people*; to deſire ſilence, which he might be able to do, notwithſtanding his chains; for his being bound with a chain to a ſoldier, did not hinder the moving and lifting up of his hand: *and when there was made a great ſilence*; either through the authority of the captain, who might command it, or through the deſire of the people, to hear what he could ſay for himſelf: *he ſpake unto them in the Hebrew tongue*; which the people he ſpoke to beſt underſtood, and was his own mother tongue; the *Alexandrian* copy reads, *in his own dialect*; this was not pure *Hebrew* that was ſpoke in common in thoſe times, but the *Syro Chaldean* language: *ſaying*; as in the following chapter.

CHAP. XXII.

Ver. 1. MEN, *brethren, and fathers*, &c.] A common form of addreſs uſed by the *Jews*; ſee ch. vii. 2. but that the Apoſtle ſhould introduce his ſpeech to theſe people in this manner, after they had treated him ſo inhumanly, as to drag him out of the temple, and beat him ſo unmercifully, is remarkable, and worthy of obſervation, when they ſcarcely deſerved the name of *men*; and yet he not only gives them this, but calls them *brethren*, they being his countrymen and kinſmen according to the fleſh; and *fathers*, there being ſome among them, who might be men in years, and even members of the *Sanhedrim*, and elders of the people, that were now got among the crowd: this ſhows how ready the Apoſtle was to put up with affronts, and to forgive injuries done him: *hear ye my defence*, which I make *now unto you*; in oppoſition to the charges brought againſt him, of ſpeaking ill of the people of the *Jews*, the law of *Moſes*, and of the temple, and in order to clear himſelf of theſe imputations, and vindicate his character and conduct.

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[m] Joſeph. de Bello Jud. l. 2. c. 13. §. 3.
[n] Nat. Hiſt. l. 5. c. 27.
[o] Geograph. l. 5. c. 8.
[p] De orbis ſitu, l. 1. c. 13.
[q] Ib. ut ſupra.
[r] Polyhiſt. c. 51.
[s] Hiſt. l. 3. c. 4.
[t] Antiqu. l. 1. c. 6. §. 1.
[u] Strabo, Geograph. l. 14.
[w] Laert. vit. philoſoph. l. 7.
[x] Vid. Fabricii Bibl. Græc. l. 4. c. 31. §. 4, 5.
[y] Catalog. Script. Eccleſ. §. 15. fol. 90. G. & Comment. in Philemon. ver. 23. Tom. 9. fol. 116. L.
[z] Ep. ad Tarſenſes, p. 75.

Ver. 2. *And when they heard that he ſpake in the Hebrew tongue to them*, &c.] See the note on ch. xxi. 40. *they kept the more ſilence*; it being their mother-tongue, and which they beſt underſtood; and which the captain and the *Roman* ſoldiers might not ſo well underſtand; and chiefly becauſe the *Helleniſtic* language was not ſo agreeable to them, nor the *Helleniſtic Jews*, who ſpoke the *Greek* language, and uſed the *Greek* verſion of the bible; and ſuch an one they took *Paul* to be, beſides his being a chriſtian; wherefore when they heard him ſpeak in the *Hebrew* tongue, it conciliated their minds more to him, at leaſt engaged their attention the more to what he was about to ſay: *and he ſaith*; the *Syriac* and *Ethiopic* verſions add, *to them*, as follows.

Ver. 3. *I am verily a man which am a Jew*, &c.] By birth, a thorough genuine one; an *Hebrew* of the *Hebrews*, both by father and mother ſide, both parents being *Jews*, and ſo a true deſcendant from *Abraham*, *Iſaac*, and *Jacob*: *born in Tarſus*, a city *in Cilicia*; ſee the note on ch. xxi. 39. yet *brought up in this city*; the city of *Jeruſalem*; though *Tarſus* was the place of his birth, he had his education at *Jeruſalem*: *at the feet of Gamaliel*; of whom ſee ch. v. 34. it was the cuſtom of ſcholars among the *Jews*, to ſit at the feet of their maſters, when inſtructed by them; ſee *Deut.* xxxiii. 3. hence that ſaying of *Joſe ben Joezer* [a]; "let thy houſe be an houſe of reſort for the wiſe men, and *be thou duſting thyſelf*, בעפר רגליהם, *with the duſt of their feet*:" which by one of their commentators [b] is interpreted two ways, either "as if it was ſaid that thou ſhouldſt walk after them; for he that walks raiſes the duſt with his feet, and he that goes after him is filled with the duſt which he raiſes with his feet; or elſe that thou ſhouldſt ſit at their feet upon the ground, for ſo it was uſual, that the maſter ſat upon a bench, and the ſcholars ſat at his feet upon the floor." This latter ſenſe is commonly underſtood, and adapted to the paſſage here, as illuſtrating it; though it may be, that the ſenſe may only be this, that the Apoſtle boarded in *Gamaliel*'s houſe, eat at his table, and familiarly converſed with him; which he modeſtly expreſſes by being brought up at his feet, who was a man that was had in great reverence with the *Jews*; and this ſenſe ſeems the rather to be the ſenſe of the paſſage, ſince his learning is expreſſed in the next clauſe; and ſince till after *Gamaliel*'s time, it was not uſual for ſcholars to ſit when they learned; for the tradition is [c], that "from the times of *Moſes* to *Rabban Gamaliel*, they (the ſcholars) did not learn the law but ſtanding; after *Rabban Gamaliel* died, ſickneſs came into the world, and they learned the law ſitting; and hence it is ſaid, that after *Rabban Gamaliel* died, the glory of the law ceaſed." It follows, and *taught according to the perfect law of the fathers*; not the law which the *Jewiſh* fathers received from *Moſes*, though *Paul* was inſtructed in this, but in the oral law, the *Miſna*, or traditions of the elders, in which he greatly profited, and exceeded others, *Gal.* i. 14. *And was zealous towards God*; or *a zealot of God*; one of thoſe who were called *Kanaim*, or zealots; who in their great zeal for the glory of God, took away the lives of men, when they found them guilty of what they judged a capital crime; ſee *Matt.* x. 4. *John* xvi. 2. the *Vulgate Latin* verſion reads, *zealous of the law*; both written and oral, the law of *Moſes*, and the traditions of the fathers: *as ye all are this day*; having a zeal for God, and the law, but not according to knowledge.

Ver. 4. *And I perſecuted this way unto the death*, &c.] That is, the chriſtian religion, and the profeſſors of it; whom the Apoſtle breathed out threatenings and ſlaughter againſt, haled out of their houſes, and committed to priſon; conſented to their death, as he did to *Stephen*'s; and whenever it was put to the vote, whether they ſhould die or no, he gave his voice againſt them; ſo that he was a moſt bitter enemy, and an implacable perſecutor of them; which ſhows how very averſe he was to this way, and how great his prejudices were againſt it; wherefore it muſt be a work of divine power, and there muſt be the ſingular hand of God in it, to reconcile him to it, and cauſe him to embrace and profeſs it: *binding and delivering into priſons, both men and women*; ſee *Acts* viii. 3. and ix. 2.

Ver. 5. *As alſo the high prieſt doth bear me witneſs*, &c.] Either *Annas*, or *Caiaphas*, who was at that time high prieſt; and it ſhould ſeem by this, that he was ſtill in being; or elſe that the Apoſtle had preſerved his letter, written with his own hand, which he was able to produce at any time, as a teſtimony of the truth of what he had ſaid, or was about to ſay; ſince he ſpeaks of him as now bearing him witneſs, or as one that could: *and all the eſtate of the elders*; the whole *Jewiſh Sanhedrim*, for this character reſpects not men in years, but men in office, and ſuch who were members of the high court of judicature in *Jeruſalem*: *from whom alſo I received letters unto the brethren*; ſome render it, *againſt the brethren*, as if the chriſtians were meant; whereas the Apoſtle intends the *Jews*, of the ſynagogue at *Damaſcus*, whom the Apoſtle calls brethren; becauſe they were of the ſame nation, and his kinſmen according to the fleſh; and at that time, of the ſame religion and principles with him; and this is put out of doubt, by the *Syriac*, *Arabic*, and *Ethiopic* verſions, which render it, *the brethren that were at Damaſcus*; and theſe letters were to recommend him to them, and to empower him to perſecute the chriſtians, and to demand and require their aſſiſtance in it; the *Ethiopic* verſion calls them, *letters of power*; and it ſeems from hence, that theſe letters were received from the whole *Sanhedrim*, as well as from the high prieſt, and were ſigned by both: *and went to Damaſcus to bring them which were there bound unto Jeruſalem, for to be puniſhed*; with ſtripes, or with death, as they ſhould be judged worthy; ſee *Acts* ix. 2.

Ver. 6. *And it came to paſs, that as I made my journey*, &c.] And had almoſt made an end of it: *and was come nigh unto Damaſcus*; about a mile from it, as ſome ſay: *about noon*; this circumſtance is omitted in the account in *Acts* ix. 3. and is mentioned here, not ſo much to inform what time of day it was, that *Saul* came to *Damaſcus*, as to obſerve, how extraordinary that light muſt be, which then appeared, as follows: *ſuddenly there ſhone from heaven a great light round about me*; and not only about him, but thoſe that were with him, *Acts* xxvi. 13. This muſt be a great light indeed, to be diſtinguiſhed at noon, and to be above the brightneſs of the ſun, and to have ſuch effect upon the Apoſtle and his company as it had; ſee the note on *Acts* ix. 3.

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[a] Miſn. Pirke Abot, c. 1. §. 4.

[b] Bartenora in ib.

[c] T. Bab. Megilla, fol. 21. 1. Vid. Miſn. Sota, c. 9. §. 15.

Ver. 7. *And I fell unto the ground,* &c.] And ſo did thoſe that were with him, *Acts* xxvi. 14. *And heard a voice, ſaying unto me, Saul, Saul, why perſecuteſt thou me?* ſee the note on *Acts* ix. 4.

Ver. 8. *And I anſwered, who art thou, Lord?* &c.] See the note on *Acts* ix. 5.

Ver. 9. *And they that were with me ſaw indeed the light,* &c.] For it ſhone about them, as well as *Saul*: *and were afraid*; the *Alexandrian* copy, the *Vulgate Latin*, and *Syriac* verſions have not this clauſe; but it ſtands in the *Arabic* and *Ethiopic* verſions; the ſuddenneſs, greatneſs, and extraordinarineſs of the light ſurprized them, for it was even miraculous: *but they heard not the voice of him that ſpake to me*; they heard the voice of *Saul*, but not the voice of Chriſt; at leaſt they did not hear it ſo as to underſtand it; ſee the note on *Acts* ix. 7.

Ver. 10. *And I ſaid, what ſhall I do Lord?* &c.] See the note on *Acts* ix. 6.

Ver. 11. *And when I could not ſee for the glory of that light,* &c.] Which was above the brightneſs of the ſun, and ſo dazzled his eyes, that he could not ſee his way into the city, ſome of his company took him by the hand, and led him: and *being led by the hand of them that were with me, I came into Damaſcus*; but not with the ſame view he ſet out with: he took his journey thither, and purſued it, in order to perſecute the ſaints there; but now he enters into it, to be informed by one of them what he muſt do for Chriſt, whom he had perſecuted.

Ver. 12. *And one Ananias, a devout man according to the law,* &c.] The *Alexandrian* copy, and *Vulgate Latin* verſion, read only, *a man according to the law*; one whoſe walk, life, and converſation were agreeable to it; a ſtrict obſerver of the law of *Moſes*, both moral and ceremonial: he not only lived a holy life and converſation, according to the moral law, but he religiouſly and devoutly attended to the rituals of the ceremonial law; and this part of his character the Apoſtle choſe to mention, as what would recommend him to the notice of the *Jews* he now addreſſed; for tho' he was a diſciple, a believer in Chriſt, yet as many of the believing *Jews* did, ſo he ſtrictly obſerved the rituals of the law. The *Ethiopic* verſion adds, *who was of the Apoſtles*; one of that number, and in that office, which is no where ſaid that he was; and had he, it would not have been agreeable to the Apoſtle's deſign to have mentioned it; and he is ſaid to be one of the ſeventy diſciples, and biſhop or paſtor of the church at *Damaſcus*; ſee the note on *Luke* x. 1. Of this *Ananias*, his name and character, ſee the note on *Acts* ix. 10. *Having a good report of all the Jews that dwelt* there; that is, at *Damaſcus*, as the *Ethiopic* verſion reads; and ſo do the *Complutenſian* edition, the *Alexandrian* copy, and ſeveral other copies; for tho' he was a Chriſtian, yet being not only a man of an unblemiſhed life and converſation, but zealous and devout in the obſervance of the ceremonial law, was very much intereſted in the affections and eſteem of the *Jews*.

Ver. 13. *Came unto me,* &c.] Being at the houſe of *Judas*, in that ſtreet of *Damaſcus* called *Straight*, *Acts* ix. 11. *and ſtood*; at the ſide of him, or by him, putting his hands on him: *and ſaid unto me, brother Saul*; ſee the note on *Acts* ix. 17. *receive thy ſight*, or *look up, and the ſame hour I looked up upon him*; that is, immediately, directly; for ſo the phraſe, *that ſame hour*, is frequently uſed by the *Jews*: the words in *Numb.* xvi. 21. *that I may conſume them in a moment*, are rendered by *Onkelos*, *that I may conſume them in an hour*; for an hour is uſed for a moment with them.

Ver. 14. *And he ſaid, the God of our fathers hath choſen thee,* &c.] From all eternity, in his everlaſting purpoſes and decrees; or he *hath taken thee into his hand*; in order to form, and fit, and qualify for his ſervice; and may deſign both his call by grace, and to apoſtleſhip. The Apoſtle repreſents *Ananias* as ſpeaking of God, as the God of the *Jewiſh* fathers, of *Abraham*, *Iſaac*, and *Jacob*, to ſhew that the Chriſtian doctrine was not contrary to the faith of the one God of *Iſrael*; nor did it introduce any other, or any new deity. The ends of this choice or ſeparation were, *that thou ſhouldſt know his will*; his revealed will, concerning the ſalvation of men by Jeſus Chriſt, which is no other than the Goſpel, of which the Apoſtle had been entirely ignorant; for though he knew the will of God, as revealed in the law, or his will of command, yet not ſpiritually; and he was altogether a ſtranger, till now, to God's will, way, and method of ſaving ſinners by Chriſt, of juſtifying them by his righteouſneſs, and of pardoning their ſins thro' his blood, and of giving them eternal life by him; and the knowledge of this he came at by the Spirit of wiſdom and revelation, in conſequence of his being choſen and called: *and ſee that juſt one*; Jeſus Chriſt the righteous, who is ſo both as he is God, and as he is man, and alſo as he is mediator, having faithfully diſcharged his office, and performed his engagements; him the Apoſtle ſaw, both with the eyes of his body, when he met him in the way, and called unto him, and with the eyes of his underſtanding beholding his beauty, fulneſs, and ſuitableneſs as a ſaviour; the former of theſe was what many kings, prophets, and righteous men deſired; and the latter is what is inſeparably connected with eternal life and ſalvation. *And ſhouldſt hear the voice of his mouth*; both his human voice in articulate ſounds, when he ſpoke to him in the *Hebrew* tongue, as in ver. 7. and the voice of his Goſpel, of which he appeared to make him a miniſter; which is a voice of love, grace, and mercy, of peace, pardon, righteouſneſs, and ſalvation, and is very powerful when accompanied by the Spirit, and is ſoul-charming, alluring, and comforting.

Ver. 15. *For thou ſhalt be his witneſs unto all men,* &c.] *Gentiles* as well as *Jews*, an eye and an ear-witneſs to them: *of what thou haſt ſeen and heard*; as that he ſaw him perſonally and alive, and ſo could witneſs to the truth of his reſurrection; for after he had been ſeen by all the Apoſtles, he was laſt of all ſeen of *Paul*; and alſo, that he heard him and received from him the Goſpel, and a miſſion and commiſſion to preach it; for what he preached he did not receive of man, nor was he taught it by any, but he had it by revelation from Jeſus Chriſt.

Ver. 16. *And now why tarrieſt thou?* &c.] Tho' it might not be the Apoſtle's caſe, yet it is often the caſe of many, to procraſtinate and delay obedience to the commands of Chriſt, and particularly to the ordinance of baptiſm: the reaſons of which delay are, the ſtrength of their corruptions, and the weakneſs of their graces, which cauſe them to queſtion whether they have any intereſt in Chriſt; as alſo fears of falling away, and ſo of diſhonouring Chriſt, his Goſpel, and ordinance; and in ſome the reproaches of men; and ſometimes ſuch a delay is made, waiting for more comfortable frames, or for a greater fitneſs; but no ſuch delay, nor on ſuch accounts, ought to be; for it is a command of Chriſt, and ought to be forthwith complied with, as ſoon as a man believes; and to obey it is a following of Chriſt, in which no time ſhould be loſt;

and the conſequences of a delay are very bad: it is a prevention of the glory of Chriſt, as well as ſhows ingratitude to him, and a bereaving of ourſelves of that comfort, which might be hoped to be enjoyed; and it often induces a careleſſneſs about the ordinance, and even a loſing the ſenſe of the duty: *ariſe, and be baptized*; this ſhows that *Ananias* was a Chriſtian, ſince he directs to an ordinance of Chriſt, and that he was a preacher of the word, and had a right to adminiſter baptiſm; for that it was adminiſtred by him, though not in expreſs terms aſſerted, yet ſeems to be naturally concluded from *Acts* ix. 18. as alſo this paſſage ſhows, that baptiſm was not adminiſtred by ſprinkling, ſince *Saul* might have ſat ſtill, and have had ſome water brought to him, and ſprinkled on him; but by immerſion, ſeeing he is called upon to ariſe, and go to ſome place proper and convenient for the adminiſtration of it, according to the uſage of *John*, and the Apoſtles of Chriſt. *And waſh away thy ſins*; or *be waſhed from thy ſins*; not that it is in the power of man to cleanſe himſelf from his ſins; the *Ethiopian* may as ſoon change his ſkin, or the leopard his ſpots, as a creature do this; nor is there any ſuch efficacy in baptiſm as to remove the filth of ſin; perſons may ſubmit unto it, and yet be as *Simon Magus* was, in the gall of bitterneſs, and bond of iniquity; but the ordinance of baptiſm may be, and ſometimes is, a means of leading the faith of God's children to the blood of Chriſt, which cleanſes from all ſin: *calling on the name of the Lord*; the name of the Lord is not only to be uſed by the adminiſtrator of baptiſm in the performance of it; but it ſhould be called upon by the perſon who ſubmits to it, both before and at the adminiſtration of it, for the preſence of Chriſt in it; and this invocation of the name of the Lord in baptiſm, ſignifies an exerciſe of faith in Chriſt, at this time, a profeſſion of him, and obedience to him.

Ver. 17. *And it came to paſs, that when I was come again to Jeruſalem*, &c.] Which was three years after his converſion; for he did not immediately return to *Jeruſalem*, but went into *Arabia*; and when he returned to *Damaſcus*, which were three years after, he came to *Jeruſalem*; ſee *Gal.* i. 17, 18. *even while I prayed in the temple*: the temple was an houſe of prayer; hither perſons reſorted for that purpoſe; and as the Apoſtle had been uſed to it, he continued this cuſtom, and during the time of prayer he fell into an extaſy: *I was in a trance*; and knew not whether he was in the body, or out of the body: whether this was the time he refers to in 2 *Cor.* xii. 2. is not certain, tho' probable.

Ver. 18. *And I ſaw him ſaying unto me*, &c.] That is, the Lord Jeſus Chriſt, that juſt one, whom he had ſeen in his way to *Damaſcus*, and whoſe voice he had heard, and whoſe name he had called upon at his baptiſm: *make haſte, and get thee quickly out of Jeruſalem*; not becauſe his life was in danger, but becauſe Chriſt had work for him to do elſewhere, which required haſte; and that he might not continue here uſeleſs and unprofitable, as he would have been, had he ſtaid: *for they will not receive thy teſtimony concerning me*; Chriſt the omniſcient God, and the ſearcher of the hearts, knew the hardneſs and unbelief of the *Jews*; and that they would continue therein, notwithſtanding the miniſtry of the Apoſtle; and that they would give no credit to any teſtimony of his, that he ſaw him, as he went to *Damaſcus*, and heard words from his mouth. The *Ethiopic* verſion renders it without the negative, *for they will receive thee, my witneſs concerning me*; as if Chriſt ſent the Apoſtle away in all haſte from *Jeruſalem*, leſt he preaching there, the *Jews* ſhould believe and be healed; compare with this *Matt.* xiii. 14, 15. Very likely this interpreter might be induced to leave out the negative, as thinking that the Apoſtle's reaſoning in the following words required ſuch a ſenſe and reading.

Ver. 19. *And I ſaid, Lord, they know that I impriſoned*, &c.] Men and women, that made a profeſſion of the Chriſtian religion, *Acts* viii. 3. *and beat in every ſynagogue them that believed on thee*; in *Jeruſalem* there were many ſynagogues, and in theſe ſcourging and beating of offenders were uſed; ſee the note on *Matt.* x. 17.

Ver. 20. *And when the blood of thy martyr Stephen was ſhed*, &c.] *Stephen* was a martyr for Chriſt, both by confeſſion with his mouth, and by the effuſion of his blood; he was the protomartyr, or *the firſt martyr* that ſuffered for Chriſt; and there are copies, as one of *Stephens*'s, and the *Complutenſian* edition, which ſo read in this place; his blood was ſhed by ſtoning: *I alſo was ſtanding by*; to ſee the inhuman action performed; nor was he an idle and indifferent ſpectator: *and conſenting unto his death*; being pleaſed and delighted with it, and rejoicing at it; ſee *Acts* viii. 1. *and kept the raiment of them that ſlew him*; the accuſers of him, and witneſſes againſt him, whoſe hands were firſt on him, and caſt the firſt ſtones at him, and continued to ſtone him, until they killed him: theſe laid their garments at the feet of *Saul*, who looked after them, that no body ſtole them, and run away with them, whilſt they were ſtoning *Stephen*; which ſhows how diſpoſed he was to that fact, and how much he approved of it: and theſe things he mentions to ſuggeſt, that ſurely the *Jews* would receive his teſtimony, ſince they knew what a bitter enemy he had been to this way; and therefore might conclude, that he muſt have ſome very good and ſtrong reaſons, which had prevailed upon him to embrace this religion againſt all his prejudices, and ſo might be willing to hear them; and it alſo ſhows what an affection the Apoſtle had for the *Jews*, and how much he deſired their ſpiritual welfare, for which reaſon he choſe to have ſtaid, and preached among them.

Ver. 21. *And he ſaid unto me, depart*, &c.] At once from *Jeruſalem*, and out of the land of *Judea*: *for I will ſend thee far hence unto the Gentiles*; to the nations afar off, even as far as *Illyricum*, *Pannonia*, or *Hungary*, where the Apoſtle went and preached, *Rom.* xv. 19. and ſo by a divine miſſion and commiſſion he became the Apoſtle of the *Gentiles*, and preached the Goſpel among them with great ſucceſs, to the converſion of many thouſands of them, and to the planting of many churches in the midſt of them.

Ver. 22. *And they gave him audience unto this word*, &c.] The *Ethiopic* verſion reads, *and I heard him ſo ſpeaking unto me*; as if it was to be underſtood of the Apoſtle hearing Chriſt ſpeaking to him concerning his miſſion to the *Gentiles*; whereas the words refer to the *Jews* attending quietly to the Apoſtle, till he came to that part of his oration. They heard him patiently, and did not offer to moleſt him, or hinder his ſpeaking, and being heard, till he came to mention his miſſion to the *Gentiles*: all the reſt they either did not underſtand, or looked upon it as an idle tale, as the effect of madneſs and enthuſiaſm, at leaſt as containing things they had nothing to do with; but when he came to ſpeak of the *Gentiles*, and to pretend to a divine miſſion to them, this they could not bear; for nothing was more offenſive, irritating, and provoking to them, than to hear of the calling of the *Gentiles*, whom they were for depriving of all bleſſings, and for engroſſing all to themſelves; ſee *Rom.* x. 20. *and* then *lift up their voices*; in a very loud and clamorous manner, as one man: *and ſaid, away with ſuch a fellow from the earth*; take away his life from the earth: this they ſaid either to the chief captain, to do it, or as encouraging one another to do it: *for it is not fit that he ſhould live*; he does not deſerve to live, he is unworthy of life; it is not agreeable to the rules of juſtice that he ſhould be ſpared; it is not convenient, and it may be of bad conſequence ſhould he be continued any longer; he may do a deal of miſchief, and poiſon the minds of the people with bad notions, and therefore it is not expedient that he ſhould live.

Ver. 23. *And as they cried out*, &c.] In this furious manner: *and caſt off* their *clothes*; either like madmen, that knew not what they did, or in order to ſtone him; ſee *Acts* vii. 57, 58. *and threw duſt into the air*; either with their hands, or by ſtriking the earth, and ſcraping it with their feet, thro' indignation and wrath, like perſons poſſeſſed, or mad.

Ver. 24. *The chief captain commanded him to be brought into the caſtle*, &c.] Into the inſide of it; for till now he was upon the top of the ſtairs, or ſteps, which led up to it; which might be done in order to ſave him from the rage of the people, and that he might privately examine him, and get the true ſtate of his caſe, though he took a very wrong and unjuſtifiable method to do it in, as follows: *and bade that he ſhould be examined by ſcourging*; he gave a centurion, with ſome ſoldiers, orders to ſcourge and whip him, and to lay on ſtripes more and harder, until he ſhould tell the whole truth of the matter, and confeſs the crime or crimes he was guilty of, which had ſo enraged the populace: *that he might know wherefore they cried ſo againſt him*; for tho' he had reſcued him out of their hands, when they would in all likelihood have beat him to death; and tho' he took him within the caſtle to ſecure him from their violence; yet he concluded he muſt be a bad man, and muſt have done ſomething criminal; and therefore he takes this method to extort from him a confeſſion of his crime, for which the people exclaimed againſt him with ſo much virulence.

Ver. 25. *And as they bound him with thongs*, &c.] To a pillar, in order to be ſcourged, according to the *Roman* manner [d]. Nor was the *Jewiſh* form of ſcourging much unlike, and perhaps might be now uſed, which was this; when they ſcourge any one they bind both his hands to a pillar, here and there ——and they don't ſtrike him ſtanding nor ſitting, but inclining [e]; for the pillar to which he was bound was fixed in the ground, and ſo high as for a man to lean upon [f]; and ſome ſay it was two cubits, and others a cubit and a half high [g]: and the word here uſed ſignifies an extenſion, or diſtenſion; perhaps the ſtretching out of the arms to the pillar, and a bending forward of the whole body, which fitly expreſſes the ſtooping, inclining poſture of the perſon ſcourged, and was a very proper one for ſuch a puniſhment: now as they were thus faſtening him with thongs to the pillar, and putting him in this poſition, *Paul ſaid unto the centurion that ſtood by*; to ſee the ſoldiers execute the orders received from the chief captain: *is it lawful for you to ſcourge a man that is a Roman, and uncondemned?* Tho' the Apoſtle puts this by way of queſtion, yet he knew full well what the *Roman* laws were in ſuch caſes; he did not put this thro' ignorance, or for information, but to let them know who he was, and to put them in mind of theſe laws, and of their duty; for, according to the *Porcian* law, *Roman* citizens were not to be beaten [h]. Hence, ſays [i] *Cicero*, "it is a heinous ſin to *bind* a *Roman* "citizen, it is wickedneſs to *beat* him, it is next "to parricide to kill him, and what ſhall I ſay to "crucify him?" And, according to the *Valerian* law, it was not lawful for magiſtrates to condemn a *Roman* without hearing the cauſe, and pleading in it; and ſuch condemned perſons might appeal to the populace [k].

Ver. 26. *When the centurion heard* that, &c.] The queſtion put by *Paul*, which ſtrongly ſuggeſted that he was a *Roman*: *he went and told the chief captain*; what *Paul* had ſaid: *ſaying, take heed what thou doſt*; or *art about to do*; leſt ſome bad conſequences ſhould follow; leſt he ſhould affront the *Roman* people and ſenate, and loſe his place, if not incur ſome corporal puniſhment: *for this man is a Roman*; and it can never be anſwered to bind and beat a *Roman*.

Ver. 27. *Then the chief captain came, and ſaid unto him*, &c.] To *Paul*; *tell me, art thou a Roman?* he had told him before that he was a *Jew* of *Tarſus*, and which was true, and had ſaid nothing of his being a *Roman*; wherefore the chief captain deſires that he would tell him the whole truth of the matter, whether he was a *Roman* or no: *he ſaid yea*; that he was one.

Ver. 28. *And the chief captain anſwered, with a great ſum obtained I this freedom*, &c.] For, it ſeems, he was not a *Roman* born, but very likely a *Grecian*, or *Syrian*, by his name *Lyſias*; and as all things were now venal at *Rome*, the freedom of the city was to be bought with money, tho' a large ſum was inſiſted on for it: this the chief captain ſaid, as wondering that ſo mean a perſon, and who he underſtood was a *Jew* by birth, ſhould be able to procure ſuch a privilege, which coſt him ſo much money: *and Paul ſaid, but I was* free *born*; being born at *Tarſus*; which, as *Pliny* ſays [l], was a free city, and which had its freedom given it by *Mark Antony*, and which was before the birth of *Paul*; and therefore his parents being of this city, and free, he was born ſo.

Ver 29. *Then ſtraightway they departed from him, which ſhould have examined him*, &c.] By ſcourging; namely, the ſoldiers, who under the inſpection of the centurion, and by the order of the chief captain, were binding him with thongs to ſcourge him, and thereby extort from him his crime, which was the cauſe of all this diſturbance; but hearing that he was a *Roman*, either of their own accord, or rather at the order of their officers, either the centurion or chief captain, or both, left binding him, and went their way: *and the chief captain alſo was afraid after he knew that he was a Roman*; leſt he ſhould be called to an account for his conduct, and his commiſſion ſhould be taken from him: chiefly, *and becauſe he had bound him*; not only had commanded him to be bound with thongs to a pillar, in order to be ſcourged, but he had bound him with two chains, when he firſt ſeized him; and, as before obſerved on ver. 25. it was a heinous crime to bind a *Roman*.

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[d] Lipſius de Cruce, l. 2. c. 4.
[e] Miſna Maccot, c. 3. §. 12, 13.
[f] Bartenora in ib.
[g] Yom Tob in ib.
[h] Cicero pro Rabirio Orat. 18.
[i] In Verrem Orat. 10.
[k] Pompon. Lætus de Legibus, p. 157.
[l] Nat. Hiſt. l. 5. c. 27.

Ver. 30. *On the morrow*, &c.] The next day; ſo that *Paul* was kept in the caſtle all night: *becauſe he would have known the certainty wherefore he was accuſed of the Jews*; which, as yet, he could not come at, ſome ſaying one thing, and ſome another; and which he ought to have known before he had bound him, and ordered him to be ſcourged: *he looſed him from his bands*; not from his being bound with thongs to the pillar, that he had been looſed from before, but from the two chains with which he was bound, and held by two ſoldiers; ſee ch. xxi. 33, 35. *and commanded the chief-prieſts, and all the council to appear*; the whole *Jewiſh Sanhedrim*, which was now very much under the direction and influence of the *Romans*: and this he the rather did, becauſe, though he could not come at the certainty of the charge and accuſation, he perceived it was a matter of religion, and ſo belonged to them to examine and judge of: *and brought Paul down*; from the caſtle of *Antonia*, into the temple, and to the place where the *Sanhedrim* ſat, which formerly was in the chamber *Gazith*, but of late years it had removed from place to place, and indeed from *Jeruſalem* itſelf, and was now at *Jabneh*; only this was the time of *Pentecoſt*, and ſo the chief-prieſts and *Sanhedrim* were at *Jeruſalem* on that account: *and ſet him before them*; or *among them*; in the midſt of them, to anſwer to what charges ſhould be brought againſt him.

CHAP. XXIII.

Ver. 1. AND *Paul earneſtly beholding the council*, &c.] Faſtening his eyes upon them, looking wiſhly and intently at them, and thereby diſcovering a modeſt chearfulneſs, and a becoming boldneſs, confidence, and intrepidity, as being not conſcious of any guilt, and well aſſured of the goodneſs of his cauſe: *ſaid, men and brethren*; ſee ch. xxii. 1. *I have lived in all good conſcience before God until this day*; not only from the time of his converſion, but throughout the whole of his life; for though, ſtrictly ſpeaking, there is no good conſcience but what is awakened by the Spirit of God, and is imprincipled by his grace, and is purged from ſin by the blood of Chriſt; in which ſenſe he could only have a good conſcience, ſince he believed in Chriſt; yet whereas in his ſtate of unregeneracy, and even while he was a blaſphemer, and perſecutor, he did not act contrary to the dictates of his conſcience, but according to them, in which his view was to the glory of God, and the honour of his law; he therefore ſays he lived before God, or unto God, in all good conſcience, tho' an erroneous and miſtaken one; he thought he ought to do what he did; and what he did, he did with a zeal for God, tho' it was not according to knowledge: beſides, the Apoſtle has here reſpect to his outward moral converſation, which before and after converſion was very ſtrict, and even blameleſs, at leaſt unblemiſhed before men; no body could charge him with any notorious crime, tho' he did not live without ſin in the ſight of the omniſcient God.

Ver. 2. *And the high-prieſt Ananias*, &c.] This could not be the ſame with *Annas*, the father-in-law of *Caiaphas*, but rather *Ananus* his ſon; tho' this is more generally thought to be *Ananias* the ſon of *Nebedæus*, whom *Joſephus* [m] ſpeaks of. There is one *R. Ananias*, the ſagan of the prieſts, often ſpoken of in the *Jewiſh* writings [n], who lived about theſe times, and was killed at the deſtruction of *Jeruſalem*; and in the times of king *Agrippa*, there was one *Chanina*, or *Ananias* the prieſt, who was a *Sadducee* [o]; and from the number of *Sadducees* in this *Sanhedrim*, who very likely were the creatures of the high-prieſt, one would be tempted to think he might be the ſame with this: who *commanded them that ſtood by him*; that is, by *Paul*, who were neareſt to him, ſome of the members of the *Sanhedrim*; unleſs they ſhould be thought to be ſome of the high-prieſt's officers, or ſervants, as in *John* xviii. 22. tho' if they were, one would think they would be ſo called: theſe he ordered *to ſmite him on the mouth*; or give him a ſlap on the face, by way of contempt, and as if he had ſpoken what ought not to be ſaid, and in order to ſilence him; the reaſon of which might be, either becauſe *Paul* did not directly addreſs him, and give him ſuch flattering titles as he expected; or becauſe he ſet out with ſuch declarations of his innocence, and ſpotleſs behaviour, and with ſo much courage and boldneſs.

Ver. 3. *Then ſaid Paul unto him, God ſhall ſmite thee*, &c.] Which may be conſidered either as a prophecy of what would be, that God would ſmite him with ſome judgment here, or with death quickly, or with eternal damnation hereafter; taking up his own words, and ſuggeſting that a retaliation would be made, and that the meaſure he meted, would be meaſured to him again; or elſe as an imprecation upon him; for the words may be rendered, *may God ſmite thee*; the future tenſe being often uſed by the *Jews* for the imperative, and that in this very phraſe; for certain it is, that this is the form of an imprecation with them: for 'tis ſaid, if any one ſhould ſay, יכבה אלהים, *may God ſmite*, or *ſo may God ſmite*; this is אלה, *a curſe*, written in the law [p]; tho' this inſtance of the Apoſtle ought not to be drawn into example, any more than thoſe of other ſaints, who might be under a direction of the Holy Ghoſt to deliver out ſuch things, which would come to paſs in righteous judgment: and if this was *Ananias*, the ſon of *Nebedæus*, as is generally thought, it is remarkable, that five years after this, in the beginning of the wars of the *Jews* with the *Romans*, this *Ananias* hiding himſelf under the ruins of a conduit, was diſcovered, and taken out, and killed [q]: and no doubt but he very fitly calls him, *thou whited wall*; or hypocrite, in like manner, as Chriſt compares the hypocritical *Scribes* and *Phariſees* to whited ſepulchres, *Matt.* xxiii. 27. *for ſitteſt thou to judge me after the law*; the law of *Moſes*, which was the rule of judgment in the *Sanhedrim*, at leaſt profeſſed to be, and which was allowed of by the *Romans*, eſpecially in matters relating to the *Jewiſh* religion: *and commandeſt me to be ſmitten contrary to law?* which condemns no man before he is heard, and much leſs puniſhes him, *John* vii. 51. and which is contrary not only to the *Jewiſh* laws, but to the *Roman* laws, and all others founded upon the law of nature and reaſon.

Ver. 4. *And they that ſtood by*, &c.] The members of the *Sanhedrim* that were next to the Apoſtle; or the ſervants of the high-prieſt, ſince they are ſaid to ſtand, whereas thoſe of that court ſat:

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[m] Antiq. l. 18. c. 2. §. 1. & l. 20. c. 8. §. 1.

[n] Miſna Shekalim, c. 4. §. 4. & 6. 1. & Peſachim, c. 1, §. 6. T. Bab. Yoma, fol. 8. 1. & 21. 2. & Juchaſin, fol. 24. 2. & Maimon, in ib.

[o] Juchaſin, fol. 142. 2.

[p] Miſn. Shebuot, c. 4. §. 13.

[q] Joſeph. de Bello Jud. l. 2. c. 17. §. 9.

ſaid, revileſt thou God's high-prieſt? which ſeems to confirm that the Apoſtle's words were not a bare prediction, but an imprecation; ſince they are charged with reproaching, reviling, and ſpeaking evil of him; and the aggravation of which was not only that the perſon reviled was a prieſt, an high-prieſt, but an high-prieſt of God; tho' this could not have been proved; for there was now no high-prieſt of God but Jeſus Chriſt; the prieſthood was changed and abrogated, and there were no more high-prieſts among men of God's appointing and approving.

Ver. 5. *Then ſaid Paul, I wiſt not brethren, that he was the high-prieſt,* &c.] Or *I did not know that he was the high-prieſt*; and the ſenſe is, that he did not really know him, either becauſe he had been long abſent from *Jeruſalem*; and beſides there were new high-prieſts made, ſometimes every year, and ſometimes oftener, that it is no wonder he ſhould not know him; or becauſe he might not ſit in his uſual place; or chiefly becauſe he was not in his habit, an high-prieſt; for the prieſts, both the high-prieſt, and the common prieſts, only wore their prieſtly robes, when they miniſtred in their office, and at other times they wore other clothes, as laymen did, according to *Ezek.* xliv. 19. which the *Targum* paraphraſes thus; “when they (the prieſts) ſhall go out of the holy court into the outer court, to be mixed with the people, they ſhall put off their garments in which they miniſtred, and lay them up in the holy chamber, and ſhall clothe themſelves with other garments, that they may not be mingled with the people, בלבושיהון, *in their garments*.” For as ſoon as they had performed their office, there were ſervants that attended them, who ſtripped them of their robes, and laid them up in cheſts which were in the temple [r], till they came to ſervice again, and put them on common garments; for they might not appear among the common people in their prieſtly garments; which when they were off of them, they were, as *Maimonides* ſays [s]; כזרים, *as ſtrangers*, or as laymen, like the reſt of the people; for which reaſon *Paul* might not know *Ananias* to be the high-prieſt: and this points to another ſenſe of theſe words; for it was a rule with the *Jews* [t], that “at the time the prieſts garments were upon them, their prieſthood was upon them, but when their garments were not on them, אין כהונתם עליהן, *there was no prieſthood upon them*; for lo they were as ſtrangers.” And then the ſenſe is, *Ananias* not being in the diſcharge of his office, nor in his habit, the Apoſtle did not know, or own him as an high-prieſt, or conſider him as in ſuch a ſtation; or rather, ſince the prieſthood was changed, and there was no other high-prieſt of God but Jeſus Chriſt, he did not own him as one; had he, he ſhould not have ſpoke to him in the manner he did. Moreover, if this was *Ananias*, the ſon of *Nebedæus*, as is the opinion of many, he had no right to the office of the prieſthood when he was firſt made an high-prieſt; after which he was ſent a priſoner to *Rome*; during which time ſeveral ſucceeded in the prieſthood; and at this time not he, tho' he had got the management of affairs in his hands, was high-prieſt, but Jeſus the ſon of *Gamaliel*; ſo that the Apoſtle's ſenſe might be, he did not own or acknowledge him high-prieſt. Some take the Apoſtle's words in an ironical ſenſe; he an high-prieſt, I ſhould not have known him to be an high-prieſt! he looks and acts more like a furioſo, a madman, an unjuſt judge, and a tyrant, than an high-prieſt, who ought to behave in another-guiſe manner. But what follows ſhows rather, that the Apoſtle ſpoke ſeriouſly, unleſs the words can be thought to be a citation made by *Luke*, *for it is written*, in *Exod.* xxii. 28. *thou ſhalt not ſpeak evil of the ruler of thy people*; which the *Jewiſh* writers generally underſtand of the head of the great *Sanhedrim*, as *Ananias* might be, or of a king [u].

Ver. 6. *But when Paul perceived that the one part were Sadducees,* &c.] That is, that one part of the *Sanhedrim* conſiſted of *Sadducees*, which was often the caſe; ſometimes the high-prieſt was of this ſect, as *Ananias* probably was, and ſometimes the greater part of the *Sanhedrim* were *Sadducees*, and even ſometimes the whole; ſee the note on *Acts* v. 17. but this *Sanhedrim* were only part of them *Sadducees: and the other Phariſees*; of both theſe ſects, ſee the note on *Matt.* iii. 7. *he cried out in the council*; with a loud voice, that he might be heard by all: *men and brethren, I am a Phariſee*; he was not only brought up in that ſect from his youth, and lived according to it before his converſion, but he was ſtill a *Phariſee*; wherefore he does not ſay, I *was*, but I *am* a *Phariſee*; for whatever diſtinguiſhed the *Phariſee* from the *Sadducee*, whether in principle, or in practice, and manner of living, which agreed with chriſtianity, the Apoſtle ſtill retained; as the belief of the immortality of the ſoul, the reſurrection of the dead, and a future ſtate, and ſtrict holineſs of life and converſation. *The ſon of a Phariſee*; the *Alexandrian* copy, and ſome others, and the *Vulgate Latin* verſion read in the plural number, *the ſon of Phariſees*; his father and his mother were both *Phariſees*; for there were women *Phariſees* [w], as well as men; ſo that he was a *Phariſee* of the *Phariſees*, as well as an *Hebrew* of the *Hebrews*; and this is ſaid to ſhow that he was by education of that ſect. *Of the hope and reſurrection of the dead, I am called in queſtion*; that is, either for the hope of the reſurrection of the dead, ſee ch. xxiv. 15. or for profeſſing the hope of eternal life, and happineſs in a future ſtate, and the doctrine of the reſurrection of the dead, when the ſoul and body will be reunited, and enjoy endleſs felicity together: not that theſe were the particular things now charged upon him, and for which he was now trying and judging; but that theſe were the ground and foundation of the hatred and perſecution of him, becauſe he preached the reſurrection of Chriſt from the dead, and the reſurrection of men thro' him, and that there was hope of eternal life and ſalvation by him. And in this the Apoſtle ſhewed the prudence and wiſdom of the ſerpent, along with the innocence of the dove, hereby to divide the aſſembly, and free himſelf from them; and it was but juſt and right; for ſince they would not hear him about to make a fair and open defence of his cauſe, but ordered him to be ſmitten on the mouth, it was but juſtice to throw them into confuſion, and ſave himſelf.

Ver. 7. *And when he had ſo ſaid,* &c.] He ſtopped and made a pauſe: *and there aroſe a diſſenſion between the Phariſees and the Sadducees*; about the things which he had ſpoken of, particularly the reſurrection of the dead; and this was what the Apoſtle intended, ſo that his end was anſwered by the ſpeech he made: *and the multitude was divided*; that is, the members of the *Sanhedrim* were divided, ſome being on one ſide of the queſtion, and ſome on the other; for this multitude cannot deſign

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[r] Miſna Tamid. c. 5. §. 3. & Bartenora in ib.

[s] Hilchot Cele Hamikdaſh, c. 10. §. 4.

[t] Maimon. ib.

[u] Maimon. Hilchot Sanhedrim, c. 26. §. 1. & Moſes Kotſenſis Mitzvot Tora, pr. neg. 209.

[w] Miſna Sota, c. 3. §. 4.

ſign the multitude of the common people, who were not convened together on this occaſion.

Ver. 8. *For the Sadducees ſay that there is no reſurrection*, &c.] Of the dead, being ignorant of the ſcriptures, and the power of God; ſee *Matt.* xxii. 23, 29. *neither angel nor ſpirit*; the *Ethiopic* verſion reads, *nor holy ſpirit*: but the ſenſe ſeems to be, that they did not believe any ſuch ſpecies of beings as angels, nor indeed any ſpirits whatever, which were immaterial or immortal; for as for the ſpirit or ſoul of man, they took that to be only the temperament of the body, and that it died with it, and did not exiſt in any ſeparate ſtate after this life: for ſo *Joſephus* [x] ſays, that they deny the permanence of the ſoul, and rewards and puniſhments in the inviſible ſtate. And, according to the *Talmudic* [y] writers, they denied that there was any other world than this: *but the Phariſees confeſs both*; the reſurrection of the dead, and that there are ſpirits, both angels and the ſouls of men, which are immortal. *Joſephus*, in the place before referred to, ſays, that they hold that every ſoul is incorruptible or immortal; and that they held the reſurrection of the dead, is manifeſt from the *Talmud* [z], and other writings of theirs; the *Syriac* verſion renders it, *the Phariſees confeſs all theſe things*; to which agree the *Arabic* and *Ethiopic* verſions.

Ver. 9. *And there aroſe a great cry*, &c.] Or noiſe, a loud clamour; they began to be very noiſy, and to talk loud, and in high ſpirits, one againſt another: *and the Scribes* that were *of the Phariſees part aroſe*; there were *Scribes* in the *Sanhedrim*, and theſe were ſome of them on the ſide of the *Sadducees*, and ſome on the ſide of the *Phariſees*; tho' generally ſpeaking they agreed with the latter, and are often in ſcripture mentioned with them, and for them: however, that part in this *Sanhedrim* that were on their ſide roſe up from their ſeats, *and ſtrove*; that is, contended, diſputed, and litigated the point with the *Sadducees*: *ſaying, we find no evil in this man*; why he ſhould be hated, perſecuted, and puniſhed: *but if a ſpirit or an angel hath ſpoken to him*; that is, if the holy Spirit, as the *Ethiopic* verſion reads, has inſpired him, or God by an angel has revealed any thing to him, who has to ſay any thing againſt it? This they ſaid in agreement with their own principles, and more for the ſake of eſtabliſhing them, and in oppoſition to the *Sadducees*, than in favour of *Paul*: *let us not fight againſt God*; as in *Acts* v. 39. Theſe words are not in the *Alexandrian* copy, nor in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions.

Ver. 10. *And when there aroſe a great diſſenſion*, &c.] When that was come to a very great height, hot words were ſpoken, and they were ready to come to blows, and there was like to be a riot and tumult among them: *the chief captain fearing leſt Paul ſhould be pulled in pieces of them*;' either of the *Sadducees*, whom he had greatly offended and provoked, or of both *Sadducees* and *Phariſees*, the one laying hold on him to preſerve him from the fury of the other, and the other endeavouring to pluck him out of their hands; and the fears of the chief captain were not ſo much out of affection to *Paul*, but leſt there ſhould be an uproar, which might iſſue in ſedition, and rebellion againſt the *Roman* government, of which the *Roman* officers were always jealous; and becauſe that *Paul* was a *Roman*, and ſhould he ſuffer him to be deſtroyed in an illegal manner, he muſt be accountable for it: wherefore he *commanded the ſoldiers to go down*; either from the caſtle of *Antonia*, or from a ſuperior part of the temple, where he with his guards were, to hear this cauſe before the *Sanhedrim*, to that part where it ſat, and *Paul* was: *and take him by force from among them*; if they refuſed to deliver him up, to make uſe of their arms: *and bring him into the caſtle*; of *Antonia*, where he was before.

Ver. 11. *And the night following*, &c.] The day, in which *Paul* was brought before the *Sanhedrim*, and pleaded his own cauſe before them, and had thrown them into confuſion and diviſion: *the Lord ſtood by him*; the Lord Jeſus Chriſt appeared in a viſion to him, and ſtood very near him, by the ſide of him, by the bed or couch on which he might lie: *and ſaid, be of good cheer, Paul*; tho' he was now a priſoner in the caſtle; and tho' the high-prieſt, and the *Sadducees* eſpecially, were enraged againſt him; and tho' a plot was about to be formed to take away his life; for this exhortation ſeems to be deſigned to prepare him for further trials, and to prevent diſcouragement under them; which ſhows the great care of Chriſt over him, his concern for him, and love to him: the word *Paul* is not in the *Alexandrian* copy, nor in the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions; but the calling him by name ſeems to expreſs not only ſingular knowledge of him, but greater familiarity and affection; it is in the *Arabic* verſion, and in other *Greek* copies: *for as thou haſt teſtified of me in Jeruſalem*; not only in the Chriſtian church, and before the Apoſtle *James*, and the elders, but in the *Jewiſh Sanhedrim*, and before the high-prieſt, *Scribes*, *Phariſees*, and *Sadducees*, where and before whom, tho' not particularly recorded, he bore a teſtimony for Jeſus, that he was the true Meſſiah; and that, tho' he died, he was riſen from the dead, and was at the right hand of God, and was the only ſaviour of men: *ſo muſt thou bear witneſs alſo at Rome*; as he had bore a public and faithful witneſs to the perſon, office, and grace of Chriſt at *Jeruſalem*, the metropolis of *Judea*; ſo it was neceſſary, by the decree of God, and for the glory of Chriſt, that he ſhould bear a like teſtimony at *Rome*, the chief city in the whole world; hereby ſignifying, that he ſhould not die at *Jeruſalem*, and giving him a hint that he ſhould appeal to *Cæſar*, which he afterwards did.

Ver. 12. *And when it was day*, &c.] As ſoon as it was light, very early in the morning: *certain of the Jews banded together*; theſe very likely were of the ſect of the *Sadducees*, who had been exceedingly irritated and provoked, by what *Paul* had ſaid the day before in the council; theſe therefore gathered together, entered into a conſpiracy to take away *Paul*'s life, and united in it, as one man: *and bound themſelves under a curſe*; or *anathematized themſelves*; the *Hebrew* word חרם, which anſwers to *Anathema*, is ſometimes uſed for an oath, חרם היא שבועה, *Cherem* or *anathema is an oath* [a], a vow made to be puniſhed with an anathema if not kept; ſo theſe men ſwore to it, bound themſelves with an oath, or wiſhed they might be an anathema, accurſed of God, and cut off from his people; they imprecated the moſt dreadful evils upon themſelves: *ſaying, that they would neither eat nor drink till they had killed Paul*; it was a common form of a vow or oath with the *Jews* [b], שלא אוכל, *that I will not eat*; ſometimes they only vowed abſtinence from particular things, and then others were lawful; as for inſtance, if one vowed that he would not eat boiled meat, he might eat roaſt, or that he would not eat fleſh, he might eat broth, or that he would abſtain from milk, then he might drink whey [c]; but this oath and vow here were, that they would neither eat nor drink any thing, till they had deſtroyed *Paul*: theſe were a ſett of zealots, who in imitation of *Phinehas*, and pretending the glory of God, took upon them to take away the lives of men, without any judicial procedure, or the authority of the civil magiſtrate; of whom, ſee the note on *Matt.* x. 4. it may be aſked, what became of this vow? or how did they get clear of it, ſince they did not accompliſh the fact? to which it may be anſwered, that it was a pretty eaſy thing to be freed from oaths and vows, among the *Jews*, whoſe doctors had a power to abſolve men from them; and in ſuch caſes as this, and ſuch a vow as this, might be looſed upon more accounts than one, as on account of keeping another law, the obſerving the ſabbath and other feſtivals, when men were obliged to eat and drink: and thus it is ſaid [d], "if a man ſwears, that he will not drink wine, or that he will not eat fleſh, for ſo many days, then they ſay to him, if thou hadſt known at the time of the oath, that the ſabbath or a feaſt-day were within theſe days, in which thou art obliged to eat fleſh and drink wine, as it is ſaid, *Iſ.* lviii. 13. *and call the ſabbath a delight*; wouldſt thou have ſwore at all? if he ſays no, they looſe his oath:" and likewiſe it might be looſed on account of life, which a man is bound to preſerve; for ſo they likewiſe ſay [e], "if a man vows that he will not eat any thing, wo be to him if he eats, and wo be to him if he does not eat; if he eats he breaks his vow, if he does not eat he ſins againſt his own ſoul, or life; what muſt he do? let him go to the wiſe men, ויתורו לו את נדרו, *and they will looſe his vow for him*; as it is written, *Prov.* xii. 18. *but the tongue of the wiſe is health*;" and no doubt but theſe men very eaſily got their vow looſed, ſince it was made on ſuch a deſign.

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[x] De Bello Jud. l. 2. c. 10. §. 19.

[y] T. Bab. Beracot, fol. 54. 1. & Gloſſ. in ib. & Pirke Abot R. Nathan, c. 5.

[z] T. Bab. Sanhedrin, fol. 90. 2.

[a] Pirke Eliezer, c. 38.

[b] Miſna Nedarim, c. 2. §. 2, 3.

Ver. 13. *And they were more than forty which had made this conſpiracy.*] Who met together, formed this reſolution, entered into this ſcheme, and bound themſelves with this oath; the word rendered *conſpiracy*, ſignifies an agreement by oath; ſuch a number of them banded together, that they might have ſtrength ſufficient to take *Paul* out of the hands of the ſoldiers, as he was conducted by them from the caſtle to the temple.

Ver. 14. *And they came to the chief prieſts, and elders*, &c.] Who were members of the *Sanhedrim*, to acquaint them with their deſigns: *and ſaid, we have bound ourſelves under a great curſe, that we will eat nothing until we have ſlain Paul*: theſe chief-prieſts and elders, had they acted according to the character they bore, on ſuch an information, would have taken up thoſe men, and puniſhed them, at leaſt would have diſſuaded them from ſo vile an action; but they knew the men to whom they applied, and very likely they were all of them of the ſect of the *Sadducees*, whom *Paul* had ſo much offended the day before; and therefore were pleaſed with what they had done, approved of their ſcheme, and readily fell in with the following propoſal.

Ver. 15. *Now therefore ye with the council*, &c.] The whole *Sanhedrim*; their ſenſe is, that they would have the *Sanhedrim* convened by the chief-prieſts and elders, and being met together, then to *ſignify to the chief-captain*; or let him know that they were aſſembled together, upon the affair of *Paul*, and that they were deſirous he might be brought before them: *that he bring him down unto you to-morrow*; from the caſtle of *Antonia* to the place where the *Sanhedrim* met; the word *to-morrow* is not in the *Alexandrian* copy, nor in the *Vulgate Latin*, *Syriac* and *Ethiopic* verſions; and then it ſhould ſeem that they deſired him to be brought down forthwith, or otherwiſe they muſt propoſe to faſt all that day, and ſo long on the morrow, till *Paul* was brought down; but that the common reading is right, appears from the chief-captain's ſending away *Paul* at the third hour of the night following, to prevent their deſigns on the morrow, ver. 23. The pretence formed for his being brought down is, *as though ye would enquire ſomething more perfectly concerning him*; what he had done, which had occaſioned this uprore, what it was he was charged with, and whether he was guilty or no: *and we, or ever he come near*; where the *Sanhedrim* ſat; *are ready to kill him*; lying in wait in ſome private place between the caſtle and the temple, from whence they intended to ruſh out at once upon him, and murder him; far enough both from the temple and the council, that both the one might not be defiled, tho' they did not greatly ſtick at that in thoſe times, and that the other might not be charged with having any hand in his death.

Ver. 16. *And when Paul's ſiſter's ſon heard of their lying in wait*, &c.] *Paul* might have a ſiſter living in *Jeruſalem*; or this her ſon might be there on account of his ſtudies; he might be a pupil to one of the doctors, by which means he might come at this ſecret, that ſuch a number of men were in ambuſh, in order to take away his uncle's life: wherefore having got intelligence of it, *he went and entred into the caſtle*; the *Alexandrian* copy reads, *the ſynagogue*; but *Paul* was not there, but in the caſtle of *Antonia*; the *Ethiopic* verſion renders it, *the priſon*; tho' it is plain that he was not very cloſely confined, it was eaſy to have acceſs to him; the reaſon might be, not only becauſe he was a *Roman*, but becauſe he was uncondemned, nor was any charge proved againſt him: *and told Paul*; what he had heard, that ſuch a number of men had entered into a conſpiracy to take away his life, and lay in wait for him; and this was an inſtance both of duty and affection to his unkle, and worthy of imitation, whether it proceeded from natural relation, or from religion, or both.

Ver. 17. *Then Paul called one of the centurions unto him*, &c.] For under this chief-captain, there muſt have been ten of them, if the company of which he was captain, conſiſted of a thouſand men, as his title chief-captain or chiliarch imports; for a centurion was over an hundred men, as his title ſignifies; perhaps this might be the ſame, as in chap. xxii. 25, 26. *and ſaid, bring this young man to the chief-captain*; which was a very prudential ſtep, not to let the centurion into the ſecret, but to deſire him to introduce the young man to the chief-captain; for had he truſted the centurion with it, he might not have acquainted his officer with it, but have informed the liers in wait of it: now tho' the Apoſtle was aſſured by Chriſt that he ſhould not die at *Jeruſalem*, but ſhould bear witneſs of him at *Rome*, and tho' he did not diſtruſt the truth of Chriſt's words, but moſt firmly believed them; yet he thought it his duty to make uſe of the means, which providence had put in his way, for his preſervation and ſafety; the *Ethiopic* verſion reads, *bring this young man by night to the chief-captain*; that ſo he might not be ſeen, and obſerved to have carried any intelligence to him: *for he hath a certain thing to tell him*; which was of ſome moment and importance, and proper for him to know.

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[c] Ib. c. 6. §. 1, 2, 3, 4, 5, 6.

[d] Maimon. in Miſn. Nedarim, c. 9. §. 6.

[e] T. Hieroſ. Avoda Zara, fol. 40. 1.

Ver. 18. *So he took him, and brought him to the chief-captain*, &c.] Immediately, without any more to do, without curiouſly enquiring into the thing, or examining the young man about it; which ſhewed him to be a man of a good diſpoſition, and ready to do a kind office, even to a priſoner: *and ſaid, Paul the priſoner called me to him*; either vocally or by ſome geſture, beckoned him to him: *and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee*; in which may be obſerved the Apoſtle's manner of addreſs to the centurion, on this occaſion, it was by way of intreaty; he aſked it as a favour of him, to introduce his nephew to the chief-captain; and the honour and modeſty of the centurion, he did not ſeek by any methods to get the ſecret out, either of *Paul* or the young man; but readily undertakes the affair, honourably performs it, acquaints the captain with the circumſtances of it, tells him the young man had ſomething to ſay to him, he could not tell what, and then departs.

Ver. 19. *Then the chief-captain took him by the hand*, &c.] Some have thought that the reaſon of this was, that he expected that the young man had brought him a preſent in his hand, from *Paul*; but this is to repreſent him as a ſordid mercenary man, which ought not to be ſaid, without ſufficient proof; rather this ſhould be conſidered as an inſtance of civility and humanity, and what ſhewed him to be a man of breeding and good manners; and might be done partly out of reſpect to *Paul*, and partly to encourage the young man to uſe freedom in the account he was about to give him: *and went* with him *aſide privately*; concluding by his coming from *Paul*, and perceiving by the account of the centurion, that he had a ſecret to communicate to him; wherefore it was acting a wiſe and prudent part to take him into a private room, and hear what he had to ſay: *and aſked* him, *what is that thou haſt to tell me?* thereby giving the young man an opportunity, and encouraging him to relate the ſecret to him.

Ver. 20. *And he ſaid the Jews have agreed to deſire thee*, &c.] By the *Jews* are meant, the *Jewiſh Sanhedrim*, for the young man had not only intelligence of the conſpiracy, and lying in wait of the forty men or more; but alſo of the agreement which the *Sanhedrim* at the motion of theſe men were come into, to make the following requeſt to the chief-captain; which ſeems to confirm the above conjecture, that this young man might be a ſtudent under the preſident of the council, or one of the doctors, whereby he came at the knowledge of theſe things: *that thou wouldſt bring down Paul to-morrow into the council*, &c. ſee the note on ver. 15.

Ver. 21. *But do not thou yield unto them*, &c.] Or be perſuaded by them, to bring *Paul* down from the caſtle to the *Sanhedrim*; this muſt not be imputed to the young man's pride and vanity, in taking upon him to give advice to the chief-captain; but to his great affection for his uncle, which moved him to intreat, rather than to direct him, for which he gives a good reaſon: *for there lie in wait for him more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him*; ſee the notes on ver. 12, 13. *and now are they ready*; to execute their deſigns, being met together, and lying in ambuſh in ſome place, between the caſtle and the place where the *Sanhedrim* met: *looking for a promiſe from thee*; that when the *Sanhedrim* ſhould apply to him, he would promiſe them to bring *Paul* down according to their requeſt; and for the making and performing of this promiſe, theſe men were waiting.

Ver. 22. *So the chief-captain* then *let the young man depart*, &c.] After he had had the account from him, and was maſter of the whole affair: *and charged* him, ſee thou *tell no man that thou haſt ſhewed theſe things to me*; which was prudently ſaid; it was a right and wiſe thing, to conceal this matter, that the men might go on with their deſigns, and an opportunity be taken to convey *Paul* away, before the time came fixed by them to execute them; for otherwiſe, ſhould it have been known, that their plot was diſcovered, they would have entred upon new meaſures.

Ver. 23. *And he called to him two centurions*, &c.] Who had each of them an hundred ſoldiers under them: *ſaying, make ready two hundred ſoldiers to go to Ceſarea*; which was formerly called *Strato*'s tower, a ſea-port town, where *Felix* the *Roman* governor now was; it was ſix hundred furlongs, or ſeventy-five miles [f] from *Jeruſalem*: theſe two hundred ſoldiers were foot ſoldiers, as appears by their being diſtinguiſhed from horſemen in the next clauſe, and were juſt the number that the two centurions had the command of; the making of them ready, was their ſeeing to it, that they were properly clothed, and accoutred with arms and ammunition, and with ſufficient proviſion for their journey: *and horſemen threeſcore and ten*; the *Ethiopic* verſion reads, *a hundred*; but without ſupport from any copy: *and ſpearmen two hundred*; who carrried ſpears in their right hand; the word uſed ſignifies ſuch who receive, lay hold on, or hold any thing in their right hand: ſome think it deſigns ſuch who were employed in the militia, to lay hold on guilty perſons, and hold them; the *Alexandrian* copy reads, δεξιοβολους, thoſe that caſt with the right hand; and ſo reads the *Syriac* verſion, to which the *Arabic* agrees, which renders it *darters*; ſuch as carried darts in their hands, and did not ſhoot out of a bow, but caſt darts with their hands: now theſe being got ready, were ordered to march, *at the third hour of the night*; at nine o'clock at night, that they might go out unobſerved, and before the petition from the *Sanhedrim* was preſented to him.

Ver. 24. *And provide* them *beaſts*, &c.] Horſes or mules; the *Syriac* verſion reads in the ſingular number, *a beaſt*; and one being ſufficient for *Paul*, here may be a change of number; the *Arabic* and *Ethiopic* verſions leave out theſe words, but the following clauſe makes them neceſſary: *that they may ſet Paul on*; on the beaſt, or on one of the beaſts provided; if more than one were provided, they might be for his companions, to go along with him: *and bring* him *ſafe unto Felix the governour*; this man of a ſervant was made a freed-man by *Claudius Cæſar* [g], and by him appointed in the room of *Cumanus* governour of *Judea* [h]; he was the brother of *Pallas*, who had the chief management of affairs under the emperor; and this *Felix* married three perſons ſucceſſively, that were of royal families; hence *Suetonius* [i] calls him the huſband of three queens; one of theſe was *Druſilla*, afterwards mentioned in chap. xxiv. 24. who was ſiſter to king *Agrippa*. *Tacitus* calls him *Antonius Felix* [k], which name he had from *Antonia* the mother of *Claudius*, whoſe ſervant he was; *Joſephus*[l] calls him *Claudius Felix*, which name he took from the emperor *Claudius*, who from ſo low and mean a condition raiſed him to ſuch honour and dignity; his name *Felix* ſignifies *happy:* according to *Tacitus*[m], when *Felix* was firſt ſent into *Judea*, the government was divided between him and *Cumanus*; *Felix* had *Samaria*, and *Cumanus* the other part, which was called the nation of the *Galileans*; but *Joſephus* takes no notice of any ſuch diviſion, he ſays[n], that *Cumanus* was baniſhed; and after that *Felix* was ſent by *Cæſar*, governour of *Judea*, of *Galilee*, *Samaria*, and *Peræa*; and ſo he ſeems to be governour of the whole country at this time; he was now at *Ceſarea*, and it is plain that *Judea* was under his government, ſince *Paul* a priſoner at *Jeruſalem* is ſent down unto him; and in this his government he continued during the life of *Claudius*; and when *Nero* became emperor, and added four cities to the kingdom of *Agrippa*; he conſtituted *Felix* governour of the reſt of *Judæa*[o]; which character he bore till he thought fit to remove him, and put *Feſtus* in his room, of whom mention is made hereafter: after theſe words the following ones are added, in the *Vulgate Latin* verſion, *for he was afraid leſt perhaps the Jews ſhould take him by force and kill him, and afterwards he ſhould bear the reproach, as if he had took money*; but they are not to be found in any *Greek* copies.

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[f] Joſeph. de Bello Jud. l. 1. c. 3. §. 5. Egeſip. de Excid. urb. l. 1. c. 7.

[g] Aurel. Victor. Epitome Imper. Rom. p. 324. Sueton. vita Claudii, §. 28.

[h] Joſeph. de Bello Jud. l. 2. c. 12. §. 8.

[i] Ut ſupra.

[k] Hiſt. l. 5.

Ver. 25. *And he wrote a letter after this manner.*] The chief-captain wrote a letter to *Felix* the governour, the form and ſum of which were as follow; this letter he ſent by one of the centurions to him.

Ver. 26. *Claudius Lyſias, unto the moſt excellent governour Felix*, &c.] This is the inſcription of the letter, and by it we learn the name of the chief-captain, ſo often ſpoken of in this and the two preceding chapters, which was *Claudius Lyſias*; the firſt of theſe names is a *Roman* one, and which he might take from the emperor *Claudius*, for he was not a *Roman* born; and the latter ſeems to be a *Greek* name, and was his proper name, and he himſelf very likely was a *Greek*, ſince he purchaſed his freedom with money; one of this name was *Archon* of *Athens*[p]; and another is reckoned by *Cicero*[q], among the famous orators of *Greece*, and is often cited by *Harpocratian*[r]; one of *Antiochus*'s noblemen, and who was of the blood royal, and acted as a general againſt the *Jews*, was of this name[s]. The chief-captain calls *Felix* the governour, *the moſt excellent*, which was a title of honour that belonged to him as a governour; the ſame is given to *Theophilus*, *Luke* i. 3. ſendeth *greeting*; or wiſhes all health and proſperity.

Ver. 27. *This man was taken by the Jews*, &c.] Meaning *Paul*, who was preſented by the centurions to the governour, and was in his preſence when the letter was opened and read, and who was taken by the *Jews* in the temple, and from thence dragged out and beaten by them: *and ſhould have been killed of them*; and would have been killed, had it not been for the chief-captain; he was very near being killed by them, he was nigh unto death: *then came I with an army and reſcued him*; he came with the *Roman* band, which he had the command of, perhaps a thouſand ſoldiers; for ſuch a number he ſhould have under him by his title; with theſe he came upon the *Jews* on a ſudden, as they were beating *Paul*, and took him out of their hands, and ſaved him: *having underſtood that he was a Roman*; but this he did not know till afterwards; after he had bound him with two chains, and after he had ordered him to be bound with thongs, and examined by ſcourging; all which he covers and hides from the governour, and ſuggeſts that it was his great concern for the *Roman* name, and for a *Roman* citizen, which put him upon this enterprize.

Ver. 28. *And when I would have known the cauſe*, &c.] Or crime, he was guilty of: *wherefore they accuſed him*; which they charged him with, and for which they beat him almoſt to death: *I brought him forth into their council*; their court of judicature, the great *Sanhedrim*.

Ver. 29. *Whom I perceived to be accuſed of queſtions of their law*, &c.] As about the reſurrection of the dead, and a future ſtate, which ſome in the council denied, and ſome aſſerted, which with this heathen man were idle and fooliſh queſtions; or about the defiling of the temple, and ſpeaking contemptibly of the law of *Moſes*, the people of the *Jews*, and the holy place, which was the cry of the populace againſt him, and were things the captain knew little of: *but to have nothing laid to his charge worthy of death, or of bonds*; by the laws of the *Romans*; and yet he himſelf had bound him with two chains at the firſt taking of him, and afterwards ordered him to be bound with thongs, and ſcourged, of which he ſays nothing, being convinced of his error, and willing to hide it; however he bears a full teſtimony to the innocence of the Apoſtle.

Ver. 30. *And when it was told me*, &c.] As it was by *Paul*'s ſiſter's ſon, *how that the Jews laid wait for the man*; had formed a conſpiracy to take away his life, and laid a ſcheme in order to it, and at leaſt intended, if they were not actually in ambuſh to ſeize him, as he ſhould be brought from the caſtle to the *Sanhedrim*: *I ſent ſtraightway to thee*; the priſoner *Paul*, under a guard of ſoldiers; this he did directly, as ſoon as ever he heard of the deſign of the *Jews*; and he ſent him to *Felix*, as being governour, to whom the judgment of this affair properly belonged, and who was beſt qualified for it, at leaſt in the chief-captain's account; and who doubtleſs conſulted his own honour and ſafety, leſt he ſhould incur blame and diſgrace, ſhould a *Roman* have been ſlain thro' any neglect or want of care in him: *and gave commandment to his accuſers alſo, to ſay before thee what* they had *againſt him*; it is reaſonable to conclude, that he ſaid nothing of this, to them, tho' he might have determined he would, till after *Paul* was ſent away; otherwiſe the affair would have been diſcovered, which he deſired might be concealed: *farewell*; which is the concluſion of the epiſtle, and is a wiſh of health and happineſs.

Ver. 31. *Then the ſoldiers, as it was commanded them, took Paul*, &c.] Out of the caſtle, and put him upon a beaſt, as the chief-captain had ordered the centurions, and they had directed the ſoldiers to do: *and brought him by night to Antipatris*; they ſet out from *Jeruſalem* at the third hour, or about nine o'clock at night, and travelled all night, and by break of day came to *Antipatris*; a city which lay in the road from *Jeruſalem* to *Ceſarea*: it was built by *Herod* the great, in the beſt ſoil of his kingdom, enriched with rivers and woods[t]; and was ſo called by him, in memory of his father *Antipater*; it before went by the name of *Chabar Zaba*[u], or *Capharſaba*; the *Jewiſh* writers place it in the utmoſt borders of the land of *Judea*[w]; hence that phraſe ſo often uſed by them, from *Gebath* to *Antipatris*[x], in like ſenſe as from *Dan* to *Beerſhebah*, theſe two places being the utmoſt borders of the land; here it was that *Simon* the juſt with ſome of the principal inhabitants of *Jeruſalem*, met *Alexander* the great, who travelled all night, as theſe ſoldiers with *Paul* did, and came to *Antipatris* at ſun-riſing[y]. It was forty-two miles from *Jeruſalem*. It was in the road from *Judea* to *Galilee*, as appears from the following canon of the *Jews*, concerning divorces[z]; "if a huſband ſays to his wife, lo, this "is thy divorce, if I do not come thirty days hence, "and he goes from *Judea* to *Galilee*, and comes to "*Antipatris* and returns, it becomes void:" the way from *Jeruſalem* to *Ceſarea* lay thro' *Nicopolis*, *Lydda*, *Antipatris*, and *Betthar*; from *Jeruſalem* to *Nicopolis*, according to the old *Jeruſalem Itinerary*[a], were twenty-two miles; from thence to *Lydda*, ten miles; and from *Lydda* to *Antipatris* ten more, (which make forty-two miles, as before obſerved;) and from *Antipatris* to *Betthar* ten miles, and from thence to *Ceſarea*, ſixteen more: ſo that when the Apoſtle was at *Antipatris*, he had twenty-ſix miles more to go to *Ceſarea*; and hence it appears, that the length of the journey from *Jeruſalem* to *Ceſarea*, was ſixty-eight miles; tho' *Joſephus*[b] makes the diſtance to be ſix hundred furlongs or ſeventy-five miles: and that the way from the one to the other, lay thro' the places before mentioned, may be illuſtrated from what the ſame writer ſays, of ſome perſons travelling from *Ceſarea* to *Jeruſalem*; ſo he relates[c], concerning *Quadratus* governour of *Syria*, that from *Tyre* he came to *Ceſarea*, from *Ceſarea* to *Lydda*, and from *Lydda* to *Jeruſalem*; and of *Ceſtius* the *Roman* general, he ſays[d], that from *Ceſarea* he came to *Antipatris*, and from *Antipatris* to *Lydda*, and from *Lydda* to *Jeruſalem*, which clearly ſeems to be the ſame road the Apoſtle went; and ſo *Jerom*[e] in the account he gives of the journey of *Paula*, ſays, that ſhe came to *Ceſarea*, where ſhe ſaw the houſe of *Cornelius*, the cottage of *Philip*, and the beds of the four virgin propheteſſes; and from thence to *Antipatris*, a little town half pulled down, which *Herod* called after his father's name; and from thence to *Lydda*, now *Dioſpolis*, famous for the reſurrection of *Dorcas*, and the healing of *Æneas*. *Antipatris* is by *Ptolomy*[f], placed at the weſt of *Jordan*, and is mentioned along with *Gaza*, *Lydda*, and *Emmaus*; ſome take it to be the ſame with *Capharſalama*, mentioned in 1 *Maccab*. vii. 31. and others ſay, it is the ſame that is ſince called *Aſſur* or *Arſuf*, a town on the ſea-coaſt, which is not likely, ſince it does not appear that *Antipatris* was a maritime city. The Apoſtle could not now ſtay to preach the Goſpel in this place, nor do we elſewhere read or hear of a Goſpel-church-ſtate in it, until the *fifth* century; when it appears[g] there was a church here, and *Polychronius* was biſhop of it, who was preſent at the council of *Chalcedon*, held in the year 451. and in the *eighth* century there were many chriſtians dwelt here, for in the year 744, there were many of them killed by the *Arabians*.

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[l] Antiq. l. 20. c. 6. §. 1.

[m] Hiſt. l. 12. & 21.

[n] Antiq. l. 20. c. 5. §. 3. & c. 6. §. 1. De Bello Jud. l. 2. c. 12. §. 7, 8.

[o] De Bello Jud. l. 2. c. 13. §. 2.

[p] Fabricii Bibliograph. Antiq. p. 213.

[q] De Claris Orator. vel Brutus, c. 32.

[r] Lex. Decem Orator.

[s] 1 Maccab. iii. 32.

[t] Joſephus de Bello Jud. l. 1. c. 21. §. 9.

[u] Ib. Antiq. l. 13. c. 15. §. 1. & l. 16. c. 5. §. 2.

Ver. 32. *On the morrow they left the horſemen to go with him*, &c.] That is, the two hundred ſoldiers, and the two hundred ſpearmen, who were all on foot, left the ſeventy horſemen to conduct *Paul* to *Ceſarea*; for being come to *Antipatris*, all danger from the *Jews* was over: *and returned to the caſtle*; the caſtle *Antonia* in *Jeruſalem*, from whence they ſet out.

Ver. 33. *Who, when they came to Ceſarea*, &c.] The ſeventy horſemen: *and delivered the epiſtle to the governour*; to *Felix*, governour of *Judea*, who was now at *Ceſarea*; namely, the letter which *Claudius Lyſias*, the chief captain, ſent to him; the form and contents of which are before given: theſe *preſented Paul alſo before him*; concerning whom, and whoſe affairs, the letter was.

Ver. 34. *And when the governour had read* the letter, *&c.*] Which he doubtleſs opened and read as ſoon as he had received it, not knowing what important buſineſs might be contained in it, or of what dangerous conſequence a neglect of reading it might be; this ſhowed care and diligence in him: *he aſked of what province he was*; ſince he perceived by the letter he was a *Roman*, and that he might know whether he was under his juriſdiction, and whether the hearing of his caſe belonged to him; and it ſhould ſeem that it rather belonged to the governour of *Syria*; but that the crimes he were charged with were committed in *Judea*, particularly that of prophaning the temple. *And when he underſtood that he was of Cilicia*; which was a *Roman* province, in which *Tarſus* was, where *Paul* was born free; ſee ch. xxi. 39. and xxii. 3.

Ver. 35. *I will hear thee, ſaid he*, &c.] The *Arabic* and *Ethiopic* verſions read, *we will hear*, which is a grand courtly way of ſpeaking: *when thine accuſers are come*; which *Lyſias*, in his letter, informed him that he had ordered them to come; which ſhows the governour to have ſome ſenſe of juſtice and integrity, being deſirous to hear both ſides before he judged of the affair, tho' there was ſo much ſaid in the chief captain's letter in favour of *Paul*'s innocence, and againſt his enemies. *And he commanded him to be kept in Herod's judgment-hall*; or palace: this was a place built by *Herod* the great at *Ceſarea*, of whoſe magnificent buildings here, *Joſephus* gives a large account. For beſides the famous haven or port which he made here, he adorned the place with ſplendid palaces, he built a theatre, and an amphitheatre, and a *forum*[h], which was either a market-place, or a court of judicature; and if the latter, perhaps the ſame that is here meant, in a part of which, or in a place adjoining to it, the Apoſtle was put. Here he was kept by a guard of ſoldiers, but not in cloſe confinement; he had much liberty, and his friends and acquaintance had leave to come to him; ſee ch. xxiv. 23. We read[i] of דיטי של קיסרין, which ſome interpret *the chamber of the judges of Ceſarea*; or the place where they ſat in judgment, and may be the ſame that is here meant; tho' others interpret it a priſon; and ſo it ſeems was this judgment-hall of *Herod*'s.

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[w] Bartenora in Miſn. Gittin, c. 7. §. 7.
[x] T. Hieroſ. Taanioth, fol. 69. 2. & Megilla, fol. 70. 1. & T. Bab Yebamot, fol. 62. 2. & Sanhedrin, fol. 94. 2. Shirhaſhirim Rabba, fol. 18. 2. & Juchaſin, fol. 108. 1. & Jarchi in Eccl. xi.
[y] T. Bab. Yoma, fol. 69. 1.
[z] Miſn. Gittin, c. 7. §. 7.
[a] Apud Reland. Paleſtina Illuſtrata, l. 2. c. 4. p. 41
[b] De Bello Jud. l. 1. c. 3. §. 5.
[c] Ib. l. 2. c. 12. §. 5, 6.
[d] Ib. c. 19. §. 1.
[e] Epitaph. Paul fol. 59. A.
[f] Geograph, l. 5. c. 16.
[g] Vid. Reland. Paleſtina Illuſtrata, l. 3. p. 569, 570.
[h] Joſeph de Bello Jud. l. 1. c. 21. §. 5, 8.
[i] Megillat Eſther, fol. 85. 1.

CHAP. XXIV.

Ver. 1. A*ND after five days Ananias the high-prieſt deſcended with the elders*, &c.] From *Jeruſalem* to *Ceſarea*: theſe five days are to be reckoned not from the ſeizing of *Paul* in the temple, but from his coming to *Ceſarea*; the *Alexandrian* copy reads, *after ſome days*, leaving it indetermined how many: the high-prieſt, with the elders, the members of the *Sanhedrim*, with *ſome* of them, as the ſame copy, and the *Vulgate Latin* verſion read, came down hither; not merely as accuſers, by the order of the chief captain, but willingly, and of their own accord, to vindicate themſelves and their people, leſt they ſhould fall under the diſpleaſure of the *Roman* governour, for encouraging tumults and riots: the high-prieſt muſt be conſcious to himſelf that he had acted in an illegal manner, in ordering *Paul* to be ſmitten on the mouth, in the midſt of the council, in the preſence of the chief captain; and if it had not been for the ſoldiers, *Paul* had been pulled to pieces in the council: and the elders knew what a hand they had in the conſpiracy againſt his life; and they were ſenſible that this plot was diſcovered, and *Paul* was ſecretly conveyed away; and what the captain had wrote to the governour, they could not tell, and therefore made the more haſte down to him, to ſet themſelves right, and get *Paul* condemned: *and* with *a certain orator* named *Tertullus*: this man, by his name, ſeems to have been a *Roman*; and becauſe he might know the *Roman*, or the *Greek* language, or both, which the *Jews* did not ſo well underſtand, and was very well acquainted with all the forms in the *Roman* courts of judicature, as well as was an eloquent orator; therefore they pitched upon him, and took him down with them to open and plead their cauſe. The name *Tertullus* is a diminutive from *Tertius*, as *Marullus* from *Marius*, *Lucullus* from *Lucius*, and *Catullus* from *Catius*. The father of the wife of *Titus*, before he was emperor, was of this name [k]; and ſome ſay her name was *Tertulla*; and the grandmother of *Veſpaſian*, by his father's ſide, was of this name, under whom he was brought up [l]. This man's title, in the *Greek* text, is Ρητωρ, *Rhetor*, a *rhetorician*; but tho' with the *Latines* an *orator* and a *rhetorician* are diſtinguiſhed, an orator being one that pleads cauſes in courts, and a rhetorician, a profeſſor of rhetoric; yet with the *Greeks*, the *Rhetor* is an orator; ſo *Demoſthenes* was called; and ſo *Cicero* calls himſelf [m]. *Who informed the governour againſt Paul*; brought in a bill of information againſt him, ſetting forth his crimes, and declaring themſelves his accuſers; they appeared in open court againſt him, and accuſed him; for this is not to be reſtrained to *Tertullus*, but is ſaid of the high-prieſt, and elders with him; for the word is in the plural number, tho' the *Syriac* verſion reads in the ſingular, and ſeems to refer it to the high-prieſt.

Ver. 2. *And when he was called forth*, &c.] Not *Tertullus* the orator; for this is not to be underſtood of him, and of his being admitted to ſpeak, as is thought by ſome, but the Apoſtle *Paul*; which is put out of doubt by the *Vulgate Latin* verſion, which reads, *and Paul being cited*; he was ordered to be brought out of cuſtody into the court, to hear his inditement, and anſwer for himſelf: *Tertullus began to accuſe* him; to ſet forth his crimes, which he introduced with a flattering preface to *Felix*: *ſaying*, *ſeeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence*; very likely he might refer to his purging the country of robbers; he took *Eleazar*, the chief of them, who had infeſted the country for twenty years, and many others with him, whom he ſent bound to *Rome*, and others of them he crucified; and whereas there aroſe up another ſett of men, under a pretence of religion, who led people into the wilderneſs, ſignifying, that God would ſhow them ſome ſigns of liberty; theſe ſeemed, to *Felix*, to ſow the ſeeds, and lay the foundation of diviſion and defection, which ſhowed his ſagacity, and which *Tertullus* here calls *providence*; wherefore foreſeeing what would be the conſequence of theſe things, if not timely prevented, he ſent armed-men, horſe and foot, and deſtroyed great numbers of them; and particularly he put to flight the *Egyptian* falſe prophet, who had collected thirty thouſand men together, and diſperſed them [n]; and yet his government was attended with cruelty and avarice; witneſs the murder of *Jonathan* the high-prieſt, by a ſort of cut-throats, who were connived at by him; particularly by the means of *Dora* his friend, whom he corrupted; and the pillaging of many of the inhabitants of *Ceſarea* [o]: ſo that this was a piece of flattery, uſed by *Tertullus*, to catch his ear, and gain attention, and inſinuate himſelf into his affections.

Ver. 3. *We accept it always, and in all places*, &c.] The ſenſe is, that the *Jews* obſerved with pleaſure the provident care the governour took of their nation, and at all times ſpoke well of him; and where-ever they came commended his conduct, and owned the favours they received from him, and the bleſſings they enjoyed under his government: and then giving him his title of honour, *moſt noble Felix*; *Tertullus* adds, that this the *Jews* did *with all thankfulneſs*; as ſenſible of the obligations they were under to him; but this was all a farce, mere artifice, and wretched flattery.

Ver. 4. *Notwithſtanding, that I be not further tedious unto thee*, &c.] Suggeſting, that he could ſay a great deal more under this head, but, for brevity ſake, ſhould omit it; and becauſe he would not tire his patience, and hinder buſineſs going forward: *I pray thee, that thou wouldſt hear us of thy clemency a few words*; he praiſes him for his humanity and good nature, and for his patience in hearing cauſes, and promiſes him great conciſeneſs in the account he ſhould give him; and intreats that, according to his wonted goodneſs, be would condeſcend to hear what he had to lay before him; all which was artfully ſaid to engage attention to him.

Ver. 5. *For we have found this man a peſtilent fellow*, &c.] Pointing to *Paul* the priſoner at the bar; the word here uſed, ſignifies the *peſt* or *plague* itſelf; and it was uſual with orators among the *Romans*, when they would repreſent a man as a very wicked man, as dangerous to the ſtate, and unworthy to live in it, to call him the peſt of the city, or of the country, or of the empire, as may be obſerved in ſeveral places in *Cicero*'s orations. *And a mover of ſedition among all the Jews throughout the*

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[k] Sueton. in vita Titi, l. 11. c. 4.

[l] Ib. vita Veſpaſian. c. 2.

[m] De Oratore, l. 3. p. 225.

[n] Joſeph. Antiq. l. 20. c. 7.

[o] De Bello, l. 2. c. 13. §. 7.

the world: ſedition was ſeverely puniſhed by the *Romans*, being what they carefully watched and guarded againſt, and was what the *Jews* were ſuppoſed to be very prone unto; and *Tertullus* would ſuggeſt, that the ſeveral riots, and tumults, and ſeditions, fomented by the *Jews*, in the ſeveral parts of the *Roman* empire, here called the world, were occaſioned by the Apoſtle: the crime charged upon him is greatly aggravated, as that not only he was guilty of ſedition, but that he was the mover of it, and that he ſtirred up all the *Jews* to it, and that in every part of the world, or empire, than which nothing was more falſe; the *Jews* often raiſed up a mob againſt him, but he never rioted them, and much leſs moved them againſt the *Roman* government: and to this charge he adds, *and a ringleader of the ſect of the Nazarenes*; not *Nazarites*, as *Calvin* ſeems to underſtand the paſſage; for theſe were men of great repute among the *Jews*, and for *Paul* to be at the head of them would never be brought againſt him as a charge; but *Nazarenes*, that is, Chriſtians, ſo called by way of contempt and reproach, from Jeſus of *Nazareth*; which name and ſect being contemptible among the *Romans*, as well as *Jews*, are here mentioned to make the Apoſtle more odious.

Ver. 6. *Who alſo hath gone about to profane the temple*, &c.] By introducing a *Greek* into it; ſee ch. xxi. 28, 29. which was only a ſuppoſition and conjecture of the *Aſiatic Jews*, and was a falſe and groundleſs one: *whom we took*; as they did in the temple, and dragged him out of it: *and would have judged according to our law*; which was another untruth, for they had him not before any court of judicature; they brought no charge in form againſt him, nor did they examine his caſe, and enquire into the truth of things, or hear what he had to ſay, but fell upon him, and beat him; and if it had not been for the chief captain and his ſoldiers, would have deſtroyed him, ſo far were they from proceeding according to their law: it ſeems by *Tertullus* calling the law, *our law*, that he was a *Jewiſh* proſelyte; or elſe he ſpeaks after the manner of lawyers, who call what is their clients, theirs.

Ver. 7. *But the chief captain Lyſias came upon us*, &c.] Suddenly, and at unawares, immediately, and with great haſte, before they could execute their deſigns; which were not to judge *Paul* according to law, but to kill him, in the manner the zealots did: *and with great violence took him away out of our hands*; for he came with an army, and reſcued him, ch. xxiii. 27. Some copies add, *and ſent him to thee*; and ſo the *Syriac* verſion reads.

Ver. 8. *Commanding his accuſers to come unto thee*, &c.] But this was not done till after *Paul* had ſet forth his caſe before the people, upon the ſtairs leading to the caſtle; and after he had pleaded his own cauſe before the *Sanhedrim*; and after the chief captain had had intelligence of the *Jews* lying in wait to kill him: *Tertullus* would inſinuate that the captain was blame-worthy, that he hindered a legal proceſs againſt *Paul*; and that it was owing to him, that this trouble was given the governour, as well as the high-prieſt and elders, who by his orders came down from *Jeruſalem* to *Ceſarea*; and that had it not been for him this affair might have been finiſhed with more diſpatch, and leſs trouble. *By examining of whom*; not the accuſers, but either the chief captain, as ſome think, or rather *Paul*: *thyſelf mayſt take knowledge of all theſe things whereof we accuſe him*; ſo impudent was *Tertullus*, and of ſuch effrontery and aſſurance, that he feared not to ſay, that the governour, by examining *Paul* himſelf, would eaſily come to the knowledge of the things he was accuſed of, and plainly ſee that he was guilty of them; ſo that there would be no need of their atteſtations, or of producing witneſſes againſt him.

Ver. 9. *And the Jews alſo aſſented*, &c.] That is, *Ananias* the high-prieſt, and the elders that were with him, agreed to what *Tertullus* ſaid, and confirmed the ſame. *Saying, that theſe things were ſo*; that *Paul* was ſuch a perſon, and was guilty of the crimes he had ſet forth; and that the chief captain had taken the ſteps, and done the things he had related.

Ver. 10. *Then Paul, after the governour had beckened unto him to ſpeak*, &c.] *Tertullus* having finiſhed his account, *Paul* was ſilent to his charge and calumnies, until the governour beckened with his hand or head, or made ſome ſign to him to ſpeak for himſelf; which he might not do, until leave was given him; and then he *anſwered* as follows: *foraſmuch as I know that thou haſt been of many years a judge unto this nation*; ſome ſay he was in the thirteenth, others in the tenth year of his government; ſome copies read a *juſt judge*; but this does not ſo well agree with the character of *Felix*; ſee the note on ver. 27. *I do the more chearfully anſwer for myſelf*; ſince if he had been ſuch a mover of ſedition every where, he muſt in this courſe of years have known or heard ſomething of it; and ſeeing alſo he could be no ſtranger to the temper of the *Jews*, that they were given to envy, revenge, lying, and perjury, and therefore would not eaſily believe all they ſaid, or raſhly take their part, but rather would pity the Apoſtle, who had fallen into ſuch hands, and do him juſtice.

Ver. 11. *Becauſe that thou mayſt underſtand*, &c.] By what *Paul* now aſſerted, and by the witneſſes which he could produce to certify the truth of it: *that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip*; that is, from the time that he went up from *Ceſarea* to *Jeruſalem*, to the preſent time, in which he ſtood before *Felix*, pleading his own cauſe; which may be reckoned thus, he came in one day from *Ceſarea* to *Jeruſalem*, ch. xxi. 16, 17. the next day he viſited *James* and the elders, ver. 18. on the third day he purified himſelf in the temple, ver. 26. where he was taken and uſed ill by the *Jews*; on the fourth day, he was brought before the *Sanhedrim*, and defended himſelf, ch. xxii. 30. on the fifth day forty *Jews* conſpire to take away his life, ch. xxiii. 11, 12. on the ſixth day he came to *Ceſarea*, being ſent there by *Lyſias*, ver. 32. and five days after this, which make eleven, *Ananias* and the elders, with *Tertullus*, came down to accuſe him; and this day was the twelfth, on which his trial came on. And of theſe twelve days he was a priſoner nine, and therefore could not have done ſo much miſchief, and ſtirred up ſo much ſedition as was inſinuated; and in oppoſition to the charge of profaning the temple, he obſerves that he came up to *Jeruſalem* to *worſhip*; namely, at the feaſt of *Pentecoſt*.

Ver. 12. *And they neither found me in the temple diſputing with any man*, &c.] Either about civil or religious affairs: not that it was criminal to diſpute in the temple; it was a common thing for the doctors to diſpute about matters of religion, in the porches, and courts, and chambers of the temple, as it may be obſerved they often did with Chriſt; but the Apoſtle mentions this to ſhow, that he was ſo far from moving ſedition among the people of the *Jews*, that he never ſo much as entered into any converſation with them, upon any ſubject whatever: true indeed, he was in the temple, and was found there, but not diſputing with any, but puriſying himſelf according to the law of *Moſes*: *neither raiſing up the people*; ſtirring them up to ſedition, and tumult, to rebel againſt the *Roman* government: *neither in the ſynagogues*; where there were the greateſt concourſe of people, and the beſt opportunity of ſowing ſeditious principles, and of which there were many in the city of *Jeruſalem*. The *Jews* ſay [p] there were four hundred and ſixty ſynagogues in *Jeruſalem*; ſome ſay [q] four hundred and eighty: *nor in the city*; of *Jeruſalem*, in any of the public ſtreets or markets, where there were any number of people collected together; the Apoſtle mentions the moſt noted and publick places, where any thing of this kind might moſt reaſonably be thought to be done.

Ver. 13. *Neither can they prove the things whereof they now accuſe me.*] As that he was a peſtilent fellow, a mover of ſedition, and a prophaner of the temple: theſe things they could not ſet forth in any clear light, and bring teſtimonies, or give demonſtration of; they could not make them appear to be true, which it lay upon them to do, or otherwiſe in courſe he ought to be acquitted: this was challenging and defying them to make good their aſſertions.

Ver. 14. *But this I confeſs unto thee*, &c.] What was truth he was not aſhamed of, but ready to own, and bear his teſtimony for, whatever was the conſequence of it: *that after the way which they call hereſy*; referring to the charge of his being a ringleader of the ſect of the *Nazarenes*, ver. 5. and meaning by *the way* the chriſtian religion, or the doctrines of chriſtianity, which the *Jews* called hereſy; and as early as this were the chriſtians, by them, called hereticks: ſo we read [r] of, ברכת המינים, *a prayer againſt the hereticks*, which *Samuel* (the little) compoſed before, or in the preſence of *R. Gamaliel* the elder, he approving of it; which *R. Gamaliel* was *Paul*'s maſter; and ſome have thought, that *Samuel* the little, the compoſer of this prayer, was *Saul* himſelf; ſo that he knew very well that the chriſtian doctrine was called hereſy, and the chriſtians hereticks, for he had called them ſo himſelf in the time of his unregeneracy; but now he was not aſhamed to profeſs that way, and walk in it, and according to it worſhip God, as follows: *ſo worſhip I the God of my fathers*; even *Abraham*, *Iſaac*, and *Jacob*, ſuggeſting, that by embracing chriſtianity, he had not denied, and gone off from the worſhip of the one, only, living, and true God, the God of *Iſrael*; and that there was an entire agreement between the ſaints of the Old Teſtament, and the chriſtians of the New, in the object of worſhip; the *Vulgate Latin* verſion reads, *ſo ſerve I the Father, and my God*; that is, God the Father, who is the Father of Chriſt, and the God and Father of believers in him: *believing all things which are written in the law and the prophets*; which the *Sadducees* did not; and ſtrictly adhering to theſe, and not to the traditions of the elders, as did the *Scribes* and *Phariſees*; ſo that ſince he believed whatever was contained in the ſacred writings, he could not be charged juſtly with hereſy; and as he believed, ſo he taught nothing but what was agreeable to the ſcriptures of the Old Teſtament.

Ver. 15. *And have hope towards God*, &c.] Of an intereſt in him, and of enjoying eternal life and happineſs with him in a future ſtate: *which they themſelves alſo allow*; that is, ſome of the *Jews*, not the *Sadducees*, for they denied what is afterwards aſſerted; but the *Phariſees*, who believed the immortality of the ſoul, and its exiſtence in a future ſtate: and *that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt*; agreeable to the doctrine of Chriſt in *John* v. 28, 29. In this article the *Phariſees* of thoſe times were ſounder than the modern *Jews*; for tho' the doctrine of the reſurrection of the dead is one of their thirteen articles of faith, and is a fundamental one, which he that does not believe, cannot be ſaid to be of the *Jewiſh* religion; yet they limit it entirely to the righteous [s], and will not allow that the wicked ſhall riſe again: and this notion obtained alſo very early; for in their *Talmud* [t] it is reported, as the ſaying of *R. Abbu*, that "the day of rain is greater than the "reſurrection of the dead; the reſurrection of the "dead is, לצדיקים, *for the righteous*, but the rain "is both for the righteous, and the wicked." Tho' *Abarbinel* [u] ſays, that the ſenſe of this expreſſion is not, that they that are not juſt ſhall have no part in the reſurrection, but that hereby is declared the benefit and reward to be enjoyed at the reſurrection; that that is not like rain, from whence both juſt and unjuſt equally receive advantage; whereas only the reward is for the righteous, but not for the ungodly: moreover, he obſerves, that this ſaying was not received and approved of by all the wiſe men, particularly that *R. Joſeph* diſſented, and others agreed with him; and as for himſelf, he openly declares, that that aſſertion that the juſt among the *Iſraelites* only, ſhall riſe again, is foreign from truth, ſince the ſcripture affirms, *Dan*. xii. 2. that *many of them that ſleep in the duſt of the earth ſhall awake*; but if there ſhould be no other than the righteous in the reſurrection, they would without doubt be very few; beſides it is ſaid, *ſome to everlaſting life, and ſome to everlaſting contempt*; and *Iſaiah* ſays, chap. lxvi. 24. *and they ſhall go forth and look upon the carcaſſes of the men that have tranſgreſſed againſt me*; which ſhews, that the ungodly ſhall riſe again, to receive their due puniſhment: and *Menaſſeh ben Iſrael* [w], in the laſt century, argued for the reſurrection of both the godly and ungodly, from the ſame paſſages of ſcripture; and yet he was not of opinion, that the reſurrection would be general and common to all men, only that ſome of all ſorts, good, and bad, and middling, would riſe again, and which he ſuppoſed was the ſenſe of the ancients. It is certain the *Jews* are divided in their ſentiments about this matter; ſome of them utterly deny that any other ſhall riſe but the juſt; yea, they affirm [x], that only the juſt among the *Iſraelites*, and not any of the nations of the world ſhall riſe; others ſay that all ſhall riſe at the reſurrection of the dead, excepting the generation of the flood [y]; and others [z] think, that only they that have been very bad, or very good, ſhall riſe, but not thoſe that are between both; but certain it is, as the Apoſtle affirms, that all ſhall riſe, both juſt and unjuſt: the *juſt* are they who are made ſo by the righteouſneſs of Chriſt imputed to them, and who being created anew unto righteouſneſs and true holineſs, live ſoberly, righteouſly, and godly; the *unjuſt* are they who are deſtitute of righteouſneſs, and are filled with all unrighteouſneſs; and theſe latter, as well as the former, will riſe again from the dead; which is clear, not only from the words of Chriſt, and the writings of the Apoſtles, but from the ſcriptures of the Old Teſtament, particularly *Dan*. xii. 2. and alſo from the juſtice of God, which requires that they who have ſinned in the body, ſhould be puniſhed in the body; wherefore it is neceſſary on this account, that the bodies of the wicked ſhould be raiſed, that they with their ſouls may receive the full and juſt recompenſe of reward; and likewiſe from the general judgment, which will include the righteous and the wicked, and who muſt all ſtand before the judgment-ſeat of Chriſt, to receive for the deeds done in the body, whether good or evil; in order to which there muſt be a reſurrection of them; to which add, the account the ſcripture gives of the puniſhment of the wicked in hell, which ſuppoſes the reſurrection of the body, and in which the body and ſoul will be both deſtroyed. Indeed there will be a difference between the reſurrection of the juſt and of the unjuſt, both in the time of their riſing, the dead in Chriſt will riſe firſt at the beginning of the thouſand years, the wicked not until they are ended; and in the means and manner of their riſing; they will be both raiſed by Chriſt, but the one by virtue of union to him, the other merely by his power; the juſt will riſe in bodies not only immortal, and incorruptible, but powerful, ſpiritual, and glorious, even like to the glorious body of Chriſt; the wicked will riſe with bodies immortal, but not free from ſin, nor glorious: yea, their reſurrection will differ in the end of it; the one will riſe to everlaſting life and glory, the other to everlaſting ſhame and damnation.

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[p] T. Hieroſ. Cetubot, fol. 35. 3.

[q] Ib. Megilla, fol. 73. 4.

[r] Ganz Tzemach David, par. 1. fol. 25. 2. Vid. T. Bab. Beracot, fol. 28. 2. & 29. 1. Maimon. Hilch. Tephilla, c. 2. §. 1.

[s] Maimon. in Miſn. Sanhedrin, c. 11. §. 1. Kimchi in Iſ. xxvi. 19. Aben Ezra & Saadiah Gaon in Dan. xii. 2.

[t] T. Bab. Taanith, fol. 7. 1.

[u] Prefat. in Iſ. fol. 3. 1.

[w] De Reſurrectione Mortuorum, l. 2. c. 8.

[x] Vid. Pocock. Not. Miſcel. in port. Moſis, p. 183.

[y] Pirke Eliezer, c. 34.

[z] Vid. Menaſſah ben Iſrael, ut ſupra.

Ver. 16. *And herein do I exerciſe myſelf*, &c.] Or *becauſe of this*; on account of this doctrine of the reſurrection of the dead, which is a doctrine according to godlineſs, and promotes and engages to a holy life and converſation, as the contrary tends to encourage a diſſolute and ſinful manner of living; ſee 1 *Cor*. xv. 32. The Apoſtle ſtudied, and laboured, and bent himſelf, and employed his thought, care, and time, *to have always a conſcience void of offence toward God and toward man*; that is, to diſcharge every duty which God requires, and to give to every man what is due to him; ſo as to pleaſe God, and not offend men, neither *Jew* nor *Gentile*, nor the church of God; and ſo as that conſcience may be clear of guilt, and may not be defiled with ſin, being purged and purified by the blood of Chriſt. By a *conſcience void of offence*, is meant a good converſation; which as it reſpects God, lies in a carefulneſs not to offend him, but to do his will; and as it reſpects men, a ſhunning what may give offence, or be a ſtumbling to them; and tho' this cannot be perfectly attained to in each of its branches, yet there is in every good man a concern to have ſuch a conſcience; and the conſideration of the reſurrection of the dead; the general judgment, and a future ſtate, induce him to it.

Ver. 17. *Now after many years*, &c.] Abſence from *Jeruſalem*; it was now about five and twenty years ſince his converſion, and moſt of this time he ſpent among the *Gentiles*; three years after it he went up to *Jeruſalem*, and fourteen years after that, *Gal*. i. 18. and ii. 1. but it had now been ſome years ſince he had been there: *I came to bring alms to my nation*; the collections which were made among the *Gentile* churches, particularly in *Macedonia*, for the poor ſaints at *Jeruſalem*, *Rom*. xv. 25, 26, 27. 2 *Cor*. viii. 1—4. *and offerings*; either for the day of *Pentecoſt*, according to the uſages of that feaſt, or the offerings on the account of the vow of the *Nazarite*, ch. xxi. 26. The *Vulgate Latin* verſion adds, *and vows*; unleſs the ſpiritual and evangelical ſacrifices of prayer and praiſe can be thought to be meant, ſince the ceremonial law was now abrogated; tho' it is manifeſt the Apoſtle did at ſome times, and in ſome caſes, comply with the *Jews* in the obſervance of it, in order to gain ſome.

Ver. 18. *Whereupon*, &c.] Or *among which*; while the Apoſtle was buſy about the offerings of the *Nazarites*: *certain Jews from Aſia found me purified in the temple*; and therefore could not be ſaid to prophane it; this he obſerves in anſwer to the charge of his attempting to prophane it, and acquaints the governour how that was; as that having joined himſelf to four men that had a vow upon them, and being in the temple purifying himſelf with them, certain *Jews* that came from *Epheſus*, in *Aſia*, who knew him there, and had a pique againſt him, found him here; not prophaning the temple, as they pretended, but acting according to the worſhip and ſervice of it; and that, *neither with a multitude*; for there were but four men with him; *nor with tumult*; making any noiſe and riot, or ſtirring up perſons to ſedition and rebellion.

Ver. 19. *Who ought to have been here before thee*, &c.] For they were the only perſons who ſaw him in the temple, and what he was doing; and who by an hideous outcry raiſed a mob upon him, who took things upon hearſay from them: *and object, if they had ought againſt me*; either with reſpect to ſedition, or blaſphemy, error or hereſy, if they were capable of proving any thing.

Ver. 20. *Or elſe let theſe ſame* here *ſay*, &c.] They that are preſent, the high-prieſt and the elders, who were come down to accuſe him: *if they have found any evil-doing in me, while I ſtood before the council*; or *Jewiſh Sanhedrim*; when he was brought before them by the chief-captain, chap. xxii. 30. and xxiii. 1. meaning, if any evil was then done by him, or any iniquity proved upon him, let it be declared; for as for his imprecation, or prophecy, that God would ſmite the high-prieſt, he excuſed himſelf on that head, as not knowing it was the high-prieſt.

Ver. 21. *Except it be for this one voice*, &c.] Sentence or expreſſion following, which declares his faith about the reſurrection; not that he thought or owned that this was an evil in him, but that it was the only one, that any of them, the *Jews*, a part among them, namely, the *Sadducees*, could condemn, or judge to be evil in him: *that I cried, ſtanding among them*; whereby they were thrown into confuſion and diviſion among themſelves: and it was this, *touching the reſurrection of the dead I am called in queſtion by you this day*; ſee ch. xxiii. 6.

Ver. 22. *And when Felix heard theſe things*, &c.] Which were ſaid on both ſides, both by plaintiff and defendant, the charges brought againſt *Paul*, and his anſwer to them, as a judge ought to do: *having more perfect knowledge of* that *way*; the chriſtian religion, which the *Jews* called hereſy, and *Paul* had embraced; the ſenſe is, either that he had a more perfect knowledge of it than he had before; and by what *Paul* had ſaid, he ſaw that it was not contrary to the law, nor had any tendency to promote ſedition and tumult; or rather, when he ſhould have more perfect knowledge of this new way, called the ſect of the *Nazarenes*, he would determine this cauſe, and not before: wherefore *he deferred them*; put them off to longer time, and would make no deciſion in favour of one ſide or the other: *and ſaid, when Lyſias the chief captain ſhall come* from *Jeruſalem* to *Ceſarea*, *I will know the uttermoſt of your matters*: as for the way, or religion of the chriſtians, he propoſed doubtleſs to conſult other perſons; and as for the profanation of the temple, and eſpecially about ſtirring up of ſedition, he would enquire of *Lyſias* about that; and when he had got full information of theſe particulars, then he promiſed them to bring things to an iſſue, and finiſh the cauſe.

Ver. 23. *And he commanded a centurion to keep Paul,* &c.] In cuſtody, to watch and guard him, and look after him, that he went not away, ſince he was neither condemned nor acquitted; and therefore muſt be retained a priſoner, till one or other was done: *and to let him have liberty*; not to go where he pleaſed, or out of the place of confinement, for then there would have been no need of the after direction, not to prohibit his friends from coming to him; but to free him from his bonds and cloſe confinement; which was done, partly on account of his being a *Roman,* and partly becauſe he took him to be an innocent man, and it may becauſe he hoped to receive money from him: *that he ſhould forbid none of his acquaintance to miniſter or come unto him*; but that they ſhould have free acceſs to him, and the liberty of converſation with him; which favours granted ſhows, that he was inclined to the ſide of *Paul,* both through the defence that he had made for himſelf, and through the letter which *Lyſias* ſent him, as well as through the knowledge he had gained by long obſervation and experience, of the temper and diſpoſition of the *Jews,* their prieſts and elders.

Ver. 24. *And after certain days,* &c.] Some days after this trial: *when Felix came with his wife Druſilla, which was a Jeweſs*; to *Ceſarea,* having been to fetch her from ſome other place, or to meet her: this woman was the daughter of *Herod Agrippa,* who was eaten by worms, ch. xii. 23. and ſiſter to king *Agrippa,* mentioned in the next chapter; but though ſhe was born of *Jewiſh* parents, and ſo a *Jeweſs,* as ſhe is here called, yet her name was a *Roman* name, and is the diminutive of *Druſus*; the firſt of which name took it from killing *Drauſus,* an enemy's general, and who was of the *Livian* family; and the name of the mother of *Tiberius Cæſar,* was *Livia Druſilla*; *Caius Caligula* the *Roman* emperor, had alſo a ſiſter whoſe name was *Druſilla* [a]; this name *Herod* took from the *Romans,* and gave to his daughter; though the maſculine name is often to be met with in *Jewiſh* writings; we frequently read of, ר׳ דרוסאי, *Rabbi Druſai* [b]: *Herod Agrippa* left three daughters, born to him of *Cypris,* *Bernice,* *Mariamne,* and *Druſilla*; and a ſon by the ſame, whoſe name was *Agrippa*; *Agrippa* when his father died was ſeventeen years of age, *Berenice* was ſixteen, and was married to her uncle *Herod*; *Mariamne* and *Druſilla* were virgins, but were promiſed in marriage by their father; *Mariamne* to *Julius Archelaus,* ſon of *Chelcias,* and *Druſilla* to *Epiphanes,* the ſon of *Antiochus,* king of *Comagene*; but after *Herod*'s death, he refuſed to marry her, being unwilling to embrace the *Jewiſh* religion and relinquiſh his own, though he had promiſed her father he would; wherefore her brother *Agrippa* married her to *Azizus* king of the *Emeſenes,* who was willing to be circumciſed; but this marriage was quickly diſſolved; for *Felix* coming to the government of *Judea,* ſeeing *Druſilla,* was enamoured with her beauty; and by the means of one of his friends, one *Simon* a *Jew,* and a native of *Cyprus,* who pretended to be a magician, he enticed her from her huſband, and prevailed upon her to marry him [c]: *he ſent for Paul, and heard him concerning the faith in Chriſt*; which he did, chiefly on account of his wife, who being brought up in the *Jewiſh* religion, had ſome notion of the Meſſiah the *Jews* expected, and could better underſtand what *Paul* talked of than he did; who at this time doubtleſs ſhewed, that Chriſt was come, and that Jeſus of *Nazareth* was he; that he is truly God and man, that he died, and roſe again from the dead on the third day, and that he has obtained ſalvation for ſinners, and that whoever believes in him ſhall be ſaved; this was the faith in Chriſt *Paul* diſcourſed of, and *Felix* and his wiſe heard; but it does not appear that it was attended with the power of God, to the converſion of either of them; it ſeems to have been merely out of curioſity, and as a diverſion to them, and to do his wife a pleaſure, that he ſent for *Paul* and heard him.

Ver. 25. *And as he reaſoned of righteouſneſs, temperance, and judgment to come,* &c.] The Apoſtle not only diſcourſed concerning the doctrine of faith in Chriſt, but inſiſted upon the duties of religion: and particularly he reaſoned upon *righteouſneſs*; not juſtifying righteouſneſs, that is only the righteouſneſs of Chriſt, and which rather belongs to the doctrine of faith in Chriſt; but the exerciſe of juſtice, or the doing of righteouſneſs between man and man; which was agreeable to the light of nature, to the law of God, and Goſpel of Chriſt, and is a virtue highly neceſſary in a judge, and was greatly wanting in *Felix*; who as the hiſtorian ſays [d], was guilty of much cruelty and injuſtice throughout his government, and therefore very appoſitely did the Apoſtle fall on this ſubject: and he might alſo reaſon concerning the neceſſity of a righteouſneſs, in order to juſtify before God, and to appear before him with acceptance, and to enter into heaven; he might ſhew, that it was the loſs of righteouſneſs which was the reaſon of the firſt man being removed from his place and ſtate of happineſs, in which he was whilſt innocent; and that to admit perſons into heaven without a righteouſneſs, is contrary to the pure and holy nature of God, who loves righteouſneſs, and hates iniquity; and particularly would not be agreeable to his juſtice, which requires a perfect righteouſneſs; yea, it would be uncomfortable to holy men themſelves, to have ungodly and unrighteous perſons with them in heaven: he might alſo reaſon upon the want of righteouſneſs, which is in every man; how that the firſt man having loſt his righteouſneſs, all his poſterity are deſtitute of one; and that they are not able to work out one acceptable to God, and which will juſtify in his ſight; that the thing is impracticable and impoſſible, and that that which men call a righteouſneſs, is not one, at leaſt is not a juſtifying one: he might inſiſt upon the unprofitableneſs of a man's own works of righteouſneſs for ſuch a purpoſe, by obſerving the imperfection of them; and that juſtification by them, is contrary to God's declared way of juſtifying ſinners, is derogatory to his free grace, would make null and void the death of Chriſt, and encourage boaſting in men; and all this he might reaſon about, in order to convince him of the neceſſity and ſuitableneſs of the righteouſneſs of faith in Chriſt, he had before been diſcourſing of: and very pertinently in the next place did he inſiſt on *temperance*; or *continence,* and chaſtity; ſince *Felix* had enticed away another man's wife, and now lived in adultery with her; and who was now with him, whilſt hearing this diſcourſe; which concluded with an account of *judgment to come*; how that Jeſus Chriſt is appointed the judge of quick and dead, and that all muſt appear before him, ſtand at his bar, and be accountable to him for all their actions, and be judged by him, which will be done in the moſt righteous manner: he might argue this, not only from the ſcriptures of the Old Teſtament, of which *Druſilla* might have ſome knowledge, ſuch as *Pſal.* xcvi. 13. *Eccleſ.* iii. 17. and xi. 9. and xii. 14. *Dan.* vii. 9, 10. but from reaſon, from the relation which men ſtand in to God, as his creatures, and therefore are accountable to him for their actions; and from the juſtice of God, which in many inſtances in the preſent ſtate of things, is not manifeſt: good men are afflicted and ſuffer much, and bad men flouriſh and enjoy great proſperity; wherefore there muſt be another ſtate in which things will have another turn, and juſtice will take place: he might from hence conclude, the certainty of a future judgment; and the univerſality of it, that it would reach to all men and things; and would proceed according to the ſtrict rules of juſtice, and in the moſt awful manner; and that a true and juſt ſentence would be pronounced, and ſtrictly executed: upon which account of things, *Felix trembled*; his conſcience was awakened, accuſed him of the injuſtice and incontinence he had been guilty of; and his mind was filled with horror, at the thought of the awful judgment, he could not eſcape, which *Paul* had deſcribed unto him; nor could he bear him to diſcourſe any longer on theſe ſubjects: *and anſwered, go thy way for this time, when I have a convenient ſeaſon, I will call for thee*; he ſignifying he was not at leiſure now to hear him any longer; when he had a ſpare hour he would ſend for him, and hear him out; but this was only an excuſe to get rid of him now, and lull his conſcience aſleep, and make it quiet and eaſy; which he was afraid would be more and more diſturbed, ſhould he ſuffer *Paul* to go on preaching in this manner: it is a ſaying of *R. Judah* [e], "ſay not when I am at leiſure I will learn, "perhaps thou wilt never be at leiſure."

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[a] Sueton. in vita Tiberii, §. 3, 4. & in vita Caligulæ, §. 7.

[b] Shemot Rabba, §. 35. fol. 136. 4. & §. 43. fol. 140. 4. Shirhaſhirim Rabba, fol. 14. 4. & 18. 2. Juchaſin, fol. 88. 1.

[c] Joſeph. de Bello Jud. l. 2. c. 11. §. 6. Antiqu. l. 19. c. 9. §. 1. l. 20. c. 6. §. 1, 2.

[d] Tacit. Hiſt. l. 5.

Ver. 26. *He hoped alſo that money would have been given him of Paul,* &c.] For he obſerved from his own defence, that he came up to *Jeruſalem* to bring alms and offerings; and he perceived by *Tertullus*'s indictment, that he was at the head of a large body of men; that he was ſome conſiderable perſon, at leaſt who was in great eſteem among ſome ſort of people, and whoſe life and liberty were valuable: and he might hope if *Paul* had not money of his own, yet his friends would ſupply him with a ſufficiency to obtain his freedom; and it may be that it was with this view, that he ordered that they ſhould have free acceſs to him and miniſter to him, that ſo he might have to give to him: *that he might looſe him*; from all confinement, and ſet him at entire liberty: *wherefore he ſent for him the oftner and communed with him*; but not about religious matters, but about his civil affairs; ſuggeſting he would releaſe him for a ſum of money, which the Apoſtle did not liſten to, being unwilling to encourage ſuch evil practices, or to make uſe of unlawful means to free himſelf.

Ver. 27. *But after two years,* &c.] Not of *Felix*'s government, for he had been judge many years in that nation, but of the Apoſtle's confinement at *Ceſarea*: *Porcius Feſtus came in Felix's room*; was made governour of *Judea* by *Nero* in his ſtead; who having had many and loud complaints againſt him for male practices, removed him: and ſo *Joſephus* [f] ſays, that *Feſtus* ſucceeded *Felix* in the government of *Judea*, and calls him as here, *Porcius Feſtus*; in the *Arabic* verſion he is called *Porcinius Feſtus*, and in the *Vulgate Latin* verſion *Portius Feſtus*; but his name was not *Portius* from *porta* a gate, but *Porcius*, a porcis *from hogs*; it was common with the *Romans*, to take names from the brute creatures; ſo *Suillius* from ſwine, *Caprarius* and *Caprilius* from goats, *Bubulcus* from oxen, and *Ovinius* from ſheep. The famous *Cato* was of the family of the *Porcii*, his name was *M. Porcius Cato*, and came from *Tuſculum*, a place about twelve miles from *Rome*, where there is a mountain which ſtill retains the name of *Porcius*; we read alſo of *Porcius Licinius*, a *Latin* poet, whoſe fragments are ſtill extant; whether this man was of the ſame family, is not certain, it is very likely he might: his ſurname *Feſtus* ſignifies joyful and chearful, as one keeping a feaſt; this was a name common with the *Romans*, as *Rufus Feſtus*, *Pompeius Feſtus*, and others: *and Felix willing to ſhew the Jews a pleaſure, left Paul bound*; he had done many injuries to their perſons and properties, he had greatly abuſed them, and incenſed them againſt him; and now he was ſent for to *Rome*, to anſwer for his male adminiſtration; wherefore to gratify the *Jews*, and to oblige them, in hopes that they would not follow him with charges and accuſations, at leaſt would mitigate them, and not bear hard upon him, he leaves *Paul* bound at *Ceſarea*, when it was in his power to have looſed him, and who he knew was an innocent perſon: but this piece of policy did him no ſervice, for the perſons he had wronged, the chief of the *Jews* at *Ceſarea*, went to *Rome*, and accuſed him to *Cæſar*; and he was ſent by his ſucceſſor thither, to appear before *Nero*, and anſwer to the charges exhibited againſt him; and had it not been for his brother *Pallas*, who was in great authority at court, he had been ſeverely puniſhed [g],

CHAP. XXV.

Ver. 1. NOW *when Feſtus was come into the province,* &c.] Of *Judea*, which was a *Roman* province, over which he was made governour by *Nero* the *Roman* emperor, in the room of *Felix*; he now being landed in ſome part of the province, namely at *Ceſarea*, and ſo might be ſaid to have entered upon the government of it, as the phraſe will bear to be rendered; *after three days he aſcended from Ceſarea to Jeruſalem*; he very likely came by ſea from *Italy* to *Judea*, and landed at *Ceſarea*; for though *Joppa* was the neareſt port to *Jeruſalem*, yet *Ceſarea* was the ſafeſt, and moſt commodious port, being made ſo by *Herod*; ſee the note on ch. xviii. 22. and beſides, it ſeems to have been very much the reſidence of the kings and governours of *Judea*, ch. xii. 19. and xxiii. 24, 35. here *Feſtus* ſtayed three days after his landing, to reſt himſelf after the fatigue of the voyage, and then went up to *Jeruſalem*, the metropolis of the province of *Judea*.

Ver. 2. *Then the high prieſt,* &c.] *Ananias*, as in ch. xxiii. 2. and xxiv. 1. the *Alexandrian* copy, the *Vulgate Latin* verſion, and all the *Oriental* verſions read, *the chief prieſts*, the whole college of the prieſts: *and the chief of the Jews*; their rulers and elders, the members of the *Jewiſh Sanhedrim*: *informed him againſt Paul*; they took the firſt opportunity of waiting upon him, when he was come to *Jeruſalem*; hoping it might be a favourable one to them, ſince he was juſt entering upon his government, and might be willing to gratify the chief of the nation, and gain their affection and eſteem, and ſince as yet he was not acquainted with their wicked diſpoſitions and artifices; and brought a bill of information againſt *Paul*, and gave a large account of him, what a wicked man he was, and what evils he had committed; they laid many things to his charge, and very heavily accuſed him, and endeavoured to prepoſſeſs the governour, and prejudice him againſt him: *and beſought him*; that he would grant them the following requeſt.

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[e] Pirke Abot, c. 2. §. 4.

[f] De Bello Jud. l. 2. c. 14. §. 1. & Antiqu. l. 20. c. 7. §. 9.

[g] Joſeph. Antiqu. ib.

Ver. 3. *And deſired favour againſt him*, &c.] *Paul*; they aſked what would be a favour to them, and a prejudice to him; or *of him*, that is, of *Feſtus*; they aſked a favour of him, and deſired it as ſuch, as what would be gratefully accepted and acknowledged by them; which ſenſe is confirmed by the *Syriac* verſion; the *Arabic* verſion renders it *to*, or *upon them*; that is, they aſked him to grant a favour to them, or beſtow one on them, which is as follows: *that he would ſend for him to Jeruſalem*; that his caſe might be heard before him, and he might be tried and judged by him, as they pretended: *laying wait in the way to kill him*; this was their deſign, though they concealed it, and pretended no other view than that juſtice might take place: their ſcheme was, that if they could have prevailed upon *Feſtus* to have ſent for *Paul* to *Jeruſalem*, from *Ceſarea*, they would have provided men, perhaps the ſame forty and upwards as before, in ch. xxiii. 12, 13. to have laid in wait for him in the way as he came, and to have killed him: the whole of this ſhows the malice of theſe men, the badneſs of their cauſe, their indefatigableneſs and diligence to attain their end, the danger the Apoſtle was in, and the care of providence over him.

Ver. 4. *But Feſtus anſwered, that Paul ſhould be kept at Ceſarea*, &c.] Or that he was kept there, and was in proper cuſtody, under the care of a centurion, and ſhould continue there; nor was there any reaſon why he ſhould be removed, eſpecially ſince he ſhould return thither ſpeedily, as he adds: *and that he himſelf would depart ſhortly* thither; the anſwer was a very wiſe and prudent one, and the reaſons given were juſt and ſtrong; as that *Paul* had been ſent to *Ceſarea*, was left bound by his predeceſſor there; there he found him, and there he was under a proper guard, and there it was right for him to continue; and beſides, he himſelf ſhould make no ſtay in *Jeruſalem*, but ſhould depart for *Ceſarea* in a few days, and therefore it was very improper to ſend for *Paul* thither.

Ver. 5. *Let them therefore, ſaid he, which among you are able*, &c.] Who are at leiſure, can ſpare time, and to whom it will be convenient, without interrupting other buſineſs, to take ſuch a journey; and who are able to bear the expences of it, without hurting their families, and whoſe health and age will admit of it; and above all, who are maſters of this affair, and are capable of forming charges, and of ſupporting them with proper proofs and evidences: let ſuch *go down with* me; from *Jeruſalem* to *Ceſarea*: *and accuſe this man*; in proper form, according to the rules of law, of what he is guilty, and can be proved upon him: *if there is any wickedneſs in him*; or committed by him, any thing that is abſurd and unreaſonable, notoriouſly flagitious and criminal; that is, contrary to the rules of reaſon, the common ſenſe of mankind, and the laws of God and men; and eſpecially of the *Roman* empire, or that is blaſphemous or ſeditious.

Ver. 6. *And when he had tarried among them more than ten days*, &c.] The *Alexandrian* copy, and three of *Beza*'s copies, and ſome others, and the *Vulgate Latin* verſion read, *no more than eight or ten days*; and the *Syriac* and *Ethiopic* verſions leave out the phraſe *no more*, and read *when he had ſtaid there*, as the former; that is, at *Jeruſalem*; or *when he had remained among them*, as the latter; the *Jews*, chief prieſts, and others, *eight or ten days*; the hiſtorian not being certain to a day, expreſſes himſelf in this manner: *he went down to Ceſarea*; from whence he came, and where *Paul* was: *and the next day ſitting in the judgment ſeat*; the day after he was come to *Ceſarea*, he ſat upon the bench in the court of judicature, to try cauſes, and particularly the Apoſtle's, which he was very deſirous of knowing, for which reaſon he ſo ſoon took the bench: and *commanded Paul to be brought*; from the place where he was kept a priſoner, to the judgment-hall where *Feſtus* was.

Ver. 7. *And when he was come*, &c.] Into court: *the Jews which came down from Jeruſalem*; along with *Feſtus*, perhaps the high prieſt with the elders, and *Tertullus* the orator, as before: *ſtood round about*; either the Apoſtle *Paul*, or the judgment ſeat; the witneſſes and accuſers were to ſtand, as well as the perſon accuſed; ſee the note on *Mark* xiv. 57. *And laid many and grievous complaints againſt Paul, which they could not prove*; for his moral converſation both before and after converſion, was very ſtrict and conformable to the laws of God and man; and yet as pure and inoffenſive as he was, he was not exempt from the calumnies of men; and theſe many and very grievous; but it was his happineſs, and to his honour through the grace of God, that his enemies could not make good any one thing againſt him.

Ver. 8. *While he anſwered for himſelf*, &c.] As he was allowed by the *Roman* laws to do, he pleaded his own cauſe, and ſhewed the falſhood of the charges exhibited againſt him; by obſerving, that as the crimes alledged againſt him were reducible to three heads, neither of them were juſt and true: *neither againſt the law of the Jews*; the law of *Moſes*, whether moral, ceremonial, or judicial; not the moral law, that he was a ſtrict obſerver of, both before and ſince his converſion; nor the ceremonial law, for though it was aboliſhed, and he knew it was, yet for peace ſake, and in condeſcenſion to the weakneſs of ſome, and in order to gain others, he ſubmitted to it, and was performing a branch of it, when he was ſeized in the temple; nor the judicial law, which concerned the *Jews* as *Jews*, and their civil affairs: *neither againſt the temple*; at *Jeruſalem*, the profanation of which he was charged with, by bringing a *Gentile* into it; which was a falſhood, at leaſt a miſtake: *nor yet againſt Cæſar, have I offended at all*; for he was charged with ſedition, ch. xxiv. 5. *Cæſar* was a common name to the *Roman* emperors, as *Pharaoh* was to the kings of *Egypt*; and which they took from *Julius Cæſar* the firſt of them, who was ſucceeded by *Auguſtus Cæſar*, under whom Chriſt was born; and he by *Tiberius*, under whom he ſuffered; the fourth was *Caius Caligula*; the fifth was *Claudius*, mentioned in *Acts* xi. 28. and xviii. 2. and the preſent *Cæſar* to whom *Paul* now appealed, was *Nero*; and though ſucceeding emperors bore this name, it was alſo given to the ſecond in the empire, or the preſumptive heir to it: authors are divided about the original of *Cæſar*, the ſurname of *Julius*; ſome ſay he had it from the colour of his eyes, which were *Cæſii*, grey; others from *Cæſaries*, his fine head of hair; others from his killing of an elephant, which in the language of the *Moors* is called *Cæſar*: the more common opinion is, that he took his name from his mother's womb, being *Cæſo*, cut up at his birth, to make way for his paſſage into the world; in which manner alſo our king *Edward* the ſixth came into the world.

Ver. 9. *But Feſtus willing to do the Jews a pleaſure*, &c.] As did his predeceſſor *Felix*, ch. xxiv. 27. he being juſt entred upon his new government, and having met with ſome careſſes and civilities from the *Jews* at *Jeruſalem*, by whom he had been much preſſed and urged about the affair of the Apoſtle: *anſwered Paul, and ſaid, wilt thou go up to Jeruſalem, and there be judged of theſe things before me?* meaning by the *Jewiſh Sanhedrim*, he *Feſtus* being preſent: this was what the *Jews* had requeſted of him when he was at *Jeruſalem*, that he would ſend for *Paul* thither, and there let him be judged, and which requeſt he had denied; but having been ſollicited and importuned by the *Jews*, perhaps as they came down together, he was inclined to gratify them, and to admit of it that he ſhould be tried at *Jeruſalem*, before the *Sanhedrim*, he being preſent; and yet he was unwilling to do this without the priſoner's conſent, he being a freeman of a *Roman* city; fearing he ſhould be charged with delivering up a *Roman* into the hands of the *Jews*, which might be reſented by the emperor and the *Roman* ſenate, ſhould it come to their knowledge.

Ver. 10. *Then ſaid Paul, I ſtand at Cæſar's judgment ſeat*, &c.] Not that here was a ſeat in the judgment-hall built by *Herod* for *Cæſar* himſelf to ſit in, ſhould he ever come there, as ſome have thought; but the ſeat on which *Feſtus* ſat, is called *Cæſar*'s judgment ſeat, becauſe it was in a *Roman* court of judicature, and becauſe *Feſtus* who filled it, perſonated *Cæſar* himſelf: *where I ought to be judged*; being a *Roman* citizen, and not at *Jeruſalem* by the *Sanhedrim* of the *Jews*, who had nothing to do with him: *to the Jews have I done no wrong, as thou very well knoweſt*; it may be by his predeceſſor *Felix*, who had informed him of this caſe; or by *Lyſias*'s letter, which might come to his hands; or by the Apoſtle's anſwer and vindication of himſelf, which he now made.

Ver. 11. *For if I be an offender*, &c.] Againſt the law of *Moſes*, or the temple at *Jeruſalem*, or *Cæſar* the *Roman* emperor: *or have committed any thing worthy of death*; by the laws of the *Romans*, as ſedition, murder, *&c.* *I refuſe not to die*; ſignifying that he did not decline going to *Jeruſalem*, either through any conſciouſneſs of guilt, or fear of death; for if any thing could be proved againſt him, that was of a capital nature, he did not deſire to eſcape death; he was ready to die for it; this was no ſubterfuge, or ſhift, to evade or defer juſtice: *but if there be none of theſe things*; to be found, or proved, and made to appear: *whereof theſe accuſe me*; pointing to the *Jews*, that came down to be his accuſers, and had laid many and grievous charges againſt him: *no man may deliver me unto them*; not juſtly, or according to the *Roman* laws; ſuggeſting that *Feſtus* himſelf could not do it legally: *I appeal unto Cæſar*; to this the Apoſtle was induced, partly by the conduct of the governour, who ſeemed inclined to favour the *Jews*; and partly by the knowledge he might have of their intention to lie in wait for him, ſhould he go up to *Jeruſalem*; and chiefly by the viſion he had, which aſſured him that he muſt bear witneſs of Chriſt at *Rome*, ch. xxiii. 11.

Ver. 12. *Then Feſtus when he had conferred with the council*, &c.] Not with the *Jewiſh Sanhedrim*, or any part of it that came down on this occaſion; but with *Roman* counſellors, which he had to aſſiſt him in judgment, when any difficult matters were before him; the *Syriac* and *Ethiopic* verſions render it, *with his counſellors*; and the *Arabic* reads in the ſingular number, *with his counſellor*; with theſe he adviſed, whether it was proper to admit of *Paul*'s appeal, or no; and having had their opinion, he *anſwered, haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go*: the queſtion is put, partly for the more certain knowledge of the thing, that there might be no miſtake in it; and partly on account of the *Jews*, that they might ſee that though he was diſpoſed to do them a favour, it was not in his power, becauſe of this appeal; and it may be with ſome reſentment in himſelf, ſince it carried in it a ſort of reflection upon him, as if he was uncapable of iſſuing this affair, or would not be juſt and faithful in it.

Ver. 13. *And after certain days*, &c.] Several days after the above appeal made by *Paul*: *king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus*: this king *Agrippa* was the ſon of *Herod Agrippa*, who killed *James* the brother of *John*, and of whoſe death mention is made in ch. xii. the *Jewiſh* chronologer [h] calls him *Agrippa* the ſecond, the ſon of *Agrippa* the firſt, the fifth king of the family of *Herod*: he was not king of *Judea*, this was reduced again into a province by *Claudius*; and upon the death of his uncle *Herod* king of *Chalcis*, he was by the ſaid emperor made king of that place, who afterwards removed him from thence to a greater kingdom, and gave him the tetrarchy, which was *Philip*'s, his great uncle's; namely, *Batanea*, *Trachonitis*, and *Gaulanitis*, to which he added the kingdom of *Lyſanias*; (ſee *Luke* iii. 1.) and the province which *Varus* had; and to theſe *Nero* added four cities, with what belonged to them; in *Peræa*, *Abila*, and *Julias*, and in *Galilee*, *Tarichea*, and *Tiberias* [i]. The *Jewiſh* writers often make mention of him, calling him, as here, king *Agrippa*; ſee the note on ch. xxvi. 3. and ſo does *Joſephus* [k]. According to the above chronologer [l], he was had to *Rome* by *Veſpaſian*, when he went to be made *Cæſar*; and was put to death by him, three years and a half before the deſtruction of the temple; tho' others ſay he lived ſome years after it: and ſome of the *Jewiſh* writers affirm, that in his days the temple was deſtroyed [m]. *Agrippa*, though he was a *Jew*, his name was a *Roman* name; *Auguſtus Cæſar* had a relation of this name [n], who had a ſon of the ſame name, and a daughter called *Agrippina*; and *Herod* the great being much obliged to the *Romans*, took the name from them, and gave it to one of his ſons, the father of this king: the name originally was given to ſuch perſons, who at their birth came forth not with their heads firſt, as is the uſual way of births, but with their feet firſt, and which is accounted a difficult birth; and *ab ægritudine*, from the grief, trouble, and wearineſs of it, ſuch are called *Agrippa's*[o]. *Bernice*, who is ſaid to be with king *Agrippa*, is not the name of a man, as ſome have ſuppoſed, becauſe ſaid to ſit in the judgment-hall with the king, but of a woman; ſo called in the dialect of the *Macedonians*, for *Pheronice*, which ſignifies one that carries away the victory; and this ſame perſon is in *Suetonius*[p], called queen *Beronice*, for whom *Titus* the emperor is ſaid to have a very great love, and was near upon marrying her: ſhe was not wiſe of *Agrippa*, as the *Arabic* verſion reads, but his ſiſter; his father left beſides him, three daughters, *Bernice*, *Mariamne*, and *Druſilla*, which laſt was the wife of *Felix*, *Acts* xxiv. 24. *Bernice* was firſt married to her uncle *Herod*, king of *Chalcis*[q], and after his death to *Polemon*, king of *Cilicia*, from whom ſhe ſeparated, and lived in too great familiarity with her brother *Agrippa*, as ſhe had done before her ſecond marriage, as was ſuſpected[r], to which inceſt *Juvenal* refers[s]; and with whom ſhe now was, who came together to pay a viſit to *Feſtus*, upon his coming to his government, and to congratulate him upon it.

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[h] Ganz Tzemach David, par. 1. fol. 26. 1.

[i] Joſeph. de Bello Jud. l. 2. c. 11. §. 5. & c. 12. §. 1. 8. & c. 13. §. 2.

[k] Antiqu. l. 20. c. 8. §. 1.

[l] Tzemach David, ib. col. 2.

[m] Jarchi & Bartenora in Miſn. Sota, c. 7. §. 8.

[n] Sueton. in vita Auguſti, c. 63, 64.

Ver. 14. *And when they had been there many days*, &c.] Indulging themſelves in pleaſure, and ſpending their time in converſing on various ſubjects; and in order to carry on the converſation, and paſs away time, *Feſtus declared Paul's caſe unto the king*; in the following manner: *ſaying, there is a certain man left in bonds by Felix*; the former governour in *Ceſarea*, meaning *Paul*.

Ver. 15. *About whom, when I was at Jeruſalem*, &c.] Quickly after he came to his government: *the chief prieſts and elders of the Jews informed* me; brought an accuſation to him, exhibited to him charges againſt him, preſented to him a bill of information, ſetting forth various crimes he had been guilty of: *deſiring* to have *judgment againſt him*; not barely to have his cauſe tried, but to have a ſentence of condemnation paſſed upon him; ſome copies read *condemnation*, as the *Alexandrian* copy, and two of *Beza*'s; and that puniſhment is deſigned, and even death itſelf, is manifeſt from the following words.

Ver. 16. *To whom I anſwered*, &c.] As follows: *it is not the manner of the Romans to deliver any man to die*; or *to give any man to deſtruction*; to paſs ſentence of death upon him, without hearing his cauſe, and purely at the requeſt of another, and merely to gratify him: *before that he which is accuſed have the accuſers face to face*; ſo as to ſpeak to his face, or before him, what they have to charge him with: *and have licence to anſwer for himſelf, concerning the crime laid againſt him*; and this was alſo according to the law of the *Jews*, *John* vii. 51. though *Feſtus* from ſuch an application to him by the chief prieſts and elders, might conclude that their manner was different, he being ignorant of their laws and cuſtoms; but their prejudice to the Apoſtle carried them to act ſuch an illegal part, or at leaſt to deſire it might be acted: it is one of the *Jewiſh* canons, that it is unlawful for a judge to hear one of the contending parties, before the other is come in.

Ver. 17. *Therefore when they were come hither*, &c.] To *Ceſarea*, namely the chief prieſts and elders of the *Jews*: *without any delay on the morrow, I ſat on the judgment ſeat*; that is, the next day after they came down, *Feſtus* went into the judgment hall, and took his place there, in order to hear this cauſe; which circumſtance he mentions, to ſhew how expeditious he was: *and I commanded the man to be brought forth*; from his place of confinement, to the hall, to anſwer for himſelf.

Ver. 18. *Againſt whom when the accuſers ſtood up*, &c.] As they were obliged to do, whilſt they were exhibiting their charges, bearing their teſtimonies, and producing their proofs; ſee ver. 7. *They brought none accuſation of ſuch things as I ſuppoſed*; for by his being left in bonds, and by the information of the chief prieſts and elders, and their violence againſt him, he imagined he muſt be chargeable with ſome notorious capital crime.

Ver. 19. *But had certain queſtions againſt him of their own ſuperſtition*, &c.] Or religion; as about their law, which they ſaid *Paul* had ſpoke againſt; and about their temple, which they pretended he had polluted; and about the reſurrection of the dead, which he aſſerted, and ſome denied: *and of one Jeſus which was dead, whom Paul affirmed to be alive*; for it ſeems more was ſaid on each ſide, than is recorded by *Luke*: the *Jews* objected to him among other things, his belief in Jeſus of *Nazareth*, whom they traduced as an impoſtor and deceiver; *Paul* on the other hand argued, that he was the true Meſſiah; and in proof of it, affirmed that though they had put him to death, he was riſen from the dead, and ſo was declared to be the Son of God with power: *Feſtus* it is very likely, had never heard of *Jeſus* before, and therefore ſpeaks of him in this manner; or if he had, he had entertained a contemptible opinion of him, as well as of the *Jewiſh* religion; and which he expreſſes, even in the preſence of the king, who had outwardly at leaſt embraced it.

Ver. 20. *And becauſe I doubted of ſuch manner of queſtions*, &c.] Or was ignorant of them, and knew not what to make of them, or to ſay to them, and was at an entire loſs what to do in this affair: *I aſked him whether he would go to Jeruſalem, and there be judged of theſe matters*; before the *Jewiſh Sanhedrim*, who beſt underſtood them.

Ver. 21. *But when Paul had appealed to be reſerved*, &c.] In cuſtody at *Ceſarea*: *unto the hearing of Auguſtus*; to have his cauſe heard, tried, and judged of, by the *Roman* emperor *Nero*, here called *Auguſtus*; for as it was uſual for a *Roman* emperor to be called *Cæſar*, from *Julius Cæſar*, the firſt of them, ſo to be called *Auguſtus*, from *Octavius Auguſtus*, the ſecond emperor: his original ſurname was *Thurinus*, but this being objected to him as a reproachful one, he afterwards took the name of *Cæſar*, and then of *Auguſtus*; the one by the will of his great uncle, the other by the advice of *Munatius Plancus*; when ſome thought he ought to be called *Romulus*, as if he was the founder of the city, it prevailed that he ſhould rather be called *Auguſtus*; not only this ſurname being new, but more grand, ſeeing religious places, and in which any thing was conſecrated by ſoothſaying, were called *Auguſta*, *ab auctu*, *vel ab avium geſtu*, *guſtuve*, according to *Ennius*[t]: in the *Greek* text the name is *Sebaſtos*, which ſignifies venerable and worſhipful. *I commanded him to be kept*; in *Ceſarea*, by a centurion, and not ſent to *Jeruſalem*: *till I might ſend him to Cæſar*; till he could have an opportunity of ſending him to *Rome*, to take his trial before the emperor.

Ver. 22. *Then Agrippa ſaid to Feſtus*, &c.] After he had given him the above account: *I would alſo* bear

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[o] A. Gell. Noct. Attic. l. 16. c. 16.

[p] In vita Titi, c. 7.

[q] Joſeph. Antiqu. l. 19. c. 5. §. 1. & c. 9. §. 1. & de Bello Jud. l. 2. c. 11. §. 5, 6.

[r] Antiqu. l. 20. c. 6. §. 3.

[s] Satyr 6.

[t] Suetonius in vit. Octav. c. 7.

hear the man myſelf; *Agrippa* being a *Jew* by profeſſion, and knowing more of theſe things than *Feſtus* did, and very likely had heard much concerning Jeſus Chriſt; and if not of the Apoſtle, yet however of the chriſtian religion; and therefore he was very deſirous, not only out of curioſity to ſee the man, but to hear him; and get ſome further information and knowledge about the things in diſpute, between the *Jews* and chriſtians, in which *Feſtus* was very ready to gratify him: *to-morrow, ſaid he, thou ſhalt hear him*; and ſooner things could not well be prepared for an affair of this kind, and for ſo grand a meeting.

Ver. 23. *And on the morrow when Agrippa was come*, &c.] Into the hall, or court of judicature: *and Bernice*; his ſiſter, along with him: *with great pomp*; in rich dreſs, with the *regalia*, or enſigns of royalty carried before them, and attended with a large train and retinue of ſervants: *and was entered into the place of hearing*; the cauſes that were tried in court, that particular part of the hall, which was aſſigned for that purpoſe; for as there were the proper places for the judge and council, and for the plaintiffs and defendants, ſo for thoſe that came to hear: *with the chief captains*; or tribunes, who had the command of the *Roman* ſoldiers; and who had each of them a thouſand men under them, as their title ſignifies: *and principal men of the city*; that is, of *Ceſarea*; the magiſtrates, and chief inhabitants of the place: *at Feſtus's commandment Paul was brought forth*; and became a ſpectacle to a vaſt number of men, as he himſelf ſays; and which in part fulfilled what Chriſt had foretold to his diſciples, that they ſhould be brought before kings and governours for his ſake; ſee 1 *Cor.* iv. 9. *Matt.* x. 18.

Ver. 24. *And Feſtus ſaid, king Agrippa*, &c.] He addreſſed himſelf to him in the firſt place, as being the principal perſon, and of great dignity, as well as knowledge: *and all men which are here preſent with us*; the chief captains, and principal inhabitants of the city: *ye ſee this man*; the priſoner at the bar, meaning *Paul*: *about whom all the multitude of the Jews have dealt with me*; applied unto him, interceded with him, and very importunately preſſed and deſired him to give judgment againſt him: *both at Jeruſalem and alſo here*; at *Ceſarea*, whither they came from *Jeruſalem* to accuſe him: *crying*; in a very noiſy and clamorous way: *that he ought not to live any longer*; as they did before *Lyſias* the chief captain, ch. xxii. 22. and ſo in the hearing of *Feſtus*; for it was his death they ſought, and nothing elſe would ſatisfy them.

Ver. 25. *But when I found that he had committed nothing worthy of death*, &c.] Which was a public teſtimony of the Apoſtle's innocence, to the great mortification of his enemies, ſome of whom might be preſent; a like teſtimony was given of him by *Lyſias*, ch. xxiii. 29. *And that he himſelf hath appealed to Auguſtus*; the emperor *Nero*; ſee ver. 21. *I have determined to ſend him*; having had the opinion of his council upon it.

Ver. 26. *Of whom I have no certain thing*, &c.] No certain crime, charge, or accuſation; nothing of any moment or conſequence, no particular thing, nothing but a heap of confuſed notions, of I know not who or what: *to write unto my lord*; meaning the *Roman* emperor, under whom he ſerved as governour of *Judea*: *wherefore I have brought him before you*; the whole company then preſent: *and eſpecially before thee, O king Agrippa*; as being not only a man of eminence, dignity, and authority, but of knowledge in ſuch matters, which the *Jews* accuſed *Paul* of; ſee ch. xxvi. 2, 3. *That after examination had*; of *Paul*, and his caſe: *I might have ſomewhat to write*; concerning him, and the charges exhibited againſt him to the emperor.

Ver. 27. *For it ſeemeth to me unreaſonable to ſend a priſoner*, &c.] A man bound as if he was a malefactor, and guilty of ſome heinous crimes, to *Rome*, to be tried before *Cæſar*: *and not withal to ſignify the crimes* laid *againſt him*; for which he is a priſoner, and for which he is ſent to the emperor: it ſeemed to *Feſtus* an abſurd thing, and what might be juſtly looked upon by his maſter, a fooliſh, ſilly, and ſtupid piece of conduct, and void of common ſenſe and reaſon, mere madneſs and folly; to ſend him a priſoner, and not ſignify in his letter to him, what was laid to his charge; and yet this was ſo dark and obſcure, that he could not tell what to make of it, nor what to write to his lord about it; and hoped therefore upon this re-examination of *Paul* before *Agrippa*, he ſhould come to a more certain knowledge of this affair, and be better furniſhed to give *Nero* an account of it, to whom the Apoſtle had appealed.

CHAP. XXVI.

Ver. 1. THEN *Agrippa ſaid unto Paul*, &c.] After *Feſtus* had made the above ſpeech to him, and to all preſent, and had introduced the affair of *Paul*, who now ſtood before them: *thou art permitted to ſpeak for thyſelf*; which a priſoner might not do, until he had leave; and this leave was granted by *Feſtus* the *Roman* governour, who was properly the judge, and not *Agrippa*, though the permiſſion might be by both; and ſo the *Arabic* and *Ethiopic* verſions read, *we have ordered*, or *permitted thee*, &c. *Then Paul ſtretched forth the hand*; as orators uſed to do, when they were about to ſpeak; or elſe to require ſilence; or it may be to ſhow the freedom of his mind, and how ready he was to embrace the opportunity of pleading his own cauſe; being conſcious to himſelf of his innocence, and relying on the ingenuity and integrity of his judge; and eſpecially of the king, before whom he ſtood: *and anſwered for himſelf*; or made an apology, or ſpoke in vindication of himſelf, in order to remove the charges brought againſt him.

Ver. 2. *I think myſelf happy, king Agrippa*, &c.] This was an handſome and artificial way of introducing his defence, and of gaining the affection and attention of the king, and yet was not a mere compliment; for it had been his unhappineſs hitherto, that his caſe was not underſtood; neither *Lyſias* the chief captain, nor the governors *Felix* and *Feſtus*, knew any thing of the rites and cuſtoms of the *Jews*, and could not tell what to make of the queſtions of their law, of which *Paul* was accuſed; but it was otherwiſe with *Agrippa*, he was maſter of them, and this the Apoſtle looked upon as a circumſtance in his own favour: *becauſe I ſhall anſwer for myſelf this day before thee*; not before him as a judge, for *Feſtus* was judge, but in his preſence; and he being verſed in things of this kind, was capable of informing, counſelling, directing, and aſſiſting the judge, in what was proper to be done;

wherefore it was an advantage to the Apoſtle to plead his own cauſe, and vindicate himſelf before ſuch a perſon, from the charges exhibited againſt him: *touching all the things whereof I am accuſed of the Jews*; ſuch as violation of the law, profanation of the temple, contempt of the people of the *Jews*, and their cuſtoms, and of blaſphemy, and ſedition; all which he was able to clear himſelf from, and doubted not but he ſhould do it to the entire ſatisfaction of the king.

Ver. 3. *Eſpecially, becauſe I know thee to be expert in all cuſtoms*, &c.] Rites and ceremonies of the *Jews*, whether enjoined by the law of *Moſes*, or by the elders, fathers, and wiſe men: *and queſtions which are among the Jews*; concerning angels, ſpirits, and the reſurrection of the dead; which were moved and agitated between the *Sadducees* and *Phariſees*; and a multitude of others, which were diſputed between the ſchools of *Hillell* and *Shammai*, of which their *Miſna* and *Talmud* are full, and with theſe *Agrippa* was well acquainted; and to their rites and cuſtoms he conformed, of which we have ſome inſtances recorded in their writings: when they went with their firſt-fruits to *Jeruſalem*[w]; "a pipe ſounded before them till they came to the mountain of the houſe, and when they came to the mountain of the houſe, (the temple) even king *Agrippa* carried the baſket upon his ſhoulder, and went in till he came to the court." So concerning the reading of the law by a king, they give this following account[x]; "a king ſtands and takes (the book of the law) and reads ſitting; king *Agrippa* ſtood and took it, and read ſtanding, and the wiſe men praiſed him; and when he came to that paſſage, *Deut.* xvii. 15. *Thou mayeſt not ſet a ſtranger over thee*, his eyes flowed with tears; they ſaid unto him, fear not *Agrippa*, thou art our brother, thou art our brother." Some of their writers ſay[y], this was a piece of flattery in them: they alſo elſewhere commend him for his modeſty and humility[z]; "according to the tradition of the doctors, when perſons attending a funeral met a bride (with her retinue) the former gave way, and both to a king of *Iſrael*, when they met him; but they ſay concerning king *Agrippa*, that he met a bride, and gave way, and they praiſed him." And whereas it was forbidden to eat on the eve of the paſſover, before the *Minchah*, though ever ſo little, that they might eat the unleavened bread with appetite[a]; it is obſerved, that even king *Agrippa*, who was uſed to eat at the ninth hour, that day did not eat till it was dark[b]: ſo that from hence it appears, that king *Agrippa* was famous for his exact knowledge and obſervance, of the cuſtoms and manners of the *Jews*, and which was well known, and was by the Apoſtle: *wherefore I beſeech thee to hear me patiently*; ſince he was charged with a breach of the laws and cuſtoms of the *Jews*; and his defence would proceed upon things which *Agrippa* was not altogether ignorant of.

Ver. 4. *My manner of life from my youth*, &c.] That is, his conduct and deportment, his behaviour among men, from the time that he was capable of performing religious exerciſes, and of knowing the difference between one ſect and another, and of being obſerved and taken notice of by men: *which was at the firſt among mine own nation at Jeruſalem*; for though he was born in *Tarſus* in *Cilicia*, he was very early brought, or ſent by his parents to *Jeruſalem*, where he had his education under *Gamaliel*; ſo that the firſt part of his life was ſpent in *Jeruſalem*, the metropolis of *Judea*, and among the *Jews* there; the more learned and knowing part of them, *Gamaliel*'s pupils, and the wiſe men and their diſciples: and his courſe of life muſt be well known to them, as he ſays, this *know all the Jews*; that had any knowledge of him, and converſation with him.

Ver. 5. *Which knew me from the beginning*, &c.] From his youth, from his firſt coming to *Jeruſalem*: *if they would teſtify*; what they know, and ſpeak out the truth of things, they muſt ſay, *that after the moſt ſtraiteſt ſect of our religion I lived a Phariſee*: there were three ſects of religion among the *Jews*, the *Phariſees*, *Sadducees*, and *Eſſenes*; the firſt of theſe was the moſt exact, and came neareſt to truth of doctrine, and was the ſtricteſt as to outward holineſs of life and converſation, and of this ſect the Apoſtle was; and according to it he lived, and that in ſuch a manner, as not to be charged with any notorious crime; and indeed in his own, and very likely in the opinion of others, he was then blameleſs.

Ver. 6. *And now I ſtand and am judged*, &c.] Before the *Roman* governour, and in the preſence of *Agrippa*: *for the hope of the promiſe made of God unto our fathers*; either for the hope of righteouſneſs, life, and ſalvation, by the Meſſiah; who was promiſed to the *Jewiſh* fathers, *Abraham*, *Iſaac*, *Jacob*, and others; ſee *Gen.* xxii. 18. and xlix. 10. Or for the hope of the reſurrection of the dead, and eternal life; of which there are various teſtimonies in the writings of the Old Teſtament, committed to the people of the *Jews*, *Job* xix. 26, 27. *Iſa.* xxvi. 19. *Dan.* xii. 2. and others; and both theſe ſenſes may be very well joined together, for it was for aſſerting that the promiſed Meſſiah was come, and that Jeſus of *Nazareth* was he; that he was riſen from the dead, and that all the dead will be raiſed by him; and that life and righteouſneſs, ſalvation, and everlaſting glory and happineſs, are only by him; for aſſerting theſe things, I ſay, the Apoſtle was now a priſoner, and ſtood at the bar of a *Roman* judge, being accuſed by the *Jews*.

Ver. 7. *Unto which* promiſe, &c.] Of the Meſſiah, and ſalvation by him; and of the reſurrection of the dead, and eternal glory, as following upon it: *our twelve tribes inſtantly ſerving God day and night, hope to come*; and enjoy the Meſſiah, and all bleſſings along with him, and the happy ſtate of the reſurrection and eternal life: the people of *Iſrael* were diſtinguiſhed into twelve tribes, according to the names of the twelve patriarchs, the ſons of *Jacob*; and though ten of the tribes had been carried captive, and had not returned as tribes, yet there were many of the ſeveral tribes, who either were left in the land, or returned along with the two tribes, and were mixed with them: and this way of ſpeaking here uſed by *Paul*, and alſo by *James*, ch. i. 1. is juſtified by *Jewiſh* writers; the *Miſnic* doctors ſay[c], "*the twelve tribes* bring twelve heifers, and for idolatry they bring twelve heifers and twelve goats:" compare with this *Ezra* vi. 17. and viii. 35. yea they ſay[d], "*twelve tribes* are called, קהל, *a congregation*, eleven tribes are not called a congregation." This ſuggeſts a reaſon of the Apoſtle's uſe of this phraſe, for he here repreſents the *Iſraelites* as a worſhipping aſſembly, ſerving God continually, night and day, as they were by their repreſentatives, the prieſts and ſtationary men in the temple; and that with intenſeneſs, ardour, and fervency, as the word rendered *inſtantly* ſignifies; being in a longing and earneſt expectation of the coming of the Meſſiah, and of his world to come, and of the reſurrection of the dead, and a future ſtate of happineſs. *For which hopes ſake, king Agrippa, I am accuſed of the Jews*; for preaching that the Meſſiah, the twelve tribes hope for, is already come; and that there is ſalvation in him, and in no other; and that there will be a reſurrection of the dead, both juſt and unjuſt; and that there is another world and ſtate after this, in which men will be happy and miſerable; and theſe were the charges and accuſations, or the ſum of what were exhibited againſt him.

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[w] Miſn. Biccurim, c. 3. §. 4.

[x] Miſn. Sota, c. 7. §. 8.

[y] Maimon. in ib. & Moſes Kotſenſis Mitzvot Tora, pr. neg. 221.

[z] T. Bab. Cetubot, fol. 17. 1.

[a] Maimon. Chametz Umetza, c. 6. §. 12.

[b] T. Bab. Peſachim, fol. 107. 2.

[c] Miſn. Horayot, c. 1. §. 5.

[d] T. Bab. Horayot, fol. 5. 2.

Ver. 8. *Why ſhould it be thought a thing incredible with you,* &c.] You Heathens and *Sadducees*; for the doctrine of the reſurrection of the dead was thought an incredible doctrine by the Heathens in general, and therefore was laughed at by the *Stoic* and *Epicurean* philoſophers at *Athens*, when preached by the Apoſtle there; and by a particular ſect among the *Jews*, the *Sadducees*: and the Apoſtle may be thought either to addreſs himſelf to *Feſtus*, the *Roman* governour, and to the chief captains, who were preſent, and being Heathens diſbelieved this doctrine; or elſe to king *Agrippa*, who might be a *Sadducee*, and to ſuch of the *Sadducees* as were in court, and expoſtulate with them, why it ſhould be looked upon as a thing by no means to be credited, *that God ſhould raiſe the dead*; which may be underſtood both of the particular reſurrection of Chriſt from the dead, which was not believed, neither by the *Romans* nor by the *Jews*, and neither by *Phariſees* nor *Sadducees*; or of the general reſurrection of the dead, which was judged from the nature of things to be impracticable, and impoſſible by the latter, as well as by the Heathens: but ſince God is omniſcient and omnipotent, and juſt and true, knows where every particle of a dead body lies, and can gather all together, and inſpire with life; which he can as eaſily do, as to form all things out of nothing, as he did; and his juſtice and veracity ſeem to require, that the ſame bodies which have been partners with their ſouls in ſinning, or in ſufferings, ſhould ſhare with them in wo or in happineſs; it can neither be abſurd, unreaſonable, nor incredible, to ſuppoſe that God will raiſe them from the dead.

Ver. 9. *I verily thought with myſelf,* &c.] This ſeems to be a correction of himſelf, why he ſhould wonder at their ignorance and unbelief, particularly with reſpect to Jeſus being the Meſſiah, and his reſurrection from the dead, and expoſtulate with them about it; when this was once his own caſe, it was the real ſentiments of his mind, what in his conſcience he believed to be right and juſt; namely, *that I ought to do many things contrary to the name of Jeſus of Nazareth*; to him himſelf, to his religion, to his Goſpel, and ordinances, and people; by blaſpheming his name, by denying him to be the Meſſiah, by condemning his religion as hereſy, by diſputing againſt his doctrines, and manner of worſhip, and by perſecuting his followers.

Ver. 10. *Which thing I alſo did in Jeruſalem,* &c.] The metropolis of *Judea*, where he had had his education, and was well known; here he conſented to the death of *Stephen*, and held the clothes of the witneſſes while they ſtoned him; and here he haled men and women out of their houſes, and committed them to priſon, and made havock of the church of Chriſt, and deſtroyed the faith, and thoſe that profeſſed it, as much as in him lay. *And many of the ſaints I ſhut up in priſon*; at *Jeruſalem*; ſee *Acts* viii. 3. *having received authority from the chief-prieſts*; to take them up, and impriſon them. *And when they were put to death*; for it ſeems there were more than *Stephen* put to death, tho' we have no account of them: *I gave my voice againſt* them; not that he ſat in council, or was a member of the *Jewiſh Sanhedrim*, and voted for the execution of the Chriſtians, but he was pleaſed with the ſentence they paſſed, and approved of it; or he joined the zealots, who, without any form of law, ſeized on the Chriſtians, and put them to death where-ever they found them; and this he aſſented to, and encouraged: ſome render the words, *I carried the ſentence*, as the *Vulgate Latin* verſion; that is, the ſentence of condemnation, which the *Jewiſh Sanhedrim* paſſed upon the diſciples and followers of Chriſt: this *Saul* took, and carried, it may be, both to the *Roman* governour, to be ſigned by him, and to the officers to put it in execution; ſo induſtrious and forward was he in perſecuting the ſaints.

Ver. 11. *And I puniſhed them oft in every ſynagogue,* &c.] In *Jeruſalem*, where there were many; ſee the note on ch. xxiv. 12. by beating and ſcourging them there, as the manner was; ſee *Matt.* x. 17. *and compelled* them *to blaſpheme*; the Lord Jeſus Chriſt, both to deny him to be the Meſſiah, and to call him accurſed; as the *Jews* and Heathens obliged ſome profeſſors of Chriſtianity to do, who were only nominal ones, and had not grace and ſtrength to ſtand againſt their threatnings, and to endure their perſecutions: *and being exceeding mad againſt them*; full of malice, envy, and hatred: *I perſecuted* them *even to ſtrange cities*; particularly *Damaſcus*; and of his journey thither, he gives an account in the following verſe; or thro' the violence of his perſecution he obliged them to fly to ſtrange cities, where they were foreigners and ſtrangers; tho' he himſelf might not follow them there, ſince we don't read of his going any where but to *Damaſcus*; whereas they that were ſcattered by the perſecution, in which he was concerned, travelled as far as *Phenice*, *Cyprus*, and *Antioch*, ch. xi. 19. The phraſe may be rendered, *even to cities without*; i. e. without the land of *Iſrael*: frequent mention is made in *Jewiſh* writings of ſuch and ſuch cities being חוצה לארץ, *without the land*.

Ver. 12. *Whereupon as I went to Damaſcus,* &c.] Being intent, upon the aboveſaid things, to puniſh the ſaints, compel them to blaſpheme, impriſon them, and even put them to death on account of theſe things: upon this errand and buſineſs he went to *Damaſcus*, the chief city of *Syria*, where he knew there were many that believed in Chriſt, who had removed from *Jeruſalem* thither, on account of the perſecution, or were ſettled there before: *with authority and commiſſion from the chief-prieſts*; the *Jewiſh Sanhedrim*, to bring thoſe of them at *Damaſcus* bound to *Jeruſalem*, in order to be puniſhed, as in ch. ix. 2. and xxii. 5. and which the *Ethiopic* verſion adds here.

Ver. 13. *At mid-day, O king,* &c.] So in ch. xxii. 6. This circumſtance is omitted in ch. ix. 3. King *Agrippa* is called upon by the Apoſtle, to excite his attention to what he was about to relate, it being very wonderful, and of great importance. *I ſaw in the way*; that is, to *Damaſcus*, when near the city: *a light from heaven*; which deſcended from thence: *above the brightneſs of the ſun*; it was a greater light than that, or otherwiſe it could not have been diſcerned at noon, or have had the effect it had upon *Saul*, and his company. This account of the greatneſs of the light, is not in the other places where this narrative is given: *ſhining round abou* *about me*; ſo in ch. ix. 3. and xxii. 6. *and them which journeyed with me*; this is not mentioned in the other accounts.

Ver. 14. *And when we were all fallen to the earth*, &c.] *Saul*, and the men that were with him, for fear of the divine majeſty, who by this extraordinary light was thought to be preſent: the other narratives only relate *Saul*'s falling to the earth; how this is to be reconciled to their ſtanding ſpeechleſs, in ch. ix. 7. ſee the note there. *I heard a voice ſpeaking unto me*, &c. ſee the note on ch. ix. 4, 5.

Ver. 15. *And I ſaid, who art thou, Lord? and he ſaid*, &c.] Or *the Lord ſaid*, as the *Alexandrian* copy, the *Vulgate Latin*, and *Syriac* verſions read, *I am Jeſus whom thou perſecuteſt*; the *Syriac* and *Ethiopic* verſions read, *Jeſus of Nazareth*; ſee the note on ch. ix. 5.

Ver. 16. *But riſe and ſtand upon thy feet*, &c.] This, and what follows in this and the two next verſes, are not in any of the former accounts; and theſe words are uſed not only becauſe *Saul* was fallen to the earth, and are an encouragement to riſe up, and ſtand corporally, but to take heart, and be of good cheer; for tho' he had acted ſo vile and cruel a part by Chriſt, and his people, yet he had deſigns of grace, and good-will to him; and this appearance was not for his deſtruction, but for his honour, comfort, and uſefulneſs: *for I have appeared unto thee for this purpoſe*; not to take vengeance for paſt offences, but for the ends hereafter mentioned: and this appearance of Chriſt was real, corporal, and perſonal, and not imaginary, or merely viſionary and intellectual; and it was to this ſight of Chriſt he more than once refers, partly in proof of Chriſt's reſurrection from the dead, and partly to demonſtrate the truth of his apoſtleſhip, 1 *Cor*. ix. 1. and xv. 8. *to make thee a miniſter and a witneſs, both of thoſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee*; ſo that he was an Apoſtle, not of men, nor by man, but by Jeſus Chriſt, as he himſelf ſays, *Gal*. i. 1. He was a miniſter, not of man's making, but of Chriſt's; and they are the only true miniſters of the Goſpel, who are made by Chriſt, who have their miſſion and commiſſion, their qualifications, gifts, and abilities, their doctrine, work, and wages from him: and the Apoſtle's work, as a miniſter, was to be a witneſs; it was to teſtify what he had ſeen of Chriſt corporally; and what knowledge of his perſon, office, and grace was now communicated to him by the Spirit of wiſdom and revelation; and what ſhould hereafter be made known to him, either mediately by *Ananias*, or immediately by Chriſt and his Spirit; for the Apoſtle had after-appearances, viſions, and revelations; ſee ch. xxii. 17, 18. and xxiii. 11. 2 *Cor*. xii. 1, 2, 3, 4, 7.

Ver. 17. *Delivering thee from the people*, &c.] That is, the people of the *Jews*, as they are diſtinguiſhed from the *Gentiles*; and ſo the *Syriac* verſion, and two of *Beza*'s copies, and two of *Stephens*'s, read; for the Lord knew, that as ſoon as ever *Saul* was converted, and profeſſed his name, and preached his Goſpel, the people of the *Jews* would immediately become his implacable enemies, and ſeek to deſtroy him; wherefore he promiſes him before-hand deliverance, and ſecurity from them: *and from the Gentiles, unto whom now I ſend thee*; to both *Jews* and *Gentiles*; to the *Jews* firſt, and then to the *Gentiles*; which method the Apoſtle obſerved, and which courſe he ſteered, until the *Jews* put away the Goſpel from them; and then he turned to the *Gentiles*, to whom he chiefly preached, as their Apoſtle, and was ſaved from many dangers among them, as is here promiſed.

Ver. 18. *To open their eyes*, &c.] The eyes of their underſtandings, which were ſhut, and darkened, and blind: one copy reads, *the eyes of the blind*; and the *Ethiopic* verſion renders it, *the eyes of their heart*; and to have them opened, is to have them enlightened, to ſee their loſt ſtate and condition by nature, the exceeding ſinfulneſs of ſin, the plague of their own hearts, the impurity of nature, the impotence of man to that which is ſpiritually good, the imperfection of obedience, and the inſufficiency of a man's righteouſneſs to juſtify him before God; and to ſee where help is laid, and where ſalvation is; to behold Chriſt as the only able, willing, compleat, and ſuitable ſaviour; to ſee that there is life and righteouſneſs, peace, pardon, grace, and glory in him; and to have an inſight into the doctrines of the Goſpel, and a glimpſe of the inviſible things of another world. Now tho' this is all the work of the Spirit, by whom only the eyes of the underſtanding are enlightened; yet this is aſcribed to the Apoſtle, not as the efficient cauſe, but as the inſtrument and means thro' preaching of the Goſpel, which the Spirit of God would, and did make uſe of: *and to turn* them *from darkneſs to light*; or *that they might be turned*, as the *Vulgate Latin*, and all the *Oriental* verſions render it: by *darkneſs* is meant, the darkneſs of nature, the darkneſs of ſin, of ignorance, and unbelief, in which all men by nature are; who are in the dark about, and are ignorant of God, and the perfections of his nature; and about ſin, and the evil there is in it, and that comes by it; and the way of peace righteouſneſs and ſalvation by Chriſt; and the work of the Spirit in regeneration and ſanctification upon the heart; and about the ſcriptures of truth, and the doctrines of the Goſpel, and what will be their ſtate and portion in another world; they don't know where they are, what they are, nor where they are going: and in effectual vocation this darkneſs is in a great meaſure removed, and they are turned to *light*; to God, who is light itſelf, and to Chriſt the light of the world, and to the light of the word, and to a participation of the light of grace here, in which they ſee light, and behold the above things, and of the light of glory hereafter. This is a phraſe uſed by the *Jews*, at the time of the paſſover, when they praiſe the Lord, and give thanks unto him for the wonders he wrought for their fathers and for them; as that he had brought them out of bondage to liberty, and from ſorrow to joy, and מאפלה לאור גדול, *from darkneſs to a great light*[*]. Converſion is the end of the Goſpel-miniſtry, and illumination is neceſſary to it; yea, it lies in a turn from darkneſs to light, as is here expreſſed: and this converſion is not a mere external one, or a reformation of manners; this is indeed ſometimes called a converſion, and is a man's turning from the evil of his ways, from a vicious life and converſation, to a ſober way of living, and is often brought about thro' the miniſtry of the word; but then this may be where true converſion is not, and where there is no ſpecial illumination of the Spirit, nor any true ſpiritual light; and there may be a turning again to the former courſe of life; beſides, this external converſion, when it is right and genuine, is the fruit and effect of inward converſion, or true grace, and is at moſt but the evidence of it: nor is it a converſion to a doctrine in a profeſſional way; men may be converted in this ſenſe, and remain wicked; they may have the form, but not the power of godlineſs; know the doctrine and profeſs it, and yet be ſtrangers to the experience of it: nor does it deſign a reſtoration after backſlidings; which ſometimes goes by the name of converſion, ſuch as was *Peter*'s after his fall: but the firſt work of converſion is here meant, which is internal, and is a turn of the hearts of men; and is not the work of man, but of God, who has the hearts of all in his hands, and can turn them as he pleaſes; and is what man is paſſive in, he does not turn himſelf, but is turned by the Lord; tho' miniſters may be, and are inſtruments in it. It follows, *and from the power of ſatan unto God:* this power of ſatan regards not his power over the reſt of the devils, whoſe prince and head he is; hence he is called the prince of devils, and the prince of the power of the air; but his power over the world of men, which he has by uſurpation, and therefore is called the prince of the world; but not his power over the bodies of men, by poſſeſſing them, inflicting diſeaſes, and death itſelf upon them, nor over their eſtates; all which is only by permiſſion of God, whenever he exerciſes it; but over the ſouls of men, in whom he rules as in his own kingdom: he is the ſtrong man armed, and the hearts of men are his palaces, which are guarded with devils and unclean luſts; when all the goods are kept in peace by him, there's no concern about ſin, no enquiry after ſalvation, no dread of the curſes of the law, nor fear of hell and damnation, but all in the utmoſt ſecurity: and he not only dwells in the hearts of unregenerate perſons, but he works effectually there; by ſtirring up their corruptions, putting ill things into their minds, and inſtigating them againſt true ſpiritual and powerful religion, and the profeſſors of it: he has power over the minds of them that believe not, to blind them, by keeping them in blindneſs, and increaſing it; which he does by diverting their minds from hearing the Goſpel; and whilſt hearing it, by filling them with enmity againſt it. Moreover, they are led by him as captives at his will; they are in his power, as the bird is in the ſnare of the fowler, and as a priſoner in the hands of a jailor; and are entirely at his beck and command, and do his luſts, and obey his will: and this alſo may have a particular reſpect to the power and authority which he exerciſed over the Heathens, before the Goſpel came among them; ſatan uſurped a power over the *Gentile* world, and took upon him to be the God of it; and for many hundreds of years was worſhipped in their idols; and he held them faſt bound unto him in the fetters of ignorance, ſuperſtition, and idolatry; but now the Goſpel was ſent among them to free them from this power and tyranny of his; and it was made effectual to the turning of multitudes of them from him, and ſubjection to him, which is done in the effectual vocation of every perſon; not that ſatan then has no more power over them to tempt and diſtreſs them, but not to rule over them, and lead them about at pleaſure, and much leſs to devour and deſtroy them: and then alſo are they turned to God, to have true knowledge of him, and an hearty deſire after him, which they had not before; and to a love of him, whoſe hearts before were enmity to him; and to believe in him, and truſt in him as the God of providence, and of grace; and to have communion with him; and to be ſubject to his government, and yield a chearful obedience to him, both externally and internally. *That they may receive forgiveneſs of ſins*; as an act of God's free grace, thro' the blood of Chriſt, which was ſhed for it; and which free and full forgiveneſs of ſins is publiſhed in the Goſpel, that whoever believes in Chriſt, may by faith receive it. This is what every enlightened ſoul ſees it needs, and is deſirous of; it is the firſt thing it wants, and aſks at the hands of God; and nothing can be more ſuitable to its caſe, and welcome to it; and this is the good news which is declared in the miniſtry of the Goſpel: and it is had in a way of receiving; for it is not purchaſed with money, nor procured by the merits of men; but is a gift of God, which is received by the hand of faith into the conſcience of the enlightened ſinner; the conſequences of which are peace, joy, and comfort. *And inheritance among them which are ſanctified by faith that is in me:* by the *inheritance* is meant, either ſomething enjoyed now, as God himſelf, who is the portion of his people, and the lot of their inheritance; or a part and intereſt in Chriſt, who is that good part and portion which ſhall never be taken away; and the bleſſings of grace in him, which, beſides forgiveneſs of ſins, are peace with God, a juſtifying righteouſneſs, and adopting grace: or rather eternal glory and happineſs hereafter is here deſigned, which is called an *inheritance* or *lot*, in alluſion to the land of *Canaan*, which was diſtributed by lot; not that heaven is a caſual thing; but it ſignifies that every *Iſraelite* indeed will have their ſhare and portion in it. There are many things which ſhow an agreement between heaven, and the land of *Canaan*; that was a goodly land, and ready prepared for the *Iſraelites*; and ſo heaven is the better country, and the city and kingdom God has prepared for his people from the foundation of the world: a wilderneſs was paſſed thro' firſt, and many battles fought before it was poſſeſſed; the people of God paſs thro' the wilderneſs of this world, and fight the good fight of faith, and then enter into reſt: the *Iſraelites* were introduced into it, not by *Moſes*, but by *Joſhua*; and ſaints get to heaven, not by the works of the law, but by Chriſt the Saviour, another *Jeſus* or *Joſhua*: and laſtly, *Canaan* was a place of reſt; and ſo is heaven. Moreover, it may be ſo called, in alluſion to inheritances among men, tho' it vaſtly exceeds all earthly ones, being incorruptible, undefiled, which fadeth not away, reſerved in the heavens; yet it bears ſome likeneſs to them; it is what is bequeathed to the children of God by their heavenly Father, and comes to them thro' the death of Chriſt the teſtator, and is for ever: it is neither purchaſed nor acquired, but is freely given; belongs only to the children of God, and is their Father's free gift unto them, and is only enjoyed by ſuch who are *ſanctified*; and it lies among them, and will be jointly and equally poſſeſſed by them. The heirs of ſalvation are ſaid to be ſanctified in different ſenſes; they are ſanctified by God the Father in eternal election, being ſeparated from others, and choſen thro' ſanctification to it; and they are ſanctified *in* and *by* the Lord Jeſus Chriſt: they are ſanctified *in* him repreſentatively, he being the covenant-head of his people, has all grace, and ſo all holineſs in him for them, which is perfect and compleat; and this is the ſource of all that holineſs that is in them, and which they have communicated to them by virtue of their union to him; and alſo they are ſanctified *in* him thro' the imputation of the holineſs of his human nature to them, which is a branch of their juſtification before God; and they are ſanctified by him meritoriouſly, or by his blood, thro' which their ſins are expiated, and fully atoned for; and ſo in this ſenſe they are ſanctified by it:

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[*] Haggada Shel Peſach, p. 23. Maimon. Hilchot Chametz Umetza, c. 8. § 5.

and they are ſanctified internally by the Spirit of God, who in regeneration produces principles of grace and holineſs in them, which were not there before; man was originally poſſeſſed of a perfect moral holineſs, but thro' ſin is become an unholy creature; and in the ſame ſtate and condition are the children of God by nature, as others, and need the ſanctifying influences of the divine Spirit to make them meet for the undefiled inheritance: and this inheritance theſe ſanctified ones receive by faith now, as they do the forgiveneſs of their ſins; that is, they now receive by faith the promiſe of the inheritance, and the earneſt and pledge of it, and their right unto it, and claim upon it: for the phraſe, *by faith that is in me*, is not to be connected with the word *ſanctified*, but with the word *receive*, in the preceding clauſe; and has reſpect to both benefits, which it receives from Chriſt, the object of it here expreſſed; for it is not any faith, but faith which is in Chriſt, by which theſe bleſſings of grace are received and enjoyed: and the whole of this ſhows the great ends and uſefulneſs of the Goſpel-miniſtry.

Ver. 19. *Whereupon, O king Agrippa*, &c.] Having been favoured with this illuſtrious appearance of the Lord, and with this declaration and commiſſion from him: *I was not diſobedient unto the heavenly viſion*; to Chriſt himſelf, who appeared from heaven in ſo much light and glory, and ſpoke unto him, and appointed him what he ſhould be, and do, and declared what uſe he ſhould be of: he did not diſbelieve what Chriſt ſaid, nor was he diſobedient to the orders he gave, but immediately ſet about the work he called him to, without conſulting fleſh and blood; ſee *Gal.* i. 16.

Ver. 20. *But ſhewed firſt unto them of Damaſcus*, &c.] The *Jews* at *Damaſcus*, to whom the Apoſtle firſt preached; ſee ch. ix. 20, 22. *and at Jeruſalem, and throughout all the coaſts of Judea*; obſerving the order of his miſſion, ver. 17. tho' it was not until after he had been in *Arabia*, and had returned to *Damaſcus*, that he went to *Jeruſalem*, and preached there; ſee *Gal.* i. 17, 18. compared with *Acts* ix. 28. *and then to the Gentiles*; as at *Antioch* in *Piſidia*, at *Iconium*, *Derbe*, and *Lyſtra* in *Lycaonia*; and at *Philippi*, *Theſſalonica*, and *Berea* in *Macedonia*; and in many places in *Greece* and *Aſia*, as at *Athens*, *Corinth*, *Epheſus*, and others, as this hiſtory ſhows; and indeed he preached the Goſpel from *Jeruſalem* round about to *Illyricum*: *that they ſhould repent*; that is, that they ſhould repent of their ſins; of ſin in general, as it is committed againſt God, is a tranſgreſſion of his law, and as it is in itſelf exceeding ſinful, and in its effects dreadful; and of particular ſins, ſuch as men have been more eſpecially addicted to, and of which the *Jews* and *Gentiles*, the Apoſtle was ſent unto, and to whom he preached, had been guilty: as the former of their will worſhip, and following the commandments and traditions of men, thereby making void the law of God; of their rejection and crucifixion of the Meſſiah; of their perſecution of his Apoſtles, miniſters, and people; and of their truſt in, and dependance upon their own righteouſneſs for juſtification: and the latter of their immoralities, ſuperſtition, and idolatry; and both not of the outward groſs actions of life only, but of inward ſins and luſts: and repentance of each of theſe lies in a different ſentiment of them; in a deteſtation and abhorrence of them; in ſhame and confuſion on account of them; in ſelf-reflexions upon them, and humiliation for them; in an ingenuous acknowledgment of them, and turning from them: and this is not a national repentance, which the miniſters of the Goſpel are to ſhew to men the neceſſity of; tho' this is not unworthy of them, when there is a call in providence to it, and the ſtate of things require it; much leſs a legal one, but an evangelical repentance; which has along with it faith in Chriſt Jeſus, dealing with his blood and righteouſneſs for the remiſſion of their ſins, and their juſtification before God; and which ſprings from, and is encouraged and heightened by a ſenſe of the love of God: and now this being a part of the Goſpel-miniſtry, does not ſuppoſe it to be in the power of men to repent of themſelves, ſince no man whilſt he remains inſenſible of the evil nature of ſin, and the hardneſs of his heart continues, which none but God can remove, can repent; and when he becomes truly ſenſible, he then prays to God to give him repentance, and to turn him: nor does it at all contradict its being a bleſſing of the covenant, a gift of Chriſt, and a grace of the Spirit of God; nor does it ſuggeſt, that the preaching of the word is ſufficient of itſelf to produce it; the contrary of which the miniſtry of *John* the *Baptiſt*, of Chriſt, and of his Apoſtles, declare; but the deſign of its being inſiſted on in the Goſpel-miniſtry, is to ſhew that men are ſinners, and in ſuch a ſtate and condition, that they are in need of repentance, and that without it they muſt periſh; and the rather this is to be frequently inculcated, ſince true repentance is unto life, is the beginning and evidence of ſpiritual life, and iſſues in eternal life; and ſince there is a cloſe connexion between that and ſalvation, and that without it there is no ſalvation. It follows, *and turn to God*; this is to be underſtood, not of the firſt work of converſion, which is God's work, and not man's act, and in which man is paſſive, and which is before repentance, whereas this follows upon it; tho' the miniſters of the word have a concern with this; to bring about this is the deſign and uſe of their miniſtrations; their buſineſs is to ſhew the nature of converſion, what it is, and wherein it lies; to rectify miſtakes about it, and to obſerve the neceſſity of it: but here is deſigned a turning to God, in conſequence of the grace of firſt converſion; by an acknowledgment and confeſſion of ſin to God, by an application to him for pardoning-grace and mercy, by a truſt and dependance on him for righteouſneſs, life, and ſalvation, and by obedience to his commands and ordinances. It intends a turning of the *Jews* from their evil principles and practices, from the traditions of their elders to the law of God, the Goſpel of Chriſt, and the ordinances of it, and of the *Gentiles* from their idols to the worſhip of the true and living God: *and do works meet for repentance*; the ſame with *fruits meet for repentance*, *Matt.* iii. 8. And ſuch as are particularly mentioned in 2 *Cor.* vii. 11. they are they which are the reverſe of the evil actions they have been guilty of, and which are properly good works. And they are they which are done according to the will of God declared in his word, this is a requiſite of a good work; what is not according to the word of God is not a good work, nor can it be any evidence of repentance; and they are alſo ſuch as ſpring from love to God, for if they are done thro' fear of puniſhment, or for ſiniſter and ſelfiſh ends, they ſhew repentance to be a mere legal one; and they are ſuch as are done in faith, in the name and ſtrength of Chriſt, and to the glory of God by him. All external good works are deſigned, which ſhow, that the inward repentance profeſſed, and that the outward change made in religion and worſhip, are genuine and ſincere: the doctrines of internal repentance, and outward

ward worſhip, and all good works, are parts of the Goſpel-miniſtry, and to be inſiſted on in their proper places.

Ver. 21. *For theſe cauſes the Jews caught me in the temple,* &c.] He means the *Aſiatic Jews,* who finding him in the temple, laid hold on him, and dragged him out of it: *and,* as he ſays, *went about to kill* me; for no other reaſon, but for preaching to the *Gentiles,* and for preaching the above doctrines to them: what he refers to is in chap. xxi. 27—31.

Ver. 22. *Having therefore obtained help of God,* &c.] Both to preach the Goſpel, and eſcape danger; for he had delivered him many a time both from *Jews* and *Gentiles,* according to his promiſe, ver. 17. and particularly from the *Aſiatic Jews,* when they were about to kill him, by the means of *Lyſias* the chief captain, who reſcued him out of their hands; and alſo from the lying in wait of the *Jews* to take away his life, and the various methods they uſed both with *Felix* and *Feſtus* to get him into their power: but the Lord appeared for him, and ſaved him from all their pernicious deſigns againſt him; and therefore he could ſay as follows, *I continue unto this day*; in the land of the living, tho' in bonds: *witneſſing both to ſmall and great*; to kings and ſubjects, as now to *Agrippa, Feſtus,* the chief captains and principal inhabitants of *Ceſarea,* and to the common people aſſembled; to high and low, rich and poor, bond and free, male and female, young and old; to perſons of every ſtate, age, and ſex: *ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come.* This he mentions in oppoſition to the charge againſt him, as that he ſpoke againſt the law of *Moſes,* as well as againſt the temple, and the people of the *Jews*; whereas his doctrine was perfectly agreeable to the writings of *Moſes,* and the prophets, concerning the *Meſſiah,* they ſpeak of in many places, and the *Jews* expected. There's an entire harmony and agreement between the writings of *Moſes,* and the prophets of the Old Teſtament, and the Apoſtles of the New, in all the doctrines of the Goſpel-revelation; in the doctrine of a Trinity of perſons in the unity of the divine eſſence, and of the proper deity of each perſon; in the doctrines reſpecting the perſon, offices, and work of Chriſt; that he is the Son of God, God and man in one perſon, and the only mediator between God and man; and that he is prophet, prieſt, and king; and that the great work he was appointed to, undertook, and came about, and has fulfilled, is the redemption of his people; and in the ſeveral doctrines of grace concerning the choice of men to ſalvation, the covenant made with Chriſt on account of them, their redemption, juſtification, and pardon, their repentance and good works, the reſurrection of the dead, and a future ſtate: the particular things inſtanced in, the Apoſtle preached, and *Moſes* and the prophets ſaid ſhould be, and in which they agreed, are as follow.

Ver. 23. *That Chriſt ſhould ſuffer,* &c.] Great afflictions in ſoul and body, and death itſelf; this is recorded by *Moſes, Gen.* iii. 15. and is the ſenſe of many of the types, as of the paſſover, brazen ſerpent, &c. and of all the ſacrifices which from God were appointed by him, and is the conſtant account of all the prophets from the beginning to the end; ſee *Pſ.* xxii. 1, 2, 6, 7, 11—21. *Iſ.* liii. 2, 3. to the end, *Dan.* ix. 26. *Zech.* ix. 9. and xii. 10. and xiii. 6, 7. The ſufferer is Chriſt, or the Meſſiah, not the Father, nor the Spirit, but the Word, or Son of God, and not in his divine nature, which was uncapable of ſuffering, but in his human nature; tho' ſufferings may be aſcribed to his whole perſon, both natures being united in him; and hence they became efficacious to anſwer the purpoſes for which they were endured; and which he endured, not for himſelf, nor for angels, but for choſen men, ſinners, and ungodly perſons; in order to make peace and reconciliation for them, procure the pardon of their ſins, obtain eternal redemption for them, deliver them from all evil, and from all enemies, and bring them nigh to God: and what he ſuffered were no other than what had been foretold in the writings of the Old Teſtament, which all along repreſent the Meſſiah as a ſuffering one; and in particular that he ſhould ſuffer in his character, be reproached, and accounted a worm, and no man, *Iſ.* liii. 3. *Pſ.* xxii. 6. and lxix. 9. and in his ſoul and body, and be put to death and buried, as the above propheſies referred to ſhew; the ſeveral circumſtances leading on to, or attending his ſufferings and death, are diſtinctly expreſſed; as the betraying him by one of his diſciples, ſelling him for thirty pieces of ſilver, his being forſaken by all his diſciples, his crucifixion between two thieves, the parting of his garments, giving him gall and vinegar to drink, and the piercing his ſide with a ſpear, *Pſ.* xli. 9. *Zech.* xi. 12, 13. and xiii. 7. *Iſ.* liii. 12. *Pſ.* xxii. 18. and lxix. 21. *Zech.* xii. 10. And to this agreed the doctrine of the Apoſtle, who taught, that *Jeſus* of *Nazareth* was the Chriſt that was to come, and that he had ſuffered all that *Moſes* and the prophets did ſay ſhould come upon him: but theſe were not the preſent ſentiments of the *Jews,* who expected the Meſſiah to be a temporal prince and ſaviour, and to live in great outward proſperity, and for ever. *And that he ſhould be the firſt that ſhould riſe from the dead*; by his own power, and to an immortal life, as Jeſus did; and ſo is the firſt-born from the dead, and the firſt-fruits of them that ſlept: a type of this, in the deliverance of *Iſaac,* is recorded by *Moſes* in *Gen.* xxii. 12, 13, 14. compared with *Heb.* xi. 19. and the thing itſelf is foretold by many of the prophets, *Pſ.* xvi. 10. *Iſ.* xxvi. 19. *Hoſ.* vi. 2. *and ſhould ſhew light unto the people, and to the Gentiles*; in his own perſon to the people of the *Jews,* and by his Apoſtles to the *Gentiles.* In the writings of *Moſes* he is ſpoken of as the great prophet God would raiſe up in *Iſrael,* to whom they ſhould hearken; and as the *Shiloh* to whom the gathering of the people ſhould be, *Deut.* xviii. 15. *Gen.* xlix. 10. and that he ſhould be a light to both *Jews* and *Gentiles,* thro' the miniſtration of the Goſpel, is ſaid by the prophets, *Iſ.* ix. 2. and xlii. 6. and xlix. 6. and theſe were the things which the Apoſtle aſſerted in his miniſtry, in perfect agreement with thoſe writings.

Ver. 24. *And as he thus ſpake for himſelf,* &c.] Aſſerting the integrity and innocence of his paſt life and converſation, in proof of which he appealed to the *Jews* themſelves; ſetting forth the prejudices to the chriſtian religion he had been under; declaring the heavenly viſion that had appeared to him, and the divine orders he had received; alledging, that in his miniſtry there was an entire harmony between him, and the writings of *Moſes,* and the prophets, for which the *Jews* profeſſed a veneration: as he was thus vindicating himſef, ere he had well finiſhed his apology, *Feſtus ſaid with a loud voice*; that all might hear, and being moved with reſentment at what he had heard; and it may be, he was diſpleaſed with *Paul* that he took ſo much notice of *Agrippa,* and ſo often addreſſed him, and appealed to him, when he ſcarce ever turned to, or looked at him: *Paul, thou art beſide thyſelf*; not in thy ſenſes, or right mind, to talk of ſuch an appearance and viſion, and eſpecially of the reſurrection of a perſon from the dead. This is no unuſual thing for the miniſters of the Goſpel to be reckoned mad men, and the doctrines they preach madneſs and folly: our Lord himſelf was ſaid to be beſide himſelf, and to have a devil, and be mad; and ſo were his Apoſtles, *Mark* iii. 21. *John* x. 20. 2 *Cor*. v. 13. and it is not to be wondered at, that natural men ſhould entertain ſuch an opinion of them, ſince what they deliver is quite out of their ſphere and reach: *Feſtus* added, *much learning doth make thee mad*; the Apoſtle was a man of much learning, both *Jewiſh*, *Greek*, and *Roman*; and *Feſtus* perceived him to be of great reading by his making mention of *Moſes*, and the prophets, writings which he knew nothing at all of. And as this ſometimes is the caſe, that much reading, and hard ſtudy, do cauſe men to be beſide themſelves, he thought it was *Paul*'s caſe: ſo the philoſopher [f] ſuggeſts, that men of great wit and learning, and who are cloſely engaged in ſtudy, whether in philoſophy, or politicks, or poetry, or in technical affairs, are inclined to be melancholy, and phrenetic.

Ver. 25. *But he ſaid, I am not mad, moſt noble Feſtus*, &c.] That is, *Paul* ſaid, as the *Alexandrian* copy, and ſome others, and the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read: he replied to *Feſtus*, to whom he gives his title of honour, not out of fear, nor flattery, but according to cuſtom; and tho' he uſed him in ſuch a reproachful manner, as if he was not himſelf, which he denies; nor did what he had ſaid ſhew any thing of that kind, but the reverſe, to which he appeals: *but ſpeak forth the words of truth and ſoberneſs*; which are true in themſelves, being perfectly agreeable to the ſcriptures of truth; and are what Chriſt, who is truth itſelf, had ſpoken, and of which he is the ſubject; and which the ſpirit of truth leads into, and owns and bleſſes: the Goſpel in general, and all the doctrines of it, are words of truth; they are true, in oppoſition to that which is falſe, there is nothing of falſhood in them, no lye is of the truth; and to that which is fictitious, as the counterfeit Goſpel of falſe teachers, which looks like the Goſpel, and has the appearance of truth, but in reality is not; and to that which is but ſhadow, the Goſpel, and the truths of it, are ſolid and ſubſtantial ones; hence the law and truth are oppoſed to each other, *John* i. 17. and there are particular doctrines of the Goſpel, and ſuch as the Apoſtle had been ſpeaking of, or referred unto, which are called truth, words of truth, and faithful ſayings; as that Jeſus Chriſt is the Son of God; that he is God manifeſt in the fleſh, or is God and man in one perſon; that he came into the world to ſave the chief of ſinners; that he ſuffered, died, and roſe again from the dead; that juſtification is by his righteouſneſs; and that as he is the firſt that roſe from the dead, others will riſe alſo; or that there will be a reſurrection of the dead by him; ſee 1 *John* ii. 21, 22. 1 *Tim*. iii. 15, 16. and i. 15. 1 *Cor*. xv. 1, 3, 4. *Gal*. iii. 1. 2 *Tim*. ii. 18. And theſe are *words* of *ſoberneſs* alſo; they are words of the higheſt wiſdom, which contain the wiſdom of God in a myſtery, even hidden wiſdom, the deep things of God, and ſuch as could never have been found out by the wiſdom of men; they are the means of bringing a man to himſelf, to his right mind, who before was not himſelf; of cauſing a man to think ſoberly of himſelf, and not more highly than he ought to think, even to think of himſelf, that he is the chief of ſinners, and the leaſt of ſaints; and of ſpeaking ſoberly, wiſely, and prudently; and of living ſoberly, righteouſly, and godly: they are doctrines, as delivered by the faithful miniſters of them, which come from a ſound and ſober mind, and have a tendency to make wiſe and ſober; and therefore ſhould be ſpoken *forth*, openly and boldly, freely and faithfully, conſtantly and continually, as they were by the Apoſtle, whatever reproaches, calumnies, and reflexions may be caſt upon them for ſo doing, even tho' they may be called fools and madmen.

Ver. 26. *For the king knoweth of theſe things*, &c.] Something of them, of the ſufferings and reſurrection of the Meſſiah, and of his ſhewing light to *Jews* and *Gentiles*, as they are ſpoken of by *Moſes* and the prophets, whoſe writings *Agrippa* was converſant with, and of theſe things as fulfilled in *Jeſus* of *Nazareth*; at leaſt he had heard the report of them, how that they were ſaid to be accompliſhed in him. *Before whom alſo I ſpeak freely*; becauſe of the knowledge he had of theſe things: *for I am perſuaded that none of theſe things are hidden from him*; as that *Moſes* and the prophets have foretold them, and that they have had their fulfilment in Jeſus; *for this thing was not done in a corner*; the miniſtry of Jeſus was public, his miracles were done openly, his ſuffering the death of the croſs under *Pontius Pilate* was generally known, and his reſurrection from the dead was a well-atteſted fact, and the miniſtration of his Goſpel to *Jews* and *Gentiles* was notorious. The *Arabic* and *Ethiopic* verſions refer this to *Paul*'s words and actions, that what he had ſaid and done were not private but public, and of which *Agrippa* had had by one means or another a full account; but the other ſenſe is beſt.

Ver. 27. *King Agrippa, believeſt thou the prophets?* &c.] What they have ſaid concerning the perſon, office, ſufferings, death, and reſurrection of Chriſt, and that what they have ſaid is fulfilled in Jeſus of *Nazareth? I know that thou believeſt*; that what the prophets ſaid were true, and are accompliſhed.

Ver. 28. *Then Agrippa ſaid unto Paul*, &c.] Either ſeriouſly or ironically; rather the former, ariſing from the convictions of his mind, which he could not ſtifle nor conceal: *almoſt thou perſuadeſt me to be a chriſtian*; to profeſs faith in Jeſus as the Meſſiah, to embrace his doctrine, and ſubmit to his ordinances, which is to be a chriſtian, at leaſt externally: and when he ſays *almoſt*, or *in a little*, his meaning is, that within a little, or very near, he was of being perſuaded to embrace chriſtianity; or in a little matter, and in ſome reſpects; or rather in a few words, and in a ſmall ſpace of time, *Paul* had ſtrangely wrought upon him to incline to the chriſtian religion; tho' the firſt ſenſe, that he was almoſt, or within a little of being a chriſtian, ſeems to be the beſt, as appears by the Apoſtle's reply to it: what it is to be a real chriſtian, ſee the note on chap. xi. 26. An *almoſt* chriſtian is one that has much light and knowledge, but no grace; he may know ſomething of himſelf and of ſin, of its being a violation of the law of God, and of the bad conſequences of it, but has not true repentance for it; he may know much of Chriſt in a ſpeculative way, concerning his perſon and offices, as the devils themſelves do, and of the good things which come by him, as peace, pardon, righteouſneſs and ſalvation;

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[f] Ariſtotel. Problem. ſ. 30.

but has no application of theſe things to himſelf; he may have a large notional knowledge of the doctrines of the Goſpel, but has no experience of the power, ſweetneſs, and comfort of them in his own ſoul; all his knowledge is unſanctified, and without practice: he is one that has a taſte of divine things, but has not the truth of them; he may taſte of the heavenly gift, of the good word of God, and of the powers of the world to come; yet it is but a taſte, a ſuperficial one, which he has; he does not ſavour and reliſh theſe things, nor is he nouriſhed by them: he has a great deal of faith in the hiſtorical way, and ſometimes a bold confidence and aſſurance of everlaſting happineſs; but has not faith of the right kind, which is ſpiritual and ſpecial, which is the faith of God's elect, the gift of God, and the operation of his ſpirit; by which the ſoul beholds the glory, fulneſs and ſuitableneſs of Chriſt, under a ſenſe of need, and goes forth to him, renouncing every thing of ſelf, and lays hold upon him, and truſts in him for ſalvation; and which works by love to Chriſt and his people, and has with it the fruits of righteouſneſs: he may expreſs a great deal of flaſhy affection to the word, and the miniſters of it, for a while, but has nothing ſolid and ſubſtantial in him; he may partake of the Holy Ghoſt, of his gifts largely, but not of ſpecial and internal grace; and indeed he can only be an almoſt chriſtian, that becomes one merely thro' the perſuaſion of men: it is one part of the Goſpel-miniſtry to perſuade men, but this of itſelf is ineffectual; a real chriſtian is made ſo by the power of divine grace. *Agrippa* was only perſuaded, and but almoſt perſuaded by the Apoſtle to be a chriſtian, but not by the Lord, nor altogether, who perſuades *Japheth* to dwell in the tents of *Shem*.

Ver. 29. *And Paul ſaid, I would to God*, &c.] This prayer of the Apoſtle's ſhews his affection for the ſouls of men, and his great deſire for their converſion, and alſo his ſenſe of the power and grace of God, as neceſſary to it: *that not only thou, but alſo all that hear me this day, were both almoſt and altogether ſuch as I am*; that is, his wiſh was that not only *Agrippa*, but that all that were preſent, were not only within a little, or in ſome low degree, but entirely, in the higheſt and fulleſt ſenſe, chriſtians, as he was; that they knew as much of Chriſt, and had as much faith in him, and love to him, as he had, and were as ready to ſerve and obey him: he does not wiſh that *Agrippa* and the reſt that heard him, were as he had been, a bigot for traditions and ceremonies, that truſted in his own righteouſneſs, did many things contrary to the name of Jeſus, was a blaſphemer of him, a perſecutor of his ſaints, and an injurious perſon; but as he now was, not meaning with reſpect to his civil circumſtances, as a mean poor man, and a tent-maker, or with reſpect to his ſingle ſtate of life, which he elſewhere adviſes to, 1 *Cor*. ix. 5. or with reſpect to his miniſterial capacity, as an Apoſtle of Chriſt, and a preacher of the Goſpel; but as a chriſtian, and in a private capacity: his ſenſe is, he wiſhed, that they were as he, regenerated by the ſpirit of God, new creatures in Chriſt, called by the grace of God with an holy calling, believers in Chriſt, lovers of him, pardoned by his blood, juſtified by his righteouſneſs, ſanctified by his grace, children of God, and heirs of eternal life: and all this he wiſhes for of God, ſaying, *would to God*, &c. knowing that the whole of this is not of men, but of God; all grace, and every bleſſing of it, which make or ſhew a man to be a chriſtian indeed, are from him. And this wiſh is expreſſive of true grace, which deſires the good of others, and alſo of a ſpirit truly generous, that is not ſelfiſh and monopolizing; and which is concerned for the glory of God, the intereſt of Chriſt, and the weakening of ſatan's kingdom: and from the whole of this it appears, that a perſon may arrive to true ſatisfaction of his own ſtate; and that it is an evidence of grace, when the heart is drawn out in deſires, after the ſalvation of others; and that altogether chriſtians are the only deſireable ones; and that to be made a real chriſtian, is the work of God, and to be aſcribed to him. This the Apoſtle wiſhed for, for *Agrippa* and all that heard him; as does every Goſpel-miniſter for their hearers, the hearing of the word, being the ordinary means of believing; and the rather it is deſired by them, becauſe the condemnation of thoſe that hear the word is otherwiſe thereby aggravated: the Apoſtle adds, *except theſe bonds*; which were both troubleſome and reproachful: not but that he chearfully endured them himſelf, and thought it the duty of chriſtians to bear them patiently, when called to it, but then they were not things to be deſired and wiſhed for; the exception is not only chriſtian like, but humane and genteel.

Ver. 30. *And when he had thus ſpoken*, &c.] Theſe words are omitted in the *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions: *the king roſe up*; from the judgment-ſeat; that is, king *Agrippa: and the governour*; the *Roman* governour, *Feſtus: and Bernice*; the ſiſter of king *Agrippa: and they that ſat with them*; either in council, or to hear; the chief-captains, and principal inhabitants of *Ceſarea*.

Ver. 31. *And when they were gone aſide*, &c.] Into ſome apartment adjoining to the judgment-hall: *they talked between themſelves*; that the common people might not hear their debates, and the reſult of them, and what were their ſentiments concerning *Paul* and his caſe: *ſaying, this man doth nothing worthy of death, or of bonds*; according to the *Roman* laws; for as yet there were no law among the *Romans*, againſt the chriſtians as ſuch, or againſt their profeſſing and preaching Chriſt.

Ver. 32. *Then ſaid Agrippa unto Feſtus*, &c.] As declaring his ſenſe, and by way of advice and counſel; but not as determining any thing himſelf, for that lay in the breaſt of *Feſtus*, the *Roman* governour and judge: *this man might have been ſet at liberty*; from his bonds and impriſonment; for ought that appears againſt him, or any law to the contrary: *if he had not appealed unto Cæſar*; wherefore an inferior judge could not releaſe him; but ſo it was ordered in divine providence, that he ſhould appeal to *Cæſar*, that he might go to *Rome*, and there bear a teſtimony for Chriſt; however, this declaration of *Agrippa*, and what he and the governour and the reſt, ſaid among themſelves, are a conſiderable proof of the innocence of the Apoſtle.

C H A P. XXVII.

Ver. 1. A*ND when it was determined that we ſhould ſail into Italy*, &c.] The chief city of which was *Rome*, the metropolis of the empire, where *Cæſar* had his palace, to whom the Apoſtle had appealed; and his voyage thither was determined by *Feſtus*, with the advice of *Agrippa* and his council, purſuant to the Apoſtle's appeal, and which was founded on the will of God; all which concurred in this affair: it was the decree and will of God, that the Apoſtle ſhould go to *Rome*, which was made known to him; and it was his reſolution upon that, to go thither, wherefore he appealed to *Cæſar*; and it was the determination of the *Roman* governour, not only as to his going there, but as to the time of it, which was now fixed: the *Vulgate Latin*, *Syriac* and *Arabic* verſions read, *he* inſtead of *we*; and the *Ethiopic* verſion reads expreſsly *Paul*; but the *Greek* copies read *we*; by whom are meant the Apoſtle, and his companions; as *Luke* the writer of this hiſtory, and *Ariſtarchus* the *Macedonian* mentioned in the next verſe, and *Trophimus* the *Epheſian*, who was afterwards left at *Miletus* ſick, 2 *Tim.* iv. 20. and who elſe cannot be ſaid; theſe were to ſail with him to *Italy*, not as priſoners, but as companions: this reſolution being taken, *they delivered Paul and certain other priſoners*; who very likely had alſo appealed to *Cæſar*, or at leaſt the governour thought fit to ſend them to *Rome*, to have their caſes heard and determined there; and theſe by the order of *Feſtus* were delivered by the centurions, or goalers, in whoſe cuſtody they had been, *unto one called Julius*; in the *Alexandrian* copy of the 3ᵈ verſe, he is called *Julianus*; he was either one of the *Julian* family, or rather was one that had been made free by ſome of that family, and ſo took the name: *a centurion of Auguſtus band*; of a *Roman* band of ſoldiers, which belonged to that legion which was called *Auguſta*; for it ſeems there was a legion that bore that name, as *Lipſius* obſerves, and it may be from *Auguſtus Cæſar*.

Ver. 2. *And entring into a ſhip of Adramyttium*, &c:] Which was in the port of *Ceſarea*; for from thence they ſet ſail to the place where this ſhip was bound, which very likely was the place here mentioned: there was a city of this name in *Africa*, and which was built upon the ſea-ſhore, and is ſometimes called *Hadrumentum* [g], as this is called *Adramantos*, in the *Syriac* verſion; and in the *Alexandrian* copy, and in another manuſcript, *a ſhip of Adramyntum*; it is mentioned with *Carthage*, a city in *Africa*, by *Pliny* [h] and *Solinus* [i]; the one calls it *Adrumetum*, and the other *Adrymeto*; and the latter ſays, that it, as well as *Carthage*, was built by the people of *Tyre*; and ſo *Salluſt* [k] ſays, that the *Phœnicians* built *Hippo*, *Adrumetum*, *Leptis*, and other cities on *the ſea-coaſt*; and the name ſeems to be a *Phœnician* name חרדמות, *Hadarmuth*, which ſignifies the *court of death*; perhaps it might be ſo called, either from the badneſs of the air in which it was, or the dangerouſneſs of its haven: *Jerom* calls it *Hadrumetus*, and ſays [l] it is a city in *Byzacium*, a country in *Africa*; he ſeems to deſign another place, the metropolis of the *Byzacian* country, the moſt fruitful of all the parts of *Africa*, and which in the *Phœnician* language was, חרדמאות, *Hadarmeoth*; which ſignifies, *the court of a hundred*; that is, it was a place ſo fruitful that it brought forth a hundred fold; and agreeable to which is what *Pliny* ſays [m], they are called *Libyphœnicians*, who inhabit *Byzacium*, a country ſo named, in circuit two hundred and fifty miles, and of ſuch great fruitfulneſs that the land returns to the huſbandmen an hundred-fold. The former of theſe is moſt likely to be the place here meant; and tho' we no where read of the Apoſtle being here, nor of the Goſpel being preached here in the early times of chriſtianity; yet in the *fourth* century there was a church in this place, and *Philologus* was biſhop of it, who ſubſcribed at a council held at *Carthage* in this century; and in the *fifth* century we read of ſeveral biſhops of this place, as *Aurelius*, who was in the *Chalcedon* council, *Flavianus* in that at *Epheſus*, which was reckoned an infamous one, and *Helladius* who was in the firſt *Epheſine* council, and *Felix*, who was baniſhed by *Genſericus* [n]. There was another city of the ſame name in *Æolia*, or *Myſia* [o], and which was formerly called *Pedaſus*, and ſince *Landermiti*, and was a ſea-port, and bids fair to be the place here intended; tho' ſince there was an iſland of *Lycia* called *Adramitis* [p], now *Andromety*, and it was at *Myra*, a city of *Lycia*, where this ſhip ſtopped, ver. 5. and where the paſſengers changed their ſhip, this ſeems moſt likely to be deſigned: *we lanched*; in the ſaid ſhip from *Ceſarea: meaning to ſail by the coaſt of Aſia*; the leſſer *Aſia*, along by *Epheſus* and *Miletus*, as they did; for in this laſt place, as before obſerved, *Trophimus* was left ſick; the *Alexandrian* copy reads, μελλοντι, *that was about to ſail*; that is, the ſhip of *Adramyttium*, was about to ſail, or juſt ready to ſail by the coaſt of *Aſia*, wherefore the company entred, and ſet forth in it on their voyage: *one Ariſtarchus a Macedonian, of Theſſalonica, being with us*; the ſame perſon that was with the Apoſtle at *Epheſus*, and accompanied him into *Aſia*, chap. xix. 29. and xx. 4. the ſame went thro' with him to *Rome*, and became his fellow-labourer, and fellow-priſoner there, *Philem.* ver. 24. *Col.* iv. 10.

Ver. 3. *And the next* day *we touched at Sidon*, &c.] This was a famous city in *Phœnicia*, upon the northern border of the land of *Iſrael*; it was a maritime place, and noted for trade and navigation; *Mela* [q] calls it rich *Sidon*, and the chief of the maritime cities; *Jerom* [r] calls it the ancient city *Sidon*; and *Curtius* ſays [s], it was renowned for the antiquity and fame of its founders; it is thought to be built by *Sidon*, the firſt-born of *Canaan*, *Gen.* x. 15. from whom it took its name; ſo *Joſephus* [t] affirms, that *Sidonius*, as he calls him, built a city in *Phœnicia* after his own name, and it is called by the *Greeks* *Sidon*; ſome ſay it was built by *Sidus* the ſon of *Ægyptus*, and named after him: according to *R. Benjamin* [u], it was a day's journey from hence to *Tyre*; and with others [w], it was not more than two hundred furlongs, about twelve or thirteen miles, which was another city of *Phœnicia*, as this was: *Jerom*'s [x] account of *Sidon* is this, "*Sidon* a famous "city of *Phœnicia*, formerly the border of the "*Canaanites*, to the north, ſituated at the foot of "mount *Libanus*, and the artificer of glaſs:" and ſo *Pliny* [y] calls it, it being famous for the making of glaſs; and *Herodotus* [z] ſpeaks of it as a city of *Phœnicia*: *Juſtin* the hiſtorian ſays [a], it was built by the *Tyrians*, who called it by this name from the plenty of fiſh in it; for the *Phœnicians* call a fiſh *Sidon*: and indeed *Sidon* or *Tzidon* ſeems to be derived from צוד, *Tzud*, which ſignifies *to fiſh*; and the place is to this day called *Said* or *Sait*; and ſo *R. Benjamin* calls it *Tzaida* [b]: to this city they came from *Ceſarea*, the day following that they ſet out on, and here they ſtopped a while: *and Julius courteouſly entreated Paul*; the centurion into whoſe hands the Apoſtle was delivered, uſed him with great humanity and civility; he found grace in his ſight, as *Joſeph* did in the ſight of *Potiphar*, and as he himſelf had done before with *Lyſias*, *Felix*, *Feſtus*, and *Agrippa*: *and gave* him *liberty to go unto his friends to refreſh himſelf*; for as there were diſciples at *Tyre*, chap. xxi. 3, 4. ſo it ſeems there were at *Sidon*, both which cities were in *Phœnicia*, and are often mentioned together; and the Apoſtle was allowed to go aſhore, and viſit his friends, and be refreſhed by them, both in body and ſpirit, and be provided for by them, with things convenient for his voyage. It is highly probable that there was here a Goſpel-church, but by whom planted cannot be ſaid; our Lord himſelf was at the borders of this place, *Matt.* xv. 21. and the miniſters of the word ſcattered at the death of *Stephen*, went as far as *Phœnicia* preaching the Goſpel, *Acts* xi. 19. and that there were brethren there, appears from chap. xv. 3. ſee the note there, in which country *Sidon* was: in the *third* century there was a church in this place, and *Zenobius* was preſbyter of it, who ſuffered martyrdom under *Diocleſian*[c]; in the *fourth* century there was a biſhop of the church here, at the ſynod held at *Nice*; in the *fifth* century the biſhop of the *Sidonians*, in the council of *Chalcedon*, declared his opinion with others againſt *Dioſcorus*, whoſe name was *Damianus*; in the *ſixth* century, mention is made of a biſhop of *Sidon*, in the acts of the council held at *Rome* and *Conſtantinople*, and in the ſame century a ſynod met at *Sidon*, in the 20th year of *Anaſtaſius* the emperor[d]: the account of the biſhops of *Sidon*, as given by *Reland*[e], is as follows; *Theodorus* biſhop of *Sidon* ſubſcribed in the firſt *Nicene* council, in the year 325. *Paulus* ſubſcribed in the firſt council at *Conſtantinople*, in the year 381. *Damianus* was in the council held at *Chalcedon*, in the year 451. *Megas* is mentioned in the acts and epiſtles ſubjoined to the *Chalcedon* council; *Andreas*, biſhop of this place, is taken notice of in a letter of *John* of *Jeruſalem*.

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[g] Mela, l. 1. c. 7.

[h] Nat. Hiſt. l. 6. c. 34.

[i] Polyhiſtor. c. 40.

[k] Bellum Jugurth. p. 52.

[l] De locis Hebraicis, fol. 96. B.

[m] Nat. Hiſt. l. 5. c. 4.

[n] Magdeburg. Eccl. Hiſt. cent. 4. c. 9. p. 496, 497. cent. 5. c. 10. p. 648.

[o] Plin. l. 5. c. 30. Ptolom. l. 5. c. 2. Mela, l. 1. c. 18. Pauſan. Meſſenica ſive l. 4. p. 268. Herodot. l. 7. c. 42.

[p] Stephanus de urbibus.

[q] De orbis Situ. l. 1. c. 12.

[r] Epitaph. Paulæ, Tom. I. fol. 58.

[s] Hiſt. l. 4. c. 1.

[t] Antiq. l. 1. c. 6. §. 2.

[u] Itinerar. p. 35.

[w] Reland. Paleſtina Illuſtrata, l. 2. p. 433. 510.

[x] De locis Hebraicis, fol. 96. I.

[y] Nat. Hiſt. l. 5. c. 19. & l. 36. c. 26.

[z] Euterpe, c. 116. & Thalia, c. 136.

[a] Hiſt. ex Trogo, l. 18. c. 3.

[b] Itinerar. p. 34.

Ver. 4. *And when we had lanched from thence*, &c.] From *Sidon*: *we ſailed under Cyprus, becauſe the winds were contrary*; that is, they ſailed below the iſland of *Cyprus*; of which ſee chap. iv. 36. and xiii. 4. whereas if the wind had been right for them, they would have ſailed above the iſland; leaving it on the right hand, in a ſtrait courſe to *Myra*; but now they were obliged to go below it, leaving it on the left hand, going in part about it, thro' the ſeas of *Cilicia* and *Pamphylia* to *Lycia*, as follows.

Ver. 5. *And when we had ſailed over the ſea of Cilicia and Pamphylia*, &c.] For theſe two ſeas joined, as *Pliny* ſays[f], *mare Pamphylium Cilicio jungitur*, the *Pamphylian* ſea is joined to the *Cilician*; and in another place[g] he obſerves, that in the *Pamphylian* ſea were iſlands of no note, and in the *Cilician* ſea of the five chiefeſt was *Cyprus* (an iſland mentioned in the preceding verſe), and a little after the ſea of *Cilicia* is diſtant from *Anemurius* fifty miles: *we came to Myra* a city *of Lycia*; not *Limyra* in *Lycia*, tho' that lay by the ſea-ſide; for according both to *Pliny*[h] and *Ptolomy*[i], *Limyra* and *Myra* were two diſtinct places in *Lycia*; which was a country according to the latter, which had on the weſt and north *Aſia*; (according to others, *Caria* on the weſt, and part of *Lydia* on the north) on the eaſt part of *Pamphylia*, and on the ſouth the *Lycian* ſea, or as others the *Rhodian* ſea: much leſs was this the city of *Smyrna*, as ſome have ſaid, which lay another way in *Ionia*, over againſt the *Ægean* ſea; and ſtill leſs *Lyſtra*, as the *Alexandrian* copy, and *Vulgate Latin* verſion read, which was in *Lycaonia*, and in the continent many miles from the ſea: *Lycia* was a country of the leſſer *Aſia*, and lay between *Caria* and *Pamphylia*, and ſo it is mentioned with *Caria* and *Pamphylia*, in 1 *Maccab.* xv. 23. and the *Carians*, *Pamphylians*, and *Lycians*, are frequently put together in hiſtory; and the *Lycians* are ſaid[k] to be originally of *Crete*, and to have their name from *Lycus* the ſon of *Pandion*; tho' ſome think that *Lycia* took its name *a luce*, from light, and of this country *Myra* was the metropolis: *Ptolomy* calls it *Myrra*, as if it had the ſignification of *Myrrhe*; and ſo *Jerom* or *Origen*[l] reads it here, and interprets it *bitter*; but *Pliny* and others call it *Myra*, as here, and it ſignifies *ointment*; and here the Apoſtle ſtaying ſome time, tho' it cannot be ſaid how long, no doubt opened the box of the precious ointment of the Goſpel, and diffuſed the ſavour of it in this place; for in the beginning of the *fourth* century in *Conſtantine*'s time, we read of one *Nicolaus* a famous man, biſhop of *Myra* in *Lycia*, who was preſent at the council of *Nice*, and there ſhewed the ſcars and marks upon him, becauſe of his conſtant confeſſion of Chriſt under *Maximinus*; in the *fifth* century there was a biſhop of this place, whoſe name was *Romanus*, and was in two ſynods, in the infamous one at *Epheſus*, where he favoured *Eutyches*, and in that at *Chalcedon*; in the *ſixth* century mention is made of a biſhop of this church in the acts of the ſynod at *Rome* and *Conſtantinople*; in the *ſeventh* century *Polyeuctus* biſhop of *Myra*, was in the *ſixth* ſynod at *Conſtantinople*, and in this century *Myra* was the metropolitan church of *Lycia*; in the *eighth* century *Theodorus* biſhop of it, was in the *Nicene* ſynod; and in the *ninth* century, this place was taken by the *Saracenes*[m].

Ver. 6. *And there the centurion found a ſhip of Alexandria*, &c.] *Alexandria* was the chief city in *Egypt*, built by *Alexander* the great, from whom it took its name; it was ſituated near the ſea, and had a famous haven or port, which *R. Benjamin*[n] calls הנמל של אלכסנדריאה, *the port of Alexandria*; from hence ſhips were ſent into ſeveral parts for trade and commerce, and one of theſe *Julius* found at *Myra*: the topſail was a diſtinguiſhing ſign of a ſhip of *Alexandria*, for none might ſpread their top-ſails but ſhips of *Alexandria*[o]; theſe were not obliged to ſtrike ſail when they came into a port: the *Jewiſh* writers make frequent mention of ספינה אלכסנדרית, *a ſhip of Alexandria*[p]; by which they intend a ſhip of a large bulk, which had a ciſtern in it for freſh water for a long voyage; and by this they diſtinguiſh ſhips of bulk from thoſe ſmall ones, that were uſed about their coaſts; a ſhip of *Alexandria* with them was a ſhip that went from the land of *Iſrael* to *Alexandria*; whereas here it ſeems to deſign one that belonged to *Alexandria*, and went from thence to other parts: and this ſhip was *ſailing into Italy*; and it was uſual for ſhips to go from *Alexandria* to *Puteoli* in *Italy*, and from thence to *Alexandria* upon trade and buſineſs [q]: *and he put us therein*; the centurion removed *Paul* and his companions, and the reſt of the priſoners, with whatſoever ſoldiers were under his care, out of the ſhip of *Adramyttium*, into the ſhip of *Alexandria*; that is, he ordered them to remove out of one into the other.

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[c] Euſeb. Eccl. Hiſt. l. 8. c. 13.

[d] Magdeburg. Hiſt. Eccl. cent. 4. c. 2. p. 2. cent. 5. c. 2. p. 2. c. 10. p. 551. cent. 6. c. 2. p. 3. c. 3. p. 17. c. 9. p. 243.

[e] Paleſtina Illuſtrata, l. 3. p. 1014.

[f] Hiſt. l. 5. c. 27.

[g] Ib. c. 31.

[h] Ib. c. 27.

[i] Geograph. l. 5. c. 3.

[k] Herodotus, l. 1. c. 173. & l. 7. c. 92. Pauſanias, l. 1. p. 33. & l. 7. p. 401.

[l] De Hebraicis Nominibus, fol. 106. A.

[m] Magdeburg. Eccl. Hiſt. cent. 4. c. 2. p. 3. c. 10. p. 552. cent. 5. c. 2. p. 3. c. 10. p. 588. cent. 6. c. 2. p. 4. cent. 7. c. 2. p. 3. c. 7. p. 112. c. 10. p. 254. cent. 8. c. 2. p. 4. cent. 9. c. 3. p. 13.

[n] Itinerar. p. 121.

[o] Senec. Ep. 77. Alex. ab. Alex. Genial. Dier. l. 4. c. 2.

[p] T. Bab. Sabbat, fol. 35. 1. & Erubin, fol. 14. 2. & Gloſſ. in ib. Miſn. Ohalot, c. 8. §. 1. & Celim, c. 15. §. 1. & Maimon. & Bartenora in ib.

Ver. 7. *And when we had ſailed ſlowly many days*, &c.] Becauſe of contrary winds, as in ver. 4. or elſe for want of wind, as ſome think; the *Syriac* verſion renders it, *and becauſe it ſailed heavily*; that is the ſhip, being loaden with goods: *and ſcarce were come over-againſt Cnidus*; or *Gnidus*, as it is ſometimes called; it was a city and promontory in *Doris*, in the *Cherſoneſe* or peninſula of *Caria*, famous for the marble ſtatue of *Venus* made by *Praxiteles* [r]; it was over-againſt the iſland of *Crete*, and is now called *Capo Chio*; it was the birth-place of *Eudoxus* a famous philoſopher, aſtrologer, geometrician, phyſician and lawgiver [s]; it is made mention of in 1 *Maccab.* xv. 23. *Jerom* [t] ſays, it was a famous iſland over-againſt *Aſia*, joining to the province of *Caria*; ſome think it has its name from the fiſh *Gnidus*, which is taken about this place, and which is of ſuch an extraordinary nature, that when taken in the hand it ſtings like a nettle; others [u] derive it from ענד, *hanad*, or *Gnad*, which in the *Phœnician* language ſignifies, *to join*; becauſe as both *Pauſanias* and [w] *Strabo* [x] ſay, it was joined by a bridge or cauſeway to the continent: it had two ports in it, as the laſt mentioned writer ſays, but into neither of them did the ſhip put, in which the Apoſtle was; nor do we read of the Goſpel being preached here, or of a church in it until the *ſixth* century, when mention is made of a biſhop of *Gnidus* in the acts of the ſynod at *Rome* and *Conſtantinople* [y]: *the wind not ſuffering us*; to go right forward, as the *Syriac* verſion adds: *we ſailed under Crete*; or below it, as in ver. 4. This is now called *Candy*; ſee the note on chap. ii. 11. *over-againſt Salmone*; now called *Capo Salamone*: this by *Pliny* [z], *Ptolomy* [a], and *Mela* [b], is called *Samonium* or *Sammonium*, and by them ſaid to be a promontory in the iſland of *Crete*, on the eaſt ſide of it, over-againſt the iſland of *Rhodes*; *Strabo* calls it *Salmonion*, an eaſtern promontory of *Crete*; and *Jerom* a maritime city of the iſland of *Crete*.

Ver. 8. *And hardly paſſing it*, &c.] That is *Salmone*, with great difficulty, becauſe of the winds: *came unto a place which is called, the fair havens*; called by other writers *Cale Acte*, or the fair ſhore, and is placed by *Ptolomy* [c] in *Eubœa*, and by *Herodotus* [d] in *Sicily*; but by *Stephanus* [e], is ſaid to be a city of the *Cretians*, and which agrees with this account: *nigh whereunto was the city of Laſea*; there was a city in *Crete* called by *Solinus* [f] *Liſſon*, and by *Ptolomy* [g] *Lyſſus*, which he places on the ſouth ſide of the iſland; and by *Pliny* [h] *Laſos*, which comes pretty near to this name, but then he places it in the midland part of *Crete*; who alſo makes mention of an iſland called *Laſia* over-againſt *Troezenium*, and another that was one of the *Cyclades*; the *Syriac* verſion here reads, *Laſia*: *Jerom* [i] ſays, *Laſea* is a city on the ſhore of the iſland of *Crete*, near the place which is called the fair havens, as *Luke* himſelf explains it; for which ſome corruptly read *Thalaſſa*; as do the *Vulgate Latin*, and *Ethiopic* verſions; and the *Alexandrian* copy *Alaſſa*: *Beza* conjectures that it is the ſame with *Elæa*, which *Pliny* makes mention of in the above cited place, as a city in *Crete*.

Ver. 9. *Now when much time was ſpent*, &c.] In ſailing againſt the wind, or by ſtaying at the fair havens; for ſo the *Syriac* verſion renders it, *where we ſtayed a long time*; and the *Ethiopic* verſion, *and there we remained many days*: it follows, *and when ſailing was now dangerous, becauſe the faſt was now already paſt*; the *Syriac* verſion reads, *the faſt of the Jews*; this was the day of atonement, which was the grand faſt of the *Jews*, on which day they afflicted their ſouls, *Lev.* xxiii. 27. in memory of the worſhipping of the golden calf; on that day they neither eat nor drink, nor do any work, neither do they waſh, nor are they anointed, nor do they bind on their ſhoes, or make uſe of the marriage bed; nor do they read any thing but ſorrowful things, as the lamentations of *Jeremiah*, until the ſetting of the ſun, and the riſing of the ſtars; and hence this day is called by them יום צום, *the day of faſting*, and צום הגדול, *the great faſt*, and *the day of the faſt of atonement*, and *the faſt of the atonement* [k]: now this day was on the tenth of the month *Tiſri*, which anſwers to the latter part of our *September*, and the former part of *October*; ſo that it was now *Michaelmas* time, when winter was coming on, and ſailing began to be dangerous; about this time of the year the *Pleiades* ſet, which brings on tempeſtuous weather, and unfit for ſailing: *Paul admoniſhed them*; or gave them ſome advice to continue where they were.

Ver. 10. *And ſaid unto them, Sirs, I perceive*, &c.] Not only by the tempeſtuous weather which they had met with, and ſtill continued, and which they muſt expect to have, if they continued on their voyage; but by a ſpirit of prophecy, which he was endued with, by which he foreſaw, and ſo foretold, as follows; *that this voyage will be with hurt, and with much damage not only of the lading and ſhip, but alſo of our lives*; or of our perſons, or bodies, that is, of the health of them; for certain it is that it was revealed to the Apoſtle, that not one life ſhould be loſt; but yet thro' the ſhipwreck, what with the fright of it, and being in the water, much damage muſt acrue to their perſons, as well as the ſhip and all its freight be loſt.

Ver. 11. *Nevertheleſs, the centurion believed the maſter and the owner of the ſhip*, &c.] Who were either one and the ſame perſon, or if two perſons, the one was the owner, whoſe the ſhip was, and the other, he that was at the helm, and ſteered and directed it; or the one might be the captain, and the other the pilot. The κυβερνητης or *governour*, as he is here called with the ancients, was he who ſat on an eminence in the ſtern of the ſhip, at the helm, and had the direction of it; he gave the orders which others executed: what qualified him for his poſt, chiefly lay in three things; in the knowledge of the conſtellations, and winds, of the former that he might direct the courſe of the ſhip according to them, and by them foreſee future tempeſts, and of the latter, that he might be acquainted with the ſeveral points, from whence they blew; alſo in the knowledge of ports, and places to put into, and of rocks and ſands, that they might be eſcaped;

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[q] Senec. Ep. 77. Philo in Flaccum, p. 968, 969.

[r] Plin. l. 5. c. 28. Ptolom. l. 5. c. 2. Mela, l. 1. c. 16. Pauſanias, l. 1. p. 2.

[s] Laert. de vit. philoſoph. l. 8. p. 622.

[t] De locis Hebraicis, fol. 96. A.

[u] Hiller. Onomaſticum, p. 790.

[w] Eliac. 1. ſive, l. 5. p. 335.

[x] Geograph. l. 14.

[y] Magdeburg. Hiſt. cent. 6. c. 2. p. 4.

[z] Hiſt. l. 4. c. 12.

[a] Geograph. l. 3. c. 17.

[b] De orbis ſitu, l. 2. c. 7.

[c] Ib. l. 3. c. 15.

[d] L. 6. c. 22.

[e] De urbibus.

[f] Polyhiſt. c. 16.

[g] Ib. l. 3. c. 17.

[h] L. 4. c. 12.

[i] De Hebraicis locis, fol. 96. D.

[k] Vid. Schindler. Lex. Pentaglott. p. 890. & Maimon. Shebitat Aſhur, c. 1. §. 1, 4, 5, 6. & Miſn. Yoma, c. 8. §. 1.

likewiſe in the knowledge of the uſe of the helm, and ſails [l]; for one part of his buſineſs, as [m] *Seneca* obſerves, was to give orders after this manner; ſo and ſo move the helm, ſo and ſo let down the ſails, *&c.* in every ſhip there was a governour, and in larger ones ſometimes there were two; [n] *Ælianus* ſays, the *Carthaginians* had always two governours in a ſhip: the other word ναυκληρος, is in the *Gloſſary* rendered *navicularius*, which ſignifies *the owner* of the ſhip, and ſo we render it; tho' perhaps he is the ſame with the *proreta*, who governed the prow or head of the ſhip, and was the next in dignity to the governour, and a kind of a ſub-governour; and his buſineſs was to obſerve tempeſts, to explore promontories, rocks and ſands, and ſhew them to the governour [o]; and ſo *Iſidore* [p] ſays, the owner of the ſhip is called *Naucleros*, becauſe the ſhip is in his lot, *cleros* ſignifying lot: and as theſe beſt underſtood naval affairs, *Julius* gave more heed to what they ſaid, and rather believed them, *than thoſe things which were ſpoken by Paul*; by a ſpirit of prophecy, which he had no notion of; for, tho' he treated him civilly as a man, he had no regard to him as a chriſtian, or as one endued with the Spirit of God, which he knew nothing of.

Ver. 12. *And becauſe the haven was not commodious to winter in*, &c.] Which was called, *the fair havens*, ver. 8. which name it might have by an *Antiphraſis*, it being juſt the reverſe; it might be a good ſummer haven, but not be fit for winter: perhaps it might be an open road or bay, and having nothing to ſhelter from the boiſterous waves, was a place very improper for a ſhip to be in, in ſtormy weather; for in open places, as bays and roads, the ſea tumbles in very violently in bad weather: this was a haven fit for fair weather only, and therefore might be ſo called: *the more part adviſed to depart thence alſo*; the major part of the ſhip's company, were of the ſame opinion with the maſter and owner of it, and adviſed as well as they, to ſail from the fair havens in queſt of a better port; the *Syriac* verſion reads, *the moſt of ours*, of the Apoſtle's companions; ſo that they were againſt him, according to that verſion, which is not likely; however, the majority in the ſhip were for ſailing: *if by any means they might attain to Phenice*, and there *to winter*, which is *an haven of Crete, and lieth toward the ſouth-weſt and north-weſt*: this place is called in the *Syriac* verſion *Phœnix*; and *Ptolomy* [q] makes mention both of the city and haven of *Phœnix*, as on the ſouth ſide of the iſland of *Crete*: and whereas it is here ſaid to lie towards the ſouth-weſt and north-weſt, this may be reconciled to that, as well as to itſelf; for the haven conſidered in general lay towards the ſouth, but having its windings and turnings, with reſpect to them it lay towards both the ſouth-weſt and the north-weſt, and ſo was a very commodious haven to winter in.

Ver. 13. *And when the ſouth wind blew ſoftly*, &c.] Or moderately, which was a good wind for them: *ſuppoſing that they had obtained* their *purpoſe*; that things would ſucceed according to their wiſh, and favour their deſign: *looſing thence*; from the fair havens; the *Vulgate Latin* and *Ethiopic* verſions render it, *looſing from Aſſos*; which could not be *Aſſos* of *Troas* mentioned in *Acts* xx. 13. which was many miles from hence; rather *Aſum* a town in *Crete*, of which *Pliny* [r] makes mention, tho' according to him, it ſeems to be an inland town; wherefore it is beſt to take the word ασσον to be an adverb, and render it *thence* as we do; or join it with the next word, and render it, *they came near*, or *they ſailed cloſe by Crete*; along the ſhore, the wind favouring them, that they were in no danger of being daſhed upon it, it being a ſoft, gentle wind.

Ver. 14. *But not long after*, &c.] They had not been long at ſea, but *there aroſe againſt it*; the ſhip, or the iſland of *Crete*, or both: *a tempeſtuous wind, called Euroclydon*; in the *Greek* text it is a *Typhonic* wind, ſo called, not from the name of a country from whence it blew; rather from *Typho* the ſame with *Python*, an heathen deity, who is ſaid to be drowned in the lake *Serbonis*, or in the river *Orontes*; about which places this ſort of wind is obſerved to be frequent, and which may take its name from him, being ſuppoſed to be raiſed by him. This wind may very well be thought to be the ſame which is called *Typhon*, and is by writers [s] repreſented as a very tempeſtuous one, as a ſort of whirlwind or hurricane, a violent ſtorm, tho' without thunder and lightning; and *Pliny* [t] calls it the chief plague of ſailors, it breaking their ſails, and even their veſſels to pieces; and this may ſtill have its name from *Typho*, ſince the *Egyptians* uſed to call every thing that is pernicious and hurtful, by this name; moreover, this wind is alſo called *Euroclydon*. The *Alexandrian* copy reads *Euracylon*, and ſo the *Vulgate Latin* verſion ſeems to have read, rendring it *Euro-aquilo, the north-eaſt wind*. The *Ethiopic* verſion renders it, the *north wind*; but according to *Ariſtotle* [u], and *Pliny* [w], the wind *Typhon* never blew in the northern parts; tho' ſome think that wind is not meant here, ſince the *Typhon* is a ſudden ſtorm of wind, and ſoon over; whereas this ſtorm of wind was a ſettled and laſting one, it continued many days; and that it is only called *Typhonic*, becauſe it bore ſome likeneſs to it, being very bluſtering and tempeſtuous: it ſeems by its name to be an eaſterly wind, which blew very violently, plowed the ſea, and lifted up its waves; hence the *Arabic* verſion renders it, *a mover* or *ſtirrer up of the waves*; which beat againſt the ſhip in a violent manner, and expoſed it to great danger.

Ver. 15. *And when the ſhip was caught*, &c.] By the wind, ſnatched up by it, and forcibly carried away: *and could not bear up into the wind*; and againſt it, or look it in the face, as the word ſignifies; could not ply to windward, the wind being ſo high and the ſea ſo ſtrong: *we let* her *drive*; about the ſea, at pleaſure, it being in vain to attempt to get her forward againſt the wind, or to direct her courſe.

Ver. 16. *And running under a certain iſland*, &c.] Or below a certain iſland, and hard by; it or under the ſea-ſhore of it, where the ſea might be ſmoother, the wind not being there ſo ſtrong: *which is called Clauda*: by *Ptolomy* [x] it is called *Claudus*, and was near the iſland of *Crete*, and now called *Gozo*. The *Vulgate Latin* and *Ethiopic* verſions, and ſome copies read *Cauda*; and there was an iſland near to *Crete*, which was called *Gaudos* [y], and is thought to be the place here meant: *we had much work to come by the boat*; which they had with them to go aſhore in, or to betake themſelves to in caſe of ſhipwreck; and which in this ſtorm was in danger of being daſhed to pieces againſt the ſhip or loſt; and it was with ſome difficulty that they came at it, and took it up into the ſhip.

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[l] Scheffer. de Militia Navali Veterum, l. 4. c. 6. p. 296, 297.
[m] Ep. 95.
[n] Var. Hiſt. l. 9. c. 40.
[o] Scheffer. ib. p. 302, 303.
[p] Originum, l. 19. c. 1. p. 162.
[q] Geograph. l. 3. c. 17.
[r] Nat. Hiſt. l. 4. c. 12.
[s] Ariſtotel. Meteorolog. l. 3. c. 1. Apuleius de Mundo, p. 266.
[t] Nat. Hiſt. l. 2. c. 48.
[u] Ut ſupra.
[w] Ib. c. 49.
[x] Geograph. l. 3. c. 17.
[y] Mela, l. 2. c. 7. Plin. l. 4. c. 12.

Ver. 17. *Which when they had taken up*, &c.] When they had got the boat into the ſhip: *they uſed helps*; the mariners made uſe of other perſons, called in the aſſiſtance of the ſoldiers, and paſſengers, and priſoners; or for the help of the ſhip they made uſe of cords, chains, and ſuch like things: *undergirding the ſhip*; with cords and ropes, which they drew under the keel of the ſhip, and ſo bound both ſides of the ſhip, that it might not ſplit and fall to pieces; which may be what is now called *frapping*, and is done by putting large ropes under the keel, and over the gunwale; and is uſed when a ſhip by labouring hard in the ſea breaks the bolts in her ſides, and this keeps her from parting. *Horace* [z] refers to this uſe of ropes in tempeſts, when he ſays, *Nonne vides ut—ſine funibus vix durare carinæ poſſint imperioſius Æquor?* dont you ſee that without ropes the keels can ſcarcely endure the more imperious ſea? *Iſidorus* [a] makes mention of ſeveral ſorts of ropes made uſe of in ſtorms; *ſpiræ*, he ſays, are ropes that are uſed in tempeſts, which the mariners after their manner call *curcubæ*; *tormentum*, is a long rope in ſhips, according to the ſame writer, which reaches from head to ſtern, by which they are bound faſter together: *and fearing leſt they ſhould fall into the quickſands*; which were on the *African* coaſt, here called *Syrtes*; either from the conflux of ſand and ſlime, and ſuch like things, which made them very dangerous for ſhipping, and being covered with water, could not be ſeen and guarded againſt, and eſpecially in a ſtorm; or from their drawing of veſſels into them, which they retain, ſuck in and ſwallow up; and ſuch the mariners might know were not far off: there were two very remarkable ones on the coaſt of *Africa*, the one is called the greater *Syrtis*, the other the leſſer [b]; the greater was more to the ſouth than the leſſer, and alſo more to the eaſt, and the leſſer was to the weſt: of theſe *Syrtes*, *Jerom* [c] ſays, they are ſandy places in the great ſea very terrible, and to be feared, becauſe they uſe to draw all into them; they are near the *Egyptian* ſea; the *Lybian* ſea which waſhes the *African* ſhore, is by *Seneca* called from them the *Syrtic* ſea: wherefore, *they ſtrake ſail*; let down their ſails; ſo read ſome manuſcripts in *New College Oxford*; in the *Greek* text it is, *they let down the veſſel*; not the boat they had taken in, of which we read after; nor an anchor, or anchors, which would have been improper in a ſtorm; nor the maſt, it can hardly be thought that ſhould be the firſt thing they ſhould cut down, when they did not caſt out the tackling till the third day; the ſtorm was vehement on the firſt, more vehement on the ſecond, when they lightned the ſhip, and moſt vehement on the third, when they caſt out the tackling; and as *Scheffer* [d] obſerves, the maſt is never cut down before the loſs of other things; wherefore this is to be underſtood of letting down the ſail-yard, and contracting the ſails; the *Syriac* verſion renders it, *we let down the main-ſail*; or *the ſail*, uſing the *Greek* word *Armenon*, which ſignifies *a ſail*: *and ſo were driven*; about in the ſea, whereſoever the winds and waves carried them; or very likely the ſhip was driven before the wind under her bare poles.

Ver. 18. *And we being exceedingly toſſed with a tempeſt*, &c.] Sometimes being lifted up as it were to the heavens, and then preſently ſinking down, as if they were going into the bottom of the ſea; ſuch a condition at ſea is deſcribed to the life by the *Pſalmiſt*, in *Pſal.* cvii. 25, 26, 27. *the next day they lightned the ſhip*; of its burthen, its lading, the goods and merchandize that were in it; as the mariners did in the ſhip in which *Jonah* was, *Jon.* i. 5. the *Ethiopic* verſion renders it, *they caſt the goods into the ſea*; the *Arabic* verſion, the *merchandize*.

Ver. 19. *And the third* day, *&c.*] From the time this ſtorm began, and this tempeſtuous weather held: *we caſt out with our own hands the tackling of the ſhip*; by which ſeems to be meant their naval ſtores and inſtruments, as ſails, ropes, cables, anchors, *&c.* and yet we afterwards read of their anchors and main-ſail: it may be rendred, *the furniture of the ſhip*; and yet it cannot deſign the ſhip's proviſions, at leaſt all were not caſt away; for afterwards mention is made of caſting out the wheat into the ſea: many verſions render it, *the armament of the ſhip*; and the *Ethiopic* verſion adds, *and arms*; the ſoldiers arms, and others which belonged to the ſhip, which were brought with them to defend themſelves againſt an enemy: theſe the hiſtorian ſays, *we caſt out*; the Apoſtle *Paul*'s company, *Luke* and others; but not without the leave and order of the centurion and governour of the ſhip: the *Alexandrian* copy, and ſome others, and the *Vulgate Latin* verſion read, *they caſt out*; which ſeems moſt probable.

Ver. 20. *And when neither ſun nor ſtars in many days appeared*, &c.] The *Syriac* verſion adds, *nor moon*; which is an uſual deſcription of dark cloudy and tempeſtuous ſeaſons; and which was not only uncomfortable to them, becauſe they could not ſee theſe luminaries, and enjoy their beneficial light and influence; but becauſe they had them not to guide and direct them; for the ſun, moon, and ſtars are uſeful to ſailors, to ſteer their courſe by; eſpecially they were to the ancients, before the invention and uſe of the loadſtone; beſides, by theſe they conjectured what weather it would be, as mariners ſtill do; they obſerved the riſing and ſetting of the ſun, whether it ſhone with equal rays or not, and whether it was red and fiery, or pale; and the like obſervations they made upon the moon, both as to its colour and bigneſs; and eſpecially the conſtellations and ſtars were of ſingular uſe unto them; and above all the two bears, the greater and the leſſer; the *Greeks* obſerved the former, and the *Phœnicians* the latter; and who are ſaid by *Pliny*, to have firſt found out the uſe of the conſtellations in navigation; particularly this is aſcribed to the famous philoſopher *Thales*, who is ſaid to be a *Phœnician*; and from other conſtellations, as *Arcturus*, *Orion*, *Hyades*, &c. they foreſaw rains, ſtorms, and tempeſts : and now what made the caſe of the Apoſtle and the ſhip's company the more diſtreſſing, was, that it was not only dark and cloudy, but very tempeſtuous, as follows; *and no ſmall tempeſt lay on us*; and all this continued many days: ſo *Virgil* [f] repreſents *Æneas* and his company, in a like condition at ſea, as not able by the heavens to diſtinguiſh day from night, nor to direct their courſe, neither ſun, nor ſtars appearing, and ſo wandered about in the ſea three days without the ſun, and as many nights without a ſtar; and *Homer* [g] deſcribes *Ulyſſes*, in a violent ſtorm at ſea, and for the ſpace of nine days toſſed about, when on the tenth day he got to land; and *Soſia* in *Terence* [h] is brought in ſaying, that he had been thirty days in a ſhip, expecting death every moment, ſo boiſterous was the ſtorm he was in; and ſo it was in this caſe, the winds blew hard upon them, and the rains fell with great violence, and every thing was diſcouraging and diſtreſſing; inſomuch that, *all hope that we ſhould be ſaved was then taken away*; neither the maſter and owner of the ſhip, nor the mariners, nor the ſoldiers, nor priſoners, nor the Apoſtle's companions had any hope of being ſaved, but all expected to be loſt. The Apoſtle himſelf knew indeed, that tho' the ſhip would be loſt, every man's life would be ſaved; and yet he could have no hope of this, as to the outward appearance of things, but on account of the revelation which the Lord had made to him, and he believed; otherwiſe, as to all human helps and means, there was no probability of an eſcape.

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[z] Carmin. l. 1. ode 14.

[a] Originum, l. 19. c. 4. p. 163.

[b] Vid. Plin. Nat. Hiſt. l. 5. c. 4. Salluſt. in Jugurtha Melam, l. 1. c. 7.

[c] De locis Hebraicis, fol. 96. I.

[d] De Militia Naval veterum, l. 1. c. 4. p. 39.

[e] Scheffer, ib. p. 297—300.

[f] Æneid. l. 3.

[g] Odyſſ. 9.

[h] Hecyra, Act. 3. Scen. 4.

Ver. 21. *But after long abſtinence*, &c.] From food; not for want of it, as appears from what follows, ver. 36—38. nor in a religious way, in order to obtain the favour of God; but either for want of appetite, and a nauſeouſneſs and loathing of food, thro' the toſſing of the ſhip, fright at the ſtorm, and fears of death; and chiefly for want of time, being employed for the ſecurity of themſelves and the ſhip. *Paul ſtood forth in the midſt of them*; that all might hear him: *and ſaid, ſirs, ye ſhould have hearkened unto me*: it would have been better for them to have taken his advice, and ſtaid at *the fair havens, and not have looſed from Crete*; or failed from thence: *and to have gained this harm and loſs*; whereby they would have ſhunned the injuries of the weather, the ſtorm and tempeſt which they had endured, to the prejudice of their health, and the terrifying of their minds, and have prevented the loſs of the goods and merchandize of the ſhip, and its tackling, utenſils, inſtruments, and arms; the former of theſe is expreſſed by *harm* or injury, and the latter by *loſs*. The Apoſtle addreſſes them in a very courteous manner, and does not uſe ſharp reproofs, ſevere language, or upbraid and inſult them, only reminds them of the counſel he had given, which had it been taken, would have been to their advantage; and the rather he mentions this, that ſince what he had foretold was in part already come to paſs, they might give the more heed to what he was about to ſay to them.

Ver. 22. *And now I exhort you to be of good cheer*, &c.] To take heart and courage, and not be caſt down, tho' things had been thus with them, and they were now in a very melancholy plight and condition. *For there ſhall be no loſs of* any man's *life among you, but of the ſhip*; the ſhip will be loſt, but not one perſon in it: there will be a ſhipwreck, and ſo every man's life will be in danger, and yet not one will periſh; and therefore there was reaſon to be of good cheer, ſince this was what they could not, and did not expect, all hope of being ſaved was gone: wherefore this, if they could but believe it, muſt be good news to all the company; and in order to engage them to believe it, the Apoſtle adds,

Ver. 23. *For there ſtood by me this night the angel of God*, &c.] One of the miniſtring ſpirits that ſtand before God, and who was ſent by him to the Apoſtle; and appeared to him, either in a viſion by a dream, or rather when he was awake, and ſtood by him, as he was praying for deliverance from the ſtorm; for it is moſt likely that the Apoſtle ſhould be ſo engaged at ſuch a time as this: *whoſe I am, and whom I ſerve*; meaning not the angel, but God, whoſe the angel was; and his the Apoſtle was, by electing, redeeming, and calling grace; God the Father had choſen him in his Son unto ſalvation; and Chriſt had redeemed him by his blood; and the holy Spirit had called him by his grace: and he was not only the Lord's in common, as all other ſaints are, but he was his Apoſtle and miniſter, and ſerved him in the miniſtration of the Goſpel of Chriſt, as well as from a principle of grace, obeyed the law of God, and was ſubject to the ordinances of Chriſt; in all which he ſerved with great pleaſure and chearfulneſs, diligence, conſtancy, and faithfulneſs; from right principles, and with right views, being conſtrained by love, and influenced by the conſideration of the relation he ſtood in to God. And all this was not peculiar to the Apoſtle, but common to all the ſaints, excepting that of his being an Apoſtle and miniſter of the Goſpel: and the conſideration of their relation to God has the ſame influence upon them, it had upon him; they are not their own, nor are they the ſervants of men, nor do they belong to ſatan, nor even to the miniſtring angels, but they are the Lord's; not merely by creation, as all men are, but in a way of ſpecial grace: they are Jehovah the Father's, to whom he bears a peculiar love and favour, and whom he has choſen in his Son for his peculiar people; and which is made manifeſt and known by drawing them with loving-kindneſs to himſelf in effectual vocation; by his Goſpel coming in power to them; by the bleſſings of the covenant of grace being beſtowed on them; and by the Spirit of adoption witneſſing to them, that they are the children of God: they are Jehovah the Son's, they are his people made willing in the day of his power; they are his portion aſſigned him by his Father; they are his ſpouſe and bride, whom he has betrothed to himſelf; they are his children, to whom he ſtands in the relation of the everlaſting Father; and they are his ſheep the Father has given him, and he has laid down his life for; all which appears by their having his Spirit, as a ſpirit of regeneration and ſanctification, without which none are openly and manifeſtatively his: and they are Jehovah the Spirit's; they are his regenerated and ſanctified ones; they are his workmanſhip, having his good work of grace begun and carrying on in their ſouls; they are his temples in which he dwells; he has the poſſeſſion of them, and will not leave them, till he has brought them ſafe to glory: and under all this evidence, and eſpecially thro' the teſtimony of the Spirit of God unto them, they call themſelves the Lord's, as the Apoſtle here does, and this engages them to ſerve him. The natural man has no deſire, but an averſion to the ſervice of God; converted men are willing to ſerve him, and delight to do it; they ſerve God in the beſt manner they can, in righteouſneſs and true holineſs, in an acceptable manner, with reverence and godly fear, and heartily and willingly; as appears by the pleaſure they take in being called the ſervants of God, by diſclaiming all other lords, by running all riſques to ſerve the Lord, and by lamenting it, that they ſerve him no better.

Ver. 24. *Saying, fear not Paul*, &c.] For tho' the Apoſtle knew and believed he ſhould go to *Rome*, and appear before *Cæſar*, to whom he had appealed, and where he ſhould bear a teſtimony for Chriſt; and tho' he had previous notice of this ſtorm, and of the loſs and damage which ſhould be ſuſtained, and which he expected; yet the fleſh was weak, and he might be under ſome fears and miſgivings of heart, for theſe ſometimes attend the beſt of men. *Thou muſt be brought before Cæſar*; as has been declared, and therefore can't be loſt in this ſtorm; it is the will and decree of God, which can't be fruſtrated, it muſt be: *and lo, God hath given thee all them that ſail with thee*; that is, God had determined to ſave the whole ſhip's company for his ſake, and in anſwer to his prayers, which he had been putting up for them; the Lord had heard him, and granted his requeſt, and would ſave them all on his account: ſo ſometimes God ſaves a nation, a city, a body of men, even of ungodly men, for the ſake of a few that fear his name, who are among them.

Ver. 25. *Wherefore, ſirs, be of good cheer,* &c.] Which he repeats with more fervency and earneſtneſs, there being ſo much reaſon for it: *for I believe God, that it ſhall be even as it was told me:* true faith lays hold, and ſettles upon the word and promiſes of God; and the true believer knowing his power and faithfulneſs, is firmly perſuaded, that there ſhall be a performance of what is ſaid by him, with reſpect to matter, manner, and circumſtances. Whatever God has told his people of, or has promiſed unto them, ſhall be performed, whether with reſpect to things temporal; that they ſhall not want any good thing; that all their afflictions ſhall be for their good; that they ſhall be ſupported under them, and at laſt brought out of them: or whether with reſpect to ſpiritual things; whatever he has ſaid concerning himſelf, that he will be their God, will continue to love them, will not leave them, nor forſake them, will guide and protect them, will ſupply all their need, and give them grace here, and glory hereafter; and whatever he has ſaid concerning his Son, that he is their ſaviour and redeemer, that they are juſtified by his righteouſneſs, pardoned thro' his blood, and ſhall be ſaved in him with an everlaſting ſalvation; and whatever he has ſaid concerning his Spirit, that he ſhall enlighten them more and more, carry on his good work in them, and finiſh it, ſhall be their comforter and their guide, ſhall ſtrengthen them in their inward man, and work them up for that ſelf-ſame thing eternal glory: and likewiſe, whatever he has ſaid concerning the proſperity and happineſs of the churches in the latter day; even all thoſe glorious things ſpoken of the city of God; and which relate both to the ſpiritual and perſonal reign of Chriſt. Faith takes all this at his word, and firmly believes it ſhall be as he has ſaid: and it has good grounds and reaſons for acting in this manner; from the veracity, faithfulneſs, and power of God, who has promiſed; and from the nature of the promiſes themſelves, which are unconditional, immutable, all in Chriſt, and yea and amen in him, and not one of them has ever failed: and ſuch a believing frame of ſoul greatly encourages chearfulneſs of ſpirit, and produces it: a believer is chearful himſelf, as he has reaſon to be; he is filled with joy and peace in believing, yea, with a joy unſpeakable, and full of glory; and he makes all about him chearful; he comforts others with the ſame comforts he has been comforted of God; and however, he exhorts, after his own example, to believe, and be of good cheer; ſee 2 *Chron.* xx. 20.

Ver. 26. *Howbeit, we muſt be caſt upon a certain iſland.*] This circumſtance is foretold, that when the whole affair ſhould come to paſs, it might be manifeſt, that it was not a caſual thing, a fortuitous event, a buſineſs of chance, but was predetermined by God, made known to the Apoſtle, and predicted by him. This iſland was *Melita*; and the fulfilment of this part of the prediction is related in ch. xxviii. 1.

Ver. 27. *But when the fourteenth night was come,* &c.] From their ſetting out from *the Fair Havens* in *Crete*, or from the beginning of the ſtorm: *as they were driven up and down in Adria*; or *in the Adriatic ſea*, as the *Syriac* verſion renders it: the *Adriatic* ſea is now called by the *Turks* the gulph of *Venice*, and the ſtreights of *Venice*, and ſometimes the *Venetian* ſea [i]; but formerly the *Adriatic* ſea included more than the *Venetian* gulph; it took in the *Ionian* and *Sicilian* ſeas, and had its name from the city *Adria*, a colony of the *Tuſcans* [k]. It is called by *Ptolomy* [l] *Hadria*, and reckoned a city of the *Picenes*. *Pliny* [m] places it near the river *Padus*, and calls it *Atriæ*, a town of the *Tuſcans*, which had a famous port, from whence the ſea was before called *Atriatic*, which is now *Adriatic*. *Adria*, *Juſtin* [n] ſays, which is near to the *Illyrian* ſea, and gave name to the *Adriatic* ſea, is a *Grecian* city; and from this place the anceſtors of *Adrian*, the *Roman* emperor, originally came; and all the ſea between *Illyricum* and *Italy* is called the *Adriatic*; and from the beginning of it, which is at the city of *Venice*, unto *Garganus*, a mountain in *Italy*, and *Dyrrachium*, a city of *Macedonia*, it is 600 miles in length, and its largeſt breadth is 200, and the leaſt 150, and the mouth of it 60. The other part of the ſea, which waſhes *Macedonia* and *Epirus*, is called the *Ionian* ſea. Moreover, this whole ſea is called the ſuperior ſea, with reſpect to the *Tyrrhenian*, which daſhes the other ſhore of *Italy*, and is called the inferior [o]. In this ſame ſea, *Joſephus* [p], the hiſtorian, was ſhipwrecked as he was on a voyage to *Rome;* his account is this; "I came to *Rome*, "having gone thro' many dangers by ſea, for our "ſhip being ſunk in the middle of *Adria*, being in "number about ſix hundred, we ſwam all night; "and about break of day, by the providence of "God, a ſhip of *Cyrene* appeared to us, in which "I, and ſome others, in all eighty, getting before "the reſt, were received into it, and ſo got ſafe "to *Dicearchia*, which the *Italians* call *Puteoli*;" a place afterwards mentioned, where the Apoſtle alſo arrived. And the ſea itſelf is often, by the poets [q], called *Adria*, as here, and is repreſented as a very troubleſome ſea; and here *Paul*, and the ſhip's company, were driven to and fro by the ſtorm, when *about midnight the ſhipmen deemed that they drew near to ſome country:* about the middle of the night the mariners thought, by ſome obſervations they made, that they were nigh land; or, as it is in the *Greek* text, that *ſome country drew near to them*; which well agrees with the language and ſenſe of ſeafaring perſons, to whoſe ſight the land ſeems to draw near them, or depart from them, when they draw near, or depart from that: the *Ethiopic* verſion is, *they thought they ſhould have ſeen a city*; they had a notion of ſome city near; and the *Arabic* verſion, *they thought to know in what country*, or *place* they were; and therefore did as follows.

Ver. 28. *And ſounded,* &c.] Or let down their plummet, or ſounding line; which was a line with a piece of lead at the end of it, which they let down into the water, and by that means found of what depth it was, by which they could judge whether they were near land or no. The ſounding-line, with the ancients, was called by different names; ſometimes *Bolis*, and this is the name it has here,

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[i] Hyde not. in Peritzol. Itinera Mundi, p. 53, 54.

[k] Alex. ab Alex. Genial. dier. l. 3. c. 28.

[l] Geograph. l. 3. c. 1.

[m] Nat. Hiſt. l. 3. c. 16.

[n] Hiſt. ex Trogo, l. 20. c. 1.

[o] Pauſanias, Eliac. 1. ſive, l. 5. p. 337.

[p] In vita ſua, §. 3. p. 905.

[q] Horat. Carmin. l. 1. ode 3. & l. 3. ode 3. 9. Ovid. Triſt. l. 1. Eleg. 11.

Βολισαντες, *they let down the Bolis:* and the *Bolis* is, by ſome, deſcribed thus; it is a brazen or leaden veſſel, with a chain, which mariners fill with greaſe, and let down into the ſea, to try whether the places are rocky where a ſhip may ſtand, or ſandy where the ſhip is in danger of being loſt: it is alſo called *Catapirates*, which is thus deſcribed by *Iſidore*; *Catapirates* is a line with a piece of lead, by which the depth of the ſea is tried. *Herodotus* makes mention of it under this name, and obſerves, that when perſons are within a day's voyage of *Egypt*, if they let down the *Catapirates*, or ſounding-line, they will bring up clay, even when in eleven fathom deep [r]. According to modern accounts, there are two kinds of lines, occaſionally uſed in ſounding the ſea, the ſounding-line, and the deep ſea-line: the ſounding-line is the thickeſt and ſhorteſt, as not exceeding 20 fathoms in length, and is marked at two, three, and four fathoms with a piece of black leather between the ſtrands, and at five with a piece of white leather: the ſounding-line may be uſed when the ſhip is under ſail, which the deep ſea-line cannot. — The plummet is uſually in form of a nine-pin, and weighs 18 pounds; the end is frequently greaſed, to try whether the ground be ſandy or rocky, *&c* [s]. The deep-ſea line is uſed in deep water, and both lead and line are larger than the other; at the end of it is a piece of lead, called deep-ſea lead, has a hole at the bottom, in which is put a piece of *tallow*, to bring up the colour of the ſand at the bottom, to learn the differences of the ground, and know what coaſts they are on. *And found it twenty fathoms*; or *Orgyas*; a fathom is a meaſure which contains ſix feet, and is the utmoſt extent of both arms, when ſtretched into a right line: the fathom, it ſeems, differs according to the different ſorts of veſſels; the fathom of a man of war is ſix feet, that of merchant ſhips five feet and a half, and that of fly boats and fiſhing veſſels five feet: if the fathom here uſed was the firſt of theſe, the ſounding was an hundred and twenty feet; the *Ethiopic* verſion renders it, *twenty ſtatues of a man. And when they had gone a little further, they ſounded again, and found it fifteen fathoms*; or ninety feet; by which they imagined that they were near the continent, or ſome iſland: in ſome places, as the coaſts of *Virginia*, for inſtance, by the uſe of the deep-ſea line, it is known how far it is from land; for as many fathoms of water as are found, it is reckoned ſo many leagues from land.

Ver. 29. *Then fearing leſt they ſhould have fallen upon rocks*, &c.] Or *rough places*, as ſhelves, rocks, or ſands, as they might well fear, when the water ſhallowed ſo faſt, from 20 to 15 fathoms: *they caſt four anchors out of the ſtern*; or hinder part of the ſhip; the *Ethiopic* verſion calls it, *the head of the ſhip*, and adds, *where the governor ſat*; that is, at the helm, to ſteer it. Perhaps the reaſon of this verſion is, becauſe it is not uſual in modern navigation, and ſo, when this verſion was made, to caſt out anchors from the ſtern, but from the prow or head of the ſhip; but it ſeems this was done by the ancients. According to *Pliny*, the *Tyrrhenians* firſt invented the anchor; tho' *Pauſanias* aſcribes the invention of it to *Midas*, the ſon of *Gordius*: the moſt ancient ones were made of ſtone, as was the anchor of the *Argonautes*; afterwards they were made of wood, and it is ſaid, that the *Japoneſe* uſe wooden anchors now; and theſe were not pointed, but had great weights of lead, or baſkets filled with ſtones at the head of them, to ſtop the ſhip with; laſt of all they were made of iron, but with a barb or tooth on one ſide only, not on both: the anchor with two teeth or barbs was found out by *Eupalamius*; or, as others ſay, by *Anacharſis*, the *Scythian* philoſopher: it was uſual to have more anchors than one in every ſhip, of which there was one which exceeded the reſt, both in bigneſs and ſtrength, and was called the *ſacred* anchor; and which was only uſed in caſe of neceſſity [t]; and is what is now called *the ſheet anchor*. The modern anchor is a large ſtrong piece of iron, crooked at one end, and formed into two barbs, reſembling a hook, faſtened at the other end by a cable.—— The parts of an anchor are, 1. the ring into which the cable is faſtened; 2. the beam, or ſhank, which is the longeſt part of the anchor; 3. the arm, which is that which runs down into the ground; at the end of which is, 4. the flouke or fluke, by ſome called the palm, being that broad and picked part with its barbs like an arrow-head, which faſtens into the ground; 5. the ſtock, a piece of wood, faſtened to the beam near the ring, ſerving to guide the fluke, ſo that it may fall right and fix in the ground. There are three kinds of anchors commonly uſed, the kedger, the grapnel, and the ſtream anchor [u]; yea, I find that there are four kinds of anchors, the ſheet anchor, beſt bower, ſmall bower, and ſtream anchor: it ſeems the grapnel is chiefly for the long boat: here were four anchors, but very likely all of a ſort, or however not diverſified in the manner the modern ones are. Theſe they caſt out to ſtop the ſhip, and keep it ſteady, and that it might proceed no further, till they could learn whereabout they were: *and wiſhed for the day*; that by the light of it they might ſee whether they were near land, or in danger of rocks and ſhelves, as they imagined.

Ver. 30. *And as the ſhipmen were about to flee out of the ſhip*, &c.] To ſave their lives; concluding that it was in the utmoſt danger, and that it would quickly, notwithſtanding the anchors caſt out, break away, and fall upon the rocks, and ſplit to pieces: *when they had let down the boat into the ſea*; which before they had taken up into the ſhip, ver. 16, 17. and now they let it down, in order to get into it, and make their eſcape: *under colour as tho' they would have caſt anchors out of the foreſhip*; the foremoſt part of the ſhip, the prow of it: their pretence in attempting to get out of the ſhip, and into the boat, was, that whereas there were anchors caſt out of the ſtern, or hinder part of the ſhip, ſo they would caſt out others, from the fore part of it; and *ſtretch* them *out*, as the word ſignifies, or carry them further out into the ſea, for the ſecurity of the ſhip; and to do which, it was neceſſary to uſe the boat.

Ver. 31. *Paul ſaid to the centurion, and to the ſoldiers*, &c.] He did not direct his ſpeech to the governour and owner of the ſhip, who very likely, being ſenſible of the danger, were in the ſcheme with the mariners, and at the head of them; but to *Julius* the centurion, and the ſoldiers under him, who having no knowledge of maritime affairs, were not apprized of the danger, nor aware of the deſign of the ſhipmen; and beſides, had now great dependance upon the aſſurance the Apoſtle had given, that no life ſhould be loſt: to theſe he ſaid, *except theſe abide in the ſhip ye cannot be ſaved*; pointing to the mariners who were about to let down the boat, in order to make their eſcape: the Apoſtle had before declared, that there ſhould be no loſs of any man's life, and yet now affirms, that unleſs the mariners continued in the ſhip, the reſt of the company could not be ſaved: this does not ſhew that the decree concerning the ſalvation of them was a conditional one, and that the condition was, that the mariners ſhould ſtay in the ſhip; but that their ſtay in the ſhip, who had ſkill to guide and direct it, as alſo the company when ſhipwrecked, were a means abſolutely fixed in the decree, and therefore was abſolutely neceſſary: God had determined to ſave the whole ſhip's crew, and that in the ſame way and manner; they were all to be ſhipwrecked; ſome were not to leave the ſhip before hand, and ſave themſelves in the boat, but they were all to be expoſed to equal danger, and then be ſaved; and till that time came, the proper and prudent means were to be made uſe of, who were the ſhipmen, who beſt knew how to manage the ſhip in this extremity: this teaches us that the end and means, in the decrees of God, are not to be ſeparated; nor is any end to be expected without the uſe of means; and means are as peremptorily fixed, and are as abſolutely neceſſary, and muſt as certainly be accompliſhed, as the end. Thus ſpiritual and eternal ſalvation is a certain thing; it is the appointment of God, which is abſolute and unconditional, immutable and unfruſtrable; there is a ſure connexion between the decree of God and ſalvation; it is a ſcheme drawn by Jehovah in the council of peace, who is God only wiſe, ſaw every thing beforehand that would come to paſs, and has power to execute his ſcheme; it is an affair ſecured in the covenant of grace, which is ſure and immoveable; God is faithful who has made it with his ſon; and Chriſt the ſurety and mediator of it, is equal to that part which he has in it; yea, ſalvation is a finiſhed work, full ſatisfaction is made for ſin, and pardon procured, an everlaſting righteouſneſs is brought in, all enemies are conquered and deſtroyed, and Chriſt's people are ſaved from them: and the intereſt which he has in them, ſhews the certainty of their ſalvation; for they are given to him, and are in his hands; they are his portion, his treaſure and his jewels; they are the purchaſe of his blood, and the travail of his ſoul; they are united to him, and are built upon him; they are intereſted in his preparations and prayers, and are in ſome ſenſe ſaved already; and yet there are ſome things which God has fixed as means, and made abſolutely neceſſary, and without which none can be ſaved: as for inſtance, none can be ſaved without regeneration; without this there's no meetneſs for heaven; nor does it appear without it that any have a right unto it; nor can an unregenerate man have any true hope of it; wherefore ſuch as are choſen and redeemed, are regenerated by the Spirit of God: ſo likewiſe without holineſs no man ſhall ſee the Lord; this is fixed in the decree of God, and is neceſſary to the enjoyment of him, and to fellowſhip with angels and glorified ſaints; wherefore the Lord ſanctifies all he ſaves: particularly none without faith in Chriſt will ever be ſaved; nor is this inconſiſtent with ſalvation being by grace, ſeeing it is not conſidered as a cauſe of ſalvation, but is itſelf a gift of grace; it lies in receiving things at the hand of God, it admits of no glorying in men, and gives all the glory of ſalvation to God and Chriſt, and free-grace; and this is neceſſary becauſe God has appointed it, and therefore he beſtows it on all he means to ſave: to which may be added, that without perſeverance in faith and holineſs, there is no ſalvation; wherefore the Lord puts his grace into the hearts of his people to cauſe them to perſevere; he encompaſſes them with his power, upholds them with the right hand of his righteouſneſs, and preſerves them from ſatan, and from a final and total falling away.

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[r] Scheffer. de Militia Navali Veterum, l. 2. c. 5. p. 150.

[s] Chambers's Cyclopædia in the word *ſounding*.

[t] Scheffer. ib. p. 147, 148, 149.

[u] Chambers, ib. in the word *anchor*.

Ver. 32. *Then the ſoldiers cut off the ropes of the boat*, &c.] With which it had been faſtened to the ſides of the ſhip, and by which the mariners were letting it down, in order to get into it, and go off: *and let her fall off*; from the ſides of the ſhip into the ſea, and ſo prevented the ſhipmen quitting the ſhip; for now they gave more credit to *Paul* than to them.

Ver. 33. *And while the day was coming on*, &c.] Between midnight and break of day: *Paul beſought them all to take meat*; to ſit down and eat a meal together: *ſaying, this day is the fourteenth day that ye have tarried*; or have been waiting for, or expecting; that is, as the *Arabic* verſion expreſſes it, a ſhipwreck; for fourteen days paſt, ever ſince the ſtorm begun, they had expected nothing but ſhipwreck and death: *and continued faſting, having taken nothing*; not that they had neither eat nor drank all that while, for without a miracle they could never have lived ſo long without eating ſomething; but the meaning is, they had not eaten any one regular meal all that while, had only catched up a bit now and then, and eat it, and that but very little.

Ver. 34. *Wherefore I pray you to take* ſome *meat*, &c.] To ſit down compoſedly, and eat meat chearfully and freely: *for this is for your health*; the *Alexandrian* copy reads, *for our health*; it was for the health of them all, that they might be better able to bear the ſhock and fatigue of the ſhipwreck, and be in better ſpirits, and in a better capacity to help themſelves, and one another: *for there ſhall not an hair fall from the head of any of you*; a proverbial phraſe, expreſſing the utmoſt ſafety of their lives, and therefore might chearfully eat their food, and reſt themſelves, and be ſatisfied. To dream of ſhaving the hair, portended ſhipwreck to ſailors; nor was it lawful for any to pare his nails, or cut off his hair, but in a ſtorm; to which cuſtom, ſome think, the Apoſtle here alludes [w]; ſee 1 *Sam.* xiv. 45. 2 *Sam.* xiv. 11.

Ver. 35. *And when he had thus ſpoken he took bread*, &c.] A piece of bread, of common bread, into his hands; for this could never be the Euchariſt, or Lord's ſupper, which the Apoſtle now celebrated, as ſome have ſuggeſted, but ſuch ſort of bread that ſea-faring men commonly eat: mention is before made of *meat* or *food*, which the Apoſtle intreated them to take, which includes every ſort of ſea-proviſions they had with them; and which with the ancients, were uſually the following: it is certain they uſed to carry bread-corn along with them, either crude, or ground, or baked; the former when they went long voyages, the laſt when ſhorter ones; and it is plain that they had wheat in this ſhip, which after they had eaten they caſt out, ver. 38. and corn ground, or meal, they had uſed to eat moiſtened with water, and ſometimes with oil, and ſometimes with oil and wine; and they had a ſort of food they called *maza*, which was made of meat and milk; likewiſe they uſed to carry onions and garlick, which the rowers uſually eat, and were thought to be good againſt change of places and water; and they were wont to make a ſort of ſoup of cheeſe, onions and eggs, which the *Greeks* call *muttootos*, and the *Latins moſetum*; and they had alſo bread which was of a red colour, being hard baked and ſcorched in the oven, yea it was

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[w] Kirchman. de funer. Rom. l. 2. c. 14. p. 212, 213.

biſcoctus, twice baked [x]; as our modern ſea-biſcuit is, and which has its name from hence, and which for long voyages is four times baked, and prepared ſix months before the voyage is entred on; and ſuch ſort of red bread or biſcuit very probably was this, which the Apoſtle now took into his hands, and did with it as follows: *And gave thanks to God in the preſence of them all*; and for them all, as Chriſt did at ordinary meals, *Matt.* xiv. 19. and xv. 36. *and when he had broken* it *he began to eat*; which was all agreeable to the cuſtom and manner of the *Jews*, who firſt gave thanks, and then ſaid *Amen*, at giving of thanks; when he that gave thanks brake and eat firſt: for he that brake the bread might not break it until the *Amen* was finiſhed by all that anſwered by it, at giving of thanks; and no one might eat any thing until he that brake, firſt taſted and eat [y].

Ver. 36. *Then were they all of good cheer*, &c.] Encouraged by the Apoſtle's words and example: *and they all took* ſome *meat*; and made a comfortable meal, which they had not done for fourteen days paſt.

Ver. 37. *And we were in all in the ſhip*, &c.] Reckoning the maſter and owner of the ſhip, and the centurion and the ſoldiers, and the Apoſtle and his company, with whatſoever paſſengers there might be: *two hundred and threeſcore and ſixteen ſouls*; the *Alexandrian* copy reads, *two hundred ſeventy and five*; and the *Ethiopic* verſion, *two hundred and ſix*. This account of the number is given to ſhow, that the hiſtorian, who was one of them, had an exact knowledge of all in the ſhip; and this being recorded before the account of the ſhipwreck, may ſerve to make the truth of the relation the more to be believed that none of them periſhed, ſince their number was ſo preciſely known; and makes it the more marvellous, that ſuch a number of men ſhould be ſaved, and in a ſhipwreck; and ſhews, that there muſt be a wonderful interpoſition of divine power to bring them all ſafe to land.

Ver. 38. *And when they had eaten enough*, &c.] Were ſatisfied, having eaten a full meal: *they lightened the ſhip*; of its burden, that it might the better carry them to the ſhore, and that by the following method: *and caſt out the wheat into the ſea*; which ſeems to have been part of the ſhip's proviſion; or one part of their lading, which they brought from *Egypt*, and was carrying to *Italy*: they had caſt out ſome of the goods of the ſhip before, and alſo the tackling of the ſhip, and now, laſt of all the wheat; for what was eatable they reſerved till laſt, not knowing to what extremity they might be reduced.

Ver. 39. *And when it was day they knew not the land*, &c.] What place it was, or the name of it: *but they diſcovered a certain creek with a ſhore*; a gulph or bay, with a ſhore near it; the *Ethiopic* verſion explains it, *an arm of the ſea*, where was a port, where they thought they could ſecure themſelves, or get aſhore; *into which they were minded, if it were poſſible, to thruſt in the ſhip*; whither they had a mind, and conſulted to run the ſhip, if it could be done by any means, believing it was the moſt likely method of ſaving themſelves, and that; for notwithſtanding the aſſurance they had that no man's life ſhould be loſt, they made uſe of all proper means for their ſafety and ſecurity.

Ver. 40. *And when they had taken up the anchors*, &c.] The four anchors they caſt out of the ſtern, ver. 29. or *when they had cut the anchors*, as the *Syriac* and *Arabic* verſions render it; that is, had cut the cables to which the anchors were faſtened: *they committed* themſelves *unto the ſea*; or left them, the anchors, in the ſea; or committed the ſhip to the ſea, and themſelves in it, endavouring to ſteer its courſe to the place they had in view: *and looſed the rudder-bands*; by which the rudder was faſtened to the ſhip. The rudder, in navigation, is a piece of timber turning on hinges in the ſtern of a ſhip, and which oppoſing ſometimes one ſide to the water, and ſometimes another, turns or directs the veſſel this way or that.——The rudder of a ſhip is a piece of timber hung on the ſtern poſts, by four or five iron hooks, called *Pintles*, ſerving as it were for the bridle of a ſhip, to turn her about at the pleaſure of the ſteerſman. ——The rudder being perpendicular, and without ſide the ſhip, another piece of timber is fitted into it at right-angles, which comes into the ſhip, by which the rudder is managed and directed: this latter is properly called the *helm* or *tiller*, and ſometimes, tho' improperly, the rudder itſelf.——A narrow rudder is beſt for a ſhip's ſailing, provided ſhe can feel it; that is, be guided and turned by it, for a broad rudder will hold much water when the helm is put over to any ſide; yet if a ſhip has a fat quarter, ſo that the water cannot come quick and ſtrong to her rudder, ſhe will require a broad rudder.——The aftmoſt part of the rudder is called the *rake* of the rudder. This is the account of a rudder with the moderns [z]: with the ancients, the parts of the rudder were theſe, the *clavus* or *helm*, by which the rudder was governed; the pole of it; the wings or the two breadths of it, which were as wings, and the handle: ſome ſhips had but one rudder, moſt had two, and ſome three, and ſome four; thoſe that had but one, ſeemed to have it in the middle of the ſtern; and thoſe that had two had them on the ſides, not far from the middle; and there were ſome ſhips which had them not only in the ſtern, but alſo in the prow or head of the ſhip [a]: that the ancients had ſometimes more rudders than one in a ſhip, has been abundantly proved by *Bochartus* and *Scheſſerus*; take only an inſtance or two. The *Carthaginians* as [b] *Ælianus* reports, decreed two governours to every ſhip, ſaying it was abſurd that it ſhould have δυο πηδαλια, *two rudders*, and that he who was moſt uſeful to the ſailors, and had the government of the ſhip ſhould be alone, and without ſucceſſor and companion; and ſo *Apuleius* [c] ſays, the ſhip in which we were carried, was ſhook by various ſtorms and tempeſts, *utroque regimine amiſſo*, and having loſt both its rudders, ſunk at the precipice. Some of the *Indian* ſhips have three rudders; that of *Philopator's* had four rudders; how many this ſhip had, in which the Apoſtle was, cannot be ſaid: but this is certain, that it had more than one; for the words are, *and looſed the bands of the rudders*; and ſince it is a clear caſe, that the ſhips of the ancients had more rudders than one to each, there is no need to ſuppoſe a figure in the text, and that the plural number i uſed for the ſingular, as *Beza* thinks: and *the band* of them, were thoſe by which they were faſtened and they were *looſed*, as *Scheſſerus* conjectures, becau when the anchors were caſt out, they faſtened th rudders higher, that they might not be broken b the daſhing of the waves, eſpecially as they were i a ſtorm; but now having taken up the anchors, the looſed theſe bands: and certain it is, that not onl

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[x] Vid. Scheffer. de Militia Navali Veterum, l. 4. c. 1. p. 252, 253, 254.

[y] T. Bab. Beracot, fol. 47. 1. Zohar Num. fol. 100. 3.

[z] Chambers's Cyclopædia in the word *rudder*.

[a] Scheffer. de Militia Navali Veterum, l. c. 5. p. 145, 146.

[b] Var. Hiſt. l. 9. c. 40.

[c] Metamorphoſ. l. 2. p. 24.

oars but rudders were faſtened with cords or ropes to the ſhip [e]: according to the notion of modern navigation, the rudder-band might be thought to be the rope which is turned round the tiller, and made faſt to the ſhip's ſide, and as the tiller is moved, *ſurges* round the end of the tiller; and very likely might be made faſt, when the ſhip was at anchor, on one ſide, to keep the ſhip from breaking her ſheer; but now being looſed, and the helm *a midſhip*, and the main ſail hoiſed, the ſhip ran to the ſhore before the wind. *And hoiſed up the main ſail to the wind*; which they had before ſtruck or let down, ver. 17. The main ſail is that which is upon the main maſt. The *Ethiopic* verſion renders it, *the great ſail*. The great ſail was that which is called *Acatius*, which is another word than is here uſed: ſo *Iſidore* [f] ſays *Acatius* is the greateſt ſail, and is placed in the middle of the ſhip; *Epidromos* is the next in bigneſs, and is placed at the ſtern; and *Dolon* is the leaſt ſail, and is fixed at the head; and both the *Syriac* and *Arabic* verſions here render it, *the little ſail*; and which ſailors put up when they are afraid to uſe large ſails, which would carry too much wind; but the word here uſed is *Artemo*, which the above writer ſays is commended rather for the ſake of directing the ſhip, than for ſwiftneſs. And this ſeems to be the uſe that was now made of it, namely, to guide the ſhip into the creek or bay. *And made toward the ſhore*; which was in the creek, or to the haven in it.

Ver. 41. *And falling into a place where two ſeas met*, &c.] An *iſthmus*, on each ſide of which the ſea ran; and which the inhabitants of *Malta*, as *Beza* ſays, ſhew to this day, and call it, *la Cala de San Paulo*, or the deſcent of ſaint *Paul*. The meeting of theſe two ſeas might occaſion a great rippling in the ſea like to a large eddy, or counter tide; and here might be a ſand on which *they ran the ſhip aground*; for this place, where the two ſeas met, as the ſame annotator obſerves, could not be the ſhore itſelf; for otherwiſe, to what purpoſe ſhould they caſt themſelves into the ſea, as they afterwards did, if the head of the ſhip ſtruck upon the ſhore, and ſtuck faſt there; but muſt rather mean a ſhelf of ſand, over-againſt, or near the entrance into the bay, and where the ſhipwreck was. *And the fore part ſtuck faſt, and remained unmoveable*; ſo that there was no getting her off: *but the hinder part was broken by the violence of the waves*; that is, the ſtern; by which means there were boards and broken pieces for the company to get aſhore upon.

Ver. 42. *And the ſoldiers counſel was to kill the priſoners*, &c.] *Paul*, and the reſt: this they had not only an inclination to, but they declared it, and gave it as their opinion, and what they thought adviſeable to be done directly: *leſt any of them ſhould ſwim out and eſcape*; and they ſhould be accountable for them: but this was dreadful wickedneſs in them to ſeek to take away the lives of others, when they themſelves were in ſo much danger; and monſtrous ingratitude to the Apoſtle *Paul*, who had been ſo much concerned for their lives, and careful of them, and had been the means of ſaving them, and for whoſe ſake they were ſaved: the devil muſt have had a great hand in this.

Ver. 43. *But the centurion, willing to ſave Paul*, &c.] Not only becauſe he was a *Roman* citizen, but becauſe he perceived he was ſome extraordinary perſon; and chiefly becauſe he was moved thereunto by a ſuperior influence, that ſatan might not have his end; and that the will of God might be fulfilled, that he ſhould go to *Rome*, and there bear a teſtimony of Chriſt. *Kept them from their purpoſe*; would not ſuffer them to execute their deſign, reſtrained them from it, and laid his commands upon them to the contrary. *And commanded that they which could ſwim, ſhould caſt* themſelves *firſt into the ſea, and get to land*; which ſome reſtrain to the *Roman* ſoldiers, as if the centurion's ſpeech was only directed to them; though it ſeems rather to have reſpect to the whole company, the mariners, who generally can ſwim, and the ſoldiers, as many of them as could, and the reſt of the priſoners or paſſengers; though it may be, he might chiefly regard the ſoldiers, who were uſually learned to ſwim, that they might the more readily paſs rivers, in their marches, where they could find no bridges, that ſo he might be the ſooner rid of them, and break their purpoſe.

Ver. 44. *And the reſt, ſome on boards*, &c.] Doors, tables, planks, or any ſuch like things: *and ſome on* broken pieces *of the ſhip*; or what came from it, as maſts, beams, *&c. and ſo it came to paſs that they eſcaped all ſafe to land*; not one was loſt, as *Paul* had foretold. And ſo it will be with the ſaints after their afflicted ſtate in this life, who are ſafe by being in Chriſt, and by abiding in him, and in the uſe of means; and tho' by reaſon of the many difficulties in the way, thro' the corruptions of their own hearts, the temptations of ſatan, the hidings of God's face, various afflictions, and ſometimes violent perſecutions, they are ſcarcely ſaved, yet at laſt they are certainly ſaved: ſo it comes to paſs that they get ſafe on the ſhores of eternal bliſs and happineſs; becauſe they are ordained unto it, are the care of Chriſt, and the purchaſe of his blood; and are partakers of the bleſſings of grace, and have the Spirit, as an earneſt of the heavenly inheritance: and when landed they are ſafe; ſin will be no more; ſatan will be under their feet; there will be no more afflictions of any kind; and they will be with the Lord, and for ever with him. This voyage of the Apoſtle, and the ſaints with him, was an emblem of the paſſage of the people of God in this world to heaven: their number was but few; who beſides *Luke* and *Ariſtarchus* the *Macedonian*, were with him, is not known, ver. 2. And ſo the number of the children of God, in any one period of time, is but ſmall in compariſon of the reſt of the world: the Apoſtle and his companions had but very indifferent company, as other priſoners, a band of ſoldiers, and the ſailors; Chriſt's church is as a roſe in a field, a lilly among thorns, vexed with the converſation of the wicked, being in a world which lies in wickedneſs; and which may very fitly be compared to the ſea, for the waves of afflictions in it, and the reſtleſs and uneaſy ſpirits of the men of it. Sailing at this time was dangerous, ver. 9. as the ſaints paſſage thro' this world always is, and eſpecially now in theſe laſt and perilous days; partly thro' the aboundings of immorality on the one hand, and partly thro' the ſpread of error and hereſy on the other. A great ſtorm aroſe, ver. 14. and there are many the chriſtian meets with in his voyage to heaven; and well it is for him that Chriſt is an hiding-place from the wind, and a covert from the tempeſt, and that he is built on ſuch a foundation which the moſt violent ſtorms can't move him from. There was no ſight of ſun or ſtars for many days, ver. 20. and ſo it is ſometimes with the people of God; the ſun of righteouſneſs is not ſeen by them, clouds interpoſe between him and them; and the ſtars, the miniſters of the Goſpel, are removed from them, and their eyes cannot behold their teachers, which make it a diſtreſſed time with them: yea, all hope of ſalvation was gone, ver. 20. and ſuch at times is the caſe of truly gracious ſouls, their hope, and their ſtrength, they are ready to ſay, are periſhed from the Lord, and they are cut off from before his eyes: there was alſo a long abſtinence from food, ver. 21, 33. which is ſometimes the caſe in a ſpiritual ſenſe, and is owing either to want of food, the word of the Lord being precious, there being a famine of hearing the word; or for want of appetite to it: and laſt of all, there was a deſign formed by the ſoldiers to kill *Paul*, and the priſoners, but were prevented by the centurion, ver. 42. The ſincere followers of Chriſt are accounted as ſheep for the ſlaughter, and are killed all the day long in the intention of wicked men; who have always a good-will to it, were they not reſtrained thro' the goodneſs of a civil government, and eſpecially by the power and providence of God: however, at laſt, they get ſafe to their port and haven, where the wicked ceaſe from troubling, and where the weary are at reſt.

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[e] Vegetus apud Scheffer. ib. p. 139.

[f] Originum, l. 19. c. 3. p. 163.

CHAP. XXVIII.

Ver. 1. AND *when they were eſcaped*, &c.] From the danger they were expoſed to by ſhipwreck, and were got ſafe to land; this is omitted in the *Syriac* verſion: *then they knew that the iſland was called Melita*; an iſland toward the *African* ſhore, where it is placed both by *Pliny*[g], and *Ptolomy*[h]; in which the latter ſays were the city *Melita*: it lies between *Sicily* and *Tripolis* of *Barbary*, and is now called *Malta*: it was famous for the knights of *Rhodes*, which are now called the knights of *Malta*: it has its name from מלט, *to eſcape*, it being formerly a refuge to the *Phœnicians*, eſpecially in ſtormy weather, in their long voyage from *Tyre* to *Gades*; and was indeed a place of eſcape to the Apoſtle *Paul*, and thoſe that were with him. And perhaps it might be ſo called from its being a refuge for pirates; for *Cicero*[i] ſays, here pirates uſed to winter almoſt every year, and yet did not ſpoil the temple of *Juno*, as *Verres* did: tho' ſome ſay it was ſo called from the great abundance of honey found in it; for it was a very pleaſant and fruitful iſland, bringing forth great plenty of wheat, rye, flax, cummin, cotton, figs, wine, roſes, thyme, lavender, and many other ſweet and delightful herbs, from whence bees did gather great plenty of honey. It was, according to *Pliny*, diſtant from *Camerina* eighty-four miles, and from *Lilybæum* a hundred and thirteen; and it is ſaid to be diſtant from the promontory of *Sicily* an hundred miles, tho' others ſay ſixty; and that it was ſo far from *Syracuſe*, which is the next place the Apoſtle came to in this voyage, and was from *Africa* an hundred and ninety miles. On the eaſt ſide, a little from the chief city of it, now called *Malta*, was a famous temple of *Juno*, ſpoiled by *Verres*, as before obſerved; and on the ſouth ſide another of *Hercules*, the ruins of both which are yet to be ſeen. The compaſs of the iſland is about ſixty miles, the length twenty, and the breadth twelve, and has in it five ports, and about ſixty villages.

Ver. 2. *And the barbarous people ſhewed us no little kindneſs*, &c.] The inhabitants of this iſland are called *Barbarians*, not from the country of *Barbary*, near to which they were; nor ſo much on account of their manners, for tho' heathens, they were a civil and cultivated people, being, as appears from the name of the chief man of the iſland, under the *Roman* government; but becauſe of their language, ſee 1 *Cor.* xiv. 11. it being neither *Hebrew*, *Greek*, nor *Latin*; for as the inhabitants were originally a colony of the *Phœnicians*, they ſpoke their language; and now tho' it is inhabited by ſuch as are called chriſtians, they ſpeak the *Saracen* or *Arabic* language, and little different from the old *Punic* or *Phœnician* language: however, tho' the inhabitants could not underſtand their language, they underſtood their caſe, and were very civil and humane to them, and ſhewed them extraordinary kindneſs: *for they kindled a fire*; or ſet fire to a large pile of wood; for a large fire it muſt be to be of ſervice to ſuch a number of people, in ſuch a condition as they were: *and received us every one*; tho' their number were two hundred threeſcore and ſixteen: *becauſe of the preſent rain, and becauſe of the cold*; for a violent rain fell on them, as is uſual upon a ſtorm, and much wetted them, ſo that a fire was very neceſſary; and it being winter or near it, it was cold weather; and eſpecially they having been ſo long in a ſtorm, and now ſhipwrecked; and ſome having thrown themſelves into the ſea, and ſwam to the iſland; and others having been obliged to put themſelves on boards and planks, and get aſhore, and were no doubt both wet and cold; ſo that nothing was more needful and more agreeable to them than a large fire.

Ver. 3. *And when Paul had gathered a bundle of ſticks*, &c.] Had picked up ſome ſticks, and put them in a bundle fit for the fire, as every one was buſy to aſſiſt in this extremity; nor did the Apoſtle think ſuch an action below him, who in all things was a man of great humility and condeſcenſion: *and laid them on the fire*; to increaſe it: *there came a viper out of the heat*: a viper is a kind of ſerpent, which brings forth its young living, to the number of twenty, only one in a day, which come forth wrapped up in thin ſkins, which break on the third day, and ſet them at liberty; and ſo is reckoned among viviparous animals, from whence it ſeems to have its name, whereas other ſerpents lay eggs, and hatch them. It is ſaid[k], that this remarkable reptile has the biggeſt and flatteſt head of all the ſerpent kind; its uſual length is about half an ell, and its thickneſs an inch; its ſnout is not unlike that of a hog; it has ſixteen ſmall immoveable teeth in each jaw, beſides two other large, ſharp, hooked, hollow, tranſparent, canine teeth, ſituate at each ſide of the upper jaw, which are thoſe that do the miſchief: theſe are flexible in their articulation, and are ordinarily laid flat along the jaw, the animal never raiſing them but when it would bite. The roots or baſes of theſe teeth, or fangs, are encompaſſed with a veſicle or bladder, containing the quantity of a large drop of a yellow inſipid ſalivous juice.——It has only one row of teeth, whereas all other ſerpents have two; its body is not at all fetid, whereas the inner parts of the bodies of other ſerpents are intolerable.—It creeps very ſlowly, and never leaps like other ſerpents tho' it is nimble enough to bite when provoked.— Its body is of two colours, aſh-coloured or yellow, and the ground ſpeckled with longiſh brown ſpots; the ſcales under its belly are of the colour of well poliſhed ſteel. Its bite is exceeding venomous, and its poiſon the moſt dangerous. Now when this viper here is ſaid to come out of the heat, the meaning is, that it came out from the ſticks, which were laid upon the fire, being forced from thence by the heat of it: and ſo the *Syriac* verſion renders it, *there came out of them* (the ſticks) *a viper, becauſe of the heat of the fire*; it lay quiet among the ſticks, among which, and ſuch like things, this creature often lies; but when the fire began to heat it, it ſprung out: *and faſtened on his hand*; or wrapped itſelf about his hand: the *Syriac* and *Arabic* verſions render it, *bit his hand*; but that does not ſeem ſo likely, ſince he felt no harm by it; the *Ethiopic* verſion, *hung upon his hand*; which agrees with what follows; nor is it inconſiſtent with its wrapping itſelf about his hand, which is the more proper ſignification of the word uſed.

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[g] Nat. Hiſt. l. 3. c. 8.

[h] Geograph. l. 4. c. 3.

[i] Orat. 9. in Verrem, c. 17.

[k] Chambers's Cyclopædia in the word *viper*.

Ver. 4. *And when the Barbarians ſaw the venemous beaſt*, &c.] The viper is called *Therion*, a beaſt, it being of the viviparous kind; and hence comes *Theriaca*, or *Venice treacle*, the foundation of which compoſition is vipers fleſh; and it is called *venemous*, becauſe it is of all ſerpents the moſt venemous: this when the country people ſaw *hang on his hand*, having wrapped itſelf about it, *they ſaid among themſelves, no doubt this man is a murderer*: they might ſee he was a priſoner by his chain, or might learn it from ſome of the company, and therefore took it for granted he had been guilty of ſome crime; and by the viper's faſtening on him, they concluded it was murder he was guilty of; for the ſame notion might obtain among them, as among the *Jews*, that a murderer that could not be legally convicted, was ſometimes puniſhed this way. "Says *R. Simeon ben Shetach*[l], may I never " ſee the conſolation, if I did not ſee one run after " his friend into a deſert place; and I ran after " him, and I ſaw the ſword in his hand, and the " blood dropping, and he that was ſlain panting; " and I ſaid to him, O wicked man, who has ſlain " this? either I or thou; but what ſhall I do? " for thy blood is not delivered into my hand; for " the law ſays, *by the mouth of two or three witneſſes he ſhall ſurely die*: may he that knows the " thoughts take vengeance on that man that ſlew " his friend; they ſay, they did not remove from " thence, עד שבא נחש, *till a ſerpent came*, and " bit him, and he died." So the *Jews* obſerve, that when the execution of capital puniſhments was taken away from them, yet ſuch who deſerved them were puniſhed by God in a way equivalent to them: ſo for inſtance, if a man committed a crime, for which he deſerved to be burnt, either he fell into the fire, or נחש נושכו, *a ſerpent bit him*[m]; or if he deſerved to be ſtrangled, either he was drowned in a river, or died of a quinzy. There is a kind of an aſp which the *Egyptians* call *Thermuthis*, which they reckon ſacred, and worſhip: this they ſay will not hurt good men, but deſtroys the wicked; and if ſo, ſays the hiſtorian, then δίκη, *vengeance*, or juſtice has honoured this creature, to be ſo ſharp-ſighted as to diſcern the good from the bad; and they ſay, *Iſis* ſends it to the moſt wicked[n]. Agreeable to which theſe men reaſon, *whom though he hath eſcaped the ſea*; has not been drowned there, when ſhipwrecked, *yet vengeance ſuffereth not to live*. The *Greek* word Dice, rendered *vengeance*, is the name of a goddeſs among the Heathens, ſaid to be the daughter of *Jupiter* and *Themis*[o]. She is repreſented as ſitting by her father *Jupiter*; and when any one does injury to another, informs him of it[p]. She is painted ſorrowful, and with a contracted forehead, a grave countenance, and a rough aſpect, to ſtrike terror in unrighteous perſons, and give confidence to righteous ones[q], agreeable to her name, which ſignifies *juſtice*. This deity the Barbarians ſuppoſed purſued *Paul*; and tho' ſhe let him eſcape the ſea, ſhe'll not ſuffer him to live any longer; for they looked upon the viper's faſtening on him, as to be ſent by her, ſo to be immediate death to him.

Ver. 5. *And he ſhook off the beaſt into the fire*, &c.] Having held it a while, and as being maſter of it, and as not being afraid of it, tho' it was the ready way to provoke it to faſten on him again: *and felt no harm*; it having not bit him, nor infected him with its poiſon; and hereby was fulfilled what our Lord promiſed to his diſciples, *Mark* xvi. 18.

Ver. 6. *Howbeit they looked when he ſhould have ſwollen*, &c.] With the venemous bite of the viper; ſwelling is one of the ſymptoms following the bite of this creature; and if the bite does not iſſue in death, yet the ſwelling continues inflamed for ſome time. The ſymptoms following the bite of a viper are ſaid to be[r] an acute pain, in the place wounded; ſwelling, firſt red, afterwards livid, ſpreading by degrees; great faintneſs; a quick, low, and ſometimes interrupted pulſe; ſickneſs at the ſtomach; bilious convulſions; vomiting; cold ſweats; ſometimes pains about the navel; and death itſelf, if the ſtrength of the patient, or the ſlightneſs of the bite do not overcome it: if he does overcome it, the ſwelling continues inflamed for ſome time; and the ſymptoms abating, from the wound runs a ſanious liquor, little puſtules are raiſed about it, and the colour of the ſkin is as if the patient were icterical; or had the jaundice: the *Arabic* and *Ethiopic* verſions render it, *that he ſhould burn*, or *be burnt*; that is inflamed, for the bite of the viper cauſes an inflammation, a hot ſwelling which riſes up in puſtules or bliſters: *or fallen down dead ſuddenly*; for immediate death is ſometimes the effect of ſuch poiſon. *Pliny*[s] relates, that the *Scythians* dip their arrows in the ſanies or corrupt matter of vipers, and in human blood, which by the leaſt touch cauſes immediate death; and *Pauſanias*[t] reports from a certain *Phœnician*, that a man fleeing from a viper got up into a tree, where the viper could not reach him, but it blew, or breathed out its poiſon on the tree, and the man immediately died: tho' the force of this creature's poiſon does not always, and in all places, and in all perſons operate alike; ſome die within a few hours, and others live ſome days, ſome to the third day, and ſome to the ſeventh[u]: *but after they had looked a great while*; upon the Apoſtle, to obſerve whether any inflammation or ſwelling aroſe, or death enſued, as they expected: when they had waited ſome time, perhaps an hour or two, *and ſaw no harm come to him*; that he was neither inflamed, nor ſwelled, nor dead; that it had no manner of effect upon him, and no evil of puniſhment was inflicted on him hereby, from whence they could conclude that he was guilty of any notorious crime: *they changed*

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[l] T. Bab. Sanhedrin, fol 37. 2. & Shebuot, fol. 34. 1. & Sota, fol 8. 2.

[m] Bemidbar Rabba, fol. 214. 2. & T. Bab. Sanhedrin, ib.

[n] Ælian. de Animal. l. 10. c. 31.

[o] Apollodorus de Deorum Origin. l. 1. p. 6. Phurnutus de Natura Deorum, p. 80.

[p] Heſiod. Opera, &c. v. 254, 255.

[q] Chryſippus apud Gellium, l. 14. c. 4.

[r] Chambers's Cyclopædia, ut ſupra.

[s] L. 11. c. 53.

[t] Bœotica, vel l. 9. p. 583.

[u] Albertus de Animal. l. 25. c. ult.

changed their minds, and ſaid that he was a god: before they took him to be a murderer, and now they even aſcribe deity to him, as was uſual with the *Gentiles*, when any thing extraordinary was performed by men: ſo the *Lyſtrians* took *Paul* for *Mercury*, and *Barnabas* for *Jupiter*, upon the Apoſtle's curing the cripple, *Acts* xiv. 11, 12. but what god the inhabitants of *Melita* thought him to be, is not certain; ſome think *Hercules*, who was worſhipped in this iſland. The inhabitants of this iſland now, believe that the Apoſtle expelled all poiſon and venom out of it when he was there; and 'tis reported, that the children born in this place, fear not any ſnakes, neither are hurt by any thing that is venomous, inſomuch that they will take ſcorpions, and eat them without danger; although in all other parts of the world, thoſe kind of creatures are moſt pernicious, and yet do no manner of hurt to men in this iſland; yea, it is affirmed, that there is a ſort of earth found here, which kills ſerpents: as for the eating of them, the viper itſelf may be eaten; moſt authors agree [w], that there is no part, humour, or excrement, not even the gall itſelf, of a viper, but may be ſwallowed without much harm; accordingly the ancients, and as ſeveral authors aſſure us, the *Indians* at this day, both of the eaſt and weſt, eat them as we do eels——viper's fleſh either roaſted or boiled, phyſicians unanimouſly preſcribe as an excellent reſtorative, particularly in the elephantiaſis, incurable conſumptions, leproſy, &c.

Ver. 7. *In the ſame quarters were poſſeſſions of the chief man of the iſland*, &c.] Or *the firſt man of the iſland*; ſo the governour of *Melita* uſed to be called, as appears by an inſcription mentioned by *Bochart*, wherein a *Roman* knight is called πρῶτος Μελιταίων, *the firſt of the Melitians*; for this iſland was under the *Roman* government, and the very name of this chief man ſhows it: it was firſt in the hands of the *Africans*, when *Dido* built *Carthage*, which was eight or nine hundred years before the times of Chriſt: *Battus* was king of this iſland, from whom it was taken by *Hiarbas*, king of *Libya*, or of the *Getulians*, and who alſo conquered *Carthage*; and it continued under the power of the *Carthaginians*, until they were conquered by the *Romans*; and then it was taken by *Titus Sempronius*, above two hundred years before Chriſt, in whoſe hands it was when the Apoſtle was here; ſince then it has been taken by the *Saracenes*, though they held it not, being taken from them by *Roger* earl of *Sicily*, in the year 1090; and ſo it remained in the hands of the *Sicilians*, until the knights of *Rhodes* were driven out of that iſland by the *Turks*, in 1522; and then this was given them by the emperor *Charles* the fifth, ſeven years after, on condition they would oppoſe the *Turks*, and defend that part of chriſtendom, which they bravely did: in the year 1565, it was beſieged by *Pialis Baſſa*, but without ſucceſs [x]; and it is ſaid to be ſo well fortified, as that it is impoſſible it ſhould be taken, unleſs through treachery or famine; it is now in the hands of the ſaid knights: but whether this man was governour of the iſland or no, it may be reaſonably thought, that he was the richeſt man in the iſland, and in the greateſt honour and dignity; and had near the ſhore where the ſhip's company landed, many houſes and much land, and farms and vineyards, and the like: *whoſe name was Publius*; or *Poplius*, as ſome copies, and the *Syriac* verſion read. *Publius* was a name common with the *Romans*; it was with them a fore name, by which ſuch were called, who were *pupilli*, or fatherleſs, for it is a contraction of *Popilius*. There was one of this name who was biſhop of *Athens*, ſaid to ſucceed *Dionyſius* the *Areopagite* there; who is thought by ſome to be the ſame here mentioned; who they ſay was firſt biſhop in his own country, which through miſtake they make to be *Miletus*, inſtead of *Melita*; and afterwards biſhop of *Athens*, where he ſuffered martyrdom: but this is not likely, for even though he might be converted by the Apoſtle, of which we have no account; and alſo became a preacher of the Goſpel, of which there is no proof; it is not probable that he ſhould leave his own country, and go to *Athens*, and take upon him the care of that church there: but whether he was afterwards converted or no, he was very kind to the Apoſtle and the ſhip's company, as follows: *who received us, and lodged us three days courteouſly*; this was a very conſiderable inſtance of humanity and hoſpitality, to receive ſo many ſtrangers at once into his houſes, as two hundred threeſcore and ſixteen; and give them food and lodging, for three days together, and that in ſuch a kind, friendly, and chearful manner: and thus as *Abraham* and *Lot*, by receiving ſtrangers, entertained angels at unawares, ſo *Publius*, though ignorant of it, entertained an Apoſtle of Chriſt among thoſe ſtrangers; the benefit of which he afterwards enjoyed, and which was a compenſation for his liberality and beneficence.

Ver. 8. *And it came to paſs that the father of Publius*, &c.] So that *Publius* was not an old man, though of ſo much dignity and wealth: the *Arabic* verſion, contrary to all copies, and other verſions, reads, *the ſon of Publius: lay ſick of a fever*; or *fevers*, of different ſorts, a complication of them, which ſometimes is the caſe; unleſs this was an intermitting fever, and the ſeveral fits of it are intended; or rather the plural number is put for the ſingular, to denote the vehemence of it, and which was attended with another diſorder, and might be brought on by it: *and of a bloody flux*; or dyſentery, a pain of the bowels, as the *Syriac* verſion renders it; or an ulceration of the bowels, as the *Arabic* verſion; which occaſioned a diſcharge of blood, ſo that his caſe was very threatning. This diſeaſe, according to modern writers [y], is attended with a fever. The word *dyſentery* here uſed, properly ſignifies that kind of flux of the belly, characterized by the frequency of ſtools, or dejections, mixed with blood, and accompanied with gripes: the fever, ulcer, &c. which attend it, are not eſſential to the diſeaſe; though many both of the ancients and moderns think the ulcer is——There are three kinds of *dyſenteries*; the *firſt* when a laudable blood is evacuated from a mere plethora, or plenitude, without any diſorder of the inteſtines, as in the hæmorhoidal flux; the *ſecond* when a thin watery blood is evacuated, called the *Hepatic* flux, though really ariſing from hæmorrhoidal veſſels; the *third* kind, which is that that is properly called the *dyſentery*, is, when blood is caſt out, mixed with a purulent matter in the excrements: this is either *benign*, *i. e.* without a fever, and not contagious; or *malignant*, which is attended with a peſtilential fever, and frequently ravages whole cities and provinces, happening moſt commonly in armies; in the laſt ſtage, a ſort of caruncles are frequently ejected along with the purulent matter, which are difficult to be accounted for, unleſs from an excoriation and ulceration of the inteſtines: ſometimes the inteſtines are even gangrened: this ſeems to have been the caſe of the father of *Publius*, which makes the following cure the more remarkable: *to whom Paul entered in*; into the room where he was, no doubt with the conſent and leave, if not at the requeſt of *Publius*; the *Ethiopic* verſion adds, *and he entreated him to put his hand upon him*; that is, either *Publius* aſked this favour of the Apoſtle, for his father, having heard of the affair of the viper, from whence he concluded there was ſomething divine and extraordinary in him; or the father of *Publius*, aſked this for himſelf: *and prayed and laid his hands on him, and healed him*; when *Paul* had entered the room, and found in what a bad condition the ſick man was, he either kneeled down and prayed by him, or ſtood and prayed over him, and for him, that God would reſtore him to his health; and this he did, to let them know that he himſelf was not a god; and that the cure that would now be wrought, would be from God, and not from himſelf, and therefore all the glory ſhould be given to God; and he laid his hands on him, as a ſign or ſymbol, or rite that was uſed in extraordinary caſes, and agreeable to the direction and promiſe of Chriſt, *Mark* xvi. 18. and upon this a cure followed; both the diſeaſes left him at once, and he was reſtored to health.

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[w] Chambers's Cyclopædia ut ſupra.

[x] Petav. Rationar. Temp. par. 1. l. 9. c. 11. & 12. p. 501, 507.

[y] See Chambers's Cyclopædia in the word *Dyſentery*.

Ver. 9. *So when this was done*, &c.] This miracle was wrought, and the fame of it ſpread over the iſland: *others alſo which had diſeaſes in the iſland came*; from all parts of it, to the Apoſtle: *and were healed*; of whatſoever diſeaſes they were afflicted with.

Ver. 10. *Who alſo honoured us with many honours*, &c.] Not with divine honours, with religious adorations, as if they had been ſo many deities; for theſe they would not have received, nor have recorded them, to the commendation of the inhabitants; but civil honours, expreſſions of reſpect and gratitude; and particularly gifts and preſents, large and valuable, in which ſenſe the phraſe is uſed by *Jewiſh* writers; ſo upon thoſe words in *Judges* xiii. 17. *What is thy name, that when thy ſayings come to paſs, we may do thee honour?* they make this paraphraſe [z], "*Manoah* ſaid to him (the angel) "tell me thy name, that I may enquire where to "find thee, when thy prophecy is fulfilled, and give "thee, דורן, *a gift*, ואין וכבדנוך אלא מנחה, *for* "*there is no honour but a preſent*, or *offering*; or "wherever this phraſe is uſed, it ſignifies nothing "elſe but a gift, as it is ſaid, *Numb.* xxii. 17. *For* "*honouring I will honour thee*;" that is, with money and gifts, as *Balaam*'s anſwer in the next verſe ſhows, and ſo the *Jewiſh* commentators interpret it [a]; ſee the note on 1 *Tim.* v. 17. *And when we departed*; from the iſland, which was not till three months from their firſt coming aſhore: *they laded* us *with ſuch things as were neceſſary*; that is, for the voyage: they provided a proper ſupply of food for them, which they put into the ſhip, for their uſe in their voyage; by which they expreſſed their gratitude for the favours they received from *Paul*; for whoſe ſake not only his company, but the whole ſhip's company fared the better: and very likely many of them were converted under the Apoſtle's miniſtry; for it can hardly be thought that the Apoſtle ſhould be on this iſland three months, as he was, and not preach the Goſpel to the inhabitants of it, in which he always met with ſucceſs, more or leſs; and the great reſpect ſhown him at his departure, ſeems to confirm this; though we meet with no account of any church, or churches, or preachers of the word in this place, in eccleſiaſtical hiſtory, until the *ſixth* century, when mention is made of a biſhop of the iſland of *Melita* [b]; indeed in the *fourth* century, *Optatus Milevitanus* is ſaid by ſome through miſtake, to be biſhop of *Melita*, when he was biſhop of *Milevis*, a city in *Africa* upon the continent; and through a like miſtake, this iſland is ſaid to be famous for a council held in it under pope *Innocent*, againſt *Pelagius*, in the beginning of the *fifth* century; when the council was held at the above place *Milevis*, and not at *Melita*, from whence it was called the *Milevitan* council.

Ver. 11. *And after three months we departed*, &c.] From *Melita*; here they ſtaid the three winter months, which were unſeaſonable for navigation; but now the ſpring coming on, and the weather agreeable, they left the iſland, and ſailed *in a ſhip of Alexandria*; ſee the note on ch. xxvii. 6. *which had wintered in the iſle*; perhaps all the ſaid three months, for the ſame reaſon: *whoſe ſign was Caſtor and Pollux*; or *Dioſcuri*, that is, the ſons of *Jupiter*; for *Caſtor* and *Pollux* were his ſons, by *Leda*: theſe are placed among the conſtellations in the *Zodiac*, and go by the name of *Gemini*, or the twins; and theſe were ſuppoſed to have a power of ſaving men in danger at ſea; wherefore ſuch as were about to go to ſea, firſt paid their devoirs, and made vows to them; which they performed when they returned, and were delivered from ſhipwreck; and when they were in danger at ſea, they uſed to pray unto them: the fiery exhalations that ſometimes appear at ſea, they took for them; and when only one appeared, it was looked on as a bad omen; but when both, it was reckoned to portend a proſperous voyage; hence they were conſidered as ſea-deities; and the *Ethiopic* verſion accordingly renders it here *Dioſcoura*, and adds, *who is the god of the* mariners: now the images of theſe two brothers, were ſometimes ſet at the head, or fore-part of the ſhip, as they were in this, from whence the ſhip took its name; as it is very common for the names of ſhips, to be the ſame with the pictures or images that are placed at the head of them: whether the centurion choſe this ſhip becauſe of its ſign, imagining there might be more ſafety in it, he having ſuffered ſhipwreck already; or whether this was the only one in the iſland, that was going for *Italy*, is not certain, nor very material: the *Arabic* verſion takes the word rendered *Caſtor* and *Pollux*, to be the name of a man, who was the owner of the ſhip; for it reads the words thus, *in a ſhip of Alexandria*, that belonged *to a man of Alexandria, called Dioſcorides*.

Ver. 12. *And landing at Syracuſe*, &c.] A famous city in the iſle of *Sicily*, now called *Saragoſſa*: it is placed by *Ptolomy* [c] on the eaſt ſide of the iſland, in the *Adriatic* ſea; it was 180 furlongs, or two and twenty miles and a half in circuit, and formerly had a marble haven and tripple wall, and as many towers; the founder of it was *Archias*, a *Corinthian*; *Pliny* ſays [d], that it is never ſo cloudy weather, but the ſun is ſeen in it, at one time or another of the day: *Cicero* [e] calls it the greateſt, and moſt beautiful of all the cities of *Greece*; it is ſuch a city, he ſays, that it may be ſaid to conſiſt of four large cities; *one* part of it is called *the iſland*, which has two ports to it; *another* was called *Acradina*, in which was a large market, beautiful portico's, *&c.* the *third*, *Tiche*, in which was the ancient temple of fortune; and the *fourth*, which becauſe it was laſt built, was called *Neapolis:* it is a very ancient city, being built more than ſeven hundred years before the birth of Chriſt; it was a colony of the *Corinthians*; here reigned two tyrants, whoſe names were *Dionyſius*; it was attacked by the *Carthaginians*, but without ſucceſs, being delivered from the ſiege by *Pyrrhus* king of *Epirus* [f]; it was again aſſaulted by the *Athenians*, who were repulſed, and entirely conquered, about the year before Chriſt 413: after that it was taken by *Marcellus*, the *Roman* conſul, about the year of the city of *Rome* 542 [g], after a three years ſiege; during which time it was defended, and preſerved by the means of the famous mathematician *Archimedes*; who by his invention of warlike machines, baffled all the attempts of the *Romans*; but was killed by a ſoldier, as he was intent upon his ſtudies, not knowing that the city was taken; and it continued in the hands of the *Romans*, until it was taken and plundered by the *Saracens*, in the year of Chriſt 675; and was re-taken by *Roger* king of *Apulia*, about the year 1090, and is now under the government of *Don Carlos*, king of the two *Sicilies: we tarried* there *three days*; on what account it is not ſaid, whether on account of merchandize, or for the ſake of the converſation of chriſtians here: it is certain there were churches in *Sicily* very early; we read of them in the *ſecond* and *third* centuries; in the times of *Conſtantine*, at the beginning of the *fourth* century, there was a church at *Syracuſe*, of which *Chreſtus* was biſhop, to whom the emperor wrote a letter himſelf, which is ſtill extant in *Euſebius* [h]: in the *fifth* century, *Hilarius*, a teacher at *Syracuſe*, wrote from thence to *Auguſtine*, concerning the *Pelagian* hereſy, to whom he gave an anſwer: in the *ſixth* century, *Maximinianus* biſhop of this church, had the inſpection of all the churches in *Sicily* committed to him, by *Gregory*; who was wonderfully preſerved in a ſhipwreck, as he was returning from *Rome*; in this ſame age lived *John*, biſhop of *Syracuſe*, and *Trajanus* a preſbyter, and *Felix* a deacon of the ſame church: in the *ſeventh* century there was one *George* biſhop of this place, to whom pope *Vitalian* wrote a letter; and in the ſame century, a biſhop of this church was in the ſixth council at *Conſtantinople* [i].

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[z] Bemidbar Rabba, §. 10. fol. 199. 1. Vid. Laniado in Judg. xvii. 13.

[a] Jarchi & Aben Ezra in loc.

[b] Magdeburg. Eccl. Hiſt. cent. 6. c. 2. p. 5.

[c] Geogr. l. 3. c. 4.

[d] Nat. Hiſt. l. 2. c. 62.

[e] Orat. 9. in Verrem, l. 4. p. 566.

Ver. 13. *And from thence we ſet a compaſs*, &c.] About the iſle of *Sicily*, from *Syracuſe* to *Pachinus*, the promontory of the iſland: *and came to Rhegium*; a city in *Calabria*, called by *Ptolomy* [k], *Regium Julium*; it was built, as *Solinus* [l] ſays, by the *Chalcidenſians*, and was formerly a city of the *Brutians* [m]; it is now called *Reggio:* it is ſaid [n] to have its name from its being broken off from the main continent, for it lies in the ſtreights of *Sicily*; and formerly *Sicily* was joined to *Italy*, but was ſeparated from it by the violence of the ſea at this place: *and after one day the ſouth wind blew*; they ſtaid one day at *Rhegium*, and when they departed from thence, they had a ſouth wind, which was favourable to them: whether the Apoſtle preached here, or no, is not certain, ſince his ſtay was ſo ſhort; ſome popiſh writers tell ſome idle ſtories about the Apoſtle's preaching; how that the fiſhes came to the ſhore to hear him; that the graſhoppers were commanded by him to be ſilent, and have never been ſeen in that place ſince; that a ſtone pillar was ſet on fire by the flame of a candle, by which miracle the inhabitants preſent were converted and baptized; and one *Stephen* that was in company, was made by him their firſt biſhop: but in eccleſiaſtical hiſtory, we meet with no account of any church in this place, until the *fifth* century; when the biſhop of it with others, ſubſcribed a letter of *Leo* the firſt, ſent into the eaſt; and about the year 440, there was a ſynod of thirteen biſhops convened in this place, on account of a certain ordination; and in the *ſeventh* century, a biſhop of the church at *Rhegium*, was preſent in the ſixth council at *Conſtantinople*; in the eighth, *Conſtantine* biſhop of *Rhegium*, was in the *Nicene* ſynod [o]: *and we came the next day to Puteoli*; the *Syriac* verſion adds, *a city of Italy*; it was formerly called *Dicearchia* [p], from the ſtrict juſtice uſed in the government of it: it had its name of *Puteoli*, either *a putore*, from the rankneſs and ill ſmell of the waters of it, through the *ſulphur* and *allom* in them; or *a puteis*, from the wells about it, the waters of which by *Pauſanias*, are ſaid [q] to be ſo hot, as in time to melt the leaden pipes, through which they flow, who calls it a town of the *Tyrrhenians*; by *Pliny* [r] it is placed in *Campania*, and ſo *Jerom* [s] ſays, *Puteoli*, a city, a colony of *Campania*, the ſame that is called *Dicearchia*. *Joſephus* [t] alſo ſpeaks of it, as in the ſame country; for he ſays, that *Herod* and *Herodias* both came to *Dicearchia*, (or *Puteoli*,) and found *Caius* (the emperor) at *Baiai*, which is a little town in *Campania*, about five furlongs from *Dicearchia*; and he alſo in another [u] place ſays, the *Italians* call *Dicearchia*, Ποτιολους, *Potioli*; which is the ſame name word the Apoſtle here uſes, and which is the *Latin Puteoli* corrupted; it is ſaid to be firſt built by the *Samians:* frequent mention is made by writers [w], of *pulvis puteolanus*, the duſt of *Puteoli*; which being touched by the ſea water, hardens into a ſtone; and was therefore uſed to bank the ſea, break the waves, and repel the force of them: that it was a place by the ſea-ſide, may be learned from the ſea being called after its name, *mare Puteolanum* [x], the ſea of *Puteoli*; ſo *Apollonius Tyaneus* is ſaid [y] to ſail from this place to *Rome*, whither he came in three days; to this port the ſhips of *Alexandria* particularly uſed to come, and hither perſons were wont to go to take ſhipping for *Alexandria* [z]; it is now called by the *Italians Pozzuolo*, and lies about eight miles from *Naples*; and according to the following ſtory of the *Jews*, muſt be an hundred and twenty miles from *Rome*; who tell us [a], that "*Rabban Gamaliel*, and *R. Eleazar* "*ben Azariah*, and *R. Joſhua*, and *R. Akiba*, went "to *Rome*, and they heard the noiſe of the multi"tude at *Rome*, from *Puteoli*, an hundred and "twenty miles:" the ſtory is a fable, deſigned to ſignify the vaſt number of people at *Rome*, and the noiſe, hurry, and tumult there; but perhaps the diſtance between the two places, may not be far from truth: and as fabulous is the account which *R. Benjamin* [b] gives of this place *Puteoli*, when he ſays it was called *Surentum*, a great city which

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[f] Pauſanias, l. 1. p. 22.

[g] Petav. Rationar. Temp. par. 1. l. 3. c. 9. p. 108. & l. 4. c. 2. p. 137.

[h] Eccl. Hiſt. l. 10. c. 5.

[i] Magdeburg. Eccl. Hiſt. cent. 2. c. 2. p. 4. cent. 3. c. 2. p. 3. cent. 4. c. 2. p. 5. cent. 5. c. 2. p. 6. c. 10. p. 664. cent. 6. c. 2. p. 6. c. 10. p. 346. c. 13. p. 436. cent. 7. c. 2. p. 4. c. 10. p. 358.

[k] Geograph. l. 3. c. 1.

[l] Polyhiſtor. c. 8.

[m] Mela, l. 2. c. 11.

[n] Philo quod mundus, &c. p. 963. & de mundo, p. 1171. Vid. Juſtin. l. 4. c. 1. & Salluſt. fragment. p. 147.

[o] Ib. cent. 5. c. 2. p. 7. c. 9. p. 508. cent. 7. c. 2. p. 5. cent. 8. c. 2. p. 5.

[p] Plin. l. 3. c. 5.

[q] Pauſan. Meſſenica vel l. 4. p. 285. & Arcadica vel l. 8. p. 465.

[r] Nat. Hiſt. l. 31. c. 2.

[s] De locis Hebraicis, fol 76. G.

[t] Antiqu. l. 18. c. 8. §. 2.

[u] In vita ſua, §. 3. p. 905.

[w] Plin. l. 35. c. 13. Alex. ab Alex. l. 5. c. 9. Iſidor. de origin. l. 16. c. 1. p. 135.

[x] A. Gell. noct. Attic. l. 7. c. 8.

[y] Philoſtrat. vit. Appollon. l. 7. c. 8.

[z] Philo in Flaccum, p. 968. & de leg. ad Caium, p. 1018. Senec. ep. 77.

[a] Echa Rabbati, fol. 59. 4. & T. Bab. Maccot, fol. 24. 1.

[b] Itinerar. p. 14.

Tzintzan Hadarezer built, when he fled for fear of *David.*

Ver. 14. *Where we found brethren,* &c.] Chriſtians; which is not to be wondered at, ſince it was a port much frequented, and where many came and went, of different countries and nations; particularly there were many *Jews* here, to whom the Goſpel was firſt preached, and to ſome of them it was the power of God unto ſalvation in many places, and doubtleſs was ſo here: *Joſephus* [c] ſpeaks of *Jews* in this place, who were deceived by a falſe *Alexander*, who pretended to be the ſon of *Herod*, a prince of their nation. *Patrobulus*, the ſame with *Patrobas* in *Rom.* xvi. 14. who is reckoned one of the ſeventy diſciples, is ſaid to be biſhop of this place; ſee the note on *Luke* x. 1. though we have no account of its church ſtate until the *fifth* century, when a biſhop of the church at *Puteoli*, is ſaid to be in the council held at *Epheſus* againſt *Eutyches*, and ſuſtained the place of *Leo*, pope of *Rome:* in the *ſixth* century, a biſhop of this church was in a council held at *Rome*, under *Symmachus:* in the *ſeventh* century, the biſhop of *Puteoli* was in the ſixth council at *Conſtantinople* [d]: *and were deſired to tarry with them ſeven days*; that is, the chriſtians at *Puteoli* deſired the Apoſtle, and thoſe that were with him, to ſtay a week with them, that they might have the advantage of a day of public worſhip together, and might enjoy much of their chriſtian converſation; and accordingly they did ſtay that time, no doubt by the leave, and with the conſent of *Julius* the centurion; and which ſhows, that he uſed the Apoſtle with great civility and courteouſneſs, and was very ready to grant him favours; if he was not in this voyage converted by him, which is not unlikely, conſidering the whole of his conduct: *and ſo we went toward Rome*; after they had ſtaid ſeven days at *Puteoli*, they ſet forward on their journey to *Rome*; for from hence they went thither on foot, though they might have gone from hence to *Rome* by ſea, as *Apollonius Tyaneus* did; ſee the note on ver. 13. and ſo likewiſe *Titus* the ſon of *Veſpaſian*, who went from *Rhegium* to *Puteoli* in a merchant ſhip, and from thence to *Rome* [e]; but it may be the ſhip unladed here, and there was no other going for *Rome* at that time: *Rome* was the metropolis of *Italy*, the ſeat of the empire, and miſtreſs of the whole world; it is ſo well known, as not to need deſcribing: it was built on ſeven hills, and had its name either from *Romulus* the founder of it; or from the *Greek* word Ρωμη, which ſignifies *ſtrength* [f], from whence *Romulus* is ſuppoſed to have his name; with the *Hebrews* it has its name from its ſublimity, heighth, and glory, from the word, רום, which ſignifies to be high and exalted; ſome ſay it had its name from *Roma*, a daughter of *Italus*, who firſt laid the foundation of it, though *Romulus* and *Remus* brought it into the form of a city; it was built ſeven hundred and fifty years and upwards, before the birth of Chriſt. The *Jews* make it to be of an earlier date; they ſay [g], that at the time *Solomon* married *Pharaoh*'s daughter, *Gabriel* deſcended and fixed a reed in the ſea, and brought up clay, and with it was built the great city which is *Rome*; and in another place [h] it is ſaid, in the day in which *Jeroboam* ſet up the two calves, one at *Dan*, and the other at *Bethel*, was built a certain cottage, which is *Italy* of *Greece*, that is *Rome*; for it is elſewhere obſerved [i], *Italy* of *Greece*, this is the great city of *Rome*; and again [k], on the day in which *Jeroboam* ſet up the two calves, *Remus* and *Romulus* came and built two cottages in *Rome*.

Ver. 15. *And from thence,* &c.] That is, from *Rome*, whither they were going: *when the brethren heard of us*; when the chriſtians at *Rome*, heard that the Apoſtle and his friends were landed at *Puteoli*, and were on their journey to *Rome:* theſe were the members of the church at *Rome*; for there was a church-ſtate here before this time. The Apoſtle had before this written a letter to them, called the epiſtle to the *Romans*, in which he treats them as a church. The papiſts ſay that the Apoſtle *Peter* was the firſt biſhop of it, and pretend an uninterrupted ſucceſſion from him; though it is queſtionable, whether he ever was at *Rome*; and if he was, it is not probable that he ſhould take upon him the care of a ſingle church, which was not conſiſtent with his office as an Apoſtle: in the *firſt* century, the biſhops or paſtors of this church, were as follow; after the martyrdom of *Paul* and *Peter*, *Euſebius* [l] ſays, *Linus* was the firſt biſhop of it, the ſame that is mentioned in 2 *Tim.* iv. 21. and according to the ſame writer [m], *Anencletus* ſucceeded him, and then *Clement*, a fellow-labourer of the Apoſtle *Paul*'s, *Phil.* iv. 3. who wrote two epiſtles to the *Corinthians*, which are ſtill extant; though *Euſebius* [n] not conſiſtent with himſelf, makes *Clement* in another place to ſucceed *Linus*; and ſome make *Clement* even to be before him; and ſome place one *Cletus* before *Anencletus* and him: ſuch an uncertainty is there, and ſuch a puzzle attends the firſt account of this uninterrupted ſucceſſion; and which ſeems deſigned in providence, to bring it into contempt: in the *ſecond* century, *Euareſtus* ſucceeded *Clement*; and then followed him *Alexander*, *Sixtus*, or *Xyſtus*, *Teleſphorus*, *Hyginus*, *Pius*, *Anicetus*, *Soter*, *Eleutherius*, and *Victor:* in the *third* century, *Victor* was ſucceeded by *Zephyrinus*; and after him were *Calixtus*, *Urbanus*, *Pontianus*, *Anterus*, *Fabianus*, *Cornelius*, *Lucius*, *Stephanus*, *Sixtus*, or *Xyſtus* II. *Dionyſius*, *Felix*, *Eutychianus*, and *Gaius:* in the *fourth* century, *Marcellinus* ſucceeded *Gaius*; who was followed by *Marcellus*, *Euſebius*, *Miltiades*, *Sylveſter*, *Julius*, *Liberius*, *Felix* II. *Damaſus*, and *Siricius* [o]; and further than this age, it is not worth while to follow them; the man of ſin began to grow apace, and in a century or two afterwards, proclaimed himſelf univerſal biſhop: *they came to meet us as far as Appii forum and the three Taverns*; theſe were both of them towns that lay in the *Appian* way to *Rome*; the former of theſe *Horace* [p] makes mention of, in the account of his journey from *Rome* to *Brunduſium*; firſt he ſays, he came to *Aricia*, or *Rizza*, which is about 160 furlongs, or 21 miles from *Rome*, and from thence to *Appii forum:* that *Appii forum* was further from *Rome* than the *three Taverns*, appears from what *Cicero* ſays [q], who dates his letter to *Atticus* from *Appii forum*, at four o'clock, and tells him, that he had ſent him another a little before from *tres Tabernæ*, or the *three Taverns*; and indeed, *Appii forum* was one and fifty miles from *Rome*, and the *three Taverns* but three and thirty: ſo that the ſenſe muſt be, that ſome of the brethren from *Rome*, came as far as the *three Taverns*, and others as far as *Appii forum*; which as before obſerved, were two towns upon the road: hence the former of theſe was not a ſtatue of *Appius*, near the city of *Rome*, as ſome have [r] ſaid; nor a market in the city itſelf, as ſays *Jerom* [s], or a writer under his name; whoſe words are, *Appii forum* is the name of a market at *Rome*, from *Appius*, formerly a conſul, and from whom the *Appian* way had its name: but this was a town at ſome diſtance; there were ſeveral towns in *Italy* of a like appellation; as *Julii forum*, *Cornelii forum*, now *Imola*, *Livii forum*, now *Forli*: *Pliny* [t] makes mention of an *Appii forum*; and there was a town in *Calabria*, called *Taberna*: and as the one was not a mere market-place, ſo the other does not deſign three houſes for publick entertainment; for the words ſhould not be tranſlated *three Taverns*, nor indeed tranſlated at all; nor are they by *Luke*, who retains the *Latin* name, as the name of a place; and here it was that *Severus* the *Roman* emperor, was killed by *Herculius Maximianus* [u]; and this in *Conſtantine*'s time, was the ſeat of a biſhop; for among the biſhops aſſembled on account of *Donatus*, mention is made of one *Felix a tribus tabernis* [w], or *Felix* biſhop of *tres Tabernæ*, the ſame place we call *the three Taverns*: *whom when Paul ſaw, he thanked God and took courage*; that is, when he ſaw the brethren that came to meet him, he gave thanks to God for the ſight of them, which he had ſo much deſired; and he took heart and courage, and went on chearfully, and in high ſpirits towards *Rome*; in hope of ſeeing the reſt, and believing that God had ſome work for him to do there.

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[c] Antiqu. l. 17. c. 14. §. 1.

[d] Magdeburg. Eccl. Hiſt. cent. 5. c. 2. p. 7. cent. 6. c. 2. p. 8. cent. 7. c. 2. p. 5.

[e] Sueton. vita Titi, c. 5.

[f] Aur. Victor. Origo Gent. Rom. p. 238.

[g] T. Bab. Sanhedrin, fol. 21. 2.

[h] T. Bab. Sabbat, fol. 56. 2.

[i] T. Bab. Megilla, fol. 6. 1.

[k] T. Hieroſ. Avoda Zara. fol. 39 3. Vid. Shirhaſhirim Rabba, fol. 6. 2.

[l] Eccl. Hiſt. l. 3. c. 2.

[m] Ib. c. 13.

[n] Ib. c. 4. 15.

[o] Magdeburg. Eccl. Hiſt. cent. 2. c. 10. p. 165, &c. cent. 3. c. 10. p. 193, &c. cent. 4 c. 10. p. 736, &c.

[p] Sermonum, l. 1. Satyr 5.

[q] Ad Atticum, l. 2. ep. 11.

Ver. 16. *And when we came to Rome*, &c.] To the city itſelf: *the centurion delivered the priſoners to the captain of the guard*; or general of the army; or as ſome think, the governour of the *prætorian* band of ſoldiers, who attended the emperor as his guards: his name is thought to have been *Burrhus Afranius*; to him *Julius* the centurion, delivered all the priſoners he brought from *Ceſarea*, excepting *Paul*, to be diſpoſed of by him, in the ſeveral priſons, or goals, to whom it belonged to take care of ſuch perſons: this clauſe is wanting in the *Alexandrian* copy, and in the *Vulgate Latin* and *Syriac* verſions: *but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him*; this was owing, either to the letter which *Feſtus* ſent to *Rome* concerning him, and his caſe; by which it appeared, that he was no malefactor, and therefore to be uſed in a different manner from the reſt of the priſoners; or rather to the interceſſion of the centurion, who had all along uſed him in a very civil and courteous manner; who requeſting this favour had it granted, that *Paul* ſhould not be put into the common priſon with the reſt, but ſhould dwell in an apartment by himſelf; or as the *Ethiopic* verſion renders it, *at his own will*; where he himſelf pleaſed, for he dwelt in his own hired houſe, ver. 30. only he was under the care and cuſtody of a ſoldier, who conſtantly attended him, wherever he went; and which could not be otherwiſe, ſeeing he was chained, as in ver. 20. and his chain was put on his right-hand, and faſtened to the left hand of the ſoldier, that had him under his keeping; ſo that wherever he was or went, the ſoldier muſt be likewiſe: hence that paſſage in *Seneca* [x], "as the ſame chain joins together "the priſoner and the ſoldier, ſo thoſe things which "are unlike go together; fear follows hope."

Ver. 17. *And it came to paſs, that after three days*, &c.] From his firſt coming to *Rome*, when he had hired himſelf a houſe, or lodging, and was ſettled in it, and was reſted from the fatigue of his voyage and journey: *Paul called the chief of the Jews together*; he ſent to the principal men among them; for though the *Jews* were expelled from *Rome* in the reign of *Claudius*, they were now returned, and had their liberty of reſiding there; very likely by means of *Poppea*, *Nero*'s concubine, who favoured the *Jews*: but whether they had a ſynagogue, and theſe men were the chief and leading men in it, the doctors, rulers, and officers of it, are things not certain; however, theſe the Apoſtle deſired to come to him where he was, for whether he had the liberty of going about where he would, the ſoldier attending him, is not ſo clear a point: *and when they were come together*; to his houſe, or lodging: *he ſaid unto them, men and brethren*; which was the uſual form of addreſs with the *Jews*; ſee ch. vii. 2. *Though I have committed nothing againſt the people and cuſtoms of our fathers*; meaning he had ſaid nothing diſreſpectfully of the people of the *Jews*; nor had done any thing to the prejudice of their temporal, ſpiritual, and eternal good, but juſt the reverſe; nor had he ſaid or done any thing contrary to the laws and cuſtoms enjoined the *Jews* by *Moſes*, even thoſe that were of a ceremonial nature; for though he had every where declared that the *Gentiles* were not obliged to an obedience to them, yet he did not diſſuade the *Jews* from the uſe of them; and oftentimes complied with them himſelf, things he had been charged with: *yet was I delivered priſoner from Jeruſalem into the hands of the Romans*; he was firſt ſeized by the *Jews* in the temple of *Jeruſalem*, and then fell into the hands of *Lyſias*, the chief captain; who bound him, and by whom he was ſent to *Ceſarea*, where he was retained a priſoner both by *Felix* and *Feſtus*, *Roman* governours.

Ver. 18. *Who when they had examined me*, &c.] About the things laid to his charge, had heard what his accuſers had to object to him, and the defence he made for himſelf: *would have let me go*; releaſed him from his bonds, and ſet him at liberty to go where he pleaſed: *becauſe there was no cauſe of death in me*; no crime proved upon him, which was worthy of death; and this was the ſenſe of *Lyſias* the chief captain, and of *Felix* and *Feſtus* the *Roman* governours, and of king *Agrippa*.

Ver. 19. *But when the Jews ſpake againſt it*, &c.] His being cleared and diſmiſſed, and deſired he might be ſent back to *Jeruſalem*, to be tried and judged there, to which *Feſtus* ſeemed inclined: *I was conſtrained to appeal to Cæſar*; to prevent the deſign of the *Jews* upon him, which was to waylay him and kill him, or by what ways they could, right or wrong, take away his life; and to provide for his own ſafety: *not that I had ought to accuſe my nation of*; meaning, that he had no ill deſign in this appeal againſt his country, to expoſe them, and bring them under reproach and cenſure, but to vindicate himſelf, defend his own innocence, and preſerve his character and life; ſuggeſting, that what he did, was not of choice, but by conſtraint, and with reluctance; being no friend to heathen tribunals, nor any enemy to the *Jewiſh* nation.

Ver. 20. *For this cauſe therefore have I called for you*, &c.] To let them know the true ſtate of his caſe; that though he was a priſoner, it was not for any crime he had done, much leſs any of a capital nature; and that as he was no ſcandal to his country, ſo neither did he intend to raiſe any againſt it, or ſay, or do any thing which might bring it into contempt and danger: as well as *to ſee you and ſpeak*

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[r] Iſidor. Peluſiot. Ep. l. 1. ep. 337.

[s] De locis Hebraicis, fol. 95. K.

[t] Nat. Hiſt. l. 14. c. 6.

[u] Aurel. Victor. Epitome, p. 346.

[w] Optat. de Schiſm. Donat. l. 1. p. 26.

[x] Epiſt. 5.

ſpeak with you; and keep up and maintain, a free and friendly converſation together: *becauſe that for the hope of Iſrael I am bound with this chain*; which was then upon him, and he pointed to; the true reaſon of which was, becauſe he had preached that the Meſſiah, the tribes of *Iſrael* were hoping and waiting for, and who is the only ſolid foundation of the hope of eternal life and ſalvation, was already come; and that he had ſuffered and died, and roſe again from the dead, and that Jeſus of *Nazareth* was he; ſee *Jer.* xiv. 8. and xvii. 13. And this title well agrees with Jeſus Chriſt, who in the New Teſtament is called *our hope*, and *the hope of glory*, 1 *Tim.* i. 1. *Col.* i. 27. and he is the hope of every *Iſraelite* indeed, of every ſenſible ſinner, of every regenerated perſon, whether *Jew* or *Gentile*; and ſuch are encouraged to hope in him for grace here, and glory hereafter: and whereas they ſee themſelves loſt and undone, and that there is no ſalvation for them by their own works, and that there is ſalvation in Chriſt, they are directed and encouraged to hope in him for it; becauſe it is a work finiſhed by him, and is compleat in him; it is of free grace and favour beſtowed; it is wrought out for the chief of ſinners; and ſuch as they themſelves are, are invited by himſelf to look to him for it; and the Goſpel declaration is, that whoever believes in him ſhall be ſaved: they ſee themſelves to be ſinners, and that there is no hope of the forgiveneſs of their ſins from an abſolute God, or the abſolute mercy of God out of Chriſt, but that the blood of Chriſt was ſhed for the remiſſion of ſins, and that God for Chriſt's ſake, does forgive ſins; wherefore they hope in him for it; to which they are encouraged by the proclamation of the grace of God, as a forgiving God in Chriſt; by the promiſes of forgiveneſs in the covenant of grace; by the Goſpel declaration of it; by its being entirely of free grace, through the blood of Chriſt; and by the many inſtances of the worſt of ſinners who have been favoured with it: theſe *Iſraelites* indeed, alſo ſee themſelves unrighteous creatures, and that they cannot be juſtified before God by works of righteouſneſs done by them; but that there is a righteouſneſs wrought out by Chriſt, which is acceptable and well pleaſing to God; is freely beſtowed on men, and is imputed to all ſorts of men, even to the ungodly; wherefore they hope in him for it, and lay hold on this object of hope ſet before them: in a word, they have hope of eternal life on his account, that being the gift of God through him; and it being the will of God, that whoever believes in him ſhould have it; and it being in the power and right of Chriſt to beſtow it; and they having alſo his Spirit as the earneſt and pledge of it; as well as have his righteouſneſs as their title to it, his grace as their meetneſs for it, and have a ſhare both in his interceſſion and in his preparations of it: moreover, the Apoſtle taught that there would be a general reſurrection of the dead, upon which would ſucceed a ſtate of everlaſting happineſs for the righteous; and which was the hope of the tribes of *Iſrael* in common, eſpecially of every *Iſraelite* indeed: now theſe things had irritated the carnal *Jews* againſt him, who could not reſt till they had been the means of bringing him into the condition he now was; nor were they content with this, without having his life.

Ver. 21. *And they ſaid unto him*, &c.] That is, the chief men of the *Jews* at *Rome*, whom *Paul* had called together, replied; either in a lying and diſſembling way, or as expreſſing matter of fact; which laſt may be allowed: *we neither received letters out of Judea concerning thee*; which was very much, that the high prieſt and *Sanhedrim* had not wrote to the principal men of their religion at *Rome*; giving an account of the Apoſtle, and his caſe unto them, in order to prejudice them againſt him, and to furniſh them with charges and accuſations; which if they could not prevail by them, ſo as to get him condemned by the emperor, yet might be a means of preventing any of their nation giving heed unto him, and embracing his ſentiments and notions concerning Jeſus of *Nazareth*: *neither any of the brethren that came from Jeruſalem*; or any part of *Judea*, to *Rome*; meaning not the chriſtian *Jews*, for theſe they would not call brethren; but thoſe who were of the ſame religion as well as nation, whom it was uſual with the *Jews* to call brethren: *ſhewed or ſpake any harm of thee*; ſo that it looks as if they did make mention of him, but did not charge him with any thing that was wicked and criminal: this they ſaid, to ſhew that they were not prejudiced againſt him by any perſon or means; and which carried in it a very conſiderable teſtimony of the Apoſtle's innocence.

Ver. 22. *But we deſire to hear of thee what thou thinkeſt*, &c.] What was his opinion and judgment concerning the Meſſiah, whether he was come or no, and whether Jeſus of *Nazareth* was he; and concerning other principles relating to him, embraced by the chriſtians; and what he had to ſay for the clearing up, proving and confirming his ſentiments about theſe things: *for as concerning this ſect*; or hereſy, meaning the chriſtian religion: in ſaying ſo, they reproached it; for the Goſpel, or chriſtian religion, is not an human device, the choice and option of man's free-will, and what he pleaſes himſelf with, as an opinion and invention of his own, or of other men, as *hereſy* ſignifies; but it is of God, and by revelation of Jeſus Chriſt, and is a doctrine of the higheſt wiſdom: nor does it deny or take away, any fundamental article of true religion; either natural, as known by the *Gentiles*, or as revealed, with which the *Jews* were made acquainted, under the former diſpenſation; but eſtabliſhes every ſuch article, as the unity of the divine being; the worſhip of the one only and true God of *Iſrael*, in a ſpiritual manner; the doctrine of the Meſſiah, his perſon, office, and grace; the reſurrection of the dead, and eternal judgment; and therefore could not be chargeable with hereſy: nor was it ſet up for any worldly gain, or popular applauſe, which are the things that authors and abettors of hereſy have in view; nor was it deſigned to divide and ſeparate perſons from the true church of God, but to bring them to it, and unite them together in it; ſee ch. xxiv. 14. *We know that every where it is ſpoken againſt*; this they knew, both by letters they received, and by perſons who came from different parts of the world; and which was fact, and was no other than what was foretold concerning Chriſt, that he ſhould be a ſign that ſhould be ſpoken againſt, *Luke* ii. 34. and which the Apoſtle found true of the Goſpel preached by him, both among *Jews* and *Greeks*; it being to the one a ſtumbling-block, and to the other fooliſhneſs, 1 *Cor.* i. 23. and eſpecially it was contradicted and blaſphemed every where by the *Jews*; theſe in all places oppoſed themſelves to it, and ſpoke evil of it, and of its preachers and profeſſors: Chriſt the author, ſum, and ſubject of the chriſtian religion, was ſpoken againſt in his perſon; his deity and divine ſonſhip were denied, as they ſtill are; and his offices, as prophet, prieſt, and king; yea, his actions, even his works of mercy to the bodies of men, by healing their diſeaſes, his converſing with ſinners for the good of their ſouls, the ſeveral miracles he wrought, and the whole ſeries of his life and converſation, were blaſphemed and evil ſpoken of: the doctrines of the Goſpel in general, were contradicted, as they now are by many, as abſurd and irrational, and as tending to licentiouſneſs; and in particular, thoſe which reſpect the Father of Chriſt, as being the Father of Chriſt, his everlaſting love to the elect in him, and his diſtinguiſhing grace in the choice of them; and thoſe which relate to Chriſt, as that he is truly God, and the Son of God, and to his ſacrifice, ſatisfaction, and imputed righteouſneſs; and alſo which concern the Spirit of God, as his deity and perſonality, and his operations on the ſouls of men; and ſuch as relate to a future ſtate, the reſurrection of all the dead, and judgment to come: likewiſe the ordinances of the chriſtian religion, baptiſm and the Lord's ſupper, were deſpiſed and ſpoken againſt, and the profeſſors of it treated as fools and wicked men; the reaſons of all this are, becauſe the chriſtian religion and the doctrines of it, are not of men, are contrary to the luſts of men, and particularly to the pride of men; they ſubject them to reproach and perſecution, and gather men out from among them.

Ver. 23. *And when they had appointed him a day,* &c.] When they ſhould meet together, and when both ſides might be better prepared to enter into a converſation on the ſubject of chriſtianity; and when there might be an opportunity for a more numerous aſſembly to hear: *there came many to him into his lodging*; the ſame very likely with his own hired houſe, ver. 30. hither a large number came at the time appointed, more than thoſe whom *Paul* firſt ſent for: *to whom he expounded*; the ſcriptures, the writings of *Moſes*, and the prophets; and particularly ſuch parts of them as concerned the Meſſiah; ſo our Lord expounded to his diſciples in all the ſcriptures, the things concerning himſelf, *Luke* xxiv. 27. *And teſtified the kingdom of God*; or the kingdom of the Meſſiah, which oftentimes ſignifies the Goſpel, and the Goſpel diſpenſation: he produced full and ſufficient proofs and teſtimonies from prophecies, miracles, and facts, that the kingdom of the Meſſiah was come; which conſiſted not in outward pompous things, in temporal riches and honours, as they expected; but in the miniſtration of the Goſpel, and in the adminiſtration of its ordinances; and in righteouſneſs and holineſs, which give the one a right unto, and the other a meetneſs for, the kingdom of heaven: and of this he teſtified, that it is the kingdom of God, of his preparing and of his giving, and is what he calls his people unto, and makes them meet for; and in which they ſhall reign with him, and enjoy him for ever: and the Apoſtle could teſtify and make it evident, that there was ſuch a kingdom, and ſuch a future glorious ſtate; from the promiſe of God, to which the twelve tribes of *Iſrael* hoped to come; from the prophecies of the Old Teſtament, which ſpeak of everlaſting life, and of the reſurrection of the dead unto it; from the expectations of the ſaints of the former diſpenſation, who all died in the faith of it; and from the coming of the Meſſiah, his ſufferings and death, and aſcenſion to heaven, whereby he had brought life and immortality to the cleareſt light: *perſuading them concerning Jeſus*; endeavouring to perſuade them, that Jeſus was the true Meſſiah; that he was truly God, and the Son of God, as well as man; that he was born of a virgin, and wrought miracles, and yielded perfect obedience to the law; that he laid down his life as a ſacrifice for ſin, and to make reconciliation and atonement for it; that he brought in an everlaſting righteouſneſs; that he roſe again from the dead for juſtification; that he was aſcended up to heaven, and was ſet down at the right-hand of God, where he ever lives to make interceſſion, and will come again a ſecond time to judge both quick and dead: theſe are ſome of *the things concerning Jeſus*, as the words may be rendered, which the Apoſtle endeavoured to perſuade the *Jews* into a belief of; as alſo the bleſſings of grace which come by him, ſuch as peace and pardon through his blood, reconciliation and atonement by his ſacrifice, juſtification by his righteouſneſs, and compleat ſalvation in him: concerning theſe he perſuaded the *Jews*, ſetting things in a clear light, uſing ſtrong arguments to convince them, and giving full proof, as the nature of them would admit of; and which is no other than moral ſuaſion, and is of itſelf ineffectual; efficacious perſuaſion is only of God; it is he that opens the heart to attend to theſe things, and gives faith to receive and embrace them: however, it is the duty of Goſpel miniſters to make uſe of arguments, and by them to endeavour to perſuade men of their need of Chriſt, and of ſalvation by him, as the Apoſtle did; ſee 2 *Cor.* v. 11. *Both out of the law of Moſes*; not the law of the ten commandments, given on mount *Sinai* to *Moſes*, who delivered it to the children of *Iſrael*, and is oppoſed to the doctrine of grace and truth, which came by Jeſus Chriſt, *John* i. 17. that accuſes and convinces of ſin, and pronounces guilty, and curſes for it; but does not reveal Jeſus Chriſt as a Saviour from it; no proof can be taken from thence of the things concerning Jeſus; but the five books of *Moſes* are here meant, in which he wrote of Chriſt; as our Lord himſelf ſays, *John* v. 46, 47. as he did particularly in *Gen.* iii. 15. and xlix. 10. and *Deut.* xviii. 15. alſo the types and ſacrifices recorded in his writings, might be made uſe of in proof of Jeſus, and the things of him: *and out of the prophets*; ſuch as *Pſal.* xxii. 15, 16. and xvi. 10. and lxviii. 18. and cx. 1. *Iſa.* vii. 14. and liii. *Dan.* ix. 24, 26. *Mic.* v. 2. *Zech.* ix. 9. and xiii. 7. with many others: and in this work he continued, *from morning till evening*; not that we are to ſuppoſe, that he carried on one continued diſcourſe upon theſe ſubjects, without any intermiſſion; but that he was all the day employed, either in expounding the ſcriptures, proving that the kingdom of the Meſſiah was come, and uſing ſtrong and perſuaſory arguments, to ſhow that Jeſus was he; or in anſwering the cavils and objections of the *Jews*, to what he ſaid.

Ver. 24. *And ſome believed the things which were ſpoken*, &c.] By him, concerning the kingdom of God and Jeſus Chriſt; even as many as were ordained unto eternal life, and to whom it was given to believe; for faith is the gift of God, and which comes by hearing of the word, when it is attended with a divine power; and then it is not only notionally underſtood, and barely aſſented to as truth, but is cordially believed and embraced, and chearfully profeſſed, and ſteadily held faſt: this was not a mere hiſtorical faith, or a bare aſſent to the truth of the things ſpoken, nor a mere profeſſion of faith in them, but a believing in Chriſt with the heart, the ſum and ſubſtance of them; as they heard theſe things, their underſtandings were enlightened, and they ſaw their need of Chriſt, and the things of Chriſt, which were held forth in the miniſtry of the word; and ſo approved of them, ſavoured, reliſhed, and fed upon them; and until this is the caſe, none can, nor will believe aright: *and ſome believed not*; notwithſtanding the full proof, and clear evidence produced by the Apoſtle: theſe were not of Chriſt's ſheep, their eyes were blinded, and their hearts were hardened, as was propheſied of them, and therefore they could not believe; they were given up to a judicial blindneſs and hardneſs of heart, and were left under the power of obſtinate and invincible unbelief: their diſbelief of theſe things, aroſe from the prejudices they had conceived about a worldly kingdom; from the ſufferings and death of Jeſus Chriſt, they imagining the Meſſiah would not die, but abide for ever; from the carnal reaſonings of their minds, about divine and ſpiritual things; and from the ignorance that was in them, becauſe of the obduracy of their hearts. The kingdom the Apoſtle teſtified of, was not an *Utopian* kingdom, nor any of the real kingdoms of this world, but the kingdom of the Meſſiah they were expecting; but that which he deſcribed, being not ſuch an one as they imagined, they believed him not: the things he ſaid concerning Jeſus were not trivial, ſpeculative, and indifferent things; but of the greateſt moment and importance, and of which there was full proof in their own writings; and though ſpoken by *Paul*, were no other than the word of God; and beſides, were good news, and glad tidings, and yet they believed them not: this difference among them, ſome believing and ſome not believing, was not owing to the power and free-will of man, as if ſome of themſelves would, and did believe, and others would not, but to the diſtinguiſhing grace of God; for faith is not of man, it is the gift of God, it is the fruit of electing grace, and is given in conſequence of it: nor is this any unuſual thing, under the ſame miniſtration of the word, for one to believe, and another not believe: this is a common caſe, and is the uſual ſucceſs the Goſpel meets with; ſo it always has been, and ſo it is, and will be; ſo it was in the times of *Noah*, he was a preacher of righteouſneſs to the old world, even of the righteouſneſs of faith, many were diſobedient, few believed; and ſo it fared with the evangelical prophet *Iſaiah*, and with *Jeremiah*, *Ezekiel*, *Zechariah*, and other prophets of the Old Teſtament; and with *John* the *Baptiſt*, the forerunner of Chriſt, and with Chriſt himſelf, as well as with our Apoſtle; and this has been the caſe ever ſince his times, now is, and will be, as long as the Goſpel is preached.

Ver. 25. *And when they agreed not among themſelves*, &c.] One part believing what was ſaid, and the other diſbelieving; and ſuch a diviſion is the uſual effect of the Goſpel miniſtry; ſee *Luke* xii. 51, 52. Or this may be underſtood of the unbelieving party, who though they agreed in the main that Jeſus was not the Meſſiah, yet might have different ſentiments of the Apoſtle; of the manner of his reaſoning, and the nature of his proofs and arguments; and of ſome things which he delivered, which ſome might aſſent to, and others deny; as the *Phariſees* and *Sadducees* in the *Sanhedrim* at *Jeruſalem*, diſagreed about the doctrine of the reſurrection: and the rather this may be thought to be the ſenſe, becauſe they not only departed, when very likely thoſe that believed might ſtay longer, but becauſe at their departure, the Apoſtle ſays ſomething very cutting and ſtinging, and which he would not ſay in common of them all, of the believers; and beſides, they are afterwards ſaid to reaſon among themſelves, ver. 29. *They departed*; from the Apoſtle's lodging to their own houſes, or to ſome other place, where they could call over and debate among themſelves, the things they had heard: *after that Paul had ſpoken one word*; a very remarkable one, and full to the purpoſe, and which he gave them juſt at parting with them: *well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers*; the paſſage referred to, is in *Iſa.* vi. 9, 10. which the prophet *Iſaiah* delivered under the influence, and by the inſpiration of the Holy Ghoſt, being moved by him, as all the holy men of God were; and which was very appoſite, not only to the *Jewiſh* fathers in the times of *Iſaiah*, but to their poſterity in ſucceeding ages, in the times of Chriſt and his Apoſtles; ſee *Matt.* xiii. 10, 11, 13, 14. *John* xii. 37—46. and were exceeding applicable to the preſent unbelieving *Jews*, who had been diſputing with the Apoſtle, and were now departing from him, in unbelief: and from hence it appears, that ſince it was the Holy Ghoſt that ſpake by *Iſaiah* the prophet, and he that ſpoke to him and by him, was the *Adon*, *Jehovah*, and Lord of hoſts, as is clear from *Iſa.* vi. 1, 5, 8, 9. it follows, that the Holy Ghoſt is a divine perſon, truly God, and equal with the Father and the Son.

Ver. 26. *Saying, go unto this people, and ſay*, &c.] A meſſage ſent in wrath and judgment to the people of *Iſrael*, rejected from being the people of God, a *lo ammi* being written upon them; and therefore God does not call them *his*, but *this* people: and this meſſage was ſent by an evangelical prophet, who foretold in the cleareſt manner, the Meſſiah's incarnation, and birth of a virgin, the work he was to do, the ſufferings he ſhould undergo, and the glory that ſhould follow; and that after he had ſeen in a viſion, the glory of the king Meſſiah, the perfections of deity filling the temple of his human nature, him exalted on a throne, and attended and worſhipped by angels; after he had had ſuch a view of his beauty and excellency, that laid him low in his own ſight, and humbled him under a ſenſe of his own impurity and unworthineſs; and after he had had a comfortable diſcovery and application of pardoning grace; and after he had expreſſed ſuch a readineſs and willingneſs to go on the Lord's errand: which one might have thought would have been of a different nature; and that he would have been ſent, and have been made uſeful, to ſet forth the glories and excellencies of Chriſt's perſon, office, and grace, he had had ſuch a view of; and to preach the comfortable doctrine of pardoning grace to men, which he had juſt now ſuch a gracious experience of; but on the contrary, he is bid to ſay, *hearing ye ſhall hear*; with bodily ears, the Goſpel preached by the Meſſiah and his Apoſtles: *and ſhall not underſtand*; ſpiritually and experimentally, what they heard: to have an opportunity of hearing the Goſpel, is a great bleſſing; ſeeing it is good news, glad tidings of good things, a joyful ſound, and the voice of Chriſt himſelf; it is a diſtinguiſhing favour, and what all men at all times have not; when it is attended with a divine energy, the Spirit of God is received through it, regeneration, quickening and ſanctifying grace are by it; faith comes by hearing it, and Chriſt is found under the miniſtration of it; and generally ſpeaking, the underſtanding and knowledge of divine things, are by means of it: men are naturally without the underſtanding of ſpiritual things, and where the Goſpel is not, they remain ſo; the miniſters of the Goſpel, and the word preached by them, are the means of leading men into a ſpiritual underſtanding of things, though only as, and when attended with the Spirit of God, who is a Spirit of wiſdom and revelation, in the knowledge of Chriſt: and a ſpecial mercy it is, when perſons whilſt hearing the word, underſtand what they hear, and can diſtinguiſh truth from error; and approve of the truth, receive the love of it, feel the power, and taſte the ſweetneſs of it; find it and eat it, believe, embrace, and profeſs it, and bring forth fruits worthy of it: but on the contrary, when it is heard and not underſtood, it is an awful diſpenſation; for hence either they content themſelves with bare hearing, and depend upon it for ſalvation; or they deſpiſe and ſpeak evil of what they do not underſtand; and ſo their hearing, inſtead of being a bleſſing, is an aggravation of their condemnation: *and ſeeing ye ſhall ſee*; miracles wrought: *and not perceive*; them to be proofs of the things, for which they are wrought: ſo *Jarchi* expounds thoſe words, “ye ſhall ſee the wonders, or miracles I have “done for you, and ſhall not ſet your hearts to “know me:” from whence it appears, that the Goſpel preached in the cleareſt and moſt powerful manner, and even miracles wrought in confirmation of it, are inſufficient for converſion; and nothing will effect it, but efficacious grace.

Ver. 27. *For the heart of this people is waxed groſs*, &c.] Or *fat*; ſtupified with notions of carnal and temporal things, and become hardened againſt, and unſuſceptible of divine and ſpiritual things: *and their ears are dull of hearing*; the Goſpel, and its joyful ſound; to which they ſtop their ears, as the deaf adder to the voice of the charmer: *and their eyes have they cloſed*; and wilfully ſhut, againſt all evidence from facts, miracles, prophecies, and preaching: *leſt they ſhould ſee with* their *eyes, and hear with* their *ears, and underſtand with* their *heart, and ſhould be converted*; that is, ſee the evidence of miracles, take in the truth of doctrine, underſtand the meaning of prophecy, and ſo be turned from darkneſs, ignorance, and unbelief, to light, knowledge, and faith: *and I ſhould heal them*; or *have mercy on them*, as the *Ethiopic* verſion renders it; that is, forgive their ſins: hearing the Goſpel preached, is the ordinary means of underſtanding ſpiritual things; and the underſtanding being enlightened through the miniſtry of the word, by the Spirit of God, whereby the ſinner ſees his loſt ſtate by nature, his impurity and impotency, the danger he is in, and the deſtruction that is imminent on him, and he is liable to, and alſo his need of Chriſt, and ſalvation by him; this iſſues in converſion, in the turning of a man from the evil of his ways, to believe in Chriſt, walk on in him, and worthy of him; when he is healed of the diſeaſes of his ſoul, which are many, are natural, and hereditary, mortal and incurable, but by Chriſt the great phyſician; by whoſe ſtripes, wounds, and blood, there is healing, that is, pardon; for healing diſeaſes, and pardoning iniquities, are one and the ſame; ſee *Pſal.* ciii. 3. and at converſion, when a ſoul is enlightened, and made ſenſible of the evil of ſin, and that there is no cure of this diſeaſe, by any thing that he or any creature can do, or preſcribe for him, but only by the blood of Chriſt; a diſcovery of pardoning grace is made unto him; and he is made whole, and cured of every diſeaſe that attended him; from whence ſpring joy, peace, and comfort to him: but when through hearing the word, the underſtanding is not enlightened, and converſion does not follow upon it, there is no healing of the diſeaſe of ſin, no pardon applied; and conſequently ſuch muſt be in a moſt deplorable and miſerable condition, as all ignorant hearers and deſpiſers of the Goſpel are; ſee the the notes on *Matt.* xiii. 14, 15.

Ver. 28. *Be it known therefore unto you*, &c.] Unbelievers and deſpiſers, take this along with you at parting, and don't ſay you were never acquainted with it: *that the ſalvation of God is ſent unto the Gentiles*; meaning the Goſpel, which is a publication and declaration of that ſalvation, which God contrived from all eternity; made proviſion for, and ſecured in the covenant of grace; which he appointed, called, and ſent Chriſt to effect, in the fulneſs of time; and which he has accompliſhed, by his obedience, ſufferings, and death; even a full, compleat, ſpiritual, and eternal ſalvation, from ſin, ſatan, the world, the curſe of the law, and eternal death; that that Goſpel which proclaims this, and is the power of God unto it, to them that believe, is ſent to the *Gentile* world, by God himſelf, who has ordered his miniſters to turn to them, upon the rejection of it by the *Jews*: *and* that *they will hear it*; and do underſtand it and obey it, believe it and profeſs it: this the Apoſtle could aſſert upon his own knowledge, who had preached it in many nations of the world; and could teſtify how gladly they heard it, with what pleaſure they received it, how readily they obeyed it, and how chearfully they profeſſed it, and how ſteadily they held it; though the *Jews* deſpiſed and put it away from them, judging themſelves unworthy of everlaſting life: this the Apoſtle ſays, reproaching them with their folly, ſtupidity, and infidelity; when the *Gentiles* which knew not God, received the Goſpel and are ſaved.

Ver. 29. *And when he had ſaid theſe words*, &c.] Cited the prophecy of *Iſaiah*, and declared the miſſion of the Goſpel to the *Gentiles*, and their vocation by it; both which, muſt greatly gravel and diſturb the unbelieving part of his audience: *the Jews departed*; much diſpleaſed and uneaſy: *and had great reaſoning among themſelves*; not only with them that believed, but with others, that ſeemed to incline towards the Apoſtle, and who eſpouſed and undertook to defend ſome principles of his, againſt the reſt, as the doctrine of the reſurrection; and particularly they might take into conſideration the paſſage in *Iſaiah*, the Apoſtle had recited to them at parting, and which was ſo appoſite to them; as well as the account he gave them of the preaching of the Goſpel, and the ſucceſs of it among the *Gentiles*, things which muſt be very grating to them: this whole verſe is wanting in the *Alexandrian* copy, and in the *Syriac* verſion.

Ver. 30. *And Paul dwelt two whole years in his own hired houſe*, &c.] In a houſe which he hired with his own money; in which his friends *Luke*, *Ariſtarchus*, and others, dwelt with him; where he was guarded by a ſoldier: whether at the expiration of theſe two years, he was ſet at liberty, and for ten years afterwards, travelled into *Italy*, *France*, and *Spain*, preaching the Goſpel, as ſome think; or whether he then ſuffered martyrdom is not certain; the latter is moſt probable: *and received all that came in unto him*; there, as the *Syriac* verſion reads, that is, into his lodging, as the *Ethiopic* verſion expreſſes it; which is not to be underſtood of his hoſpitality, for it cannot be thought that he ſhould provide food and lodging for all that came unto him; but that he admitted all that would, to come and hear him, and freely preached the Goſpel to them: it ſhould ſeem by this, as well as by what is ſaid ver. 23. that many of the *Jews* came into his lodging, and heard him expound, that it was a large houſe he had hired and dwelt in; and ſuch an one *Jerom* [y] thinks it was, like that he ſuppoſes he would have *Philemon* provide for him, which he deſires in his epiſtle to him, ver. 22. namely, a houſe in the moſt noted place in the city, for the conveniency of thoſe that came to him; large enough to hold many; free from noiſe and diſturbance; and not ſituated in a ſcandalous neighbourhood, nor near to ſhows and plays; and that the lodging ſhould rather be on the floor, than in an upper room: and ſuch a houſe, with all the conditions that *Jerom* mentions, the *Papiſts* pretend to ſhow at *Rome* to this day; where, as their tradition is, *Luke* compoſed, or however finiſhed this his hiſtory; which, as the above writer obſerves [z], reaches to the two years of *Paul*'s ſtay at *Rome*; that is, until the fourth year of *Nero*; from whence adds he, we learn, that in the ſame city this book was compoſed: and it is certain, that *Luke* was with him, when the Apoſtle wrote his ſecond epiſtle to *Timothy* from *Rome*, and when the time of his martyrdom ſeemed to himſelf to be at hand, 2 *Tim.* iv. 7, 11.

Ver. 31. *Preaching the kingdom of God*, &c.] That is, the Goſpel, as in *Luke* iv. 43. and xvi. 16. he preached up Jeſus as the king Meſſiah, and declared that his kingdom was come, and opened the nature of it; that it conſiſted not in meats and drinks, but in righteouſneſs and peace, and joy in the Holy Ghoſt; which is the kingdom of grace here, and is within a man, in his heart, where grace reigns through righteouſneſs, unto eternal life: and he gave them ſome account of the kingdom of glory, and the way unto it; and ſhowed, that without regeneration and ſanctification, no one could be meet for it; and without the juſtifying righteouſneſs of Chriſt, no man could have a right unto it, or be poſſeſſed of it: *and teaching thoſe things which concern the Lord Jeſus Chriſt*; his perſon, as God and man; his office as mediator, being prophet, prieſt, and king; his incarnation and birth; his life and miracles; his doctrine and obedience, ſufferings and death; his reſurrection, aſcenſion, ſeſſion at God's right-hand; his interceſſion, and ſecond coming to judgment; with all the truths of the Goſpel, in which he has a concern; as redemption, peace, reconciliation, and pardon, by his blood and ſacrifice, and juſtification by his righteouſneſs, and ſalvation and eternal life through him. Theſe things had been the ſubject of the Apoſtle's miniſtry, throughout the whole of it: he began at *Damaſcus* with preaching *Jeſus* as the Son of God, and the true Meſſiah; and he ends at *Rome*, with teaching the things concerning him: at his firſt ſetting out in the work of the Lord, he determined to make known none but Chriſt, and him crucified; and in this reſolution he continued through the whole courſe of his life, and abode by it to the end: and this he did *with all confidence*; with all freedom and liberty in his ſoul, though he was bound in his body with a chain; with all plainneſs, openneſs, and faithfulneſs; and with all courage and boldneſs, though in the midſt of adverſaries: *no man forbidding him*; not the *Roman* emperor, nor the *Roman* ſenate, nor any other magiſtrate; nor could the *Jews* hinder him, nor was his mouth to be ſtopped by any; nor could the open door of the Goſpel be ſhut, or its courſe be impeded; for though the Apoſtle was bound, the word of God was not, but ran and was glorified; and was made known, and even owned in *Cæſar*'s palace; ſome ſay *Nero*'s cup-bearer, and *Poppæa* his concubine, were converted by him: and he not only continued preaching the Goſpel during the two years of his impriſonment at *Rome*, but alſo wrote ſeveral epiſtles to churches, and particular perſons; as the epiſtles to the *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, and the *Hebrews*, and to *Philemon*, and the *ſecond* epiſtle to *Timothy*: ſome copies add here, *Amen*; and at the cloſe of the *Alexandrian* copy, ſtand theſe words, *the Acts of the holy Apoſtles*; and at the *Syriac* verſion theſe, *the end of the Acts of the bleſſed Apoſtles, that is, of their hiſtories*.

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[y] Comment. in Philemon. v. 22. Tom. 9. fol. 116. I.

[z] Catalog. Script. Eccl. §. 17. fol. 91. C.

AN

EXPOSITION, &c.

The Epiſtle of PAUL the Apoſtle to the *ROMANS*.

THOUGH this Epiſtle is in order placed the firſt of the Epiſtles, yet it was not firſt written; there were ſeveral Epiſtles written before it, as the two Epiſtles to the *Theſſalonians*, the two to the *Corinthians*, the firſt Epiſtle to *Timothy*, and that to *Titus*: the reaſon why this Epiſtle ſtands firſt, is either the excellency of it, of which *Chryſoſtom* had ſo great an eſteem, that he cauſed it to be read over to him twice a week; or elſe the dignity of the place, where the perſons lived to whom it is written, being *Rome*, the imperial city: ſo the books of the prophets are not placed in the ſame order in which they were written; *Hoſea* propheſied as early as *Iſaiah*, if not earlier, and before *Jeremiah* and *Ezekiel*, and yet ſtands after them. This Epiſtle was written from *Corinth*, as the ſubſcription of it teſtifies; and which may be confirmed from the Apoſtle's commendation of *Phœbe*, by whom he ſent it, who was of *Cenchrea*, a place near *Corinth*; by his calling *Eraſtus*, the chamberlain of the city, who abode at *Corinth*, 2 *Tim*. iv. 20. and *Gaius* his hoſt, who was a *Corinthian*, *Rom*. xvi. 23. 1 *Cor*. i. 14. tho' at what time it was written from hence, is not ſo evident: ſome think it was written in the time of his three months travel thro' *Greece*, *Acts* xx. 2, 3. a little before the death of the emperor *Claudius*, in the year of Chriſt 55. others, that it was written by him in the ſhort ſtay he made at *Corinth*, when he came thither, as is ſuppoſed, from *Philippi*, in his way to *Troas*, where ſome of his company went before, and had been there five days before him; and this is placed in the ſecond year of *Nero*, and in the year of Chriſt 56. however, it was not written by him during his long ſtay at *Corinth*, when he was firſt there, but afterwards, even after he had preached from *Jeruſalem*, and round about unto *Illyricum*; and when he was about to go to *Jeruſalem*, with the contributions of the churches of *Macedonia* and *Achaia*, to the poor ſaints there, ch. xv. 19, 25, 26. The perſons to whom this Epiſtle was ſent were *Roman* ſaints, both *Jews* and *Gentiles*, inhabiting the city of *Rome*; of which city and church ſee the notes on *Acts* xxviii. 14, 15. by whom the Goſpel was firſt preached at *Rome*, and who were the means of forming the church there, is not very evident. *Irenæus*, an ancient writer ſays [a], that *Peter* and *Paul* preached the Goſpel at *Rome*, and founded the church; and *Gaius*, an eccleſiaſtical man, who lived in the times of *Zephyrinus*, biſhop of *Rome*, aſſerts the ſame; and *Dionyſius*, biſhop of the *Corinthians*, calls the *Romans* the plantation of *Peter* and *Paul* [b]: whether *Peter* was ever at *Rome* is not a clear point with many; and certain it is, that the Apoſtle *Paul* had not been at *Rome* when he wrote this Epiſtle, at leaſt it ſeems very probable he had not, by ſeveral expreſſions in ch. i. 10—15. and yet here was a church to which he writes, and had been a conſiderable time; for their faith was ſpoken of throughout the world, ver. 8. and when the Apoſtle was on the road to this city, the brethren in it met him, *Acts* xxviii. 5. The chief deſign of this Epiſtle is to ſet in a clear light the doctrine of juſtification; ſhewing againſt the *Gentiles*, that it is not by the light of nature, and works done in obedience to that, and againſt the *Jews*, that it was not by the law of *Moſes*, and the deeds of that; which he clearly evinces, by obſerving the ſinful and wretched eſtate both of *Jews* and *Gentiles*; but that it is by the righteouſneſs of Chriſt, imputed thro' the grace of God, and received by faith; the effects of which are peace and joy in the ſoul, and holineſs in the life and converſation: he gives an account of the juſtified ones, as that they are not without ſin, which he illuſtrates by his own experience and caſe; and yet are poſſeſſed of various privileges, as freedom from condemnation, the bleſſing of adoption, and a right to the heavenly inheritance: he treats in it concerning predeſtination, the calling of the *Gentiles*, and the rejection of the *Jews*; and exhorts to the various duties incumbent on the ſaints, with reſpect to one another, and to the world, to duties of a moral and civil nature, and the uſe of things indifferent; and cloſes it with the ſalutations of divers perſons.

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[a] Adv. Hæreſ. l. 3. c. 1. Vid. Euſeb. Eccl. Hiſt. l. 5. c. 8.

[b] Apud Euſeb. ib. l. 2. c. 25.

CHAP. I.

THIS chapter contains the inſcription of the Epiſtle, and ſalutation, the preface to it, and the grand propoſition of juſtification by faith, ſo much enlarged on afterwards; and that this could not be by the law of nature, and the works of it among the *Gentiles*, is demonſtrated by a detail of their horrible wickedneſs, impiety, and unrighteouſneſs. In the inſcription an account is given of the author of the Epiſtle, who is deſcribed in ver. 1. by his name *Paul*; by his relation to Chriſt, a ſervant of his; and by his office an Apoſtle, whoſe buſineſs and concern were with the Goſpel, to which he was ſeparated. This Goſpel is commended from the author of it, who is God himſelf; and from the antiquity of it, ver. 2. being as ancient as the writings of the prophets; and from the ſubject of it, being the Lord Jeſus Chriſt; who is deſcribed by his relation to God, his Son, by his dominion over the ſaints, their Lord, by both his natures, human and divine; his human nature, as being of the ſeed of *David*, his divine nature, being the Son of God, ver. 4. which is declared by the power he is poſſeſſed of, by the Spirit of holineſs that is in him, by his reſurrection from the dead, and by the Apoſtles receiving from him grace to fit them for their office, and by the office itſelf; the end of which was to make ſome among all nations obedient to him, ver. 5. among whom were the ſaints at *Rome*, who were called by him, and after his name, ver. 6. which introduces the account of the perſons to whom this Epiſtle is written, who are deſcribed, ver. 7. by the place of their abode, *Rome*; by their intereſt in the love of God; and by the effect, fruit, and evidence of it, their effectual vocation; and then follows the Apoſtle's uſual ſalutation, as in all his Epiſtles, in which he wiſhes grace and peace for them, from God the Father, and from Chriſt. The preface begins ver. 8. in which are a thankſgiving to God, thro' Chriſt, for all the ſaints at *Rome*, particularly on account of their faith, for which they were every where ſo famous; an appeal to God, ver. 9. for the truth of his inceſſant prayers for them, and particularly, ver. 10. that this was a requeſt he made, that if it was the will of God he might have a ſpeedy and proſperous journey to them; an expreſſion of ſtrong affection to them, and of his great deſire to ſee them, ver. 11. his end in which was partly for their ſakes, to communicate ſpiritual things to them for their eſtabliſhment, and partly for his own comfort, and the increaſe of the mutual faith of both, ver. 12. alſo a vindication of himſelf, ver. 13. ſhewing, that it was not any fault of his, or any neglect of them by him, that he had not been with them as yet, but ſome things hindered him, in the execution of his purpoſe to come to them; to which he was moved, partly by the hope of having fruit among them, as among others, and partly thro' the obligation that lay upon him by virtue of his office, to preach the Goſpel to all ſorts of men, ver. 14. he expreſſes his willingneſs and readineſs to preach the Goſpel to them at *Rome*, as ſoon as an opportunity would offer, ver. 15. which was his work and office, what he delighted in, was cloſely attached to, and by no means aſhamed of, ver. 16. partly becauſe of the nature of it, it was the Goſpel, good news and true; and partly becauſe of the author and ſubject of it, Chriſt; as alſo becauſe of the efficacy of it in the ſalvation of *Jews* and *Gentiles*; and likewiſe becauſe of a principal doctrine revealed in it, ver. 17. the doctrine of juſtification by faith, in the righteouſneſs of Chriſt, confirmed and illuſtrated by a paſſage out of *Hab.* ii. 4. and which he particularly mentions, becauſe he intended to dwell upon it in this Epiſtle: and in order to ſhew that the *Gentiles* could not be juſtified in the ſight of God by their obedience to the law, and the light of nature, he obſerves, that they were the objects of the wrath of God, ver. 18. and that very juſtly, becauſe they ſinned knowingly; they had ſome knowledge of the truth, but they would not profeſs it: and that they had ſuch knowledge of it, he proves from the author of it, God, who ſhewed it to them, ver. 19. and from the means of it, by which they muſt, and did arrive to ſome degree of it, namely, the works of creation, ver. 20. The Apoſtle goes on to expoſe the ingratitude of them, the vanity of their minds, the pride and folly of their hearts, ver. 21, 22. the groſs idolatry they were guilty of, ver. 23. for which idolatry they were given up to their own hearts luſts, to commit the fouleſt and moſt ſcandalous iniquities, even to commit ſodomitical practices, and unnatural luſts, both men and women, ver. 24, 25, 26, 27, 28. And ſo far were they from having a righteouſneſs to juſtify them before God, that they were filled with all unrighteouſneſs; and a large liſt of the vileſt ſins, being committed by them, is given; and a catalogue of the worſt of ſinners, as among them, ver. 29, 30, 31, 32. All which are aggravated by their knowledge of the will of God, thro' the light of nature, that theſe things were contrary to it, and were deſerving of death; and yet they both did them, and were delighted with thoſe that committed them alſo: the inference which he leaves to be deduced from hence, and which may eaſily be deduced, is, that therefore there can be no juſtification of ſuch perſons in the ſight of God by their own works.

Ver. 1. *Paul a ſervant of Jeſus Chriſt*, &c.] The name of the author of this Epiſtle is *Paul*, who formerly was called *Saul*. Some think his name was changed upon his own converſion; others, upon the converſion of the *Roman* deputy *Sergius Paulus*, *Acts* xiii. 7, 9. others, that he was ſo called from the littleneſs of his ſtature; but rather it ſhould ſeem that he had two names, which was uſual with the *Jews*; one by which they went among the *Gentiles*, and another by which they were called in their own land; ſee more of this on *Acts* xiii. 9. *A ſervant of Jeſus Chriſt*; not a ſervant of ſin, nor of ſatan, nor of man, nor of *Moſes* and his law, nor of the traditions of the elders, but of Jeſus Chriſt; and not by creation only, but by redemption, and by powerful efficacious grace in converſion; which is no ways contrary to true liberty; nor a diſgraceful, but a moſt honourable character; and which chiefly regards him as a miniſter of the Goſpel: *called to be an Apoſtle*; an Apoſtle was one that was immediately ſent by Chriſt, and had his authority and doctrine directly from him, and had a power of working miracles from him, in confirmation of the truth of his miſſion, authority, and doctrine; all which were to be found in the author of this Epiſtle, who did not thruſt himſelf into this office, or take this honour to himſelf, of which he always judged himſelf unworthy, but was *called* to it according to the will, and by the grace of God: *ſeparated unto the Goſpel of God.* This may regard either God's eternal purpoſe concerning him, his pre-ordination of him from eternity to be a preacher of the Goſpel, to which he was ſeparated from his mother's womb, *Gal.* i. 15. or the ſeparation of him to that work made by the order of the Spirit of God, *Acts* xiii. 2. The phraſe uſed is either in alluſion to the prieſts and *Levites*, who were ſeparated from their brethren the children of *Iſrael*, to their ſacred employments; or rather to the Apoſtle's having been, פרוש, *a Phariſee*, which ſignifies *one ſeparated*, as he was now; only with this difference, before he was ſeparated to the law, but now *to the Goſpel*, to preach and defend it, which he did with all faithfulneſs and integrity; the excellency of which Goſpel is ſignified by its being called *the Goſpel of God:* he is the author of it; his grace is the ſubject of it; and he it is who commits it to men, qualifies them for the preaching of it, and ſucceeds them in it.

Ver. 2. *Which he had promiſed afore*, &c.] The Goſpel is here farther commended from the antiquity of it: it was no novel doctrine, an upſtart notion, but what God had conceived in his own breaſt from eternity. This myſtery was hid in him from the beginning of the world, and was ordained before the world was; in time God was pleaſed to make it known to the ſons of men; he *promiſed* it, he ſpoke of it, and declared it *by his prophets*, *Iſaiah* and others, *afore* the Apoſtle *Paul* was called forth to be a preacher of it; which promiſe, or promiſes of it lie *in the holy ſcriptures*; the books of the Old Teſtament, ſo called from the author, matter, and uſefulneſs of them. The Apoſtle ſpeaks in the language of his nation, for the *Jews* frequently call the bible, writings, holy ones; *for*, ſay they, כל כתובים קדש, *all the ſcriptures are holy*[c], and ſtile them, כתבי הקדש, *ſcriptures of holineſs*, or holy ſcriptures[d].

Ver. 3. *Concerning his Son Jeſus Chriſt our Lord*, &c.] Theſe words are in connection with *the Goſpel of God*, ver. 1. and expreſs the ſubject-matter of it, the Son of God, Jeſus Chriſt our Lord; for Chriſt, as the Son of God, the ſaviour of ſinners, the only mediator between God and men, who is Lord both of the dead and living, is the ſum and ſubſtance of the Goſpel: he is here deſcribed by his relation to God, *his Son*, of the ſame nature with him, equal to him, and diſtinct from him; by his uſual names *Jeſus Chriſt*, the one ſignifying a *ſaviour*, the other *anointed*, and both, that he was anointed of God to be the ſaviour of his people; and by his dominion over the ſaints *our Lord*, not merely by creation, but by redemption and grace, and happy is the perſon that can claim intereſt in him, as is here done; and by the diſtinction of natures in him: *which was made of the ſeed of David according to the fleſh:* this reſpects Chriſt in his human nature, who was *made* fleſh, and of a woman; and ſhews his exiſtence before his incarnation, and the immediate power and hand of God in it; and which was done, not by tranſmutation of him into fleſh, but by an aſſumption of human nature into union with his divine perſon: he is ſaid to be made *of the ſeed of David:* this points out the family from whence he ſprung; deſigns the poſterity of *David*, particularly *Mary*; has regard to the promiſe made to *David*, which God fulfilled; and ſhews the royal deſcent of Chriſt; 'tis added, *according to the fleſh*; that is, according to his human nature; which phraſe does not denote the corruption, but the truth of that nature; and ſuppoſes, that he had another nature, otherwiſe there would have been no need of this limiting and reſtrictive clauſe.

Ver. 4. *And declared to be the Son of God*, &c.] Not *made*, as he is ſaid to be before, when his incarnation is ſpoken of; nor did he begin to be the Son of God, when he was made of the ſeed of *David*; but he, the Son of God, who exiſted, as ſuch, from everlaſting, was manifeſted in the fleſh, or human nature: and this his divine Sonſhip, and proper deity, are declared and made evident, *with*, or *by* his *power*; which has appeared in the creation of all things out of nothing; in upholding all things in their beings; in the government of the world, and works of providence; in the miracles he wrought; in his performing the great work of redemption; in the ſucceſs of his Goſpel, to the converſion of ſinners; and in the preſervation of his churches and people: here it ſeems chiefly to regard the power of Chriſt in raiſing the dead, ſince it follows, and which is to be connected with this clauſe, *by the reſurrection from the dead*; and deſigns either the reſurrection of others, as of *Lazarus*, and ſome other perſons, in his life-time, and of ſome at his reſurrection, and of all at the laſt day; or the reſurrection of his own body, which dying he had power to raiſe up again, and did; and which declared him to be, or clearly made it appear that he was the Son of God, a divine perſon, truly and properly God: and this was done *according to the ſpirit of holineſs*; which may be underſtood of the holy Spirit, the third perſon in the Trinity, who is holy in himſelf, and the author of holineſs in the ſaints; and who is the declarer of Chriſt's Sonſhip, partly by bearing a teſtimony to it in the word, and in the hearts of believers, and chiefly by being concerned in the reſurrection of the body of Chriſt from the dead; or elſe by the Spirit of holineſs may be meant the divine nature of Chriſt, which, as it is holy, ſo by it Chriſt offered himſelf to God, and by it was quickened, or made alive, when he had been put to death in the fleſh; and which muſt be a clear and ſtrong proof of his being truly the Son of God.

Ver. 5. *By whom we have received grace and apoſtleſhip*, &c.] That is, either by the holy Spirit, from whom all grace and gifts come, qualifying for the diſcharge of any office; or by the Lord Jeſus Chriſt, who is full of grace and truth, has received gifts for, and gives them to men to fit them for whatſoever ſervice he is pleaſed to call them to. By *grace and apoſtleſhip* may be meant, either one and the ſame thing, the favour and honour of being the Apoſtles of Chriſt; or different things, and the one in order to the other. Grace may deſign ſpecial ſaving grace in vocation, juſtification, pardon, and adoption, and ſanctification, which was received in common with other ſaints, and is abſolutely neceſſary to an Apoſtle, and to any ordinary miniſter of the word; or the doctrine of grace, which they received from Chriſt, and diſpenſed to others; or rather the gifts of grace, and the various meaſures thereof, which they received from their aſcended Lord and king, by which they were furniſhed for *Apoſtleſhip*, that is, the work and office of Apoſtles; to which they were called by Chriſt, and from whom they received a commiſſion to execute it. The Apoſtle takes in others beſides himſelf, and ſays, *we have received*; partly for the ſake of modeſty, and partly to keep up his equal title with others to this office; and ſince this is had in a way of receiving, which ſuppoſes giving, and excludes boaſting, it obliges to make uſe of all grace and gifts to the glory of Chriſt, by whom they are received. The end for which they received ſuch an office and grace to fit them for it, was, *for obedience to the faith*; that men might be brought by the miniſtry of the word to obey the faith, Chriſt the object of faith; to ſubmit to his righteouſneſs, and the way of ſalvation by him, and to be ſubject to his ordinances; or to obey the doctrine of faith, which is not barely to hear it, and notionally receive it, but to embrace it heartily by faith, and retain it, in oppoſition to a diſbelief and contempt of it; and which is the end and deſign of the Goſpel-miniſtration to bring perſons to. Moreover, by *obedience to the faith*, or *obedience of faith*, as it may be rendered, may be meant the grace of faith, attended with evangelical obedience; for obedience, rightly performed, is only that which is by faith, and ſprings from it. Now grace and apoſtleſhip were received, in order to be exerciſed *among all nations*; not in *Judea* only, to which the firſt commiſſion of apoſtleſhip was limited, but in all the nations of the world, as the commiſſion renewed by Chriſt after his reſurrection ordered; and that ſome among all nations of the earth might, by the power of divine grace accompanying the word, be brought to faith and obedience: and all this, the qualifications for the office, the due exerciſe of it in all the world, and the ſucceſs that attended it were *for his name*; for the honour and glory of Chriſt, in whoſe name they went, and which they bore and carried among the *Gentiles*, out of whom he was pleaſed *to take a people for his name*, *Acts* xv. 14.

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[c] Miſn. Yadaim. c. 3. §. 5.

[d] Miſn. Parah, c. 10. §. 3. T. Bab. Sabbat, fol. 116. 2.

Ver. 6. *Among whom are ye alſo*, &c.] The *Romans*, tho' they were the chief, were among the nations of the world to whom the Apoſtles were ſent; and ſince *Paul* was called to be an Apoſtle, and had as others grace and apoſtleſhip, and particularly the apoſtleſhip of the uncircumciſion, or was ordained a teacher of the *Gentiles*, more eſpecially he was an Apoſtle to them, and as ſuch was to be regarded by them. This ſeems to point out what they were originally; they were among all nations which lay in darkneſs; and were without Chriſt and hope, and God in the world; but now, *the called of Jeſus Chriſt*. The calling here ſpoken of is not to an office, or a mere external one by the miniſtry of the word, but an internal ſpecial call by the grace of God; and which is irreſiſtible, efficacious and unchangeable, and is an high, holy and heavenly one; by it perſons are called out of darkneſs into light, out of bondage into liberty, out of the world, from the company of the men of it, and the ſinful pleaſures thereof, to fellowſhip with Chriſt and his ſaints, and off of a dependance on themſelves and their own righteouſneſs, to the grace and righteouſneſs of Chriſt, and to eternal glory. The perſons ſo called are the elect of God, who are ſecured in Chriſt, and redeemed by him, and who has a concern with the Father and Spirit in the vocation of them: hence they are ſtiled, *the called of Jeſus Chriſt*; they are called by him, and after his name; he has an intereſt them; as they were before his choſen and redeemed ones, they are now his called ones; as *Jacob* and *Iſrael* of old were named of God, מקראי, *my called*, Iſ. xlviii. 12. ſo theſe were named Chriſt's called ones; and who by calling came to be partakers of him and of his grace.

Ver. 7. *To all that be in Rome*, &c.] Theſe words contain both the inſcription of the epiſtle, and the Apoſtle's uſual ſalutation, as in all his epiſtles. The inſcription of it is not to the *Roman* emperor, nor to the *Roman* ſenate, nor to all the inhabitants in *Rome*; but to all the ſaints there, whether rich or poor, bond or free, male or female, *Jew* or *Gentile*, without any diſtinction, being all one in Chriſt Jeſus: and theſe are deſcribed as, *beloved of God*; not for any lovelineſs there was in them, nor becauſe of any love in them to God, nor on account of their obedience and righteouſneſs; but thro' the free favour and ſovereign will and pleaſure of God, who loved them before he called them, even from eternity, and will love them to eternity; which love of his is the ſource and ſpring of all the bleſſings of grace, and among the reſt of effectual vocation: hence this character is ſet before the following one, *called* to be *ſaints*; not born ſo, nor become ſo thro' their own power, but were ſo by calling-grace, as a fruit of everlaſting love; men are firſt beloved of the Lord, and then called to be his ſaints. The ſalutation follows; the things wiſhed for in it are, *grace to you, and peace*: by *grace* is not meant miniſterial gifts, which are not common to all the ſaints; nor the Goſpel, which was at *Rome* already; nor the love and favour of God, which theſe perſons were ſharers in, as appears from their above characters; nor the principle of grace, which was now formed there in their effectual calling; but an increaſe of grace, as to its degrees, acts and exerciſe; every grace is imperfect in this reſpect, and thoſe who have the moſt ſtand in need of more; there is ſuch a thing as growing in grace, which is very deſirable, and may be expected from God, who is able to make all grace to abound, and has promiſed to give more: by *peace* is meant, peace with God through Chriſt; peace in their own conſciences, and with one another; all manner of proſperity inward and outward here, and eternal happineſs hereafter. The perſons from whom theſe are deſired are, *God our father and the Lord Jeſus Chriſt*: God the father of Chriſt is ſpoken of as *our father*, which is by adoption; partly to engage fear and reverence of him at his throne; and partly to encourage freedom and boldneſs there, and an expectation of receiving every bleſſing of grace from him: *the Lord Jeſus Chriſt* is mentioned, as being the perſon thro' whom, and for whoſe ſake, all the bleſſings of grace and peace are communicated to us; and being put upon a level with the Father in theſe petitions, ſhews him to be equal with him, and ſo truly and properly God. *Grace* may be thought to be particularly wiſhed for from the Father, tho' not excluſive of Chriſt, ſince he is the God of all grace, who has treaſured up a fulneſs of it in his ſon. And *peace* may be conſidered as deſired to be had from Chriſt, tho' not excluſive of the Father; ſince the covenant of peace was made with him, the chaſtiſement of peace was laid on him, and he has made peace by the blood of his croſs, and is the giver of it to his people.

Ver. 8. *Firſt, I thank my God, thro' Jeſus Chriſt for you all*, &c.] After the inſcription and ſalutation, follows a thankſgiving, which begins the epiſtle: it is uſual with the Apoſtle in all his epiſtles to make requeſts for the churches, with thankſgivings for mercies; his view in it was, to glorify God, to teſtify his affection to the ſaints, and to ſhew that all they had muſt be referred to the grace of God. The object of thankſgiving is *God*; not merely as a creator and preſerver, but as a father, the father of

Chriſt, and our father in Chriſt; as the one God, and our God, Father Son and Spirit. The Apoſtle ſtiles him, *my God*; which diſtinguiſhes him from all others, points out his particular intereſt in him, expreſſes his knowledge of him and faith in him, and demonſtrates that what he did now, he did in faith. The perſon thro' whom thanks are given is, *Jeſus Chriſt*. There's no coming to God but thro' Chriſt, nor is any ſacrifice either of prayer or praiſe acceptable without him, and ſince all we have come thro' him, 'tis but reaſonable that thanks for them ſhould be returned by and thro' him; the perſons for whom this thankſgiving is made, were all the *Romans*, all the ſaints at *Rome*, the members of the church there of whatſoever rank and degree, and in whatſoever ſtate and condition; the thing for which the Apoſtle was thankful for particularly, was, not that their city was miſtreſs of the whole world, and their fame for power, wealth and grandeur was ſpread abroad far and near; but ſays he, *that your faith is ſpoken of throughout the whole world*; which ſhews that faith is a grace of great account: God has put an honour upon it, by making it the receiver of all his gifts, and that gives glory to God, and without it nothing is acceptable to him; it anſwers many excellent uſes and purpoſes in experience; it is that by which ſaints live upon Chriſt in this world, and look to the glories of another. This alſo ſhews that the ſaints at *Rome* did not hide their faith in their breaſts, but declared it to others; a publick profeſſion both of the grace and doctrine of faith is to be made, and conſtantly held; both are to be ſhewn forth to others, by deeds as well as words; which greatly redounds to the honour of ſuch churches, cauſes joy in other churches, and in all the miniſters of the Goſpel, and is the occaſion of many thankſgivings to God.

Ver. 9. *For God is my witneſs, whom I ſerve*, &c.] Theſe words are an appeal to God, and carry in them the nature and form of an oath; the reaſon of the Apoſtle's uſing it was, becauſe he was perſonally unknown to the *Romans*, and they to him, and ſo might doubt of his affectionate regard unto them; and therefore for the confirmation thereof he uſes it: this was a caſe which was only known to God and himſelf, and hence he appeals to him for the truth of it. The object of his oath or appeal, or by which he ſpeaks is not himſelf, or any thing that belong'd to him, nor any creature in heaven or in earth, but God; who in a ſolemn oath is only to be appealed to and ſwore by: he deſcribes him as the God *whom* he *ſerved*, to diſtinguiſh him from all falſe Gods, and to ſhew that he that takes an oath, ſhould be one that fears and ſerves the Lord: what he ſerved him *in* was not the law, but *the Goſpel of his Son*; Jeſus Chriſt, who is the author, miniſter, and ſubject matter of it; he ſerved him in it, by preaching, ſpreading and defending it. This is a ſervice, and a very laborious one, and makes for the honour and glory of God. The manner in which he ſerved him was, as he ſays, *with my ſpirit*; either with the Spirit of God, which was given to him; or in a ſpiritual manner, in oppoſition to the carnal worſhip of the *Jews*; internally, in oppoſition to bodily exerciſe only, and voluntarily, with his whole heart, ſoul, and ſpirit. The matter or ſubſtance of his appeal or oath was, *that without ceaſing I make mention of you always in my prayers*: whence may be obſerved, that prayer to God ought to be conſtant; and that we ſhould be concerned for others as well as for ourſelves; all the ſaints ſhould ſhare therein.

Ver. 10. *Making requeſt, if by any means now at length*, &c.] A principal thing which he inceſſantly and importunately requeſted, at the throne of grace was, that he might have an opportunity of coming to them; that God in his providence would open a way for him; and that he might have a ſafe and comfortable journey in a very little time; all which he ſubmits to the will of God, as a good man ought to do; and which he thus expreſſes, *I might have a proſperous journey by the will of God, to come unto you*; ſee *James* iv. 13, 14, 15.

Ver. 11. *For I long to ſee you*, &c.] Not the city of *Rome*, which was one of *Auſtin*'s three wiſhes to have ſeen in its glory; nor the emperor of it, nor the ſenate in it, nor its populous inhabitants, fine buildings, riches and grandeur; but the poor ſaints there, which were the excellent men of the earth, of the whole *Roman* empire, and in whom was his delight: his deſire to ſee them was not to gratify his curioſity, nor to ſpend his time in idle chat with them, nor with a view to enrich himſelf by them; but ſays he, *that I may impart ſome ſpiritual gift*; not any extraordinary gift of the Spirit; but ſpiritual light, knowledge, peace and comfort, thro' the exerciſe of his miniſterial gift: whence it may be obſerved, that that which qualifies men for the preaching of the word to the profit of others, is a gift, a gift by grace; a ſpiritual one, which comes from the Spirit of God, and may be; and is to be imparted to others in the free uſe and exerciſe of it; and that, *to the end that* ſaints *may be eſtabliſhed*; for ſuch who are called by grace, need eſtabliſhing. They are indeed, in a ſafe ſtate and condition; they are incircled in the arms of everlaſting love, they are fixed in the hands of Chriſt, ſecured in an everlaſting covenant, eſtabliſhed on the rock of ages, and ſettled in a ſtate from whence they can never fall; yet notwithſtanding this, they are ſometimes very unſtable in their hearts, in their frames, in the exerciſe of grace, and the diſcharge of duty, and in profeſſing and adhering to the doctrines of the Goſpel; wherefore they need eſtabliſhing, as to a more firm perſuaſion of intereſt in the love of God, and in the covenant of grace, as to a more ſtable exerciſe of grace in Chriſt, and as to a more conſtant diſcharge of duty, and ſteady profeſſion of adherence to the truths of the Goſpel; to all which the miniſtration of the word has a tendency, with a divine bleſſing.

Ver. 12. *That is, that I may be comforted together with you*, &c.] This is a further explanation of his view, in being deſirous of coming to them, and preaching the Goſpel among them; for what makes for eſtabliſhment, makes for comfort; and what makes for comfort, makes for eſtabliſhment; and when ſouls are eſtabliſhed, miniſters are comforted as well as they; and whilſt miniſters are imparting their ſpiritual gifts for the uſe of others, they themſelves are ſometimes comforted of God in their work, and particularly when they find there's an agreement between their doctrine, and the experience of the ſaints: *by the mutual faith both of you and me*. The grace of faith is the ſame in all the ſaints, and ſo is the doctrine of it, as diſpenſed by Chriſt's faithful miniſters, and experimentally received and embraced by his people; the conſideration of which has a very great influence on the comfort and eſtabliſhment of each other; nor are any ſo perfect but they may receive benefit from others, even though inferior to them.

Ver. 13. *Now I would not have you ignorant, brethren*, &c.] The Apoſtle calls them *brethren*, becauſe

cauſe many of them were *Jews*, his brethren and kinſmen according to the fleſh, and all of them were his brethren in a ſpiritual relation; and this he does to expreſs his affection to them, and engage their attention and credit to him, and particularly to this matter which he now acquaints them with, being unwilling they ſhould be ignorant of it; *that oftentimes I purpoſed to come unto you:* it was not a ſudden ſtart of mind, or a deſire that lately aroſe up in him, but a ſettled reſolution and determination, and which he had often made: *but was let hitherto*; either by God, who had work for him to do in other places; or by ſatan, who ſometimes by divine permiſſion has had ſuch power and influence; ſee 1 *Theſſ.* ii. 18. or thro' the urgent neceſſities of other churches, which required his ſtay with them longer than he intended: his end in taking up at ſeveral times ſuch a reſolution of coming to them was, ſays he, *that I might have ſome fruit among you alſo, even as among other Gentiles:* by *fruit* he means, not any reward of his labour, either temporal or eternal; but the converſion of ſinners, the edification of ſaints, and the fruitfulneſs of believers in grace and works. The Apoſtle ſeems to allude to the caſting of ſeed into the earth: Chriſt's miniſters are huſbandmen, who ſow the ſeed of the word, which lies ſome time under the clods; wherefore patience is neceſſary to wait its ſpringing up, firſt in the blade, and then in the ear, then in the full corn in the ear, when it brings forth fruit; all which depend on the bleſſing of God: and when he adds, *as among other Gentiles*, his deſign is not ſo much to let them know that they were as other *Gentiles*, upon a level with them, had no pre-eminence as citizens of *Rome*, over other ſaints, being all one in Chriſt Jeſus; as to obſerve to them his ſucceſs in other places, where he had been preaching the Goſpel of the grace of God.

Ver. 14. *I am a debtor both to the Greeks, and to the Barbarians*, &c.] The meaning is, that he was obliged by the call he had from God, the injunction that was laid upon him by him, and the gifts with which he was qualified, to preach the Goſpel to all ſorts of men; who are here diſtinguiſhed into *Greeks* and *Barbarians:* ſometimes by *Greeks* are meant, the *Gentiles* in general, in oppoſition to the *Jews*; ſee ver. 16. but here they deſign only a part of the *Gentiles*, the inhabitants of *Greece*, in oppoſition to all the world beſides; for the *Greeks* uſed to call all others that were not of themſelves *Barbarians*[e]: or elſe by *Greeks* are meant the more cultivated nations of the world, and by *Barbarians*, the ruder and more uncivil parts of it; to which agrees the next diviſion of mankind, *both to the wiſe, and to the unwiſe.* The Goſpel was to be preached *to the wiſe*; ſuch who thought themſelves to be ſo, and were ſo with reſpect to human wiſdom and knowledge; tho' it ſhould be deſpiſed by them, as it was, and tho' few of them were called by it, ſome were, and ſtill are, tho' not many; and ſuch wiſdom there is in the Goſpel, as the wiſeſt of men may learn by it, will be entertaining to them, is far beyond their contempt, and what will ſerve to exerciſe their talents and abilities, to ſearch into the knowledge of, and rightly to underſtand: and it muſt be preached *to the unwiſe*; for ſuch God has choſen to confound the wiſe; theſe he calls by his grace, and reveals his Goſpel to, whilſt he hides it from the wiſe and prudent; and there is that in the Goſpel which is plain and eaſy to the weakeſt mind, enlightened by the Spirit of God.

Ver. 15. *So, as much as in me is, I am ready*, &c.] This explains what he was a debtor to one and another for, namely, *to preach the Goſpel*; expreſſes the readineſs of his mind to that work, whatever difficulties lay in his way; and declares what a willing mind he had to preach it alſo to the *Romans*, as elſewhere: *to you that are at Rome alſo*; the metropolis of the *Roman* empire, a very publick place, the ſeat of ſatan, and where was the heat of perſecution.

Ver. 16. *For I am not aſhamed of the Goſpel of Chriſt*, &c.] The reaſon why he was ſo ready and willing to preach it, even where he ran the greateſt riſque of his character and life, was, becauſe it was *the Goſpel of Chriſt* he preached, and he was *not aſhamed* of it. This ſuppoſes that ſome were, tho' the Apoſtle was not, aſhamed of the Goſpel; as all ſuch are who hide and conceal it; who have abilities to preach it, and do not; or who preach, but not the Goſpel; or who preach the Goſpel only in part; who own that in private, they will not preach in publick, and uſe ambiguous words, of doubtful ſignification, to cover themſelves; who blend the Goſpel with their own inventions, ſeek to pleaſe men, and live upon popular applauſe, regard their own intereſt, and not Chriſt's, and can't bear the reproach of his Goſpel. It expreſſes, that the Apoſtle was not aſhamed of it; that is, to preach it, which he did fully and faithfully, plainly and conſiſtently, openly and publickly, and boldly, in the face of all oppoſition: and it deſigns more than is expreſſed, as that he had the utmoſt value for it, and eſteemed it his higheſt honour that he was employed in preaching it: his reaſons for this were, becauſe it was *the Goſpel of Chriſt*; which Chriſt himſelf preached, which he had learnt by revelation from him, and of which he was the ſum and ſubſtance: and becauſe *it is the power of God*; not eſſentially, but declaratively; as the power of God is ſeen in making men miniſters of it, in the doctrines held forth in it, in the manner in which it was ſpread in the world, in the oppoſition it met with, in the continuance and increaſe of it notwithſtanding the power and cunning of men, and in the ſhortneſs of time, in which ſo much good was done by it in the ſeveral parts of the world: it is the power of God organically or inſtrumentally; as it is a means made uſe of by God in quickning dead ſinners, enlightning blind eyes, unſtopping deaf ears, ſoftning hard hearts, and making of enemies friends; to which add, the manner in which all this is done, ſuddenly, ſecretly, effectually, and by love, and not force: the extent of this power is, *unto ſalvation*; the Goſpel is a declaration and revelation of ſalvation by Chriſt, and is a means of directing and encouraging ſouls to lay hold upon it. The perſons *to* whom it is ſo, are in general, *every one that believeth:* this does not ſuppoſe that faith gives the Goſpel its virtue and efficacy; but is only deſcriptive of the perſons to whom the Goſpel attended with the power and grace of God, is eventually efficacious: and particularly it was ſo, *to the Jew firſt*; who as they had formerly the advantage of the *Gentiles*, much every way, thro' the peculiar priviledges which were conferred on them; ſo the Goſpel was firſt preached to them by Chriſt and his diſciples; and even when it was ordered to be carried into the *Gentile* world, it was to begin with them, and became effectual for the ſalvation of many of them: *and alſo to the Greek*; to the *Gentile*; for after the *Jews* had rejected it, as many being called by it as *Jehovah* thought fit, at that time, it was preached to the *Gentiles* with great ſucceſs; which was the myſtery

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[e] Cornel. Nepos, l. 1. c. 2, 7. & 2, 3. & 3. 6. & 4. 1. & paſſim. Quint. Curtius, l. 3. c. 4, 7. & 6. 5. & paſſim.

hid from ages and generations paſt, but now made manifeſt.

Ver. 17. *For therein is the righteouſneſs of God revealed*, &c.] By *the righteouſneſs of God*, is not meant the eſſential righteouſneſs of God, the rectitude of his nature, his righteouſneſs in fulfilling his promiſes, and his punitive juſtice, which tho' revealed in the Goſpel, yet not peculiar to it; nor the righteouſneſs by which Chriſt himſelf is righteous, either as God, or as mediator; but that righteouſneſs which he wrought out by obeying the precepts, and bearing the penalty of the law in the room of his people, and by which they are juſtified in the ſight of God: and this is called *the righteouſneſs of God*, in oppoſition to the righteouſneſs of men; and becauſe it juſtifies men in the ſight of God; and becauſe of the concern which Jehovah, Father, Son, and Spirit have in it. Jehovah the Father ſent his Son to work it out, and being wrought out, he approves and accepts of it, and imputes it to his elect: Jehovah the Son is the author of it by his obedience and death; and Jehovah the Spirit diſcovers it to ſinners, works faith in them to lay hold upon it, and pronounces the ſentence of juſtification by it in their conſciences. Now this is ſaid to be *revealed* in the Goſpel, that is, it is taught in the Goſpel; that is the word of righteouſneſs, the miniſtration of it; it is manifeſted in and by the Goſpel. This righteouſneſs is not known by the light of nature, nor by the law of *Moſes*; it was hid under the ſhadows of the ceremonial law, and is brought to light only by the Goſpel; it is hid from every natural man, even from the moſt wiſe and prudent, and from God's elect themſelves before converſion, and is only made known to believers, to whom it is revealed: *from faith to faith*; that is, as ſay ſome, from the faith of God to the faith of men; from the faith of preachers to the faith of hearers; from the faith of the Old, to the faith of the New Teſtament ſaints; or rather from one degree of faith to another; for faith, as it grows and increaſes, has clearer ſights of this righteouſneſs, as held forth in the Goſpel. For the proof of this, a paſſage of ſcripture is cited, *as it is written*, Hab. ii. 4. *the juſt ſhall live by faith*; a *juſt*, or righteous man is, not every one who thinks himſelf, or is thought by others to be ſo; nor are any ſo by their obedience to the law of works; but he is one that is made righteous by the righteouſneſs of Chriſt imputed to him, which is before ſaid to be revealed in the Goſpel. The life which this man lives, and *ſhall live*, does not deſign a natural or corporal life, and a continuance of that, for ſuch die a natural death, as other men; nor an eternal life, for tho' they ſhall ſo live, yet not by faith; but a ſpiritual life, a life of juſtification on Chriſt, of holineſs from him, of communion with him, and of peace and joy; which ſpiritual life ſhall be continued, and never be loſt. The manner in which the juſt lives, is *by faith*. In the prophet *Habakuk*, the words are, *the juſt ſhall live*, באמונתו, *by his faith*; which the *Septuagint* render, *by my faith*; and the Apoſtle only reads, *by faith*, omitting the affix, as well known, and eaſy to be ſupplied: for faith when given by God, and exerciſed by the believer, is his own, and by it he lives; not upon it, but by it upon Chriſt the object of it; from whom, in a way of believing, he derives his ſpiritual life, and all the comforts of it.

Ver. 18. *For the wrath of God is revealed from heaven*, &c.] The Apoſtle having hinted at the doctrine of juſtification by faith in the righteouſneſs of Chriſt; and which he deſigned more largely to inſiſt upon in this Epiſtle, and to prove that there can be no juſtification of a ſinner in the ſight of God by the deeds of the law; in order to ſet this matter in a clear light, from hence, to the end of the chapter, and in the following ones, repreſents the ſad eſtate and condition of the *Gentiles* with the law of nature, and of the *Jews* with the law of *Moſes*; by which it moſt clearly appears, that neither of them could be juſtified by their obedience to the reſpective laws under which they were, but that they both ſtood in need of the righteouſneſs of God. By *the wrath of God* is meant the diſplicency and indignation of God at ſin and ſinners; his punitive juſtice, and awful vengeance; the judgments which he executes in this world; and that everlaſting diſpleaſure of his, and wrath to come in another world, which all thro' ſin are deſerving of, ſome are appointed to, God's elect are delivered from, thro' Chriſt's ſuſtaining it, in their room and ſtead, and which comes and abides on all impenitent and unbelieving perſons. This is ſaid to be *revealed*, where? not in the Goſpel, in which the righteouſneſs of God is revealed; unleſs the Goſpel be taken for the books of the four Evangeliſts, or for the Goſpel-diſpenſation, or for that part of the miniſtry of a Goſpel-preacher, which repreſents the wrath of God as the deſert of ſin, the dreadfulneſs of it, and the way to eſcape it; for the Goſpel, ſtrictly taken, is grace, good news, glad tidings, and not wrath and damnation; tho' indeed in Chriſt's ſufferings for the ſins of his people, which the Goſpel gives us an account of, there is a great diſplay of the wrath of God, and of his indignation againſt ſin: but this wrath of God is revealed in the law, it is known by the light of nature, and to be perceived in the law of *Moſes*, and may be obſerved in the Scriptures, where are many inſtances and examples of divine wrath and diſpleaſure; as in the puniſhment of the old world, the burning of *Sodom* and *Gomorrah*, turning *Lot*'s wife into a pillar of ſalt, the plagues of *Egypt*, and the ſeveral inſtances mentioned in this *chapter*. This wrath is ſaid to be God's wrath *from heaven*, by the awful blackneſs which covers the heavens, the ſtorms and tempeſts raiſed in them, and by pouring down water or fire in a ſurprizing manner, on the inhabitants of the world; or *from heaven*, that is openly, manifeſtly, in the ſight of all; or from God who is in heaven, and not from ſecond cauſes; and more eſpecially it will be revealed from heaven, when Chriſt ſhall deſcend from thence at the day of judgment: the ſubject matter or object of it, *againſt*, or *upon* which it is revealed are, *all ungodlineſs, and unrighteouſneſs of men*; that is, all ungodly and unrighteous men; or all men who are guilty of ungodlineſs, the breach of the firſt table of the law, which reſpects the worſhip of God, and of unrighteouſneſs, the breach of the ſecond table of the law, which regards our neighbours good: and theſe perſons are further deſcribed as ſuch, *who hold the truth in unrighteouſneſs*; meaning either ſuch who know the Goſpel, which is *the truth*, and don't profeſs it openly, but hold and impriſon it in their minds, which is a great piece of unrighteouſneſs; or if they do profeſs it, don't live up to it in their lives: or rather the *Gentile* philoſophers are deſigned, who are ſpoken of in the following verſe; who had ſome knowledge of the truth of the divine being, and his perfections, and of the difference between moral good and evil; but did not like to retain it themſelves, nor communicate all they knew to others, nor did they live according to that knowledge which they had.

Ver. 19. *Becauſe that which may be known of God,* &c.] There are ſome things which could not be known of God by the light of nature; as a Trinity of perſons in the Godhead; the knowledge of God in Chriſt as mediator; the God-man and mediator Jeſus Chriſt; his incarnation, ſufferings, death, and reſurrection; the will of God to ſave ſinners by a crucified Jeſus; the ſeveral peculiar doctrines of the Goſpel, particularly the reſurrection of the dead, and the manner of worſhipping of God with acceptance: but then there are ſome things which may be known of God, without a revelation. *Adam* had a perfect knowledge of him; and his ſons, tho' fallen, even the very heathens have ſome notion of him, as that there is a God; and by the light of nature it might be known that there is but one God, who is glorious, full of majeſty, and poſſeſſed of all perfections, as that he is all powerful, wiſe, good, and righteous: and this *is manifeſt in them,* or *in them*; by the light that is given them: it is light by which that which may be known of God is manifeſt; and this is the light of nature which every man has that comes into the world; and this is internal, it is in him, in his mind and conſcience, and is communicated to him by God, and that by infuſion or inſpiration; ſee *Job* xxxii. 8. *for God hath ſhewed* it *unto them*; what may be known of him by that light; and which is aſſiſted and may be improved by a conſideration of the works of creation and providence.

Ver. 20. *For the inviſible things of him,* &c.] Not the angels, the inviſible inhabitants of heaven; nor the unſeen glories of another world; nor the decrees of God; nor the perſons in the Godhead; but the perfections of God, or his *properties,* as the *Arabic* verſion reads it; and which are explained by *his eternal power and Godhead*: theſe, *from the creation of the world are clearly ſeen*; this is no new diſcovery, but what men have had, and might by the light of nature, have enjoyed ever ſince the world was created; theſe *being underſtood,* in an intellectual way, by the diſcurſive faculty of the underſtanding, *by the things that are made*; the various works of creation; all which proclaim the being: unity and perfections of God their creator, *ſo that they are without excuſe*; the very heathens who have only the light of nature, and are deſtitute of a revelation, have no colour or pretext for their idolatrous practices, and vitious lives; nor have they, nor will they have any thing to object to God's righteous judgment againſt them, or why they ſhould not be condemned.

Ver. 21. *Becauſe that when they knew God,* &c.] Tho' they had ſuch a knowledge of the being and perfections of God, *yet they glorified him not as God.* They neither thought nor ſpoke honourably of him; nor did they aſcribe thoſe perfections to him, which belong'd to him; they did not adhere to him as the one and only God, nor honour him as the creator of all things out of nothing, and as the ſole governour of the univerſe; they did not glorify him by the internal exerciſe, of fear of him, love to him, or truſt in him, nor by any external worſhip ſuitable to his nature, and their own notions of him. *Seneca* is an inſtance of this, of whom *Auſtin*[f] ſays, "that he worſhipped what he "found fault with, did what he reproved, and "adored that which he blamed." *Neither were thankful*; neither for the knowledge of things they had, which they aſcribed to themſelves; nor for their mercies, which they imputed to ſecond cauſes: *but became vain in their imaginations*; the vanity of their minds was the ſpring and ſource of their evil conduct; which may deſign the wickedneſs of their hearts, and the imaginations thereof, which were evil, and that continually; the pride of their natures, the carnality and weakneſs of their reaſonings, and the whole ſyſtem of their vain philoſophy; and hence they ran into polytheiſm, or the worſhipping of many gods: *and their fooliſh heart was darkened*; where they thought their great wiſdom lay: darkneſs is natural to the hearts and underſtandings of all men, which is increaſed by perſonal iniquity; ſatan is concerned in improving it, and God ſometimes gives up the hearts of perſons to judicial blindneſs, which was the caſe of theſe men.

Ver. 22. *Profeſſing themſelves to be wiſe,* &c.] The learned men among the *Gentiles* firſt called themſelves Σοφοι, *Sophi,* wiſe men; and afterwards to cover their wretched pride and vanity, Φιλοσοφοι, *Philoſophers,* lovers of wiſdom; but notwithſtanding all their arrogance, their large pretenſions to wiſdom, and boaſt of it, *they became fools*; they appeared to be ſo; they ſhewed themſelves to be ſuch in thoſe very things they prided themſelves with the knowledge of: as, for inſtance, *Socrates* after he had aſſerted the unity of God, and is ſaid to die a martyr for that truth; yet one of the laſt actions of his life was ſacrificing a cock to *Æſculapius,* at leaſt he deſired his friend *Crito* to do it.

Ver. 23. *And changed the glory of the incorruptible God,* &c.] God is incorruptible and immortal in his nature, and ſo is oppoſed to all corruptible creatures and things: he has a glory which is eſſential to him, and a manifeſtative one in the creatures, and which is relative, and of right belongs to him: his abſolute eſſential glory cannot be changed, cannot be taken away from him, nor given to another; but his relative glory may be ſaid to be changed, when another is worſhipped in his ſtead, and called by his name. So *Philo* the *Jew*[g] ſpeaks of "ſome "who leaving the true God, make to themſelves "falſe ones, and impoſe the name of the increated "and incorruptible upon created and corruptible "beings." *Into an image made like to corruptible man*; which was worſhipped in different forms by the ſeveral nations of the world: and *to birds*; as the dove by the *Samaritans,* the hawk, the *Ibis,* and others by the *Egyptians*: *and four-footed beaſts*; as the ox, and other creatures: *and creeping things*; ſuch as beetles, ſerpents, and others, by the ſame.

Ver. 24. *Wherefore God alſo gave them up to uncleanneſs,* &c.] Not by putting any into them, but by leaving them to the pollution of their nature; by withdrawing his providential reſtraints from them, and by giving them up to judicial hardneſs: *thro' the luſts of their own hearts.* The heart of man is the ſource of all wickedneſs; the luſts that dwell there are many, and theſe tend to *uncleanneſs* of one ſort or another: by it here is meant particularly bodily uncleanneſs, ſince 'tis ſaid they were given up *to diſhonour their own bodies between themſelves*; either alone, or with others; ſo that as they changed the glory of God, and diſhonoured him, he left them to diſhonour themſelves by doing thoſe things which were reproachful and ſcandalous to human nature.

Ver. 25. *Who changed the truth of God into a lye,* &c.] Not the truth of the Goſpel, which they were unacquainted with; but that which might be known of God as true, and was known of them by the light of nature; or the true God himſelf, whom they *changed into a lye*; by aſcribing to falſe deities, which were lying vanities, thoſe things which were known of God; and by worſhipping them inſtead of him: for they *worſhipped and ſerved the creature more than the creator*; or *above him*, or *againſt him*, in oppoſition to him, or *beſides him*, others along with him; or neglecting him, and not worſhipping him at all; which is aggravated in that what they worſhipped was a creature, either of their own, or of God's making, and whom they neglected was the creator of them: *who is bleſſed for ever, Amen*; is bleſſed in himſelf, and the fountain of all bleſſedneſs to his creatures; which is ſo glaring a truth, that every one ought to ſay and ſet his *Amen* to it.

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[f] De Civitate Dei, l. 6. c. 10.

[g] De Vita Moſis, l. 3. p. 678, 679.

Ver. 26. *For this cauſe God gave them up unto vile affections*, &c.] Becauſe of their idolatrous practices, God left them to very diſhonourable actions, *ſodomitical* ones, both among the men and women: *for even the women did change the natural uſe into that which is againſt nature*; either by proſtituting themſelves to, and complying with the *ſodomitical* embraces of men, in a way that is againſt nature [h]; or by making uſe of ſuch ways and methods with themſelves, or other women, to gratify their luſts, which were never deſigned by nature for ſuch an uſe: of theſe vicious women, and their practices, *Seneca* [i] ſpeaks, when he ſays, *libidine vero nec maribus quidem cedunt, pati natæ; Dii illas Deæque, male perdant; adeo perverſum commentæ genus impudicitiæ, viros ineunt:* alſo *Clemens Alexandrinus* [k], has reſpect to ſuch, ſaying, γυναικες ανδριζουσαι παρα φυσιν, γαμȣ μεν αι τε ϗ γαμȣσαι γυναικες: and ſuch there were among the *Jews*, whom they call נשים המסוללות זו בזו [l], and whom the prieſts were forbidden to marry.

Ver. 27. *And likewiſe alſo the men leaving the natural uſe of the women*, &c.] The very ſin of *Sodomy* is here deſigned, ſo called from *Sodom*, the place where we firſt hear of it, *Gen.* xix. 14. the men of which place, becauſe they *burned in their luſt one towards another*, as theſe *Gentiles* are ſaid to do, God rained upon them fire and brimſtone from heaven: an exceeding great ſin this is, contrary to nature, diſhonourable to human nature, and ſcandalous to a people and nation among whom it prevails, as it did very much in the *Gentile* world, and among their greateſt philoſophers; even thoſe that were moſt noted for moral virtue are charged with it, as *Socrates*, *Plato*, *Zeno*, and others [m]: it is a ſin which generally prevails where idolatry and infidelity do, as among the *Pagans* of old, and among the *Papiſts* and *Mahometans* now; and never was it ſo rife in this nation as ſince the ſchemes of deiſm and infidelity have found ſuch a reception among us. Thus God, becauſe men diſhonour him with their evil principles and practices, leaves them to reproach their own nature, and diſhonour their own bodies: *men with men working that which is unſeemly*; and of which nothing like it is to be obſerved in the brutal world: *receiving in themſelves the recompence of their error, which was meet:* God puniſhes ſin with ſin; for, as the *Jews* ſay [n], as "one commandment draws on another, ſo one "tranſgreſſion draws on another; for the re"ward of the commandment is the commandment, "ושכר עבירה עבירה, *and the reward of tranſgreſ*"*ſion is tranſgreſſion.*"

Ver. 28. *And even as they did not like*, &c.] This accounts for the juſtneſs of the divine procedure in leaving them to commit ſuch ſcandalous iniquities; that ſince they had ſome knowledge of God by the light of nature, and yet did not care *to retain* God *in* their *knowledge*; or to own and acknowledge him as God, to worſhip and glorify him as ſuch; but took every method to eraſe this knowledge out of their minds, and keep it from others: *God gave them over to a reprobate mind*; a vain empty mind, worthleſs, good-for-nothing, devoid of all true knowledge and judgment; uncapable of approving what is truly good, or of diſapproving that which is evil; a mind that has loſt all conſcience of things, and is diſapproved of by God, and all good men: *to do thoſe things which are not convenient*; which are neither agreeable to the light of nature, nor convenient to, or becoming the honour of human nature; things which the brutes themſelves, who are deſtitute of reaſon, do not do.

Ver. 29. *Being filled with all unrighteouſneſs*, &c.] From hence, to the end of the chapter, follows a large and black liſt and catalogue of the ſad characters of the *Gentiles*, and of the beſt men they had among them; for the Apoſtle is all along ſpeaking, not of the common people, but of their wiſe profeſſors, and moral inſtructors; than which there never was a wickeder ſett of men that ever lived upon the face of the earth; who under the guiſe of morality were guilty of the greateſt pride, and covetouſneſs, and of the moſt filthy debaucheries imaginable; they were *filled with all unrighteouſneſs*. This word includes in it all manner of ſin and wickedneſs in general; fitly expreſſes the condition of fallen men, deſtitute of a righteouſneſs; deſigns every violation of the law reſpecting our neighbour; and is oppoſed to that vain conceit of righteouſneſs, which theſe men had: particular branches of it follow; as, *fornication*; which ſometimes includes adultery and all unchaſtity; ſimple fornication was not reckoned a ſin among the *Gentiles*: *wickedneſs*; or miſchief, which intends not ſo much the internal wickedneſs of the heart, as that particular vice, by which a man is inclined and ſtudies to do hurt to others, as *ſatan* does: *covetouſneſs*; this may intend every inſatiable luſt, and particularly the ſin which goes by this name, and is the root of all evil, and was a reigning ſin among the *Gentiles*. *Seneca* the famous moraliſt was notoriouſly guilty of this vice, being one of the greateſt uſurers that ever lived: *maliciouſneſs*; the word denotes either the iniquity of nature in which men are conceived and born; or that deſire of revenge in men, for which ſome are very notorious: *envy*; at the ſuperiour knowledge and learning, wealth and riches, happineſs and outward proſperity of others: *murder*; which ſometimes aroſe from envy, wherefore they are put together. There's an elegant *paranomaſia* in the *Greek* text: *debate*; ſtrife about words more than things, and more for vain glory and a deſire of victory, than for truth: *deceit*; thro' their empty notions of philoſophy; hence *philoſophy and vain deceit* go together, *Col.* ii. 8. making large pretences to morality, when they were the vileſt of creatures: *malignity*; moroſeneſs; having no courteouſneſs nor affability in them, guilty of very ill manners; as particularly they were who were of the ſect of the *Cynicks*. Now they are ſaid to be *filled with* and *full of*, theſe things; not filled by God, but by ſatan and themſelves; and it denotes the aboundings of wickedneſs in them, and which was unſatiable. The Apoſtle goes on to deſcribe them, as *whiſperers*; who made miſchief among friends, by privately ſuggeſting, and ſecretly inſinuating things into the minds of one to the prejudice of another.

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[h] Vid. R. Sol Jarchi in Gen xxiv. 16.

[i] Epiſt. 95.

[k] Pædagog. l. 3. p. 226.

[l] T. Bab. Sabbat, fol. 65. 2. Piſke Toſaph. ib. artic. 266. Yevamot, fol. 76. 1. & Piſke Toſaph. ib. art. 141. Maimonides in Miſn. Sanhedrin, c. 7. §. 4. & Hilchot Iſſure Bia, c. 21. §. 8, 9.

[m] A. Gellius, Noct. Attic. l. 2. c. 18. Laert. Vit. Philoſoph. l. 2. in Vit. Socrat. & l. 3. in Vit. Platon.

[n] Pirke Abot, c. 4. §. 2.

Ver. 30. *Backbiters*, &c.] Who more publickly defamed the characters of their neighbours, and hurt their good name, credit and reputation, tho' behind their backs: *haters of God*; ſome read it, *hated of God*; as all workers of iniquity are; but rather this expreſſes their ſin, that they were deniers of the being and providence of God, and ſhewed themſelves to be enemies to him by their evil works: *deſpiteful*; both by opprobrious words, and injurious actions: *proud*; of their natural knowledge, learning, eloquence and vain philoſophy: *boaſters*; of their parts, abilities, wiſdom and works; all which they attributed to themſelves, and to the ſharpneſs of their wit, their ſagacity and induſtry: *inventers of evil things*; of evil ſchemes of morality and philoſophy, and of evil practices, as well as principles: *diſobedient to parents*; which was acting contrary to the light of nature.

Ver. 31. *Without underſtanding*, &c.] Of God, of his nature and worſhip, of things divine and even moral, being given up to a reprobate mind: *covenant-breakers*; had no regard to private or publick contracts: *without natural affection*; to their parents, children, relations and friends: *implacable*; when once offended there was no reconciling of them: *unmerciful*; had no pity and compaſſion to perſons in diſtreſs.

Ver. 32. *Who knowing the judgment of God*, &c.] Either of the law of God, the law and light of nature, by which they might in ſome meaſure know the difference between good and evil, and what was right and wrong; or the judiciary ſentence of God againſt ſin: *that they which commit ſuch things are worthy of death*; at leaſt of corporal death: *not only do the ſame, but have pleaſure in thoſe that do them*; all which greatly aggravated their wickedneſs, ſince they ſinned againſt light and knowledge, with approbation and good liking of their own ſins, and took pleaſure in the ſins of others. The *Jews* have a ſaying [p], "that no man is ſuſpected of a thing but he has done it; and if he has not done the whole of it, he has done part of it, and if he has not done part of it, he has thought in his heart to do it; and if he has not thought in his heart to do it, ראה אחרים שעשו ושמח, *he has ſeen others do it and has rejoiced.*" And if ſuch a man is a wicked man, how much more wicked are ſuch who commit ſin themſelves, and delight in the ſins of others: now from this whole account we ſee the inſufficiency of the light of nature to guide perſons in the way of ſalvation; what need there was of a divine revelation; and how impoſſible it is that ſuch men ſhould ever be juſtified before God, by any works of ſeeming righteouſneſs done by them; which the Apoſtle had in view, in giving this account of the depraved nature and conduct of the *Gentiles*, and of thoſe among them who profeſſed to be, and were the wiſeſt and moſt knowing of them.

CHAP. II.

THIS chapter contains, in general, a vindication of the juſtice and equity of the divine procedure againſt men, ſuch as are deſcribed in the preceding chapter; and a refutation of the ſeveral pleas that might be made by the *Gentiles*, who had not the law, and by the *Jews* who had it; and concludes with expoſing the wickedneſs of the latter, and with ſhewing who they are that are properly *Jews*, and circumciſed perſons in the account of God. It begins in ver. 1. with an inference deduced from what had been ſaid in the latter part of the foregoing chapter; concluding that ſuch, be they who they will, *Jews* or *Gentiles*, are inexcuſable, who do the things they condemn others for: but tho' the judgment of ſuch perſons is wrong, the Apoſtle obſerves, ver. 2. that the judgment of God, in the condemnation of them, is right, of which he, and others, were fully aſſured; and which judgment is commended, by the rule of it, being according to truth; by the objects of it criminals, who are left without excuſe, and by the inevitableneſs of it, ver. 3. being ſuch as cannot poſſibly be eſcaped: and though ſome men might hope to eſcape it, becauſe not immediately puniſhed, but loaded with the bleſſings of providence, and peculiar benefits of divine goodneſs; yet this was to be aſcribed to the forbearance of God for the preſent; and that if theſe favours were deſpiſed, and they had not a good effect upon them to bring to repentance, but inſtead thereof were more and more hardened under them, as their guilt would be increaſed, ſo wrath would be ſecretly laying up for them, which will be revealed in the day of judgment, v. 4, 5. at which time juſtice will be done to every man as his works will be found to be, ver. 6. then follows a deſcription of the ſeveral ſorts of perſons that will be judged, and of the different things that will be their portion; as that eternal life will be given to good men, ver. 7. and the wrath of God poured down on bad men, whether they be *Jews* or *Gentiles*, ver. 8, 9. The happineſs of good men is repeated again, and explained, and promiſed to the *Jew* firſt, and then to the *Gentile*, ver. 10. and a reaſon given of this juſt and equal diſtribution, taken from the nature of God, who is no reſpecter of perſons, ver. 11. an inſtance of which is produced in both *Jews* and *Gentiles*, that ſin; the one periſhing with, the other without the law, ver. 12. ſince it is not bare having and hearing the law, but acting up to it, which only can juſtify before God, ver. 13. upon which the Apoſtle proceeds to refute the plea that might be made by the *Gentiles*, in favour of themſelves, why they ſhould not be condemned, taken from their not having the written law; for tho' they had not the law written on tables of ſtone, as the *Jews* had, yet they had, as he obſerves, the law of nature written on their hearts, againſt which they ſinned: this he proves by the effects of it, diſcernible in many of them by their outward lives and converſations, in conformity to the law; and by the inward teſtimony of their conſciences, approving of good deeds, and reproaching for bad ones, ver. 14, 15. which two verſes being put into a parentheſis, ver. 16. is connected with ver. 13. and points at the time when the doers of the law ſhall be juſtified, even at the day of judgment: which judgment is deſcribed by the author of it, God; by the ſubject of it, the ſecrets of mens hearts; by the perſon employed in the divine procedure, Jeſus Chriſt; and by the evidence and certainty of it, the Goſpel preached by the Apoſtle: and then follow a deſcription of the *Jews*, an account of their profeſſion of religion, and an ironical conceſſion of the ſeveral characters they aſſumed to themſelves: they are deſcribed by their name, a *Jew*; by their religion, which lay in truſting in the law of *Moſes*, and in boaſting of their intereſt in God, as the God of *Iſrael*, ver. 17. by their knowledge of the will of God, and approbation of the excellent things of his law, ver. 18. and by the characters they took to themſelves, ver. 19, 20. from which the Apoſtle takes an occaſion to expoſe the wickedneſs of ſome of their principal men, even their teachers, ver. 21, 22. by whoſe wicked lives and converſations God was diſhonoured, and his name blaſphemed among the *Gentiles*, ver. 23, 24. hence it appears, that their name, profeſſion, and character, would not juſtify them before God; wherefore the Apoſtle goes on, to remove their plea taken from circumciſion, ſhewing, that could be of no uſe to them, but became void thro' their breach of the law, ver. 25. and that, on the other hand, an uncircumciſed *Gentile*, by keeping the law from right principles, and to a right end, appeared to be the true circumciſion, ver. 26. wherefore the circumciſed *Jew* that broke the law, ſtood condemned by the uncircumciſed *Gentile* that fulfilled it; ſo far was circumciſion from being any part of his juſtification, or a plea in favour of it, ver. 27. Then the Apoſtle concludes the chapter, by giving a definition of a real *Jew*, and of true circumciſion; which he does firſt negatively, that it is not any thing external that makes him a *Jew*, or any thing in the fleſh that is right circumciſion; but ſecondly, poſitively, that it is an inward work of grace that denominates a man a *Jew*, in a ſpiritual ſenſe, or an *Iſraelite* indeed; and that it is the circumciſion of the heart, which is wrought by the Spirit of God, that is true and genuine: and ſuch a *Jew*, and ſuch a circumciſion, are approved of by God, and commended by him, when the other have only praiſe of men, ver. 28, 29. and therefore, however ſuch perſons may be juſtified before men, they cannot be juſtified in the ſight of God; which is the drift and deſign of the Apoſtle in the whole.

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[p] T. Bab. Moed Katon, fol. 18. 2.

Ver. 1. *Therefore thou art inexcuſable, O man,* &c.] Some think from the connexion of theſe words with the preceding chapter, that the *Gentiles* are here meant; and particularly thoſe among them who ſeemed to be virtuous, and took upon them to be the reprovers of others, and yet did the ſame things themſelves, as *Socrates*, *Cato*, *Seneca*, and others; and therefore muſt be inexcuſable, becauſe they knew better, and would be thought to have been ſo; wherefore ſuch could never be juſtified before God by their works, but might be juſtly condemned by him, nor ſhall they eſcape his righteous judgment. Others think the *Jews* are meant, who deſpiſed and condemned the *Gentiles*, and thought themſelves to be righteous perſons, and juſtified in the ſight of God; and who tho' they were ſecretly guilty of many abominable iniquities, yet were very ſevere upon the ſins of others, and therefore inexcuſable: others think that magiſtrates are deſigned, whether among *Jews* or *Gentiles* who reprove and puniſh ſin in others, and therefore muſt be ſuppoſed to know the law, and the nature of ſin, and ſo are inexcuſable and ſelf-condemned when they do the ſame things; wherefore tho' they may paſs with impunity among men, they ſhall not eſcape the judgment of God. Rather the words reſpect every man, of whatſoever nation, office, or place; and may be particularly applied to hypocrites, and ſeem deſigned to correct cenſoriouſneſs, and haſty judging, and to throw confuſion on ſuch who value themſelves on being the cenſurers and reprovers of others: *whoſoever thou art that judgeſt*; whether a *Jew* or a *Gentile*, a publick magiſtrate or a private perſon: *for wherein thou judgeſt another*; that is, in what caſe or inſtance; the *Complutenſian* edition, and the *Arabic* verſion read, *in* or *with what judgment thou judgeſt another*; as in *Matt.* vii. 2. ſee the note there, *thou condemneſt thyſelf*; by judging them: *for thou that judgeſt doſt the ſame things*; art guilty of the ſame things condemned in others, and therefore muſt be ſelf-condemned.

Ver. 2. *But we are ſure that the judgment of God,* &c.] By *the judgment of God*, is not meant what is exerciſed on and towards men in this life, but what will follow after death; which is called judgment to come, is repreſented as certain, will be univerſal as to perſons and things, and is here called *the judgment of God*, in oppoſition to the judgment of men; and becauſe it will be carried on by God only, who is omniſcient and omnipotent, and will be definitive: this *is* and will be, *according to truth, againſt them which commit ſuch things*; in oppoſition to all hypocriſy and unrighteouſneſs: and it may deſign the law and light of nature by which the *Gentiles*, the law of *Moſes* by which the *Jews*, and the Goſpel of Chriſt by which all that have enjoyed the Goſpel-revelation, will be judged; or the truth of their own conſciences in them all: now we may be ſure of this judgment, and of its being according to truth from reaſon, from ſcripture, and from the being and perfections of God.

Ver. 3. *And thinkeſt thou this, O man, that judgeſt them which do ſuch things and doeſt the ſame,* &c.] Some men may be ſo vain as to imagine, that tho' they do the ſame things which they condemn in others, they *ſhall eſcape the judgment of God*; but ſuch will find themſelves moſt ſadly miſtaken; there's no avoiding the general judgment; all men muſt come to it; there will be no eluding it thro' craftineſs and deceit, thro' bribery and corruption; there will be no eſcaping condign puniſhment, thro' might in the criminal, or thro' the judge's ignorance of his crimes, or want of ability and power to puniſh.

Ver. 4. *Or deſpiſeſt thou the riches of his goodneſs,* &c.] The Apoſtle anticipates an objection againſt what he had ſaid, taken from the proſperity of theſe perſons; who might conclude from thence, that they were not ſo wicked as he had repreſented them; and that they ſhould eſcape the judgment of God, otherwiſe they would have been puniſhed by God in this life, and not have proſpered as they did; which objection is removed by obſerving that it was not their innocence, but *the riches of* divine *goodneſs, and long-ſuffering, and forbearance*, which were the cauſes of their proſperity: by *the riches of* God's *goodneſs*, are not meant the riches of his ſpecial, ſpiritual and eternal goodneſs, which his own people are only partakers of; but the general riches of his temporal and providential goodneſs, which the men of the world have commonly the greateſt ſhare of; they have it in great plenty, which is ſignified by *riches*: and by his *long-ſuffering* and *forbearance*, are deſigned not his forbearance of his choſen ones, and his long-ſuffering to them, which iſſue in their ſalvation; but his forbearance of ſinners, and long-ſuffering towards them, in not as yet pouring down his wrath and diſpleaſure on them: all which are *deſpiſed* by them; *the riches of* his goodneſs, when he is not glorified for his providential mercies, and in them, and when theſe are abuſed to the luſts of men. The *forbearance* of God is deſpiſed, when men on account of it harden themſelves in ſin; and his *long-ſuffering*, when they deny his concern in providence, or a future judgment, and promiſe themſelves impunity. Moreover, the Apoſtle obviates the above objection, by aſſerting that God's end in his goodneſs, forbearance and long-ſuffering, was not to teſtify to their innocence, as they imagined, but to lead them to repentance, of which they were ignorant; *not knowing that the goodneſs of God leadeth thee to repentance.* This is to be underſtood not of a ſpiritual and evangelical repentance, which is a free-grace gift, and which none but the Spirit of God can lead, or bring perſons to; but of a natural and legal repentance, which lies in an external ſorrow for ſin, and in an outward ceſſation from it, and reformation of life and manners, which the goodneſs of God to the *Jews* ſhould have led them to; who had a large ſhare of the good things of life, a land flowing with milk and honey, and many outward privileges which other nations had not, as the giving of the law, the covenant and promiſes, the word and ordinances; and repentance here chiefly deſigns, as it may reſpect the *Gentiles*, a change of mind and practice in them relating to idolatry and ſuperſtition. Now the providential goodneſs of God has a tendency to lead perſons to repentance on this account; but of this end of divine goodneſs the *Gentiles* were ignorant; nor was this end anſwered thereby; which ſhews the wretched depravity of human nature; ſee *Acts* xiv. 15, 16, 17.

Ver. 5. *But after thy hardneſs and impenitent heart,* &c.] The Apoſtle goes on to ſhew, that ſuch perſons who promiſe themſelves impunity on the ſcore of proſperity, ſhall not always go unobſerved and unpuniſhed; for there is a day of wrath and righteous judgment haſtening on, and will take place after they have filled up the meaſure of their iniquity. There is a natural *hardneſs* of the heart in every ſon and daughter of *Adam*; and there is an acquired habitual hardneſs, which is increaſed by ſinning; and a judicial one, which God, for ſin, ſometimes gives perſons up unto. An *impenitent heart*, is not only an heart which does not repent, but ſuch an one as cannot repent, being harder than the nether milſtone. Now men, by ſuch hardneſs and impenitence, *treaſure up unto* themſelves *wrath*; they are the authors of their own deſtruction; by which is meant the wrath of God, in oppoſition to the riches of his goodneſs, deſpiſed by them; and is in reſerve for wicked men; and is laid up *againſt*, and will be brought forth in *the day of wrath*; which the ſcriptures call *the evil day*; the day fixed by God, when he will call men to an account for their ſins, and ſtir up all his wrath againſt them: *and revelation*; that is, the day of revelation, when Chriſt ſhall be revealed from heaven in flames of fire, the ſins of men ſhall be revealed, and the wrath of God againſt them: *and the righteous judgment of God*; ſo ſome copies read; that is, the day of the righteous judgment; ſo the *Arabic* verſion reads, *and of the appearance of God, and of his righteous judgment*; for the judgment will be at the appearance of Chriſt, who is God, and at his kingdom, 2 *Tim.* iv. 1. The *Alexandrian* copy reads, *and of the retribution of the righteous judgment of God*; and ſo the *Ethiopic* verſion ſeems to have read, rendering the words, *if ſo*, or *ſeeing thy retribution may come upon thee*, and *if the judgment of God may befal thee*; for when the judgment of God ſhall come, as there will be a revelation of mens ſins, and of the wrath of God againſt them, there will be a juſt retribution according to their works. Or *the revelation of the righteous judgment of God*; that is, when the judgment of God, which is now hid, ſhall appear; and which is ſaid to be *righteous*, becauſe it will be carried on in a righteous manner, and proceed upon, and be executed according to the ſtricteſt rules of juſtice and equity.

Ver. 6. *Who will render to every man according to his deeds.*] God will be the judge, who is righteous, holy, juſt, and true; every man in particular will be judged; as the judgment will be general to all, it will be ſpecial to *every* one, and will proceed according to their works; for God will render to wicked men according to the demerit of their ſins, the juſt recompence of reward, eternal damnation; and to good men eternal life, not according to the merit of their good works, which have none in them, but according to the nature of them; ſuch who believe in Chriſt, and perform good works from a principle of grace, ſhall receive the reward of the inheritance, which is a reward of grace, and not of debt. In other words, God will render to evil men according to the true deſert of their evil deeds; and of his own free grace will render to good men, whom he has made ſo by his grace, what is ſuitable and agreeable to thoſe good works, which, by the aſſiſtance of his grace, they have been enabled to perform.

Ver. 7. *To them who by patient continuance in well doing*, &c.] Theſe words are deſcriptive of one ſort of perſons, to whom God will render according to their works; and muſt be underſtood not of the *Gentiles*, the beſt and moſt moralized among them; for they ſought after worldly things, after human wiſdom, and popular applauſe, and not after God, his honour and glory, nor after immortality, which is only brought to light by the Goſpel; nor of the phariſaical *Jews*, who ſought for righteouſneſs by the works of the law, and honour and glory from men, and not from God; nor of any unregenerate perſons, but only of ſuch who have the true principles of grace implanted in them, whether *Jews* or *Gentiles*: now the things which theſe men ſeek after are *glory*; not the glory of this world, nor any from the men of it; but the glory of God and Chriſt; to be glorious within and without, by the grace and righteouſneſs of Chriſt here, and to enjoy eternal glory with him hereafter. *Honour*; not that which *Adam* had in innocence, and did not abide in; but that which is, and abides with Chriſt, and which all the ſaints have, and ſhall have. *Immortality*; not the immortality of the ſoul, which is common to all; but the incorruption of the body, or the glorious reſurrection of it to everlaſting life at the great day, or the incorruptible crown, and never-fading inheritance of the ſaints in light. The manner in which theſe things are ſought is, *by patient continuance in well doing*; by doing good works, and by doing theſe good works well, from a principle of faith and love, and with a view to the glory of God; and by patiently enduring reproaches and ſufferings for well doing, and by perſevering therein: not that theſe things are to be had, or are expected by the ſaints to be had for the ſake of patience and well doing; yet they may be ſought for, and looked unto, as an encouragement to well doing, and continuance therein; and tho' not *for*, yet *in* well doing there is a reward. Theſe words do not expreſs that for the ſake of which glory is had; but only deſcribe the perſons who ſeek, and the manner in which they ſeek for it, to whom God will render *eternal life*, which he of his rich grace promiſed them before the world was, and of his free favour has put into the hands of Chriſt for them, and which, as a pure gift of grace, he beſtows on them thro' him.

Ver. 8. *But unto them that are contentious,* &c.] This is a deſcription of the other ſort of perſons to whom God will render according to their deeds, *who are of the contention*; who contend for victory, and not truth; ſtrive about words to no profit; are quarrelſome, and ſow diſcord among men, and in churches: *and do not obey the truth*; neither attend to the light of nature, and to that which may be known of God by it; nor regard and ſubmit to the Goſpel-revelation; and ſo deſign both the *Gentiles*, which knew not God, and *Jews*, and others, who obey not the Goſpel: *but obey unrighteouſneſs*; are ſervants of ſin: to theſe God renders *indignation and wrath*; wrathful or fiery indignation, the hotteſt of his fury.

Ver. 9. *Tribulation and anguiſh,* &c.] Theſe, with the foregoing words, are expreſſive of the ſecond death, the torments of hell, the worm that never dies, and the fire that is not quenched: which will fall *upon every ſoul of man that doth evil*; whoſe courſe of life and converſation is evil: for *the ſoul that ſins ſhall die*; unleſs ſatisfaction is made for his ſins by the blood of Chriſt: *of the Jew firſt, and alſo of the Gentile*; no regard being had to what nation they belong.

Ver. 10. *But glory, honour, and peace,* &c.] Which are ſo many words for the everlaſting happineſs of the ſaints; which is a *crown of glory* that fadeth not away; an honour exceeding that of the greateſt potentates upon earth, ſince ſuch that enjoy it, will be kings and prieſts, and ſit with Chriſt on his throne to all eternity; and is a peace that paſſes all underſtanding: all which will be render'd *to every man that doth good, to the Jew firſt, and alſo to the Gentile*; which none without Chriſt, and his grace, and by the ſtrength of nature, does, or can do; not that good works are cauſes of ſalvation, but are teſtimonies of faith, and fruits of grace, with which ſalvation is connected, whether they be found in *Jews* or *Gentiles*; for neither grace nor ſalvation are peculiar to any nation, or ſett of people.

Ver. 11. *For there is no reſpect of perſons with God.*] It won't come into conſideration at the day of judgment, of what nation men are; or from what parents they are deſcended; nor of what age and ſex perſons be; nor in what ſtate and condition they have lived in this world; nor will it be aſked to what ſect they have belonged, and by what denomination they have been called; or whether they have conformed to ſuch and ſuch externals and rituals in religion; but only whether they are righteous men or ſinners; and accordingly as they appear under theſe characters, judgment will proceed. Some object from hence, tho' without any reaſon, to the doctrine of particular election of certain perſons to everlaſting ſalvation. This paſſage reſpects matters of ſtrict juſtice, and is a forenſic expreſſion relating to courts of judicature, where perſons preſiding are to have no regard to the faces of men, but do that which is ſtrictly juſt between man and man; and does not reſpect matters of grace and free favour, ſuch as giving alms, forgiving debts, *&c.* A judge, as ſuch, is to regard no man's perſon, but to proceed in matters before him, according to the rules of law and juſtice; ſhould he do otherwiſe, he would be chargeable with being a reſpecter of perſons; but then he may beſtow alms on what objects he pleaſes, and forgive one man who is perſonally indebted to him, and not another, without any ſuch imputation. This applied to the caſe in hand, abundantly clears it; for tho' God, as a judge, reſpects no man's perſon; yet in matters of grace he diſtinguiſhes one perſon from another, as it is plain he does by the bounties of his providence. Beſides, God is not bound to any perſon by any laws, but acts as a ſovereign; he is not moved by any thing in the creature; as his choice is not confined to perſons of any particular nation, family, ſex, or condition, ſo neither does it proceed upon any thing, or a foreſight of any thing in them, or done by them; and as there is no worthineſs in them that are choſen, and ſaved above others, ſo no injury is done to the reſt: add to all this, that thoſe that are ſaved by virtue of electing grace, are ſaved in a way of righteouſneſs agreeable to the holy law, and ſtrict juſtice of God; ſo that no complaint can be made againſt the diſtinguiſhing methods of grace, upon the foot of ſtrict juſtice.

Ver. 12. *For as many as have ſinned without law,* &c.] This is an inſtance of the ſtrict juſtice of God, and proves him to be no reſpecter of perſons; for the *Gentiles* who were *without law*, the written law of *Moſes*, not without the law of nature in their breaſts, nor without ſome civil laws and ſtatutes of their own; inaſmuch as they *ſinned* againſt the God of nature, and the law and light of nature, they *ſhall alſo periſh without law:* not that their condemnation and perdition will be illegal, or not in due courſe of law; but it will not proceed upon, or according to the law of *Moſes*, they never had; and much leſs for not believing in Chriſt, of whom they never heard; but their perdition will be for their ſins committed without the law of *Moſes*, againſt the law of nature: their not having the written law of *Moſes* will be no plea in their favour, or be a reaſon why they ſhould not be condemned; their perſons will not be regarded as with or without the law, but their ſins committed by them, to which facts their conſciences will bear witneſs: *and*, ſo on the other hand, *as many as have ſinned in the law*; who have been in and under the law of *Moſes*, and have ſinned againſt it, meaning the *Jews: ſhall be judged by the law*; and condemned by it, as they were in this world, and will be hereafter: their having this law will be no bar againſt their condemnation, but rather an aggravation of it; their hearing of it will be no plea in their favour; nor their doing of it neither, unleſs they could have done it to perfection; for perfect obedience it requires, as a juſtifying righteouſneſs, otherwiſe it curſes, condemns, and adjudges to death.

Ver. 13. *For not the hearers of the law* are *juſt before God,* &c.] The Apoſtle here ſhews, that the *Jews* were juſtly condemned, notwithſtanding their having and hearing of the law; ſince hearing without doing it, will never denominate perſons righteous in the ſight of God; however, it might recommend them in the ſight of men: regard ſeems to be had either to the firſt delivery of the law by *Moſes* to the people of *Iſrael*, when he read it to them, and they hearkened to it, and promiſed obedience; or rather to the reading and hearing it every ſabbath-day; and may include a ſpeculative knowledge of it, without a practical obedience to it; and which therefore muſt fall greatly ſhort of entitling them to a juſtifying righteouſneſs; ſince not theſe, *but the doers of the law ſhall be juſtified:* by whom are meant, not ſuch who merely, literally and externally fulfil the law, as they imagine; for the law is ſpiritual, and regards the inward as well as the outward man, and requires internal holineſs, as well as external obedience; and the Apoſtle is ſpeaking of juſtification before God, who ſees the heart, and not before men, who judge according to outward appearance: nor are ſuch deſigned who are imperfect doers of the law; for the law requires a perfect obedience, and what is not perfect, is not properly righteouſneſs; nor does it, nor can it conſider an imperfect righteouſneſs as a perfect one; for it accuſes of, pronounces guilty, curſes, and condemns for every tranſgreſſion of it. But ſuch only can be intended, who are doers of it ſpiritually, internally, as well as externally, and that perfectly. *Adam* in his ſtate of innocence was a perfect doer of the law; he ſinning and all his poſterity in him, none of them are righteous, but all paſs under a ſentence of condemnation. The beſt of men, even believers in Chriſt, are not without ſin in themſelves; and when any of the ſaints are ſaid to be perfect, it muſt be underſtood in a comparative ſenſe, or as they are conſidered in Chriſt. There never was but one ſince *Adam*, and that is Chriſt, who has fulfilled, or could perfectly fulfil the law; the thing is impoſſible and impracticable for fallen man: hence theſe words muſt be underſtood, either hypothetically, thus, not the hearers of the law, but if there were any perfect doers of it, they would be juſtified before God; or elſe of ſuch perſons who are conſidered in Chriſt, by whom the whole perfect righteouſneſs of the law is fulfilled in them, and who may be reckoned as perfect doers of it in him, their ſubſtitute, ſurety, and repreſentative.

Ver. 14. *For when the Gentiles which have not the law*, &c.] The objection of the *Gentiles* againſt their condemnation, taken from their being without the law, is here obviated. The Apoſtle owns that they had not the law, that is, the written law of *Moſes*, and yet intimates that they had, and muſt have a law, againſt which they ſinned, and ſo deſerved puniſhment, and which they in part obeyed; for theſe men *do by nature the things contained in the law*. The matter and ſubſtance of the moral law of *Moſes*, agrees with the law and light of nature; and the *Gentiles* in ſome meaſure, and in ſome ſort did theſe things, *by nature*; not that men by the mere ſtrength of nature, without the grace of God, can fulfil the law, or do any thing that is acceptable to God; and indeed, what theſe men did was merely natural and carnal, and ſo unacceptable to God. Some underſtand this of nature aſſiſted by grace, in converted *Gentiles*, whether before or after the coming of Chriſt; others expound the phraſe, *by nature*, freely, willingly, in oppoſition to the ſervile ſpirit of the *Jews*, in their obedience to the law; tho' it rather ſeems to deſign the dictates of natural reaſon, by which they acted: and ſo *theſe having not the law*, the written law, *are a law to themſelves*; which they have by nature and uſe, and which natural reaſon dictates to them. So *Plato* diſtinguiſhes the law, "into written and unwritten [q]: "the written law is that which was uſed in commonwealths; and that κατα εθη γινομενος, *which was* "*according to cuſtom* or nature, was called unwritten, "ſuch as not to go to market naked, nor to be "clothed with womens clothes; which things were "not forbidden by any law, but theſe were not "done becauſe forbidden by the unwritten law;" which he calls unwritten, becauſe not written on tables, or with ink; otherwiſe it was written in their minds, and which by nature and uſe they were accuſtomed to.

Ver. 15. *Which ſhew the work of the law written in their hearts*, &c.] Tho' the *Gentiles* had not the law in form, written on tables, or in a book, yet they had *the work*, the matter, the ſum and ſubſtance of it in their minds; as appears by the practices of many of them, in their external converſation. The moral law in its purity and perfection, was written on the heart of *Adam* in his firſt creation; was ſadly obliterated by his ſin and fall; upon ſeveral accounts, and to anſwer various purpoſes, a ſyſtem of laws was written on tables of ſtone for the uſe of the *Iſraelites*; and in regeneration the law is reinſcribed on the hearts of God's people; and even among the *Gentiles*, and in their hearts, there are ſome remains of the old law and light of nature, which as by their outward conduct appears, ſo by the inward motions of their minds, *their conſcience alſo bearing witneſs*; for as the *Jews* ſay [r]; נשמתו של אדם מעידה בו, *the ſoul of a man witneſſes in him*; for, or againſt him: *and their thoughts the mean while accuſing or elſe excuſing one another*; and this the heathens themſelves acknowledge, when they [s] ſpeak of "ταμειον δικαστηριον και "κριτηριον της συνειδησεως, *the conclave, tribunal and* "*judgment of conſcience*; and which they call δικαστην "δικαιοτατον, *the moſt righteous judge*; whoſe judg"ment reaſon receives, and gives its ſuffrage to, "whether worthy of approbation or reproof; when "it reads in the memory as if written on a table "the things that are done, and then beholding the "law as an exemplar, prononounces itſelf either "worthy of honour or diſhonour."

Ver. 16. *In the day when God ſhall judge*, &c.] Theſe words are to be read in connexion with ver. 13. and expreſs the time when both *Jews* and *Gentiles* will be judged, called a *day*, both becauſe of the clearneſs and evidence of the judgment that will be made, and becauſe a certain time is fixed, tho' not known, which will ſurely come; alſo the matter of the judgment, which will be, *the ſecrets of men*; whether good or bad, which are only known to God and themſelves, and which may have been done ignorantly by them; *for God ſhall bring every work into judgment with every ſecret thing, whether it be good, or whether it be evil, Eccl.* xii. 14. which is ſo interpreted by the *Jews* [t], "when *R. Jochanan* "came to that ſcripture, he wept; *for God ſhall* "*bring every work into judgment with every ſecret* "*thing*;" upon which the *Gloſs* ſays, yea, for thoſe things which are hidden from him, which he has committed thro' ignorance, will he bring him into judgment; every thing, even the leaſt thing in a literal ſenſe, but not for ſuch ſilly trifling things they mention in the ſame place; doubtleſs the Holy Ghoſt means the ſecrets of mens hearts and actions, and the hidden things of darkneſs which are contrary to the holy law of God. The perſon by whom this awful judgment will be carried on is, *Jeſus Chriſt*; to whom all judgment is committed, who is ordained judge of quick and dead, and is every way fit for that office, being God as well as man, and ſo both omniſcient and omnipotent: and this the Apoſtle ſays will be, *according to my Goſpel*; his meaning is not that the Goſpel will be the rule of judgment, becauſe he is ſpeaking of the judgment of the *Gentiles*, as well as of the *Jews*, who never heard of the Goſpel; but that what he had ſaid concerning a day of judgment, of Chriſt's being the judge, and of God's judging by him the ſecrets of men, were as true and as certain as the Goſpel which he preached was; and was *conformable*, or agreeable to it, as the *Arabic* verſion reads it, and might be learned and proved from it. This he calls, *my Goſpel*; not becauſe the author or ſubject of it; but becauſe it was committed to his truſt, and was preached by him; and in oppoſition to, and to diſtinguiſh it from the Goſpel of the falſe Apoſtles. *Euſebius* ſays[u], that the Apoſtle *Paul* had uſed to call the Goſpel according to *Luke* his Goſpel, and that it is ſaid, that whenever he makes mention of his Goſpel, he deſigns that.

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[q] Laertii vit. philoſoph. l. 3. in vita Platon.

[r] T. Bab. Chagigah, fol. 16. 1. & Taanith, fol. 11. 1.

[s] Hierocles in Carmina Pythagor. p. 81, 206, 209, 213, 214.

[t] T. Bab. Chagigah, fol. 5. 1.

Ver. 17. *Behold, thou art called a Jew*, &c.] From hence to the end of the chapter, the *Jews* are particularly addreſſed; their ſeveral privileges and characters are commemorated, which by an ironical conceſſion are allowed them; ſeveral charges are brought againſt them, even againſt their principal men; and the plea in favour of them, from their circumciſion, is conſidered; and the Apoſtle's view in the whole, is to ſhew that they could not be juſtified before God by their obedience to the law of *Moſes: behold*; take notice, obſerve it, this will be granted: *thou art called a Jew*; thou art one by name, by nation, and by religion; but no name, nor outward religion, nor a mere profeſſion, will juſtify before God: *and reſteſt in the law*; which may be underſtood of their having the law and the knowledge of it, what is to be done and avoided eaſily, without any fatigue and labour; of their pleaſing and applauding themſelves with the bare having and hearing of it; of their truſt and confidence in it; and of their inactivity and ſecurity in it, as perſons aſleep; and ſo of their coming ſhort of the knowledge of the Goſpel, and of Chriſt the end of the law for righteouſneſs, their whole confidence being placed in that: ſo the *Targumiſt* in *Jer.* viii. 8. paraphraſes the words, "we are wiſe, "*and in the law of the Lord*, אנחנא רחיצין, *do* "*we truſt*:" *and makeſt thy boaſt of God.* There is a right boaſting of God in oppoſition to boaſting in the creature, when men aſcribe all the bleſſings of nature and grace to the Lord alone, and praiſe him for all their enjoyments temporal and ſpiritual; and when they truſt in, and glory, and make their boaſt of Chriſt as the Lord their righteouſneſs, in whom alone they are, and can be juſtified. But the boaſting here ſpoken of, was ſuch that was not right; theſe men boaſted of their bare external knowledge of the one God, when the *Gentiles* around them were ignorant of him; of their being the covenant people of God, when others were aliens and ſtrangers; and of their having the word and worſhip of the true God, which other nations were unacquainted with; and on theſe external things they depended, which was their fault.

Ver. 18. *And knoweſt his will*, &c.] Not the ſecret will or purpoſe of God; nor his revealed will in the Goſpel, for of this they were ignorant; but his delared will in the law, ſhewing what is to be done, and what is not to be done: to know which in expreſs terms was a privilege, that other people had not; but then the bare knowledge of this will be of no avail; for perſons may know their Lord's will, as the *Jews* did, and not do it, and ſo be worthy to be beaten with many ſtripes: *and approveſt the things that are more excellent*; or *trieſt the things that differ*; from one another, and from the will and law of God; or as the *Syriac*, *diſcerneſt* וליתא, *things that are convenient*; agreeable, which are fit and ought to be done: and having tried and diſcerned them, they approved of them in their judgment as the things more excellent; but then they did not put theſe excellent things in practice which they approved of; and the knowledge and approbation they had of theſe things, aroſe from their being *inſtructed out of the law*, and not the Goſpel; for the excellent things of the Goſpel, they had no diſcerning, knowledge and approbation of; ſee *Phil.* i. 10.

Ver. 19. *And art confident that thou thyſelf*, &c.] Being vainly puffed up in their fleſhly minds, they were ſtrongly perſuaded that they were very fit perſons to be a *guide to the blind*: all men are by nature blind, as to the knowledge of divine and ſpiritual things: the meaner ſort of the people among the *Jews* ſeem to be intended here; or elſe the ignorant *Gentiles*, whom the *Jews* were very fond of making proſelytes to their religion and laws; but miſerable guides were they, whether to their own people, or others; blind guides of the blind. Goſpel miniſters beſt deſerve this title: *a light of them that are in darkneſs*; ſo Chriſt, *John* the *Baptiſt*, the diſciples of Chriſt, and all Goſpel miniſters are; but theſe men, who arrogated ſuch characters to themſelves, were dim lights, and dark lanthorns. The Apoſtle ſeems to have reſpect to thoſe very high and exalted characters the *Jews* give of their doctors, as when they call one, בוצינא דנהורא, *the lamp of light*[w]; another, בוצינא קדישא, *the holy lamp*[x]; and a third, נר ישראל, *the lamp of Iſrael*[y]; with many others of the ſame kind; ſee the notes on *Matt.* v. 14. and *John* v. 35.

Ver. 20. *An inſtructor of the fooliſh*, &c.] All men in a ſtate of unregeneracy are fooliſh, and need inſtruction; here the common people among the *Jews*, who knew not the law, are meant; it was very uſual to call any one of their doctors and maſters, מורה, *an inſtructor*: it follows, *a teacher of babes*; either in age or in underſtanding; ſuch who taught either of them, were called, by the *Jews*, מלמדי תינוקות, *teachers of babes*. Thus they paraphraſe the text in *Dan.* xii. 3. "*they that be wiſe*, "*ſhall ſhine as the brightneſs of the firmament*. This "is the judge who judges the judgment of truth "truly, and the collectors of alms: *and they that* "*turn many to righteouſneſs as the ſtars for ever and* "*ever*; theſe are, מלמדי תנוקות, *the teachers of* "*babes*[z]." Tho' theſe are ſaid[a] to be inferior to the wiſe men, or doctors: *which haſt the form of knowledge, and of the truth in the law*: they had not a true knowledge of the law; only a draught and ſcheme, the outward form of the law, and a mere ſhadow and appearance of the knowledge of the truth of it. From hence the Apoſtle would have it concluded, that tho' the *Jews* had the law, and in ſome ſenſe knew it, yet inaſmuch as they did not perform it, they could not be juſtified by it; and that even their teachers, their greateſt maſters and doctors, were very deficient, as appears from what follows; and ſince they could not be juſtified by it, who taught others the knowledge of it, the hearers of it could not expect juſtification from it.

Ver. 21. *Thou therefore which teacheſt another, teacheſt thou not thyſelf?* &c.] Several charges are here brought againſt the *Jews*, even againſt their teachers; for tho' they are put by way of queſtion, they are to be conſidered as ſo many aſſertions and matters of fact: thus, though they taught others, they did not *teach themſelves*; they were blind leaders of the blind; they were ignorant of the law, of the ſpirituality of it; they were deſirous to be teachers of the law, underſtanding neither what they ſaid, nor whereof they affirmed: they were ignorant of the righteouſneſs of God, of whom they boaſted; and of the more excellent things of *Moſes*, and the prophets, they pretended to explain; and of the Meſſiah, of whom their prophecies ſo much ſpoke: and beſides, what they did underſtand and teach, they did not practiſe themſelves; than which nothing is more ſhameful, or more betrays ſtupidity and ignorance; for as they themſelves [b] ſay, "he "that *teaches* men, בדבר שהוא לא יעשה, *that* "*which he himſelf does not do*, is like a blind man "who has a lamp in his hand, and enlightens "others, but he himſelf walks in darkneſs." And ſuch teachers they own were among them. "Beau-"tiful, ſay they [c], are the words which come out "of the mouths of them that do them: *Ben Aſſai* "was a beautiful preacher, but did not well ob-"ſerve;" *i. e.* to do what he ſaid. *Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?* ſome underſtand this figuratively, of ſtealing, or taking away the true ſenſe of the law, and putting a falſe one upon it; of which theſe men were notoriouſly guilty: but rather, it is to be underſtood literally, not only of the inward deſires and motions of their minds after this ſin, and of their conſenting to, and conniving at theft and robbery, but of their doing it themſelves; who, under pretence of long prayers, *devoured widows houſes*; plunder'd and robb'd them of their ſubſtance: no wonder that theſe men preferr'd *Barabbas*, a thief and a robber, to Jeſus Chriſt.

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[u] Eccleſ. Hiſt. l. 3. c. 4. p. 73.

[w] T. Bab. Cetubot, fol. 17. 1.

[x] Zohar paſſim.

[y] T. Bab. Beracot, fol. 28. 2.

[z] T. Bab. Bava Bathra, fol. 8. 2. & 21. 1, 2. Maimon. Hilchot Talmud Tora, c. 2. §. 1.

[a] Gloſſ. in Sota, fol. 49. 1.

Ver. 22. *Thou that ſayeſt a man ſhould not commit adultery*, &c.] Adultery here is to be taken not figuratively for adulterating the word of God, and mixing it with their own inventions; but literally for the ſin of adultery, and that not in heart only, but in act: *doſt thou commit adultery?* an iniquity which greatly prevailed among the *Jews* at this time of day; hence Chriſt calls them *an adulterous generation*; and that to ſuch a degree, that by the advice of their great *Rabbi*, *R. Jochanan ben Zaccai*, they left off the trial of the ſuſpected woman, caſes of this nature being ſo very numerous: and this ſin prevailed not only among the common people, but among their principal doctors; as may be learnt from their own writings, and from that conviction of this iniquity which the *Scribes* and *Phariſees* were brought under by Chriſt, when the woman, taken in adultery, was had before him by them, *John* viii. 9. *Thou that abhorreſt idols, doſt thou commit ſacriledge?* for tho' at this time they abhorr'd idolatry, to which their fore-fathers were ſo much inclined, and ſo often fell into, yet they were guilty of ſacriledge; by violating the worſhip of God, and polluting it with their own inventions; by pillaging or with-holding, or not offering the ſacrifices they ought; and by plundering the temple, and converting the ſacred things of it to their own uſe.

Ver. 23. *Thou that makeſt thy boaſt of the law*, &c.] Of their having it, which other nations had not; of their knowledge of it, which many of their own people were without, or had but a ſmall ſhare of; and of their keeping of it even to perfection: *through breaking of the law diſhonoureſt thou God?* ſin ſometimes is expreſſed by a word which ſignifies a *fall*; ſometimes by another which ſignifies *miſſing of the mark*, or ſtraying from it; ſometimes by another, which ſignifies a *contrariety to the law* of God; and here, by one which ſignifies a *paſſing over it*, and the bounds which it has ſet, as the rule of man's obedience; and hereby God, the lawgiver, is diſhonoured: for as God is glorified by good works, when rightly performed, he is diſhonoured by evil ones; for his authority, as a lawgiver is trampled upon and deſpiſed. Now perſons guilty of ſuch iniquities as here mentioned, could not be juſtified before God, or accepted by him on account of any works of righteouſneſs done by them.

Ver. 24. *For the name of God is blaſphemed*, &c.] The being and perfections of God, ſuch as his holineſs, omniſcience, and omnipotence, are denied or evil ſpoken of; and alſo the law of God, and the forms of worſhip inſtituted by him: *among the Gentiles through you*; through their iniquities, who when they obſerve them, conclude that the God of *Iſrael* is not omniſcient, or he would know, and take notice of theſe things; and that he is not holy, or he could not bear them; nor omnipotent, or he would revenge them: *as it is written*; the paſſage or paſſages referred to are not mentioned, but are perhaps *Iſ.* lii. 5. *Ezek.* xxxvi. 20, 23. In the former of theſe texts the words are, *they that rule over them make them to howl, ſaith the Lord; and my name continually every day is blaſphemed*; which are ſpoken of the rulers of the people, either of their eccleſiaſtical or political rulers, or both; and ſo *Aben Ezra* interprets them of, גדולי ישראל, *the great men of Iſrael*; and here by the Apoſtle are applied to their doctors and wiſe men: and in the latter are theſe words, *thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for my holy name's ſake, which ye have prophaned among the Heathen*; that is, by their unbecoming walk and converſation, and eſpecially by the diſagreeable conduct of their principal men: and the *Jews* own the ſame things, and complain of them in much the ſame language the Apoſtle here does, ſaying, "they diſgrace the law before the people of the earth, (the common people, or elſe the *Gentiles*) how? a wiſe man ſits and expounds in the congregation, ſaying, thou ſhalt not lend upon uſury, and he lends upon uſury; he ſays, thou ſhalt not commit a robbery, and he commits a robbery; he ſays, לא תגנוב, *thou ſhalt not ſteal, and he ſteals*: ſays *R. Berechiah*, it happened to one man that his cloak was ſtolen from him, and he went before the judge about it, and he found it ſpread upon his bed or couch: and, ſays the ſame *Rabbi*, it happened to a certain man that his pot was ſtolen from him, and he went before the judge about it, and he found it upon his hearth: hence it is ſaid, *as they were increaſed they ſinned againſt me, therefore will I change their glory into ſhame*, *Hoſ.* iv. 7 [d]."

Ver. 25. *For circumciſion verily profiteth*, &c.] The plea from circumciſion in favour of the *Jews*, and their acceptance with God, and juſtification before him, is here, and in the following verſes, conſidered. The Apoſtle allows that circumciſion was profitable; which muſt be underſtood whilſt it was in force, before the abrogation of it, for ſince, it is not profitable but pernicious; and then it was only profitable, in caſe the law was kept: *if thou keepeſt the law*; that is, perfectly; for circumciſion obliged perſons to keep the whole law. Now the circumciſed *Jews* did not keep it in ſuch ſenſe; wherefore circumciſion was of no uſe to them, but, on the contrary, was an hand-writing againſt them. *But if thou be a breaker of the law, thy circumciſion is made*

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[b] Sepher Hamaalot, p. 87. Apud Buxtorf. Heb. Florileg. p. 75.

[c] Bereſhit Rabba, fol. 30. 3.

[d] Debarim Rabba, §. 2. fol. 236. 2.

made uncircumciſion; that is, it is not accounted circumciſion; it is of no avail; ſuch a man was all one as an uncircumciſed *Gentile*, and appeared to be uncircumciſed in a ſpiritual ſenſe: the Apoſtle perhaps alludes to a practice among ſome of the *Jews*, to bring on and draw over the foreſkin, after they had been circumciſed; ſee the note on 1 *Cor.* vii. 18.

Ver. 26. *Therefore if the uncircumciſion keep*, &c.] Theſe words are ſpoken hypothetically; if any ſuch perſons could be found among the *Gentiles* who keep the whole law of God; and can only be abſolutely underſtood of ſuch, who from a principle of grace act in obedience to the law, as in the hands of Chriſt, and who look to Chriſt as the fulfilling end of it, for righteouſneſs; in whom they keep *the righteouſneſs of the law* perfectly: *ſhall not his uncircumciſion be counted for circumciſion?* by this queſtion 'tis ſuggeſted, that an uncircumciſed *Gentile*, who keeps the law as in the hands of Chriſt, and under the influences of his Spirit and grace, and keeps it in Chriſt, is reckoned a circumciſed perſon in a ſpiritual ſenſe, and muſt be preferable to a circumciſed *Jew* that breaks it.

Ver. 27. *And ſhall not uncircumciſion which is by nature*, &c.] That is, the *Gentiles*, who are by nature uncircumciſed; for as circumciſion was by the command of God, and performed by the art of men, uncircumciſion is by nature, and what men naturally have. Now *if it*, ſuch perſons, *fulfil the law* in Chriſt, they will *judge thee*, the circumciſion; and condemn, as *Noah* condemned the old world, and the men of *Niniveh*, and the queen of the ſouth will condemn the men of that generation, in which Chriſt lived. *Who by the letter and circumciſion tranſgreſs the law*; that is, either by the law, which is *the letter*, and *by circumciſion*, or by *circumciſion which is in the letter*, ver. 29. ſin being increaſed by the prohibitions of the moral law, and the rituals of the ceremonial law, and the more ſo by a dependance upon an obedience to either of them, or both, for juſtification.

Ver. 28. *For he is not a Jew which is one outwardly*, &c.] The Apoſtle removes the plea in favour of the *Jews*, taken from their name and privilege, by diſtinguiſhing between a *Jew* and a *Jew*, and between circumciſion and circumciſion: *he is not a Jew which is one outwardly*; by mere name, nature, nation, religion, and profeſſion: *neither is that circumciſion which is outward in the fleſh*; which takes away the fleſh of the fore-ſkin, but not the carnality of the heart; leaves a mark upon the fleſh, but no impreſſion on the mind. This is nothing, is not the true, ſolid, ſubſtantial, ſpiritual circumciſion, which only avails in the ſight of God.

Ver. 29. *But he is a Jew which is one inwardly*, &c.] Who has an internal work of grace upon his ſoul; who has not only an outward name, but an inward nature; not the law of God in the hand, but in the heart; not an external righteouſneſs only, but internal holineſs; and who is not a mere outward court worſhipper, but a worſhipper of God in ſpirit and in truth. The *Jews* have a [e] ſaying themſelves, "that whoſoever denies idolatry, "נקרא יהודי, *is called a Jew*:" ſo that, according to them, this is a name that is not confined to themſelves, but belongs to all ſuch who truly fear and worſhip God; and they ſay, in the ſame place, that *Pharoah*'s daughter was called יהודית, *a Jeweſs*, becauſe ſhe denied idolatry, and went down to waſh herſelf from the idols of her father's houſe. And elſewhere [f], "that faith does not depend upon circumciſion, but upon the heart: he that believes "not as he ſhould, circumciſion does not make "him a *Jew*; and he that believes as he ought, "he indeed is a *Jew*, tho' he is not circumciſed." *And circumciſion is that of the heart*; which God requires, and he himſelf promiſes to give, *Deut.* x. 16. and xxx. 6. *Jer.* iv. 4. upon which laſt paſſage, a very noted *Jew* [g] has this obſervation, זאת היא מילת הלב, *this is the circumciſion of the heart*; the very phraſe the Apoſtle here uſes: circumciſion of the fleſh was typical of this, which lies in a godly ſorrow for ſin, in a putting off the body of the ſins of the fleſh, and in renouncing a man's own righteouſneſs in the buſineſs of juſtification. The ancient *Jews* had ſome notion of this typical uſe of circumciſion. So *Philo* the *Jew* ſays [h], that circumciſion taught, ηδονων και παθων παντων εκτομην, *the cutting off of all pleaſures and affections*: and elſewhere he ſays [i], it is a ſymbol of two things particularly; the one is the cutting off of pleaſures, as before; and the other is the removal of arrogancy, that grievous diſeaſe of the ſoul: and in another place [k] he calls purity, or chaſtity, περιτομης περιτομην, *the circumciſion of circumciſion*. Now this our Apoſtle ſays is *in the ſpirit*; meaning either the ſpirit or ſoul of man, which is the ſeat and ſubject of it; or the Spirit of God, who is the author of it: the *Ethiopic* verſion reads it, *by the Holy Ghoſt: and not in the letter*; or *by the letter* of the law; but the Holy Ghoſt produces this ſpiritual work inſtrumentally, by the preaching of the Goſpel. To which the Apoſtle adds, *whoſe praiſe is not of men, but of God*; referring not to circumciſion immediately ſpoken of before, but to the *Jew* who is one inwardly; and alludes to the name *Judah*, from whence the *Jews* are called, which comes from the word ידה, which ſignifies to *praiſe*; and intimates here, that ſuch perſons muſt not expect praiſe from men, who are only taken with outward things, but from God, who ſearches and knows the heart.

CHAP. III.

IN this chapter are an anſwer to ſeveral objections which follow one upon another, relating to what the Apoſtle had ſaid concerning the equality of the *Gentiles* with the *Jews*; and various proofs out of the pſalms and prophets, ſhewing the general depravity and corruption of mankind, of the *Jews* as well as of the *Gentiles*; and the concluſion from all this, that there is no juſtification by the works of the law, but by the righteouſneſs of God received by faith, of which a large and clear account is given. The firſt objection is in ver. 1. and is taken from the unprofitableneſs of being a *Jew* and a circumciſed perſon, if that is true which is aſſerted in the preceding chapter; to which an anſwer is given, ver. 2. ſhewing that tho' many things might be inſtanced in, in which the *Jew* had the advantage of the *Gentile* in external things; this might be mentioned as one for all, and taken as a ſufficient anſwer, that the *Jews* had the oracles or word of God committed to their truſt, by which they became

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[e] T. Bab Megillah, fol. 13. 1.

[f] Nizzachon. ad Gen. xvii. Apud Maji Theolog. Jud. p. 252.

[g] R. David Kimchi in Jer. iv. 4.

[h] De Migrat. Abraham, p. 402.

[i] De Circumciſione, p. 811.

[k] De Somniis, p. 1111.

came acquainted with the will of God. The Apoſtle foreſeeing that another objection would ariſe upon this; what ſignifies their having the oracles of God, when theſe are not believed by them? prevents it by obſerving, ver. 3. that tho' ſome did not believe, ſome did, and as for the unbelief of others, the truth and faithfulneſs of God in his word, were not made void by it; for however falſe and deceitful men are, God is always true to his word, ver. 4. and which is confirmed by a paſſage of ſcripture, cited out of *Pſal.* li. 4. from hence ariſes another objection, that if the righteouſneſs of God is commended and illuſtrated by the unrighteouſneſs of man, then it would be unjuſt in God to take vengeance on men for their ſins, ver. 5. which is removed with abhorrence, and anſwered by obſerving, that if there was any truth in it, the world could not be judged by God, as it certainly will, ver. 6. but ſtill the objection is continued and ſtrengthened, ver. 7. that if God is glorified thro' the ſins of men, not only men ought not to be puniſhed for them, but they ſhould not be reckoned ſinners, or as doers of evil things, but of good things, and be indulged in them; to which is replied, that this was the common calumny caſt upon the doctrine of the Apoſtle, and perſons of ſuch principles and practices are deſerving of damnation, ver. 8. Having removed theſe objections, the Apoſtle re-aſſumes his former aſſertion, and ſupports it, that a carnal circumciſed *Jew*, is no better than a carnal uncircumciſed *Gentile*; it being already ſufficiently made to appear, that they are both under the power and guilt of ſin; and as a further evidence of it, he produces ſeveral paſſages out of the book of *Pſalms*, and out of the propheſies of *Iſaiah*, which fully expreſs the ſad corruption of human nature, and eſpecially of the *Jews*; and this account begins in ver. 10. and ends in ver. 18. and which account he ſuggeſts, ver. 19. carries in it ſuch a full conviction of the truth of what he had ſaid, that all men are under ſin, that no one would be able to open his mouth in his own defence, but all muſt acknowledge themſelves guilty before God: and then he proceeds to the concluſion he meant to draw from all this, that there is no juſtification of any before God by the deeds of the law; giving this as a reaſon for it, becauſe the law diſcovered ſin, but not a juſtifying righteouſneſs, ver. 20. that is revealed in another way, by the Goſpel, and not the law, tho' both law and prophets bear a teſtimony to it, ver. 21. which righteouſneſs is deſcribed by the author of it God; by the means thro' which it comes to the uſe and comfort of men, the faith of Chriſt; and by the ſubjects of it, them that believe; in the juſtification of which there is no difference, ver. 22. of which a reaſon is given, ver. 23. taken from the general ſtate of men, as ſinners, and bereaved of the image of God: the ſeveral cauſes, ways, means, and end of the juſtification of ſuch perſons are ſuggeſted; the moving cauſe is the free-grace of God, the meritorious or procuring cauſe the redemption that is in Chriſt, ver. 24. and his propitiatory ſacrifice, ver. 25. which is owing to the eternal purpoſe of God, whoſe end in it was to declare his purity, holineſs and juſtice; which end is repeated and enlarged on, in ver. 26. upon which the Apoſtle aſks, ver. 27. what's become of boaſting in the creature? and anſwers himſelf by ſaying, it was excluded, not by the doctrine of works, but by the doctrine of faith, and particularly the doctrine of juſtification by faith in the righteouſneſs of Chriſt; wherefore the concluſion ſtands firm and juſt, from the premiſes, that juſtification is by faith without the works of the law, ver. 28. and it is further confirmed, that *Jews* and *Gentiles* with reſpect to their ſtate and condition Godward, are on a level; he is the God of the one, as well as of the other, ver. 29. and this appears by his juſtifying both in one and the ſame way, thro' faith in the righteouſneſs of his ſon, ver. 30. and the chapter is concluded by obviating an objection that might be made, that thro' this doctrine of juſtification by faith, the law is made void, and is of no uſe, ver. 31. to which the Apoſtle anſwers, that this is ſo far from being fact, that the law is eſtabliſhed by it.

Ver. 1. *What advantage then hath the Jew?* &c.] If he is not properly a *Jew*, who is born of *Jewiſh* parents, and brought up in the cuſtoms, rites, and religion of the *Jewiſh* nation, but any one of whatſoever nation, that is born again of water, and of the Spirit; where's the ſuperior excellency of the *Jew* to the *Gentile?* A man may as well be born and brought up a Heathen as a *Jew*; the one has no more advantages than the other by his birth and education: it may be rendered, *what hath the Jew more?* or *what has he ſuperfluous* or *abundant?* the phraſe anſwers to the *Hebrew* מה יתרון לאדם, in *Eccl.* i. 3. which is rendered, *what profit hath a man?* and in *Eccl.* vi. 8. מה יותר לחכם, *what hath a wiſe man more*, &c. and in ver. 11. מה יתר לאדם, *what is a man better?* the firſt of theſe paſſages the *Septuagint* render by τις περισσεια, *what abundance?* and the laſt by τι περισσον, *what more*, or *ſuperfluous*, or *abundant?* the phraſe uſed by the Apoſtle here: *or what profit is there of circumciſion?* ſince that which is outward in the fleſh profits not unleſs the law is kept, otherwiſe circumciſion is no circumciſion; and if an uncircumciſed *Gentile* keeps the law, he is a better man than a circumciſed *Jew*; yea, he judges and condemns him; for the only true circumciſion is internal, ſpiritual, and in the heart. To this the Apoſtle anſwers in the following *verſe*.

Ver. 2. *Much every way*, &c.] The circumciſed *Jew* has greatly the advantage of the uncircumciſed *Gentile* מכול פנים, *in all reſpects*, על כל צד, *on every ſide*, as the *Rabbins* ſpeak; phraſes to which this in the text anſwers: *chiefly*; more eſpecially, particularly, and in the firſt place; *becauſe that unto them were committed the oracles of God*; by which are meant the law of *Moſes*, and the writings of the prophets, the inſtitutions of the ceremonial law, and the propheſies of the Meſſiah and the Goſpel-church ſtate; and in a word, all the books of the Old Teſtament, and whatſoever is contained in them; which are called ſo, becauſe they are of divine inſpiration, contain the mind and will of God, and are infallible and authoritative: and it was the priviledge and profit of the *Jews* that they were entruſted with them, when other nations were not, and ſo had the advantage of them; they had them for their own uſe; for hereby they had a more clear and diſtinct knowledge of God, than the *Gentiles* could have by the light of nature; and beſides, became acquainted with the doctrines of a Trinity of perſons in the Godhead, of the ſonſhip and deity of the Meſſiah, of the ſacrifice, ſatisfaction, and righteouſneſs of the redeemer, and of ſalvation by him; and alſo with the manner of worſhipping of God according to his will; all which the *Gentiles* were ignorant of. Moreover, they had the honour of being the keepers of theſe ſacred books, theſe divine oracles, and of tranſmitting them to poſterity, for the uſe of others.

Ver. 3. *For what if ſome did not believe?* &c.] 'Tis ſuggeſted, that tho' the *Jews* enjoyed ſuch a priviledge, ſome of them did not believe; which is an aggravation of their ſin, that they ſhould have ſuch means of light, knowledge, and faith, ſuch clear and full evidences of things, and yet be incredulous: tho' it ſhould be obſerved that this was the caſe only of *ſome*, not of all; and muſt be underſtood, not of their diſbelief of the ſcriptures being the word of God, for theſe were always received as ſuch by them all, and were conſtantly read, heard and attended to; but either of their diſobedience to the commands of God required in the law, or of their diſregard to the promiſes of God, and prophecies of the Meſſiah, and of their diſbelief in the Meſſiah himſelf when he came; but now this was no objection to the advantage they had of the *Gentiles*, ſince this was not owing to want of evidence in the word of God, but to the darkneſs and unbelief of their minds: and, *ſhall their unbelief make the faith of God without effect?* no, their unbelief could not, and did not make void the veracity and faithfulneſs of God in his promiſes concerning the Meſſiah, recorded in the oracles of God, which they had committed to them; for notwithſtanding this, God raiſed up the Meſſiah from among them, which is another advantage the *Jews* had of the *Gentiles*; inaſmuch as *of* them, *as concerning the fleſh, Chriſt came, who is God over all, bleſſed for evermore*, Rom. ix. 5. and he ſent him to them, to the loſt ſheep of the houſe of *Iſrael*, as a prophet and miniſter; he ſent his Goſpel to them firſt, and called out by it from among them, his elect, nor did he take it from them, until he had done this; and he took it away only, until *the fulneſs of the Gentiles* is brought in; and then the Goſpel ſhall come to them again with power, and *all Iſrael ſhall be ſaved*.

Ver. 4. *God forbid, yea, let God be true, but every man a liar*, &c.] Let no ſuch thing ever enter into the minds of any, that the truth of God can be, or will be made of none effect by the want of faith in man; let it be always aſſerted and abode by, that *God* is true, faithful to his word, conſtant in his promiſes, and will always fulfil his purpoſes; tho' *every man is a liar*, vain, fallacious, and inconſtant; referring to *Pſ.* cxvi. 11. *as it is written*, *Pſ.* li. 4. *that thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged*. This is a proof that God is true, and ſtands to his word, tho' men are fallacious, inconſtant, and wicked. God made a promiſe to *David*, that of the fruit of his body he would ſet upon his throne; that the Meſſiah ſhould ſpring from him; that he would of his ſeed raiſe up unto *Iſrael* a ſaviour. Now *David* ſinned greatly in the caſe of *Bathſheba*; but his ſin did not make of no effect the truth and faithfulneſs of God: tho' *David* ſhewed himſelf to be a weak, ſinful man, yet God appeared true and faithful to every word of promiſe which he had ſworn in truth to him; and therefore when he was brought to a ſenſe of his evil, and at the ſame time to obſerve the invariable truth and faithfulneſs of God, ſaid, *I acknowledge my tranſgreſſion*, &c. *againſt thee, thee only have I ſinned and done this evil in thy ſight*; which confeſſion of ſin I make, *that thou mighteſt be juſtified in thy ſayings*; or *when thou ſpeakeſt*, which is all one; that is, that thou mighteſt appear to be juſt, and faithful, and true in all thy promiſes, in every word that is gone out of thy mouth, which ſhall not be recalled and made void, on account of my ſins; for tho' I have ſinned, thou abideſt faithful; and this alſo I declare with ſhame to myſelf, and with adoring views of thine unchangeable truth and goodneſs: *that thou mighteſt overcome*; that is, put to ſilence all ſuch cavils and charges, as if the faith of God could be made void by the unfaithfulneſs of men: *when thou art judged*; when men will be ſo bold and daring to arraign thy truth and faithfulneſs, and contend with thee about them. This now is brought as a full proof, and is a full proof of this truth, that God is always true to his word, tho' men fail in theirs, and fall into ſin. God kept his word with *David* concerning the ſtability of his kingdom, his ſucceſſor, and the Meſſiah that ſhould ſpring from him, tho' he acted a bad part againſt God. There is ſome little difference between theſe words as they ſtand in the *Hebrew* text of *Pſ.* li. 4. and as they are cited and rendered by the Apoſtle, in the laſt clauſe of them: in the former it is, *that thou mighteſt be clear*; in the latter, *that thou mighteſt overcome*. Now to vindicate the Apoſtle's verſion, let it be obſerved, that the *Hebrew* word זכה, ſignifies to *overcome*, as well as to *be clear*; of which inſtances may be given out of the *Jewiſh* writings. Says [l] *Rabba*, concerning an argument uſed by *R. Chanina*, in a controverſy with other Rabbins, by this *R. Chanina ben Antigonus*, זכנהו, *hath overcome* them: and in another place [m], whoſoever, דזכי, *overcomes* a king, they caſt him into an empty ditch; where the gloſs upon it is, נוצח, he that overcomes a king by words, that is, by diſputing with him, which is a diſgrace to a king. So the word is uſed in the *Syriac* language in *John* xvi. 33. *Luke* xi. 22. *Rom.* xii. 21. *Heb.* xi. 33. 1 *John* ii. 13, 14. and iv. 4. and v. 4. Moreover, the ſenſe is the ſame, be it rendered either way; for as a man, when he overcomes his adverſary, and carries his point againſt him, is clear of his charges and cavils, ſo God, when he overcomes in judgment, is clear of the imputations of wicked men. Another difference in the citation is, that what in the *pſalm* is rendered *when thou judgeſt*, is by the Apoſtle, *when thou art judged*: the word, which is uſed by the *Pſalmiſt*, בשפטך, may be rendered either way; either *when thou judgeſt*, as a word of the ſame form is rendered, *when thou ſpeakeſt*, in the ſame verſe; or *when any one judges of thee*, or *when thou art judged*; a like inſtance is in *Pſ.* xlvi. 2. and ſo it is rendered by the *Septuagint*, and followed by the Apoſtle; tho' the word he uſes may be conſidered in the middle voice, and may have an active ſignification in it; and the phraſe, εν τω κρινεσθαι σε, may be rendered, *when thou judgeſt*, and then both agree.

Ver. 5. *But if our unrighteouſneſs commend the righteouſneſs of God*, &c.] Hence it appears, that the unrighteouſneſs of men commends the righteouſneſs, or faithfulneſs of God; and yet all unrighteouſneſs is ſin; the wrath of God is revealed againſt it; and would exclude from heaven, were it not for pardon through the blood of Chriſt; and beſides, the one is contrary to the other, and of itſelf, of its own nature, cannot influence and affect the other: wherefore this can only be underſtood of the manifeſtation and illuſtration of the righteouſneſs of God by it; which is diſcovered and commended, in puniſhing the unrighteouſneſs of men; in ſetting forth Chriſt to be a propitiation for ſin; and in fulfilling his promiſes, notwithſtanding the failings of his people, of which the caſe of *David* is a pregnant proof; juſt as the love of God is illuſtrated and commended, by the conſideration of the ſins of men, for whom Chriſt died, and his

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[l] T. Bab. Niddah, fol. 52. 2.

[m] T. Bab. Avoda Zara, fol. 10. 2. Sanhedrin, fol. 39. 1. & Becorot, fol. 8. 2.

grace and mercy in the converſion of them: but if this be true, *what ſhall we ſay?* ſhall we allow the following queſtion to be put? this anſwers to, מאי איכא למימר, *what is there to ſay*, or *to be ſaid*; a way of ſpeaking, often uſed by the *Talmudiſts*[n]: *is God unrighteous, who taketh vengeance?* if the premiſes are true, this is a juſt conſequence of them; whereas God does take vengeance on men for their unrighteouſneſs, both here and hereafter, it muſt be a piece of unrighteouſneſs in him ſo to do; ſince that for which he takes vengeance on them, commends his own righteouſneſs; but that you may know as well by what follows, that this is not an inference of his own, but another's, he adds, *I ſpeak as a man*; כלשון בני אדם, *according to the language of the children of men*, a phraſe often uſed by the *Jewiſh* doctors[o]. The Apoſtle did not ſpeak the ſentiments of his own mind, he perſonated another man, and ſpoke in the language of an adverſary.

Ver. 6. *God forbid, for then how ſhall God judge the world?*] חלילה, *far be it*; ſuch a notion is deteſtable and abominable, nor can it be fairly deduced from what is aſſerted; for 'tis the unrighteouſneſs of his own people, on whom he takes no vengeance perſonally, and not the unrighteouſneſs of others, on whom he does take vengeance, which commends his righteouſneſs; and ſuppoſing it was that of others, God cannot be unrighteous in performing his threatenings, in a way of righteouſneſs: moreover, unrighteouſneſs is ſin, and does not of itſelf, but by accident, illuſtrate the righteouſneſs of God; wherefore God is not unjuſt, in puniſhing it; for *how* ſhould *God judge the world?* whereas nothing is more certain, than that he will do it, and that this will be done in righteouſneſs; which could not be, was he unrighteous in taking vengeance; which will be one conſiderable part of that righteous judgment.

Ver. 7. *For if the truth of God*, &c.] The *truth of God*, is the ſame with *the righteouſneſs of God*, ver. 5. and means his faithfulneſs; of which it is hypothetically ſaid, it *hath more abounded*; or has been more illuſtrated, *through my lie to his glory*: nothing is more oppoſite to truth, than a lie; a lie can never of itſelf be of any advantage to truth, or to the God of truth; nothing is more contrary to the nature of God, and more abominable to him; a lie is of the devil, and puniſhable with eternal death; wherefore it may ſeem ſtrange, that the truth of God ſhould abound through it to his glory: now let it be obſerved, that the Apoſtle is not ſpeaking of himſelf, nor of his lie of unbelief, in his ſtate of unregeneracy; but in the perſon of a ſinful man, for every man is a liar, as he ſays, *I ſpeak as a man*; perſonating a wicked man, who from what was before ſaid, might collect this as the ſenſe of it, that the truth of God is illuſtrated by the lies of men: and ſo much may be owned as the Apoſtle's ſenſe, that the truth of God is commended, illuſtrated, and made to abound, when 'tis aſſerted, that he is true and faithful, and every man is a liar, fallacious, and deceitful; *let God be true, and every man a liar*: moreover, the truth of God may be allowed to abound through the lies of men, in a comparative ſenſe, the one being ſet againſt the other; and ſo as contraries do, illuſtrate each other: this may be aſſented to, as that ſometimes a lie has been overuled by God, for the accompliſhing of his purpoſes and promiſes, in which his truth and faithfulneſs have been diſplayed, as in the caſes of *Jacob* and the *Egyptian* midwives; but then this does not ariſe from its nature and tendency, but from the overuling wiſdom and providence of God, and therefore not to be excuſed hereby from ſin; and conſequently the inference from it is not juſt, that therefore *no man can*, or *ought to be judged as a ſinner*; ſince his ſin turns to ſuch account, as to make for the glory of God, which is intimated in the queſtion: *why yet am I alſo judged as a ſinner?* if this be the caſe, I ought not to be reckoned a ſinner, or to be treated as ſuch here, or judged and condemned as one hereafter; which is a moſt wicked, as well as weak conſequence; for though God is true and faithful to his promiſes, notwithſtanding the ſins of his people, which are as a foil, to ſet off the luſtre of his truth the more, yet their ſins are nevertheleſs ſins, and are taken notice of by him as ſuch, and they are corrected for them; and however God may overule in a providential way, the ſins of others for his glory, this is no excuſe for their ſins, nor will it be an exemption of them from puniſhment. This is the ſenſe of the paſſage; unleſs by *the truth of God* ſhould be meant, the Goſpel, the word of truth, which is of God; and which through the Apoſtle's *lie*, as the *Jews* might call his miniſtration of it, *abounded to* the *glory* of God; being ſpread far and near, and made uſeful for the converſion of ſinners, for turning men from darkneſs to light, and from the power of ſatan unto God; and for the planting of churches in the *Gentile* world, as well as in *Judea*; which much conduced to the honour of God, and the intereſt of true religion: and then the meaning of the laſt clauſe is, *why yet am I alſo judged as a ſinner?* why am I accounted and condemned as an heretick? as an apoſtate from the faith? as he was by the *Jews*, and who are uſed to call hereticks ſinners: ſo *the ſinner* in *Eccl.* vii. 26. is thus interpreted[p], אלו המינים, *theſe are the hereticks*; and elſewhere it[q] is obſerved, that concerning the hereticks it is ſaid, *Prov.* x. 7. *the name of the wicked ſhall rot*; and I very much ſuſpect this to be the ſenſe of the word in *John* ix. 24. *we know that this man is a ſinner*; an heretick, a man of bad principles; and in ver. 31. *now we know that God heareth not ſinners*, men of corrupt minds; ſince this character ſtands oppoſed to a worſhipper of the God of *Iſrael*.

Ver. 8. *And not rather, as we be ſlanderouſly reported*, &c.] Theſe are the Apoſtle's own words, in anſwer to the objector he perſonated; and it is as if he ſhould ſay, why don't you go on? why do you ſtop here? *and not rather* ſay, as we are evil ſpoken of, and our doctrine is blaſphemed: *and as ſome affirm*; ignorantly and audaciouſly enough: *that we ſay*; and teach: *let us do evil that good may come*; a ſlander caſt upon the Apoſtle's doctrine of unconditional election, free juſtification, and of God's overuling the ſins of men for good; and is the ſame which is caſt on ours now, and is no ſmall proof of the likeneſs and ſameneſs of doctrines: *whoſe damnation is juſt*; whoſe judgment would have been right, and their cenſure of our doctrines juſt, had it been true that we held ſuch a principle, taught ſuch a doctrine, or encouraged ſuch a practice: or their condemnation is juſt, for aſperſing our principles and practices in ſo vile a manner; and all ſuch perſons are deſerving of damnation, who teach ſuch things, or practiſe after this ſort.

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[n] T. Bab. Bava Bathra, fol. 4. 1. & paſſim.

[o] T. Bab. Ceritot, fol. 11. 1. & paſſim.

[p] Midraſh Kohelet, fol. 77. 4.

[q] Juchaſin, fol. 130. 2.

Ver. 9. *What then? are we better than they?* &c.] The Apoſtle returns to what he was treating of in the beginning of the *chapter*, and ſuggeſts, that though the *Jew* has the advantage of the *Gentile*, with reſpect to ſome external privileges, yet not with regard to their ſtate and condition Godward, and as in his ſight; *are we* Jews *better than they* Gentiles? *no, in no wiſe*; upon no conſideration whatever, neither as men, nor as *Jews*; which is directly oppoſite to a notion that people have of themſelves: "in mankind they ſay [r], there are "high degrees, one higher than another, and the "*Iſraelites*, למעלה מכל מין אדם, *are above all* "*mankind*; they are the head, and the nations of "the world are the tail, and are like to a ſerpent, "for they come from the filth of the old ſerpent." Again, they ſay [s], "worthy are the *Iſraelites*, for "the holy bleſſed God hath given to them holy "ſouls, from an holy place, *above all the reſt of* "*the people*, that they may do the commandments, "and delight in the law." And elſewhere [t] it is obſerved on thoſe words, *Gen.* i. 24. *the living creature*, or *the ſoul of the living creature*, by *R. Aba*; "theſe are the *Iſraelites*, for they are the children of "the holy bleſſed God, and their holy ſouls come "from him; the ſouls of the reſt of the people, from "what place are they? ſays *R. Eleazar*, from the "ſide of the left-hand, which is defiled; for they "have polluted ſouls, and therefore they are all de"filed, and defile whoever comes nigh them:" but they are no better, eſpecially with regard to their eſtate by nature: *for we have before proved*; in the preceding chapters, by full inſtances to a demonſtration; and if that can't be thought ſufficient, he goes on to give more proof in the following *verſes*: *that both Jews and Gentiles are under ſin*; under the power and guilt of ſin, and a ſentence of condemnation for it; which is equally true of the *Jews*, who were no better than the *Gentiles*, for being *Abraham*'s ſeed, for being circumciſed, for having the ceremonial law, and other outward privileges; for they were equally born in ſin, and by practice ſinners, as the *Gentiles*: and this is true of God's elect in all nations, who are no better by nature, by birth, than others; as deſerving of the wrath of God as the reſt; no better in their tempers and diſpoſitions, or in the endowments of their minds, or outward circumſtances of life; nor better qualified to receive and improve the grace of God beſtowed on them, than others.

Ver. 10. *As it is written, there is none righteous, no, not one.*] The ſeveral paſſages cited here, and in ſome following verſes, are taken out of the *Pſalms* and *Iſaiah*; and are brought to prove, not only that the *Jews* are no better than the *Gentiles*, being equally corrupt and depraved as they; but alſo to ſhew the corrupt ſtate and condition of mankind in general: and the words are not always literally expreſſed, but the ſenſe is attended to, as in this paſſage; for in the original text of *Pſal.* xiv. 1. it is, *there is none that doth good*; from whence the Apoſtle rightly infers, *there's none righteous*; for he that does not do good, is not righteous; and therefore if there's none on earth that does good and does not ſin, there's none righteous upon earth, *no, not one* ſingle perſon. The *Jews* allegorizing that paſſage in *Gen.* xix. 31. *there's not a man in the earth to come into us*, remark [u] on it thus, "אין איש צדיק בארץ, *there's not a righteous man* "*in the earth*; and there's not a man that rules "over his imagination." There's none righteous as *Adam* was, in a ſtate of innocence; for all have ſinned, and are filled with unrighteouſneſs, and are enemies to righteouſneſs; none are righteous by their obedience to the law of works; nor are there any righteous in the ſight of God, upon the foot of their own righteouſneſs, however they may appear in their own eyes, and in the ſight of others; nor are any inherently righteous, for there's none without ſin, ſanctification is imperfect; nor is it either in whole or in part, a ſaint's juſtifying righteouſneſs; indeed there's none righteous, no, not one, but thoſe who are juſtified by the righteouſneſs of Chriſt imputed to them.

Ver. 11. *There's none that underſtandeth*, &c.] This is rightly concluded, from what the *Pſalmiſt* ſays, *Pſal.* xiv. 2. *The Lord looked down from heaven upon the children of men*, on all the children of men, *Jews* and *Gentiles*, *to ſee if there were any that did underſtand*; and it appears, upon this ſurvey of them, there was not one underſtanding perſon among them: man thinks himſelf a very wiſe and underſtanding creature, though he's born a very ignorant one: true indeed, he has not loſt by ſin, the natural faculty of the underſtanding, ſo as to become like the horſe and mule, which are without any; and it muſt be allowed, that natural men have ſome underſtanding of things natural, civil, and moral; though there's none that underſtands even theſe, as *Adam* did: but then they have no underſtanding of things ſpiritual; no ſpiritual knowledge of God; no true ſenſe of themſelves, their ſin and miſery; nor do they truly know the way of ſalvation by Chriſt; nor have they any experience of the work of the Spirit of God upon their ſouls; nor any experimental knowledge of the doctrines of the Goſpel: no man can underſtand theſe of himſelf, by the mere ſtrength of reaſon, and light of nature; nor can even a ſpiritual man fully underſtand them in this life: in conſequence of this account and character of men it follows, that *there is none that ſeeketh after God*; that worſhips him in ſpirit and in truth, or prays to him with the Spirit, and with the underſtanding; who ſeek him chiefly, and in the firſt place, with their whole hearts, earneſtly, diligently, and conſtantly; who ſeek him in Chriſt, and under the aſſiſtance of the Spirit; who ſeek after the knowledge of God in Chriſt, communion with him through the mediator, or his honour and glory.

Ver. 12. *They are all gone out of the way*, &c.] In *Pſal.* xiv. 3. 'tis ſaid, *they are all gone aſide*; as perſons in debt: man had a conſiderable ſtock of righteouſneſs, holineſs, knowledge, *&c.* but he has run through all, has contracted large and numerous debts, has been obliged to hide himſelf, has been uſed as a bankrupt, and turned out of houſe and home: Chriſt indeed has undertook to pay, and he has paid all the debts of his people; and has put them into a better ſtate, than ever *Adam* was in: in *Pſal.* liii. 3. 'tis rendered, *every one of them is gone back*; that is, from God; from his commands, and from their former ſtate and condition: here the phraſe is rendered by the Apoſtle, *they are all gone out of the way*; that is, out of the way of God and his precepts, out of the way of holineſs and righteouſneſs, of light and life; into their own ways, the ways of ſin, ſatan, and the world, of darkneſs, and of death: ſo *Aben Ezra* explains it, *out of the right way*; *Kimchi* and *Ben Melech* paraphraſe it, *out of the good way*: and ſo *they are together become unprofitable*; the word,

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[r] Tzeror Hammor, fol. 103. 2.
[s] Vid. Niſhmat Chayim, orat. 2. c. 7. fol. 61. 1.
[t] Ib. in Gen. fol. 31. 1.
[u] Midraſh Haneelam in Zohar in Gen. fol. 68. 1.
[w] Zohar in Lev. fol. 28. 2.

נאלחו, in *Pſal.* xiv. 3. and liii. 3. is tranſlated, they *are become filthy*; which *R. Aben Ezra* interprets by, נשחתו, *they are corrupt*; and *R. Solomon Jarchi* by, נשפכו לקלקול, *they are turned to corruption*; the metaphor is taken from ſtinking fleſh, which is tainted and corrupted, and ſo good for nothing, hence here rendered *unprofitable*; for ſo man being corrupted by ſin, is of no uſe, ſervice, and advantage to God, to men, or to themſelves; but on the contrary, nauſeous to God, and to all that are good, and hurtful to themſelves and others: for there's *none that does good, no, not one*; and therefore muſt be unprofitable. There's none that can do good in a ſpiritual manner, without the grace of God, ſtrength from Chriſt, and the aſſiſtance of the Spirit; and there is not even a ſpiritual man, that can do good perfectly, and without ſin.

Ver. 13. *Their throat is an open ſepulchre*, &c.] The ſeveral vices of the inſtruments of ſpeech, are here, and in the following verſe expoſed: *the throat* is ſaid to be *an open ſepulchre*, as in *Pſal.* v. 9. ſo called, for its voracity and unſatiableneſs; both as an inſtrument of ſpeech, for the words of the wicked are devouring ones; and as an inſtrument of ſwallowing, and ſo may denote the ſinner's eager deſire after ſin, the delight and pleaſure he takes in it, the abundance of it he takes in, and his inſatiable greedineſs for it; likewiſe for its filthy ſtench, the communication of evil men being corrupt; and becauſe, as by an open grave, perſons may fall unawares to their hurt, ſo the evil communications of wicked men, as they corrupt good manners, are dangerous and hurtful: *R. Aben Ezra* explains it by, אסון מיד, *immediate deſtruction*, or ſudden death: *with their tongues they have uſed deceit*; which may deſign the ſin of flattery, for the words in *Pſal.* v. 9. the place referred to are, *they flatter with their tongue*; either God or men, themſelves or others, their princes or their neighbour; for there are flatterers in things ſacred and civil, there are ſelf-flatterers, court-flatterers, and flattering preachers, and all abominable and miſchievous; or the phraſe may deſign the ſin of lying, either politically, officiouſly, perniciouſly, and religiouſly; and in this latter way, either with reſpect to doctrine or practice: *the poiſon of aſps is under their lips*; or as in *Pſal.* cxl. 3. *adders poiſon is under their lips*. The aſp is but a ſmall creature, and ſo is the tongue, *James* iii. 5. but there's a world of miſchief in it, ſignified by poiſon; which as that, is latent and ſecret, is under it; and as that ſtupifies and kills inſenſibly, ſo an evil tongue does, and that in a deadly and incurable manner: oftentimes the *Jews* ſpeak of the evil imagination, or corruption of nature entering into perſons, and operating in them, כארס בכעוס, *as poiſon in an angry ſerpent* [w].

Ver. 14. *Whoſe mouth is full of curſing and bitterneſs.*] Theſe words are taken from *Pſal.* x. 7. by *curſing* is meant, curſing of God, which is ſometimes internal with the heart, and ſometimes external with the mouth, as here; and of all good men, though without cauſe, and to no purpoſe with reſpect to the perſons they curſe, ſince God has bleſſed them, and they are bleſſed, and greatly to their own detriment, for in the iſſue, their curſes will be turned againſt themſelves. There is alſo a curſing of ſuperiors, as parents, maſters, magiſtrates, kings, and governours; which is a ſore evil, and attended with bad conſequences; likewiſe of themſelves, and their fellow creatures: and *the mouth* being *full* of it, denotes the frequency of the ſin; ſcarce any thing elſe comes out of it but curſing; which diſcovers the ſad corruption of the heart; *for out of the abundance of the heart the mouth ſpeaketh.* By *bitterneſs* is meant, either ſin in general, which is an *evil and bitter* thing, in its nature and effects; or ſinful words, ſuch as oaths, curſes, imprecations, all wrathful and deceitful words.

Ver. 15. *Their feet are ſwift to ſhed blood.*] The ſins of the heart and mouth are before deſcribed, and now the ſins of action are taken notice of; for *the feet* are the inſtruments of motion and action: and when theſe are ſaid to be *ſwift to ſhed blood*, it denotes the readineſs and eagerneſs of men, to murder innocent creatures; which ſhows the dreadful malice and hatred that is in them. The words are cited from *Iſa.* lix. 7. and ſeem to point at the times of *Menaſſeh*, who ſhed ſo much innocent blood, as to fill *Jeruſalem* with it from one end to the other.

Ver. 16. *Deſtruction and miſery are in their ways.*] This paſſage alſo is to be found in *Iſa.* lix. 7. and may be underſtood either actively thus; all the ways they take, and methods they purſue are, to make their fellow-creatures miſerable, to ruin and deſtroy them; or paſſively, that by their ſinful ways and vicious courſe of life, they themſelves are brought to deſtruction and miſery: the way they are walking in is, *the broad way, that leadeth to deſtruction*; the end of it, what it iſſues in, is eternal death, the deſtruction of the body and ſoul in hell, which will be attended with endleſs and inexpreſſible miſery.

Ver. 17. *And the way of peace have they not known.*] This is a citation from *Iſa.* lix. 8. and expreſſes the ignorance of mankind, with regard to true peace, and the way unto it: men are naturally ignorant of the way of peace with God; of the firſt ſtep which God took towards it; of the council and covenant of peace, in which the ſcheme of it was drawn, and the method fixed; of Chriſt the peace-maker, and of the way in which he has made it; and of the Goſpel, which reveals and publiſhes it. They are ignorant of the true way of enjoying peace of conſcience; they have no true peace of mind, their conſciences are often tortured; and though they may have a ſtupid and ſecure peace, yet nothing that is true, real, and ſolid; for they are without the Spirit, whoſe fruit is peace; and without faith in Chriſt, by which true peace only is enjoyed; nor are they ſpiritually minded, which is life and peace; nor have they any knowledge of the way to have it; they are ready to think it muſt be had by doing ſomething of their own, and not that it is to be had only in Chriſt, in his blood and righteouſneſs. They are ignorant of the paths of wiſdom, which are peace; peace is enjoyed in them, they lead unto it, and iſſue in it: they know not the way to eternal peace; they imagine ſomething done by the creature, is the way; and are ignorant that Chriſt is the only way of ſalvation, the true way to eternal life, everlaſting peace and happineſs: yea, they know not the way of peace among men, and one another; nor will they do that which is juſt and right, in order to ſupport and maintain it, but are unjuſt, deceitful, and quarrelſome; they don't ſtudy peace, but rather contention, which they like and approve of. The *Jews* talk [x] much of their good nature, affability, and condeſcenſion, and of their doing this and that, and the other thing, מפני דרכי שלום, *becauſe of the ways of peace.*

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[w] T. Bab. Sabbat, fol. 62. 2. Yoma, fol. 9. 2. Maimon. Obede Cochabim, c. 10. §. 5.

[x] Miſn. Gittin, c. 5. §. 8, 9. T. Hieroſ. Demai, fol. 24. 1.

Ver. 18. *There is no fear of God before their eyes.*] The place referred to, is *Pſal.* xxxvi. 1. by the *fear of God*, is not meant a fear of God's wrath, of hell and damnation; nor a fearful diſtruſt of his preſence, power, providence, and grace; much leſs an hypocritical fear; but a reverential affection for God, and which is peculiar to the children of God, which ſprings from a ſenſe of divine goodneſs, is attended with holineſs of heart and life, is conſiſtent with faith, even full aſſurance of it, and with ſpiritual joy in its higheſt degree; it ſtands oppoſed to pride and haughtineſs, and is a bleſſing of the covenant of grace: now this is not to be found in unregenerate men, for this ſprings from grace, and not nature, and is only implanted in the heart in converſion; it appears from the whole life and converſation of unconverted men, that the fear of God is not in their hearts, nor before their eyes.

Ver. 19. *Now we know that what things ſoever the law ſaith*, &c.] By *the law* is meant, not the law of nature, nor the civil law of nations, nor the ceremonial law of the *Jews*, nor barely the five books of *Moſes*, nor the book of *Pſalms*, of the prophets, or the writings of the whole Old Teſtament; but the moral law, as it appears in the whole word of God, which every man is bound to obſerve, of which all are tranſgreſſors, by which is the knowledge of ſin, which no man can be juſtified by, and which Chriſt was made under, and came to fulfil. This law is repreſented as a perſon ſpeaking, and ſaying many things, ſome of which are here mentioned; ſo, אמרה תורה, *the law ſays* ſo and ſo, is an uſual phraſe with *Jewiſh* writers[y]. The perſons it ſpeaks *to*, are *them that are under the law*; the *Jews* were in a peculiar ſenſe under it, as it was given to them by *Moſes*; all mankind are under it, as to the matter of it; they are under obligation to obedience to it, and through diſobedience, come under its ſentence of condemnation. The elect of God themſelves were, and are in ſome ſenſe under it; not indeed as a covenant of works, or as in the hands of *Moſes*, nor as a yoke of bondage; nor are they obliged to ſeek for juſtification by it, and are entirely delivered from the curſe and condemnation of it by Chriſt. They were under it, and that as a covenant of works, as in *Adam* the federal head, and repreſentative of all mankind; and came under its ſentence of condemnation and death, for his ſin, and their own actual tranſgreſſions; which is conſiſtent with the everlaſting love of God to them in Chriſt, the covenant of grace made with them in him, as their head and ſurety, and their juſtification by him: and they are now under it, as in the hands of Chriſt; and look upon themſelves as obliged, by the love of Chriſt, to yield a chearful obedience to it: here it means ſuch as are tranſgreſſors of the law, and ſo under obligation to puniſhment, without any regard to *Jew* or *Gentile*, or any diſtinction God has made in his own breaſt: and the things it ſays to ſuch are, it charges them with ſin, and convicts them of it, both of its pollution and guilt: ſo *that every mouth may be ſtopped*; and have nothing to ſay of the purity of their nature, which appears to be ſo ſadly ſtained; nor of their works of righteouſneſs, which are ſo few, and ſo very imperfect. The law makes ſuch a repreſentation of things to them, that their mouths are ſtopped from glorying in themſelves, and in their works, which are far from being adequate to the demands of the law; and from complaining againſt the righteous judgment of God, ſhould he proceed againſt them in the moſt rigorous manner: *and all the world may become guilty before God*; *Jews* and *Gentiles*; all the individuals of mankind are guilty before God, and will be found to be ſo, ſooner or later: ſome read it, *ſubject to God*, and underſtand it of a ſubjection to his grace, being brought to ſee their need of it, and of ſalvation by it; but this is not the caſe of all the world, rather ὑπόδικος, ſignifies a ſubjection to that juſtice, vengeance, and wrath of God, to which all men are liable in their own perſons; ſince they are all found guilty by the law, and will appear to be ſo, and therefore can never be juſtified by their obedience to it; which is what the Apoſtle is aiming at in all he here ſays, as appears from what follows; all which *we know* to be true, and are fully aſſured of, who know the nature and ſpirituality of the law, and to whom it has come with light and power.

Ver. 20. *Therefore by the deeds of the law*, &c.] Hence it moſt clearly appears, that there can be no juſtification before God by the law, ſince it ſtops the mouths of men, and pronounces them guilty: by *the deeds of the law* are meant, works done in obedience to it, as performed by ſinful men, which are very imperfect; not as performed by *Adam* in innocence, or by Chriſt in our nature, whoſe works were perfect; but as performed by ſinful men, and of themſelves, and not as performed in and by Chriſt for them, who is the fulfilling end of the law for righteouſneſs to all believers: now by ſuch works as theſe, whether wrought before or after converſion, with or without the ſtrength and grace of Chriſt, *there ſhall no fleſh be juſtified in his ſight*; that is, no one perſon: *fleſh* deſigns men, and men as corrupt and carnal, in oppoſition to God, who is a ſpirit pure and holy; and may have reſpect to the vain opinion of *Jews* and *Gentiles*, who were vainly puffed up in their fleſhly mind; the one on account of their wiſdom and learning, the other on account of their righteouſneſs; and includes all the individuals of human nature: the word *juſtified*, does not ſignify being made righteous by the infuſion of a righteouſneſs, for the infuſion of a righteouſneſs, or holineſs, is ſanctification, which is a work of the Spirit of God, is internal, and imperfect, and ſo not juſtifying; but it is a forenſic word, or law-term, and ſtands oppoſed to a being condemned; and ſignifies to be acquitted, diſcharged, and made righteous in a law ſenſe, which can never be done by an imperfect obedience to the law: men may be juſtified hereby in their own ſight, and in the ſight of others, but not in *his ſight*; in the ſight of God, who is omniſcient, and ſees not as man ſeeth; who is pure, holy, and righteous, and whoſe judgment is according to truth: this is ſaid in direct contradiction to the *Jews*[z], who ſay, "a man is "not juſtified for ever, but by the words of the "law:" but in his ſight none can be juſtified, but by the perfect obedience and righteouſneſs of Chriſt. The reaſon for it is, *for by the law is the knowledge of ſin*; it diſcovers to a man, by the light of the Spirit of God, and as under his influence, and attended with his power, the ſins both of his heart and life; and ſo he is convinced by it as a tranſgreſſor, and finds himſelf guilty, and liable to condemnation and death; wherefore he can never hope for, and expect juſtification by it. The *Jews* aſcribe ſuch an uſe as this to the law, which they ſuppoſe it performs in a very gentle manner; "he "that riſes in the night, ſay they[a], and ſtudies in "the law, אורייתא קא מודעא ליה חוביה, *the* "*law makes known to him his ſin*, but not in "a way of judgment, but as a mother makes

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[y] T. Bab. Roſhhaſhanah, fol. 16. 1. Taanith, fol. 21. 2.

[z] Zohar in Lev. fol. 33. 3.

[a] Ib. fol. 10. 2.

" known to her ſon in tender language:" but this is generally done in a rougher way, for *the law works wrath.*

Ver. 21. *But now the righteouſneſs of God*, &c.] The Apoſtle having proved that all men are unrighteous, and that no man can be juſtified in the ſight of God by his obedience, either to the law of nature or of *Moſes*, proceeds to give an account of that righteouſneſs, which does juſtify before God; and ſo returns to his former ſubject, ch. i. 17. concerning *the righteouſneſs of God*, the revelation of which he makes to be peculiar to the Goſpel, as he does here; ſince he ſays, that it *without the law is manifeſted:* meaning, either that this righteouſneſs is without the law, and the deeds of it, as performed by ſinful men; or that the manifeſtation of it, is without the law, either of nature or of *Moſes*; for the law diſcovers ſin, but not a righteouſneſs which juſtifies from ſin; it ſhows what righteouſneſs is, but does not direct the ſinner where there is one to be had, that will make him righteous in the ſight of God; this is made known without the law, and only in the Goſpel: *being witneſſed by the law and the prophets*; a teſtimony is born to the juſtifying righteouſneſs of Chriſt, both *by the law*, particularly in the five books of *Moſes*; which teſtify of Chriſt, of his obedience, ſufferings, and death, by which he brought in life and righteouſneſs; ſee *Gen.* iii. 15. compared with *Dan.* ix. 24. and *Gen.* xv. 6. with *Rom.* iv. 9, 10, 22, 23, 24, 25. and *Gen.* xxii. 18. with *Gal.* iii. 8, 9, 14. and *Deut.* xxx. 11—14. with *Rom.* x. 5—10. *And the prophets*; *Iſaiah*, *Jeremiah*, *Daniel*, and others; ſee *Iſa.* xlii. 21. and xlv. 24, 25. and xlvi. 12, 13. and li. 5, 6, 8. and liii. 11. *Jer.* xxiii. 6. *Dan.* ix. 24.

Ver. 22. *Even the righteouſneſs of God which is by faith of Jeſus Chriſt*, &c.] A further account is given of this righteouſneſs; why it is called *the righteouſneſs of God*, and in what ſenſe revealed and manifeſted, ſee the note on *Rom.* i. 17. Here it is ſaid to be *by faith of Jeſus Chriſt*; not by that faith which Chriſt himſelf had as man, but by that faith, of which he is the author and object: the *Alexandrian* copy reads, *by faith in Chriſt Jeſus*; and not by that as the cauſe of juſtification; for faith is neither the efficient, nor the moving, nor meritorious cauſe of it; no, nor the inſtrumental cauſe of it on the part of God or Chriſt: nor is faith the matter of a juſtifying righteouſneſs; for faith is a part of ſanctification, is itſelf imperfect, is a man's own, as it is implanted in him, and exerciſed by him; is here and elſewhere diſtinguiſhed from righteouſneſs; ſomething elſe, and not that, as the obedience and blood of Chriſt, are ſaid to be, what men are made righteous and juſtified by: but faith is a means of apprehending and receiving righteouſneſs; it views the excellency of Chriſt's righteouſneſs; it owns the ſufficiency of it; the ſoul by it renounces its own righteouſneſs, ſubmits to Chriſt's, rejoices in it, and gives him the glory of it: now this is by, or through faith, *unto all, and upon all*; not all men, for all have not faith, nor are all juſtified and ſaved: but *all that believe*; which muſt be underſtood, not of believing any thing, nor of any ſort of believing; but of ſuch, who truly and with the heart believe in Chriſt for ſalvation; and who are here oppoſed to the wiſe philoſophers among the *Gentiles*, and to all ſelf-righteous perſons among the *Jews*. Though this character does not deſign any cauſe or condition of juſtification, but is only deſcriptive of the perſons, who are declaratively intereſted in a juſtifying righteouſneſs, which is ſaid to be *unto*, and *upon* them; that is, it is appointed, provided, and wrought out for them, and is directed and applied unto them, and put upon them as a garment, and that upon all of them: *for there is no difference*; of nation, age, or ſex, or of ſtate and condition; no reſpect is had to perſons or works; nor is there any difference with reſpect to weak or ſtrong believers; the righteouſneſs is equally applied to one as to another, and one is as much juſtified by it in the ſight of God as another.

Ver. 23. *For all have ſinned*, &c.] This is the general character of all mankind; all have ſinned in *Adam*, are guilty by his ſin, polluted with it, and condemned for it; all are ſinners in themſelves, and by their own actual tranſgreſſions; this is the caſe of the whole world, and of all the men in it; not only of the *Gentiles*, but of the *Jews*, and the more righteous among them: hence there is no difference in the ſtate and condition of men by nature; nor is there any reaſon from and in themſelves, why God ſaves one and not another; nor any room to deſpair of the grace and righteouſneſs of Chriſt, on account of perſons being in their own view, the worſt of ſinners: *and* hence it is, that they are all *come ſhort of the glory of God*; either of glorifying of God; man was made for this purpoſe, and was capable of it, though now through ſin incapable; and 'tis only by the grace of God, that he is enabled to do it: or of glorying before him; ſin has made him infamous, and is his ſhame; by it he has forfeited all external favours, and has nothing of his own to glory in; his moral righteouſneſs is no foundation for boaſting, eſpecially before God: or of having glory from God; the moſt pure and perfect creature, does not of itſelf deſerve any glory and praiſe from God; good men in a way of grace, will have praiſe of God; but ſinners can never expect any on their own account: or of the glorious grace of God, as ſanctifying and pardoning grace, and particularly the grace of a juſtifying righteouſneſs; man has no righteouſneſs, nor can he work out one; nor will his own avail, he wants a better than that: or of eternal glory; which may be called the glory of God, becauſe it is of his preparing, what he calls perſons to by his grace, and which of his own free-grace he beſtows upon them; and will chiefly lie in the enjoyment of him; now this is repreſented ſometimes as a prize, which is run for, and preſſed after; but men through ſinning, come ſhort of it, and muſt of themſelves do ſo for ever: or rather of the image of God in man, who is called *the image and glory of God*, 1 *Cor.* xi. 7. which conſiſted externally, in government over the creatures; internally, in righteouſneſs and holineſs, in wiſdom and knowledge, in the biaſs of his mind to that which is good, and in power to perform it; of all which he is come ſhort, or deprived by ſinning.

Ver. 24. *Being juſtified freely by his grace*, &c.] The matter of juſtification is before expreſſed, and the perſons that ſhare in this bleſſing are deſcribed; here the ſeveral cauſes of it are mentioned. The moving cauſe of it, is the free grace of God; for by *the grace of God* here, is not meant the Goſpel, or what ſome men call the terms of the Goſpel, and the conſtitution of it; nor the grace of God infuſed into the heart; but the free love and favour of God, as it is in his heart; which is wonderfully diſplayed, in the buſineſs of a ſinner's juſtification before him: it appears, in his reſolving upon the juſtification of his choſen ones in Chriſt; in fixing on the method of doing it; in ſetting forth and pre-ordaining Chriſt to be the ranſom; in calling Chriſt to engage herein; in Chriſt's engaging as a ſurety for his people, and in the Father's ſending him to bring in everlaſting righteouſneſs; in Chriſt's coming to do it, and in the gracious manner in which he wrought it out; in the Father's gracious acceptation, imputation, and donation of it; in the free gift of the grace of faith, to apprehend and receive it; and in the perſons that partake of it, who are of themſelves ſinners and ungodly. The meritorious cauſe of juſtification is, *the redemption that is in Jeſus Chriſt*: redemption ſuppoſes a former ſtate of captivity to ſin, ſatan, and the law, in which God's elect were by nature, and is a deliverance from it; it is of a ſpiritual nature, chiefly reſpects the ſoul, and is plenteous, compleat, and eternal: this is *in* and by Chriſt; he was called unto it, was ſent to effect it, had a right unto it, as being the near kinſman; and was every way fit for it, being both God and man; and has by his ſufferings and death, obtained it: now as all the bleſſings of grace come through redemption by Chriſt, ſo does this of juſtification, and after this manner; Chriſt, as a redeemer, had the ſins of his people laid on him, and they were bore by him, and took away; the ſentence of the law's condemnation was executed on him, as ſtanding in their law-place and ſtead; and ſatisfaction was made by him for all offences committed by them, which was neceſſary, that God might appear to be juſt, in juſtifying all them that believe: nor is this any objection or contradiction to the free-grace of God, in a ſinner's juſtification; ſince it was grace in God to provide, ſend, and part with his Son as a Redeemer, and to work out righteouſneſs; it was grace in Chriſt, to come and give himſelf a ſacrifice, and obtain ſalvation and righteouſneſs, not for angels, but for men, and for ſome of them, and not all; and whatever this righteouſneſs, ſalvation, and redemption coſt Chriſt, they are all free to men.

Ver. 25. *Whom God hath ſet forth to be a propitiation*, &c.] Redemption by Chriſt is here further explained, by his being *a propitiation*; which word may deſign either Chriſt the propitiator, the author of peace and reconciliation; or the propitiatory ſacrifice, by which he is ſo; and both in alluſion to the mercy-ſeat, which was a type of him as ſuch. The Apoſtle here uſes the ſame word, which the *Septuagint* often render, כפרת, *the mercy-ſeat* by; and *Philo* the *Jew* calls it by the ſame name, and ſays it was a ſymbol, της ἱλεω τȣ θεȣ δυναμεως, *of the propitious power of God*[b]. Chriſt is the propitiation to God for ſin; which muſt be underſtood of his making ſatisfaction to divine juſtice, for the ſins of his people; theſe were imputed to him, and being found on him, the law and juſtice of God, made demands on him for them; which he anſwered to ſatisfaction, by his obedience and ſacrifice; and which as it could not be done by any other, nor in any other way, is expreſſed by *reconciliation*, and *atonement*: whence God may be ſaid to be pacified, or made propitious; not but that he always loved his people, and never hated them; nor is there, nor can there be any change in God, from hatred to love, any more than from love to hatred; Chriſt has not by his ſacrifice and death, procured the love and favour of God, but has removed the obſtructions which lay in the way, of love's appearing and breaking forth; there was a law broken, and juſtice provoked, which were to be attended to, and Chriſt by his ſacrifice has ſatisfied both; ſo that neither the wrath of God, nor any of the effects of it, can fall upon the perſons Chriſt is the propitiation for, even according to juſtice itſelf; ſo that it is not love, but juſtice that is made propitious: for this is all owing to the grace and goodneſs of God, who *hath ſet him forth*, for this intent, in his eternal purpoſes and decrees; in the promiſes of the Old Teſtament, in the types, ſhadows, and ſacrifices of the old law; by the exhibition of him in our nature, and in the miniſtration of the Goſpel; and this is ſaid to be *through faith in his blood*. The *blood* of Chriſt is that, by which Chriſt is the propitiation; for without the ſhedding of that blood, there's no redemption, no peace, no reconciliation, or remiſſion of ſin; and *faith* in his blood, is the means by which perſons become partakers of the benefits of his propitiation; ſuch as peace, pardon, atonement, juſtification, and adoption: and the end of Chriſt's being ſet forth as a propitiation, on the part of God's people is, *for the remiſſion of ſins that are paſt, through the forbearance of God*: by *ſins that are paſt*, are meant, not ſins before baptiſm, nor the ſins of a man's life only, but the ſins of Old Teſtament ſaints, who lived before the incarnation of Chriſt, and the oblation of his ſacrifice; and though this is not to be reſtrained to them only, for Chriſt's blood was ſhed for the remiſſion of all his people's ſins, paſt, preſent, and to come; yet the ſins of the ſaints before the coming of Chriſt, ſeem to be particularly deſigned; which ſhews the inſufficiency of legal ſacrifices, ſets forth the efficacy of Chriſt's blood and ſacrifice, demonſtrates him to be a perfect Saviour, and gives us reaſon under the preſent diſpenſation, to hope for pardon, ſince reconciliation is compleatly made: *remiſſion* of ſin, does not deſign that weakneſs which ſin has brought upon, and left in human nature, whereby it is ſo enfeebled, that it cannot help itſelf, and therefore Chriſt was ſet forth, and ſent forth, to be a propitiation; but rather God's paſſing by, or overlooking ſin, and not puniſhing for it, under the former diſpenſation; or elſe the forgiveneſs of it now, and redemption from it by the blood of Chriſt, *through the forbearance of God*; in deferring the execution of juſtice, till he ſent his Son, and in expecting the ſatisfaction of his Son; which ſhews the grace and goodneſs of God to his people, and the truſt and confidence he put in his Son: the other end on the part of God, in ſetting forth Chriſt to be a propitiation, was *to declare his righteouſneſs*; meaning either the righteouſneſs of Chriſt, which was before hid, but now manifeſted; or rather the righteouſneſs of God the Father, his faithfulneſs in his promiſes relating to Chriſt, his grace and goodneſs in the miſſion of his Son, the holineſs and purity of his nature, and his vindictive juſtice, in avenging ſin in his own Son, as the ſurety of his people: the execution of this was threatened from the beginning; the types and ſacrifices of the old law prefigured it; the propheſies of the Old Teſtament expreſs it; and the ſufferings and death of Chriſt openly declare it, ſince God ſpared not his own Son, but ſheathed the ſword of juſtice in him.

Ver. 26. *To declare, I ſay, at this time, his righteouſneſs*, &c.] This end is further explained, it being to declare the righteouſneſs of God *at this time*, under the Goſpel diſpenſation; in which there was ſuch a diſplay of the grace, mercy, and goodneſs of God; *that he might be juſt*; that is, appear to be ſo: God is naturally and eſſentially juſt in himſelf; and he is evidentially ſo in all his works, particularly in redemption by Chriſt; and when and while he is *the juſtifier of him that believeth in Jeſus*: *Jeſus* the Saviour, is the object of faith, as he is the Lord our righteouſneſs; the believer in *Jeſus* is a real, and not a nominal one; God is the juſtifier of ſuch in a declarative way, and God only, tho' not to the excluſion of the Son and Spirit; and which ſentence of juſtification is pronounced by him on the foot of a perfect righteouſneſs, which neither law nor juſtice can find fault with, but entirely approve of; and ſo he appears juſt and righteous, even tho' he juſtifies the ſinner and the ungodly.

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[b] Philo de vita Moſis, l. 3. p. 668.

Ver. 27. *Where is boaſting then?* &c.] There's no room nor reaſon for it, either in *Jews* or *Gentiles*: not in the *Jews*, who were very apt to boaſt of their being *Abraham*'s ſeed; of their circumciſion; of their being *Iſraelites*; of their having and keeping the law; of God being their God; and of their knowledge of him: nor in the *Gentiles*, who were ready to boaſt of their philoſophy, wiſdom, and learning; of their ſelf-ſufficiency, free-will, and of the things they had in their own power. *It is excluded*; it is ſhut out of doors; the key is turned upon it; it is not allowed of; it is entirely exploded: *by what law? of works? nay*; for that eſtabliſhes boaſting when men ſeek life, righteouſneſs, and ſalvation by the works of it, and fancy they ſhall be able to attain them this way: *but by the law of faith*; not by a law requiring faith; nor as if the Goſpel was a law, a new law, a remedial law, a law of milder terms; but the word *law* here anſwers to the *Hebrew* word תורה, which ſignifies any *doctrine* or *inſtruction*, and oftentimes the doctrine of the Goſpel, as in *Iſ.* ii. 3. and xlii. 4. and here particularly the doctrine of a ſinner's juſtification by faith in the righteouſneſs of Chriſt; according to which doctrine the moſt unlikely perſons are juſtified, even ungodly perſons, the worſt and vileſt of ſinners; and that without any conſideration of works, by faith only, which is freely given them; and by faith in Chriſt's righteouſneſs only: ſo that there is not the leaſt room for boaſting in the creature, but all their boaſting is in Chriſt, who is made unto them righteouſneſs, and by whom they are juſtified.

Ver. 28. *Therefore we conclude*, &c.] This is the concluſion from the premiſes, the ſum total of the whole account: *that a man is juſtified by faith without the deeds of the law.* The ſubject of juſtification is *man*, not in oppoſition to angels; nor does it deſign the *Jew* againſt the *Gentile*, though ſome have ſo thought; but the Apoſtle names neither *Jew* nor *Gentile*, but *man*, to ſhew that Chriſt's righteouſneſs is unto all, and every man, that believes, be he who he will; and is to be underſtood indefinitively, that every man that is juſtified is juſtified by faith. The means is *by faith*, not habitually or actually conſidered; that is, either as an habit and principle infuſed into us, or as an act performed by us; but either organically, as it is a means of receiving Chriſt's righteouſneſs; or objectively, as it denotes Chriſt the object of it: and all this is done *without works*, of any ſort; not by a faith which is without works, for ſuch a faith is dead, and of no avail; but by faith without works joined to it, in the affair of juſtification; or by the righteouſneſs of Chriſt imputed by God the Father, without any conſideration of them, and received by faith, and relied upon by the believer, without any regard unto them.

Ver. 29. *Is he the God of the Jews only?* &c.] The *Jews* made their boaſt of him as ſuch, and would not allow the *Gentiles* any intereſt in him: but *is he not alſo of the Gentiles? yes, of the Gentiles alſo*: God is the God both of *Jews* and *Gentiles*; not only as the creator, preſerver, and governour of them, or as he has a right to demand worſhip and ſervice of them, but as he is their covenant God; not by virtue of the covenant of circumciſion, or by the *Sinai* covenant, but by the covenant of grace; as appears by his loving them in Chriſt, chuſing them in him, putting them into his hands, providing bleſſings of grace for them in him, and ſending his Son to redeem them; by calling them by his grace; by their ſanctification, adoption, pardon, and juſtification; by taking out of them a people for his name with whom he dwells, and of whom he takes care, and will never leave nor forſake: all which may lead us to obſerve the diſtinguiſhing grace of God, the happineſs of our ſtate and condition, and what encouragement we have for faith and hope in God.

Ver. 30. *Seeing it is one God*, &c.] God is one in nature and eſſence, tho' there are three perſons in the Godhead, Father, Son, and Holy Ghoſt; whence it appears, that he that is the God of the *Jews*, is alſo the God of the *Gentiles*, or there would be more gods than one; and that theſe are juſtified in one and ſame manner, or God muſt be divided; for God, as he is one in nature, ſo he is one in will, in his promiſes, and in the methods of his grace: *which ſhall juſtify the circumciſion by faith, and uncircumciſion thro' faith.* The objects of juſtification are *the circumciſion*, the circumciſed *Jews*, and the *uncircumciſion*, the uncircumciſed *Gentiles*; the circumciſion of the one does not forward, and the uncircumciſion of the other does not hinder, nor neither of them effect the grace of juſtification: the juſtifier of them is one and the ſame, who is God; and the matter of their juſtification is the ſame, which is the righteouſneſs of Chriſt; and the manner of it, or the means of their comfortable apprehenſion of it, is the ſame; for thoſe phraſes, *by faith*, and *thro' faith*, mean one and the ſame thing; ſee *Phil.* iii. 9.

Ver. 31. *Do we then make void the law through faith?* &c.] Which queſtion is anſwered by way of deteſtation, *God forbid!* and by aſſerting the contrary, *yea, we eſtabliſh the law.* The law is not made void, neither by the grace nor doctrine of faith: not by the grace of faith; for that faith is not right which is not attended with works of righteouſneſs; and thoſe works are not right which don't flow from faith. Such a connexion there is between faith and works; and ſo much do the one depend upon the other. Moreover, none but believers are capable of performing good works aright, and they do them, and they ought to do them: beſides, faith, as a grace, looks to Chriſt, as the end of the law for righteouſneſs, and therefore don't make it void. Nor is it made void by the doctrine of faith, and by the particular doctrine of a ſinner's juſtification by faith in Chriſt's righteouſneſs, which is here more eſpecially intended; for tho' it is made void by it, as to any uſe of it for juſtification by the deeds thereof; yet its uſe in other reſpects is not ſet aſide, ſuch as to inform us of the mind and will of God, to diſcover and convince of ſin, to ſhew believers their deformity and imperfection, to render Chriſt and his righteouſneſs more valuable, and to be a rule of walk and converſation to them; and it ſtill remains a curſing and condemning law to Chriſtleſs ſinners, though juſtified ones are delivered from it as ſuch: yea, the law is ſo far from being made void, that it is eſtabliſhed by this doctrine; for by it the perpetuity of it is aſſerted, the ſpirituality of it is acknowledged, the perfect righteouſneſs of it is ſecured: according to this doctrine all its demands are anſwered; whatever it requires it has, ſuch as holineſs of nature, perfect obedience to its precepts, and its full penalty born: it is placed in the beſt hands, where it will ever remain; and a regard to it is enforced under the beſt influence, by the beſt of motives, and from the beſt of principles. It is indeed aboliſhed as a covenant of works, and in this ſenſe is made void to believers; and it is done away as to the form of adminiſtration of it by *Moſes*; and it is deſtroyed as a yoke of bondage; and the people of God are free from the malediction of it, and condemnation by it, and ſo from its terror; yet it remains unalterable and unchangeable in the hands of Chriſt; the matter of it is always the ſame, and ever obligatory on believers, who, tho' they are freed from the curſe of it, are not exempted from obedience to it: wherefore the law is not made void, ſo as to be deſtroyed and aboliſhed in every ſenſe, or to be rendered idle, inactive, uſeleſs, and inſignificant; but, on the contrary, is made to ſtand, is placed on a ſure baſis and firm foundation, as the words uſed ſignify.

CHAP. IV.

THE Apoſtle having, in the preceding chapters, proved that there is no juſtification before God by the works of the law, partly from the depraved ſtate and condition that all men are in by nature, both *Jews* and *Gentiles*; and partly from the nature of the law itſelf, which diſcovers ſin, arraigns men for it, and convicts of it, and pronounces guilty before God for it; as alſo by ſhewing, that it is by another righteouſneſs, which he deſcribes, that men are juſtified in the ſight of God; proceeds in this to confirm the ſame by an example; and that which he pitches upon, is the moſt appoſite and pertinent he could have thought of, namely, that of *Abraham*, the father of the *Jews*, ver. 1. for in whatſoever way he was juſtified, his ſons ſurely could not imagine but it muſt be the right way, nor ſhould they ſeek another: now that *Abraham* was not juſtified by works, he proves, ver. 2. from an abſurdity following upon it, that he would have juſt reaſon to glory; whereas no man ought to glory before God, but only in the Lord: and by a paſſage of ſcripture, ver. 3. to which he appeals, he makes it clearly appear that he was juſtified by faith, for that ſays, his faith was counted for righteouſneſs. This caſe of accounting any thing to another for righteouſneſs, is illuſtrated by two ſorts of perſons, who have different things accounted to them, and in a different manner; to the worker, the reward is reckoned of debt, and not of grace, ver. 4. but to the believer that works not, his faith, as *Abraham*'s was, is counted for righteouſneſs; whence it follows, that not the worker is juſtified by his works, but the believer by the righteouſneſs of faith; and this is confirmed by a teſtimony of *David* in *Pſ.* xxxii. 1, 2. by which the Apoſtle proves the imputation of righteouſneſs without works, in which the happineſs of men conſiſts, ver. 6, 7, 8. and ſhews, that this happineſs does not belong to circumciſed perſons only, but to the uncircumciſed alſo; and therefore is not by circumciſion, but by faith, ver. 9. and which he proves by obſerving the time when faith was reckoned to *Abraham* for righteouſneſs; not when he was circumciſed, but before, ver. 10. the uſe of which circumciſion to him was to aſſure him, that he ſhould be the father of uncircumciſed *Gentiles* that believed, to whom righteouſneſs ſhould be imputed, as to him when he was uncircumciſed, ver. 11. who are deſcribed by their imitation of his faith, which he had, and exerciſed before his circumciſion, ver. 12. And this leads on to a freſh argument, proving juſtification to be by faith, and not by the works of the law, ſince the promiſe made to *Abraham*, and his ſeed, was not thro' the law, but the righteouſneſs of faith; and conſequently both his, and their juſtification, were not by the one, but by the other, ver. 13. or, if otherwiſe, both the faithfulneſs of God, and the faith of his people, would be void, and the promiſe of grace of no effect, ver. 14. And this is ſtill further argued from the effect of the law working wrath, which if juſtification was by it, it would never do, ver. 15. The wiſdom and goodneſs of God in giving faith, and not works a concern in juſtification are obſerved, ver. 16. whereby it appears to be of free-grace, faith only being a recipient, and what gives all the glory to God; and alſo the promiſe of eternal life thro' juſtification by free-grace becomes ſure to all the ſpiritual ſeed; who are diſtributed into two ſorts, the believing *Jews* under the legal diſpenſation, and the believing *Gentiles* under the Goſpel-diſpenſation; of both which *Abraham* was father; which is confirmed by a teſtimony out of *Gen.* xvii. 4, 5. whoſe faith is deſcribed by the object of it, the omnipotent God that quickens the dead, and calls things that are not, as tho' they were, ver. 17. and by the nature of it, ver. 18. believing in hope againſt hope, reſting on the promiſe of God; and by the ſtrength of it, being not at all weakened by conſidering either his own caſe, or that of his wife's, ver. 19. and was ſo far from being ſtaggered thro' unbelief at theſe things, that it was ſtrong in exerciſe, thereby glorifying God, the object of it, ver. 20. nay, it roſe up to a plerophory, a full aſſurance, ver. 21. being built upon the power of a promiſing God; hence, as before obſerved, his faith was reckoned to him for righteouſneſs, ver. 22. And now in the ſame way that he was juſtified, all his children, his ſpiritual ſeed, are juſtified, whether they be *Jews* or *Gentiles*; for what is ſaid concerning the imputation of the righteouſneſs of faith to him, does not concern him only, ver. 23. but all true believers alſo; whoſe faith is deſcribed by the object of it, him that raiſed up Chriſt from the dead, that is, God the Father, ver. 24. who is ſuppoſed hereby to have been dead, and is repreſented as the Lord and Saviour of his people; and of whom a further account is given, ver. 25. as being delivered into the hands of men, of juſtice, and of death, for the ſins of his people, which he took upon him, and bore, and made ſatisfaction for, and as being raiſed again for their juſtification; ſo that this is a benefit owing not to the works of men, but to what Chriſt has done and ſuffered in the room and ſtead of his people; which is what the Apoſtle meant to bring this point unto; the bleſſed effects and conſequences of which he relates in the next chapter.

Ver. 1. *What ſhall we ſay then,* &c.] The Apoſtle having proved that there is no juſtification by the works of the law; to make this appear more clear and evident to the *Jews*, he inſtances in the greateſt perſon of their nation, and for whom they had the greateſt value and eſteem, *Abraham*; who was not only a righteous and good man, but the head of the *Jewiſh* nation; and, as the *Syriac* verſion here ſtiles him, רישא דאבהתא, *the head*, or *chief of the fathers*; and ſo the *Alexandrian* copy, *our fore-father*; and was the firſt of the circumciſion, and is deſcribed here by his relation to the *Jews*, *our father*; that is, *as pertaining to the fleſh*; or according to carnal deſcent, or natural generation and relation; for in a ſpiritual ſenſe, or with reſpect to faith and grace, he was the father of others, even of all that believe, whether *Jews* or *Gentiles*: now the queſtion put concerning him is, *what he, as pertaining to the fleſh, hath found?* for the phraſe, *as pertaining to the fleſh*, may be connected with the word *found*; and to find any thing is by ſeeking to obtain, and enjoy it: and the ſenſe of the whole is, did he find out the way of life, righteouſneſs, and ſalvation by the mere dint of carnal reaſon? and did he obtain theſe things by his own ſtrength? or were theſe acquired by his circumciſion in the fleſh, or by any other fleſhly privilege he enjoyed? or was he juſtified before God by any ſervices and performances of his, of whatſoever kind? There is indeed no expreſs anſwer returned; but it is evident from what follows, that the meaning of the Apoſtle is, that it ſhould be underſtood in the negative.

Ver. 2. *For if Abraham were juſtified by works*, &c.] That *Abraham* was not, and could not be juſtified by works, is clear from hence, that if this was his caſe, *he hath whereof to glory*; which will be allowed him before men, on account of his pious life and converſation: *but not before God*; who ſaw all the iniquity of his heart, and was privy to all his failings and infirmities: beſides, glorying before God in a man's own works, is contrary to the ſcheme and method of God's grace; is excluded by the doctrine of faith; nor is there any place for glorying before God but in Chriſt, and his righteouſneſs: if therefore *Abraham* had not that of which he could glory before God, he could not be juſtified by works in his ſight: but does not the Apoſtle *James* ſay that he was juſtified by works? to this it may be replied, that the two Apoſtles, *Paul* and *James*, are not ſpeaking of the ſame thing: *Paul* ſpeaks of juſtification before God, *James* of juſtification before men; *Paul* ſpeaks of the juſtification of the perſon, *James* of the juſtification of a man's cauſe, as the truth of his faith, or the uprightneſs of his conduct; *Paul* ſpeaks of works, as the cauſes of juſtification, *James* of them as the effects and evidences of faith; *Paul* had to do with ſelf-juſtitiaries, who truſted in their own works for juſtification, *James* with *Gnoſticks*, who ſlighted and neglected the performance of them. Theſe things conſidered, they will be found to agree.

Ver. 3. *For what ſaith the ſcripture?* &c.] This anſwers to מאי דכתיב, *what is that which is written*[c]? or what does the ſcripture ſay? which is a way of ſpeaking uſed by the *Jews*, when any thing is propoſed, which ſeems contrary to ſcripture, as here juſtification by works does. A teſtimony from ſcripture is here produced, proving that *Abraham* was juſtified by faith, and not by works: the place referr'd to is *Gen.* xv. 6. *Abraham believed God*; the object of his faith and truſt were not his riches, nor his righteouſneſs, but Jehovah, the Son of God, the ſecond perſon in the Trinity, ſtiled in ver. 1. *the Word of the Lord*, the eſſential Word of God, and called his *ſhield*, and *exceeding great reward*; characters which are very applicable to Chriſt: and this faith of his in the Lord was not a mere aſſent to the promiſe of God, but a fiducial act of faith in him; and was not merely concerned with temporal, but with ſpiritual things, and particularly about Chriſt the promiſed ſeed: *and it was counted to him for righteouſneſs*; the meaning of which is not, that *Abraham* imputed righteouſneſs to God, or celebrated his righteouſneſs and faithfulneſs, as ſome; or that the world reckoned *Abraham* a righteous perſon, as others; but that God reckoned him righteous, or imputed it to him for righteouſneſs: and the queſtion is, what the *it* is which was counted to him for righteouſneſs? and that this is to be underſtood, על האמנה, *concerning faith*, as *R. Solomon Jarchi* ſays, is out of queſtion; for this is expreſsly ſaid by the Apoſtle, ver. 9. The only one is, whether it means the grace of faith by which he believed; or the object of faith on which he believed, and with which his faith was converſant: not the former, for that is not righteouſneſs, nor accounted ſo; but is diſtinguiſhed from it, and is that by which a perſon receives and lays hold on righteouſneſs; beſides, whatever may be alledged in favour of the imputation of *Abraham*'s faith to himſelf for righteouſneſs, it can never be thought to be imputed to others on that account; whereas the very ſelf-ſame *it* is imputed to others alſo; ſee ver. 24. it remains then that it was the promiſed ſeed, the Meſſiah, and his righteouſneſs, which *Abraham*, by faith, looked unto, and believed in, that was made unto him righteouſneſs by imputation. Now ſince ſo great and good a man as *Abraham*, was not juſtified by works, but by faith in the righteouſneſs of the Meſſiah, it follows, that none of his ſons, nor any other perſon whatever, ought to ſeek for, or expect to be juſtified in any other way.

Ver. 4. *Now to him that worketh*, &c.] The Apoſtle illuſtrates the former caſe by two ſorts of perſons in this and the next verſe, who have different things accounted to them, and in a different manner. The one is repreſented as working, the other not. By the worker is meant, not one that works from, and upon principles of grace. The regenerate man is diſpoſed to work for God; the man that has the Spirit of God is capable of working; he that has the grace of Chriſt, and ſtrength from him, can work well; he that believes in Chriſt, works in a right way; he that loves Chriſt, works freely, and from a right principle; and he that has Chriſt's glory in view, works to a right end: but the worker here, is one that works upon nature's principles, and with ſelfiſh views; one that works in the ſtrength of nature, truſting to, and glorying in what he does; ſeeking righteouſneſs by his work, and working for eternal life and ſalvation. Now let it be ſuppoſed, that ſuch a worker not only thinks he does, but if it could be, really does all the works of the law, yields a perfect obedience to it; what *is the reward* that is, and will be *reckoned* to him? There's no reward due to the creature's work, tho' ever ſo perfect, ariſing from any deſert or dignity in itſelf: there may be a reward by promiſe and compact; God may promiſe a reward to encourage to obedience, as he does in the law, which is not eternal life; for that is the free gift of God, and is only brought to light in the Goſpel; and tho' heaven is called a reward, yet not of man's obedience, but Chriſt's; but admitting heaven itſelf to be the reward promiſed to the worker, in what manner muſt that be reckoned to him? *not of grace*; for grace and works can never agree together; for if the reward is reckoned for the man's works, then it is not of grace, *otherwiſe work is no more work*; and if it is of grace, then not for his works, *otherwiſe grace is no more grace*; it remains therefore, that if it is reckoned for his works, it muſt be *of debt*; it muſt be his due, as wages are to an hireling. Now this was not *Abraham*'s caſe, which muſt have been, had he been juſtified by works; he had a reward reckoned to him, and accounted his, which was God himſelf, *I am thy ſhield, and exceeding great reward*; which muſt be reckoned to him, not of debt, but of grace; wherefore it follows, that he was juſtified, not by works, but by the grace of God imputed to him; that which his faith believed in for righteouſneſs. The diſtinction of a reward of grace, and of debt, was known to the *Jews*; the one they call'd פרם, the other שכר: the former[d] they ſay is הגמול, *a benefit*, which is freely of grace beſtowed on an undeſerving perſon, or one he is not obliged to; the other is what is given, בדין, *of debt*, in ſtrict juſtice.

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[c] T. Bab. Beracot, fol. 5. 1. & 15. 2. & paſſim.

Ver. 5. *But to him that worketh not*, &c.] Not that the believer does not work at all, but not from ſuch principles, and with ſuch views as the other; he does not work in order to obtain life and ſalvation; he does not ſeek for juſtification by his doings: *but believeth on him that juſtifieth the ungodly*; or *that ungodly one*: particular reference is had to *Abraham*, who in his ſtate of unregeneracy was an ungodly perſon; as all God's elect are in a ſtate of nature, and are ſuch when God juſtifies them, being without a righteouſneſs of their own; wherefore he imputes the righteouſneſs of another, even that of his own Son unto them: and tho' he juſtifies the ungodly, he does not juſtify their ungodlineſs, but them from it; nor will he, nor does he leave them to live and die in it: now to him that worketh not, that is perfect righteouſneſs; or has no opportunity of working at all; or what he does, he does not do, that he might be juſtified by it; but exerciſes faith on God as juſtifying perſons, who, like himſelf, are ſinners, ungodly and deſtitute of a righteouſneſs: *his faith is counted for righteouſneſs*; not the act, but the object of it; which was *Abraham*'s caſe, and therefore was not juſtified by works. The *Vulgate Latin* verſion here adds, *according to the purpoſe of the grace of God*.

Ver. 6. *Even as David alſo deſcribeth the bleſſedneſs of the man*, &c.] The Apoſtle having inſtanced in *Abraham*, the father of the *Jewiſh* nation, cites ſome paſſages from *David*, king of *Iſrael*, a perſon of great note and eſteem among the *Jews*, in favour of the doctrine he is eſtabliſhing; who in a very proper and lively manner deſcribes the happineſs of ſuch perſons: *unto whom God imputeth righteouſneſs without works*. This righteouſneſs cannot be the righteouſneſs of the law, or man's obedience to it; for that is a righteouſneſs with works, is a man's own, and not imputed; and indeed is not a righteouſneſs in the ſight of God: nor does man's bleſſedneſs lie in, or come by it; no man is, or can be juſtified by it, nor ſaved by it, or attain to heaven and eternal happineſs by the means of it; but the righteouſneſs here ſpoken of is the righteouſneſs of Chriſt, called the righteouſneſs of God; and is better than that of angels or men; is compleat and perfect; by which the law is honoured, and juſtice is ſatisfied. This is freely beſtowed, and graciouſly *imputed* by God. Juſt in the ſame way his righteouſneſs becomes ours, as *Adam*'s ſin did, which is by imputation; or in the ſame way that our ſins became Chriſt's, his righteouſneſs becomes ours; and as we have no righteouſneſs of our own when God juſtifies us, this muſt be done by the righteouſneſs of another; and that can be done no other way by the righteouſneſs of another, than by imputing it to us: and which is done *without works*; not without the works of Chriſt, of which this righteouſneſs conſiſts; but without the works of the creature, or any conſideration of them, which are utterly excluded from juſtification; for if theſe came into account, it would not be of grace, and boaſting would not be removed. Now ſuch who have this righteouſneſs thus imputed to them, are happy perſons; they are juſtified from all ſin, and freed from all condemnation; their perſons and ſervices are acceptable to God; it will be always well with them; they are heirs of glory, and ſhall enjoy it.

Ver. 7. *Saying, bleſſed are they*, &c.] Theſe words are cited from *Pſ.* xxxii. 1. and contain the proof of the happineſs of juſtified perſons. In this citation the ſingular number is changed into the plural, to take in all ſorts of men, *Jews* and *Gentiles*, and very agreeable to the ſenſe of the original; for the word אשרי, may be rendered, *bleſſed are they*, or, *O the bleſſedneſſes*; that is, of every one of them, *whoſe iniquities are forgiven, and whoſe ſins are covered:* ſuch whom God juſtifies by imputing the righteouſneſs of his Son to them, he removes their iniquities from them, which is meant by their being *forgiven*, and that as far as the eaſt is from the weſt; he caſts them behind his back, and into the depths of the ſea, ſo that they ſhall never be found more: ſuch whom he clothes with the robe of righteouſneſs, and garments of ſalvation, their *ſins are covered*; from the eye of divine juſtice, and ſhall never be ſeen more, or be brought againſt them to their condemnation, and therefore muſt be happy perſons. The[e] *Jews* tell us, that "on the day of atonement ſatan comes "to accuſe *Iſrael*, and he particularizes their ſins, "and the holy bleſſed God he particularizes their "good works, and takes a pair of balances and "puts their ſins againſt their good works, and "weighs the one againſt the other; and when the "two ſcales of the balances are alike, ſatan goes "to bring in other ſins to over-weigh; what does "the holy bleſſed God do? he takes the ſins out of "the ſcale and hides them, תחת פורפירי שלו, "*under his purple garment*; and when ſatan comes "and finds no iniquity there, as it is ſaid, *the* "*iniquity of Iſrael ſhall be ſought for, and there ſhall* "*be none*; and when ſatan ſees this, he ſays before "him, Lord of the world, *thou haſt taken away the* "*iniquity of thy people, thou haſt covered all their* "*ſin*, Selah." The purple garment they explain by מלבוש של רחמים שלו, *his garment of mercy*; which is true of the mercy of God covering the ſins of his people, thro' the purple blood of his Son; which is the purple covering of Chriſt, *Cant.* iii. 10. under which the ſaints go ſafe to glory, and by which blood their crimſon and ſcarlet ſins are blotted out, ſo as never to be ſeen more.

Ver. 8. *Bleſſed is the man to whom the Lord will not impute ſin.*] As he does not to thoſe whom he juſtifies in Chriſt, and by his righteouſneſs; for the ſins of ſuch he has imputed to his Son, as their ſurety; and he has bore them, took them away, having made full ſatisfaction for them; ſo that theſe perſons will never be charged with them: they now appear before the throne without fault, and are blameleſs and irreproveable in the ſight of God, and therefore muſt be eternally happy; for he will never think of their ſins any more to their hurt; he'll remember them no more; he *will never reckon them to them*, but acquit them from them, juſtify and accept them; wherefore they muſt be ſecure from wrath and condemnation, enjoy much peace and comfort now, and be happy hereafter.

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[d] Maimon. Bartenora & Yom Tob in Pirke Abot, c. 1. §. 3.

[e] Caphtor, fol. 59. 1, 2.

Ver. 9. Cometh *this bleſſedneſs then upon the circumciſion* only? &c.] That is, upon the circumciſed *Jews*; are they the only perſons that partake of this happineſs? the word *only* is rightly ſupplied, and is in the *Claromontane* exemplar uſed by *Beza*, and in the *Vulgate Latin* and *Ethiopic* verſions: *or upon the uncircumciſion alſo?* upon the uncircumciſed *Gentiles*; do not they likewiſe ſhare in this bleſſedneſs? *for we ſay, that faith was reckoned to Abraham for righteouſneſs.* The deſign of theſe words with the following, is to prove that the bleſſing of juſtification belongs to *Gentiles* as well as *Jews*, and that it is by faith, and not by circumciſion; which is done by obſerving the ſtate and condition *Abraham* was in when juſtified.

Ver. 10. *How was it then reckoned?* &c.] The *Arabic* verſion adds, *and when*; and the *Ethiopic* verſion reads it, *when was Abraham juſtified?* expreſſing the ſenſe, not the words of the original text, with which agree the following queſtions: *when he was in circumciſion, or in uncircumciſion?* that is, was he juſtified, or his faith reckoned to him for righteouſneſs, when he was a circumciſed, or an uncircumciſed perſon? *not in circumciſion*; or when he was circumciſed; for when it was ſaid of him, that *he believed in the Lord*, and *he counted it to him for righteouſneſs*, he was then uncircumciſed, and remained ſo many years after: for this was before the birth of *Iſhmael*, and *Iſhmael* was *thirteen* years of age when he and his father *Abraham* were circumciſed; ſo that it muſt be *fourteen* years, or thereabout, before his circumciſion, that this declaration of his being a juſtified perſon was made; wherefore the Apoſtle rightly adds, *but in uncircumciſion*; or whilſt an uncircumciſed perſon: hence it clearly appears that circumciſion could not be the cauſe of his juſtification, ſince it followed it; and if *Abraham* when uncircumciſed was a juſtified perſon, as it is certain he was, why may not uncircumciſed *Gentiles* be juſtified alſo? and eſpecially when 'tis obſerved, that the covenant made with *Abraham* when uncircumciſed, included the *Gentiles*; ſee *Gen.* xii. 3. and xvii. 4, 5, 6.

Ver. 11. *And he received the ſign of circumciſion*, &c.] Or *the ſign circumciſion*, as the *Syriac* verſion reads it, and ſo the *Alexandrian* copy, and two of *Stephens*'s; that is, *Abraham* received at the hands of God, the commandment of circumciſion, which was a *ſign* or token of the covenant; not of grace, but of that peculiar covenant God made with *Abraham* and his natural ſeed, concerning their enjoyment of the land of *Canaan*; and which was a diſtinctive ſign or badge, which diſtinguiſhed the poſterity of *Abraham* from other people, and was alſo a typical one; not of baptiſm, for circumciſion was peculiar to *Abraham*'s natural ſeed, whereas baptiſm is not, but was adminiſtred to *Gentiles* as well as *Jews*; circumciſion was confined to males only, not ſo baptiſm; circumciſion bears no likeneſs to, nor any reſemblance with baptiſm, whereas there is always ſome likeneſs and agreement between the type and the antitype; beſides, if this had been the caſe, circumciſion would have ceaſed when baptiſm took place, whereas it is certain it did not, but continued in full force with the reſt of the ceremonies until the death of Chriſt; and it is as certain, that baptiſm was adminiſtred and continued to be adminiſtred three or four years before that time; which fully demonſtrates the falſhood of that aſſertion, that *baptiſm* ſucceeds or comes in the room of circumciſion; whereas baptiſm was in full force before circumciſion was out of date: but circumciſion was a typical ſign of Chriſt, as all the ceremonies of the law were, and of the ſhedding of his blood, to cleanſe from all ſin, original and actual, and alſo of the circumciſion of the heart. And was moreover, *a ſeal of the righteouſneſs of faith*; or which *ſign* was *a ſeal*; and ſo it ſignifies the ſame as before; σημεια ȣτω λεγȣσι τας σφραγιδας, *ſigns, ſo they call ſeals*, ſays *Harpocratian* [f], and *to be ſigned*, he ſays, is uſed, *inſtead of being ſealed*: or it may be expreſſive of ſomething elſe, as that circumciſion was a ſeal, not for ſecrecy, but for certainty; it being a confirmation, not merely of the ſincerity of *Abraham*'s faith, but of his juſtifying righteouſneſs, which was not his faith, but that which his faith looked to; and, *which he had*, both faith and righteouſneſs, *yet being uncircumciſed*; whence it follows, that he was not juſtified by his circumciſion, but by a righteouſneſs which he had before he was circumciſed, or otherwiſe his circumciſion could not have been a ſeal of it: tho' this clauſe, *which he had, yet being uncircumciſed*, may be rendered, *which ſhould be in the uncircumciſion*, that is, in the uncircumciſed *Gentiles*; and the ſenſe be, that circumciſion was a ſeal to *Abraham*, and gave aſſurance to him that he ſhould be the father of many nations in a ſpiritual ſenſe; and that the righteouſneſs of faith which he had, ſhould alſo come upon, and be imputed to the uncircumciſed *Gentiles*; and accordingly it may be obſerved, that this ſeal was continued in full force on his natural ſeed, until this promiſe began to take place, and then it was aboliſhed: this ſeal was broken off when the middle wall of partition, was broken down, and the word of righteouſneſs and faith, or the Goſpel preaching juſtification by the righteouſneſs of Chriſt, was ordered to be publiſhed to the *Gentile* world. It may be enquired whether circumciſion being called a ſeal, will prove that baptiſm is a ſeal of the covenant? I anſwer, that circumciſion was only a ſeal to *Abraham* of a peculiar covenant made with him, and of a particular promiſe made to him, and was it to be admitted a ſeal of the covenant of grace, it will not prove baptiſm to be ſuch; ſince, as has been obſerved, baptiſm does not ſucceed it in place, in time, and uſe; and could this be allowed that it ſucceeds it, and is a ſeal of the righteouſneſs of faith, as that was, it can only be a ſeal to them that have both faith and righteouſneſs, and not to them that have neither; it would only at moſt be a ſeal to believers. But alas, not Ordinances, but other things more valuable than they, are the ſeals of the covenant, and of believers; the blood of Chriſt is the ſeal, and the only ſeal of the covenant of grace, by which its promiſes and bleſſings are ratified and confirmed; and the holy Spirit is the only earneſt, pledge, ſeal, and ſealer of the ſaints, until the day of redemption. The Apoſtle uſes the word *ſeal* concerning circumciſion, it being a word his countrymen made uſe of when they ſpoke of it, thus paraphraſing on *Cant.* iii. 8. they ſay [g], "every one of them was ſealed, חתימת מילה, "*with the ſeal of circumciſion* upon their fleſh, as "*Abraham* was ſealed in his fleſh:" *that he might be the father of all them that believe, tho' they be not circumciſed*; that is, his circumciſion was a ſeal unto him that he ſhould be ſo, which explains and confirms the ſenſe of the former clauſe; not a father of the uncircumciſed *Gentiles* by natural generation, for ſo he was only the father of the *Jews*, but of them as they were believers; and not ſo called becauſe he was the author of their faith, but becauſe they have the ſame ſort of faith he had: *that righteouſneſs might be imputed to them alſo*; not *Abraham*'s faith and righteouſneſs, nor their own, but the righteouſneſs of Chriſt received by faith, which is unto all, and upon all them that believe, without any difference of *Jew* or *Gentile*. Now when the Apoſtle ſtiles *Abraham* the father of *all* believers, even of uncircumciſed ones, he ſays, no other than what the *Jews* frequently own. Says one[h] of them, ſpeaking of the *Iſhmaelites*; "they are the ſeed of "*Abraham*, who was, ראש המאמינים, *the head of* "*them that believe*;" and ſays[i] another, "*Hagar* "might bring the firſt-fruits, and read, as it is ſaid "to *Abraham*, *a father of many nations have I* "*made thee*; for he is, אב כל העולם כולו, *the* "*father of the whole world*, who enter under the "wings of the *Shekinah*;" and ſays the ſame writer elſewhere[k], having mentioned the above paſſage, "they ſaid in times paſt, thou waſt the father of "the *Syrians*, but now thou art, *the father of the* "*whole world*; wherefore every ſtranger may ſay "this, *as thou haſt ſworn to our fathers*; for *Abra*-"*ham* was, *the father of the whole world*; ſeeing, "למד אמונה, *he has taught the true faith*." The Apoſtle reaſons on what they themſelves allow, to prove that the bleſſedneſs of juſtification comes not only upon the *Jews*, but upon the *Gentiles* alſo.

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[f] Lexicon in Decem Rhetores, p. 266. Ed. Mauſſac.

[g] Targum in Cant. 3, 8.

Ver. 12. *And the father of circumciſion*, &c.] So the *Jews* call *Abraham*, ראש הנימולים[l], *the head of thoſe that are circumciſed*; and, ראש למולים[m], *the head to them that are circumciſed*; but the Apoſtle here ſays, he is a father, *to them who are not of the circumciſion only*; not to the *Jews* only, in a ſpiritual ſenſe, and not to all of them, ſince ſome were *of Iſrael*, who were *not Iſrael*, not *Iſraelites* indeed, or true believers; *but* to ſuch *alſo* who *walk in the ſteps of that faith of our father Abraham*, *which* he had, *being* yet *uncircumciſed*; that is, who have the ſame faith he had; imitate and follow him in the exerciſe of faith; walk by faith, as he did when he was uncircumciſed, as they are; and ſo the *Jews* ſay[n], that "*Abraham* is the father of all, "באים אחריו באמונתו, *that go after him in his* "*faith*."

Ver. 13. *For the promiſe that he ſhould be heir of the world*, &c.] This promiſe is thought by ſome, to refer to that of his being *the father of many nations*; by whom the *Gentiles* are particularly meant, who are ſometimes called, *the world*, and *the whole world*; or the elect of God, the believing part of the world, whether among *Jews* or *Gentiles*, who ſometimes go by the name of *the world* in ſcripture: but to this it may be objected, that the promiſe here ſpoken of is made to *Abraham*'s ſeed, as well as to himſelf; by which is meant not the *Meſſiah*, who is indeed heir of the world, and all things in it, but all believers, whether *Jews* or *Gentiles*; as appears from ver. 16. and therefore cannot be both heirs and inheritance too. Others think the land of *Canaan* is deſigned, and by a *ſynechdoche*, a part of the world is put for the whole world; but that land is never ſo called, and beſides the promiſe of it belong'd to thoſe of the law, and to them only, contrary to what the Apoſtle argues, ver. 14, 16. Others therefore conſider *Canaan* as a type of heaven, which *Abraham* and his ſpiritual ſeed are heirs of by promiſe. But rather, by *the world* here, is meant, both this world and that which is to come; *Abraham* and all believers are the *heirs* of this world, and of all things in it; *all things* are theirs, and among the reſt, *the world*, Chriſt being theirs, and they being Chriſt's; he is heir of all things, and they are joint-heirs with him; and how little ſoever they may enjoy of it now, the time is coming, when they, by virtue of their right, *ſhall inherit the earth*; ſee *Pſal.* xxxvii. 9, 11. and now they have as much of it as is neceſſary, and with a bleſſing, and which the *Jews* call their *world*. It is a ſaying in their *Talmud*[o], עולמך תראה בחייך, *thou ſhalt ſee thy world* in thy life time; which the *Gloſs* explains, *thou ſhalt find*, or enjoy all thy neceſſities, or what is needful for thee; and of *Abraham* they ſay[p], that "he was the foundation of the world, and that for "his ſake the world was created;" and introduce God ſaying of him thus[q], "as I am the only one "in my world, ſo he is the only one, בעולמו, *in* "*his world*." And as he and all the ſaints are heirs of this world, ſo of the world to come, the future ſalvation, the inheritance incorruptible, undefiled, never-fading, and reſerved in the heavens; for they are heirs of God himſelf, and ſhall inherit all things; now this large and comprehenſive promiſe, which takes in the things of time and eternity, was *not to Abraham, or to his ſeed thro' the law*; not thro' the law of circumciſion, or on the ſcore of their obedience to that, for this promiſe was made before that was enjoined; ſee *Gen.* xii. 2, 3. nor thro' the law of *Moſes*, which was not as yet given; nor thro' the law of nature, nor by any righteouſneſs of the law; *but thro' the righteouſneſs of faith*; by virtue of which they have, *all things that pertain to life and godlineſs*; and have *the promiſe of the life that now is, and of that which is to come*; enjoy with a bleſſing what they now have, and have a right and title to the heavenly glory.

Ver. 14. *For if they which are of the law be heirs*, &c.] That is, if the *Jews* who are under the law, and are ſeeking for righteouſneſs and life by the works of it, ſhould, on the account of their obedience to it, be heirs of the grace of life and of glory, *faith is made void*; for if the right to the inheritance is by the works of the law, there is no room for faith; that can be of no uſe or ſervice; *and the promiſe made of none effect*: if ſalvation is by works, it is to no purpoſe for God to promiſe, or men to believe; for the thing promiſed depends not upon God's promiſe, but upon man's obedience to the law; and if that is not perfectly obſerved, as it cannot poſſibly be, then the promiſe of God ſtands for nothing, and is in courſe made void. The Apoſtle here argues from the abſurdities which follow upon the doctrine of juſtification by works, as he does from the different effects of the law, in the following verſe.

Ver. 15. *Becauſe the law worketh wrath*, &c.] Not the wrath of man, tho' that is ſometimes ſtirred up thro' the prohibitions of the law, to which the carnal mind of man is enmity, but the wrath of God: the law is ſo far from juſtifying ſinners, that it curſes and condemns them; and when it comes into the heart and is let into the conſcience of a ſinner, it fills with terrible apprehenſions of the wrath of God, and a fearful looking for of his judgment and fiery indignation: *for where no law is*, there is *no tranſgreſſion*; שאינו לא מצוה ולא עבירה[r]; a ſort of

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[h] In Caphtor, fol. 121. 1.

[i] Maimon. Hilchot Biccurim, c. 4. §. 3.

[k] Comment. in Miſn. Biccurim, c. 1. §. 4. Vid. T. Hieroſ. Biccurim, fol. 64. 1. & T. Bab. Beracot, fol. 13. 1. & Zohar in Gen. fol. 69. 3.

[l] Tzeror Hammor, fol. 18. 3.

[m] Juchaſin, fol. 5. 2. Midraſh Eſther, fol. 85. 3.

[n] R. Sol. Hammelech Michlol. Jophi in Mal. ii. 15.

[o] T. Bab. Beracot, fol. 17. 1.

[p] Caphtor, fol. 59. 2.

[q] T. Bab. Peſachim, fol. 118. 1.

[r] Caphtor, fol. 10. 1.

of a proverbial expreſſion: had the law of *Moſes* not been given, there was the law of nature which ſin is a tranſgreſſion of; but the law of *Moſes* was added for the better diſcovery and detection of ſin, which would not have been ſo manifeſt without it, and which may be the *Apoſtle*'s ſenſe; that where there is no law, there is no knowledge of any tranſgreſſion; and ſo the *Ethiopic* verſion reads the words, *if the law had not come, there would have been none who would have known ſin*; but the law is come, and there is a law by which is the knowledge of ſin, and therefore no man can be juſtified by it; ſince that convinces him of ſin, and fills him with a ſenſe of divine wrath on account of it.

Ver. 16. *Therefore it is of faith that it might be by grace*, &c.] Meaning either the promiſe of being heir of the world, or the inheritance itſelf, or adoption which gives heirſhip, or remiſſion of ſin, or the bleſſing of juſtification, either and all of theſe are of faith; not as the cauſe or condition of them, but as the means of God's fixing and appointing to be the recipient of all and each of them: which is done, *that it might be by grace*; appear to be of the free-grace and favour of God, as each of theſe bleſſings are: foraſmuch as every bleſſing is received by faith, tis manifeſt it muſt be by grace; ſince faith itſelf is a gift of God's grace, and lies purely in receiving favours at the hand of God, to whom it gives all the glory of them: and this is done with a further view, *to the end the promiſe might be ſure to all the ſeed*. The promiſe of the above bleſſings, particularly of the inheritance which is made in the covenant of grace, ordered in all things and ſure, and which could not be diſanulled by the law that came after it; this being by faith and of grace, and not of works, nor at all depending upon them, becomes ſure to all believers, to all *Abraham*'s ſpiritual ſeed: *not to that only which is of the law*; to the *Jews*, who are ſaid to be of the law, in diſtinction to the *Gentiles* who were without it; and deſigns ſuch of them as were believers in Chriſt, and to whom the Goſpel was the power of God unto ſalvation; to theſe the promiſe was, and was ſure, and not to them only: *but to that alſo which is of the faith of Abraham*; to the *Gentiles*, who tho' they are not by natural deſcent from *Abraham*, yet are of the ſame faith with him, and ſo are his ſeed in a ſpiritual ſenſe: *who is the father of us all*; whether *Jews* or *Gentiles*, who are Chriſt's, and ſo *Abraham*'s ſpiritual ſeed, and heirs of eternal life, according to the free promiſe of grace.

Ver. 17. *As it is written, I have made thee a father of many nations*, &c.] The paſſage referred to, is in *Gen.* xvii. 4, 5. which proves him to be a father not of the *Jews* only, ſince they cannot be called *many nations*, but of the *Gentiles* alſo; and which muſt be underſtood in a ſpiritual ſenſe, for *Abraham* was the father of them, *before him whom he believed*, even *God*; that is, he was ſo, either in the ſight of God, who ſees not as man ſees; in his account, he was the father of many nations, long before he really in fact was; or *over againſt* or *like unto him*, as the word may ſignify: as God was the father of many nations, ſo was *Abraham*, tho' not in ſuch a ſenſe as he is; and as God is the father of us all that believe, ſo was *Abraham*; there is ſome little likeneſs and reſemblance in this between them, tho' not ſameneſs. The object of his faith is deſcribed as he, *who quickneth the dead*; meaning either the dead body of *Abraham* and *Sarah*'s womb; or *Iſaac*, who was given up for dead; or the *Gentiles* who were dead in treſpaſſes and ſins; or rather the dead bodies of men at the laſt day, a work which none but the almighty God can effect; the conſideration of which is ſufficient to engage faith in the promiſes of God, and a dependance on him for the fulfilment of them: and who ſtands further deſcribed as he, *who calleth thoſe things which be not, as tho' they were*; ſo he called *Abraham* the father of many nations, when he was not in fact, as if he really was; and the *Gentiles* his ſeed and offſpring, before they were; and when he comes effectually to call them by his grace, they are repreſented as *things which are not*, whom he called, *to bring to nought things that are*: they were not his people, nor his children, and he called them ſo, and by his grace made them ſo, and made them appear to be ſo; for as in creation ſo in regeneration, God calls and brings that into being which before was not: and the phraſe ſeems to be an alluſion to the creation of all things out of nothing; and it is a *Rabbinical* one, for ſo the *Jews* ſpeaking of the creation ſay [s], "קורא אל אין, *he calls to that which is not*, and " it is excluded; (*i. e.* all things are excluded out of " it, as a chicken out of an egg,) and to that " which is, and it is eſtabliſhed, and to the world, " and it is ſtretched out."

Ver. 18. *Who againſt hope believed in hope*, &c.] *Abraham* believed the promiſe of God, *that he might become the father of many nations*, being aſſiſted by a ſupernatural aid: *in hope*; of the fulfilment of it by the grace and power of God: *againſt hope*; againſt all viſible, rational grounds of hope; *Sarah*'s womb and his own body being dead, but inaſmuch as God had ſaid it, he believed: *according to that which is ſpoken, ſo ſhall thy ſeed be*; his faith reſted upon the word of God; which ſhewed the nature of it, and that it was of the right kind.

Ver. 19. *And being not weak in faith*, &c.] *Abraham* was not weak in the exerciſe of his faith, on the promiſe of God; nor was his faith weakened about the accompliſhment of it, neither by the length of time after the promiſe was made, nor by the ſeeming inſuperable difficulties of nature which attended it; for *he conſidered not his own body now dead*. The *Alexandrian* copy reads without the negative, *he conſidered his own body now dead*, and ſo the *Syriac* verſion; which makes his faith the greater, that tho' he did conſider his caſe, yet his faith was not weakened: the phraſe, *his body now dead*, is an *Euphemiſm* of the *membrum virile*, which by the *Jews* when unfit for generation, is called, אבר מת, *membrum emortuum* [t]: *when he was about an hundred years old*; not being quite an hundred years of age, wanting a year or thereabout: *neither yet the deadneſs of Sarah's womb*; how unfit ſhe was to conceive and bear children: now tho' he might conſider theſe things in his mind, yet they did not dwell upon his mind, nor he upon them; at leaſt he did not conſider them, ſo as to diſtruſt the divine promiſe.

Ver. 20. *He ſtaggered not at the promiſe of God*, &c.] There is no reaſon to ſtagger at, or heſitate about any of the promiſes of God, ſince they are made by him that cannot lie; his faithfulneſs is engaged to perform them; with him all things are poſſible; every promiſe is in Chriſt, yea and amen, and never did any fail; and yet ſo it is, that ſome of God's children, thro' unbelief, do ſtagger at the promiſes of God; thinking either that they are too great for them, or demur upon them thro' difficulties which attend them: *but* ſo did not *Abraham*, he *was ſtrong in faith*; nothing moved him, no difficulties diſcouraged him, he made no demurr upon the promiſe, nor had the leaſt heſitation in his mind about the accompliſhment of it; but was fully aſſured that ſo it would be, as God had ſaid; and thus he was *giving glory to God*; aſcribing to him the glory of his veracity, faithfulneſs, power, grace, and goodneſs, as all ſuch who are ſtrong in faith do; ſuch perſons bring the moſt glory to God, and are the moſt comfortable in their own ſouls. This phraſe לאתתקפא במהימנותא, *to be ſtrong* or ſtrengthened, or ſtrengthen themſelves *in faith*; is to be met with in *Jewiſh* writings[u], and is particularly uſed of the *Patriarchs*, *Abraham*, *Iſaac* and *Jacob*; all the tribes of *Iſrael* are not ſaid to be, חזקים באמונתם, *ſtrong in their faith*; only the tribe of *Levi*, when *Moſes* ſtood in the gate and ſaid, *who is on the Lord's ſide, let him come unto me*; whoever is חזק באמונתו, *ſtrong in his faith*[w]; and there were none in all *Iſrael* but the tribe of *Levi*, who were *ſtrong in their faith*.

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[s] R. Solomon ben Gabirol in Cether Malcuth apud L. Capell. in loc.

[t] T. Bab. Yebamot, fol. 55. 2. & Gloſſ. in ib. Sanhedrin, fol. 55. 1. & Gloſſ. in ib. Shebuot, fol. 18. 1.

Ver. 21. *And being fully perſuaded*, &c.] He had not only faith, a ſtrong faith, but full aſſurance of faith: *that what he* (God) *had promiſed*; tho' it was ſo long ago, and there were ſo many difficulties in the way; *he was able*, being the Lord God Almighty, *to perform*; ſo his faith reſted upon the power of God, with whom nothing is impoſſible.

Ver. 22. *And therefore it was imputed to him for righteouſneſs.*] Not becauſe his faith was ſtrong, and he had a full aſſurance of it, but becauſe it was right, reſting on the promiſe of God, and relying upon his power and faithfulneſs to perform it; for tho' the righteouſneſs of faith is not imputed to any ſort of believers, not to mere nominal ones, yet to all ſuch as have true faith, tho' it may be but weak; for faith as to nature, kind and object, tho' not as to degree, is the ſame in all true believers, and the ſame righteouſneſs is imputed to one as to another.

Ver. 23. *Now it was not written for his ſake alone*, &c.] This was not left on the ſacred records, *Gen.* xv. 6. *that it was imputed to him*; purely on his account, merely for his ſake, as an encomium of his faith, and an honourable teſtimony to it, and for the encouragement of it; tho' this was doing him a very great honour, and was one deſign of it.

Ver. 24. *But for us alſo, to whom it ſhall be imputed*, &c.] What was written in the books of the Old Teſtament, was not written merely on account of them who are the ſubjects thereof, but for the uſe, learning, inſtruction and profit of ſaints under the New Teſtament diſpenſation; and particularly this concerning the imputation of *Abraham*'s faith for righteouſneſs, or of the imputation of the righteouſneſs of faith unto him for juſtification; which was not *Abraham*'s faith, but that *righteouſneſs* which his faith looked to, and laid hold on: ſee ver. 12. for *Abraham*'s faith itſelf, could never be reckoned for righteouſneſs to another, nor indeed was it to himſelf; but ſuch as believe as *Abraham* did, they have the ſame righteouſneſs imputed to them as he had; and truly of the ſame kind is the faith of *Abraham*, who believed in God that quickneth the dead, and that of ours: *if*, *or ſeeing we believe on him that raiſed up Jeſus our Lord from the dead*; which is deſcriptive of the faith of New Teſtament believers, and of the object of it; ſee chap. x. 9, 10. and which object of faith is further deſcribed in the following *verſe*.

Ver. 25. *Who was delivered for our offences*, &c.] Chriſt was delivered into the hands of men, and into the hands of juſtice, and unto death; and he was delivered by men, by *Judas*, to the chief-prieſts, and by them to *Pilate*, and by *Pilate* to the *Jews* and *Roman* ſoldiers to be put to death; and he was alſo delivered up by his Father into the hands of juſtice and death, according to his determinate counſel and fore-knowledge; but not without his own free conſent, who voluntarily laid down his life, and gave himſelf a ranſom for his people: he was delivered to death, not for any offences of his own, for he committed none; nor for the offences of angels, for theſe were not ſpared; nor for the offences of all men, ſince all will not be ſaved; but for the offences of all God's elect: he was delivered for theſe, as the cauſes of his death, and as the end for which he died; namely, to make reconciliation, atonement, and ſatisfaction for them; which ſhews the love of the Father in delivering him up, and the grace and condeſcenſion of the Son in being willing to be delivered up on ſuch an account: the nature and end of Chriſt's death may be learnt from hence, that he died not merely as a martyr, or as an example; nor only for the good, but in the room and ſtead of his people: we may alſo learn from hence the nature of ſin, the ſtrictneſs of juſtice, the obligations we lie under to Chriſt, and how many favours and bleſſings we may expect from God thro' him: who alſo *was raiſed again for our juſtification*; he was raiſed again from the dead by his Father, to whom this is often aſcribed; and by himſelf, by his own power, which proves him to be the mighty God; and this was done not only that he might live an immortal and glorious life in our nature, having finiſhed the work he undertook and came about, but *for our juſtification*. He died in the room and ſtead of his people, and by dying made ſatisfaction for their ſins; he roſe again as their head and repreſentative, and was legally diſcharged, acquitted, and juſtified, and they in him. Chriſt's reſurrection did not procure the juſtification of his people, that was done by his obedience and death; but was for the teſtification of it, that it might fully appear that ſin was atoned for, and an everlaſting righteouſneſs was brought in; and for the application of it, or that Chriſt might live and ſee his righteouſneſs imputed, and applied to all thoſe for whom he had wrought it out.

C H A P. V.

THE Apoſtle having clearly ſtated, and fully proved the doctrine of juſtification by the righteouſneſs of faith, proceeds to obſerve the comfortable fruits and effects of this great bleſſing, known and enjoyed by the believer; as alſo the ſource and ſpring of it, the love of God, which appears in the death of Chriſt, in the room and ſtead of his people, which is the foundation on which it ſtands; and likewiſe gives an illuſtration of this benefit, by comparing the two heads, *Adam* and Chriſt together. The firſt fruit and effect of juſtification, as a benefit perceived and enjoyed by faith, is peace with God thro' Chriſt, ver. 1. The next is acceſs thro' the mediator to the throne of grace, where juſtified ones ſtand with a holy boldneſs and confidence, and the third is a chearful hope of eternal glory, ver. 2. yea, ſuch not only have joy in the hope of what is to come, but glory even in preſent afflictions; which prevents an objection that might be made to the above mentioned fruits and effects of juſtification, taken from the tribulations which ſaints are exerciſed with: and what occaſions glorying even in theſe, is the ſanctified uſe, or happy produce of afflictions, theſe being the means of exerciſing and encreaſing patience; by means of which a larger experience of divine things is gained; and thro' that, hope is confirmed, and all influenced by a plenteous diſcovery of the love of God to the ſoul, by the Spirit, ver. 4, 5. an inſtance of which love is given, ver. 6. in Chriſt's dying for men; which love is enhanced by the character and condition of the perſons for whom Chriſt died, being ungodly, and without ſtrength; and by the time of it, being due time: then follows a further illuſtration of this love, by comparing it with what inſtances of love are to be found among men, ver. 7. by which it appears to be unparallel'd; ſince ſcarcely for a righteous man, peradventure for a good man, one would die, yet no man dies for the ungodly, as Chrſt did: hence as his, ſo his Father's love is highly commended, by giving him up to death for perſons while in ſuch a ſtate and condition, and under ſuch a character, ver. 8. and juſtification now ſpringing from this love, and being founded on the death of Chriſt, hence follow a ſecurity from wrath to come, ver. 9. a certainty of ſalvation, ver. 10. which is ſtrongly argued from the different characters thoſe Chriſt died for bear, before and after reconciliation, and from the death, to the life of Chriſt, ver. 10. and alſo a rejoicing and glorying in God thro' Chriſt, full expiation being made by his blood for ſin, and this received by faith, ver. 11. and then the Apoſtle proceeds to compare the two heads, *Adam* and Chriſt, together; the deſign of which is to ſhow the largeneſs and freeneſs of the love and grace of God; how righteouſneſs for juſtification comes by Chriſt; and how the perſons, before deſcribed as ſinners and ungodly, came to be in ſuch a condition; and that is thro' the ſin of the firſt man, in whom they all were, and in whom they all ſinned and died, ver. 12. wherefore there muſt be a law before the law of *Moſes*, or there could have been no ſin, ver. 13. but that ſin was in being, and was reckoned and imputed to the poſterity of *Adam*, is clear from this ſingle inſtance, death's power even over infants, from the times of *Adam* to *Moſes*, ver. 14. who therefore muſt be a publick head, repreſenting all his poſterity; ſo that they were involved in the guilt of his ſin, which brought death upon them; and in this he was a type of Chriſt, as is aſſerted in the ſame verſe; that ſo as *Adam* was but one, and by one ſin of his conveyed death to all his ſeed; ſo Chriſt, the mediator, is but one, and by his one obedience conveyes righteouſneſs and life to all his ſeed: and yet in ſome things there is a diſſimilitude; ſin and death, thro' the firſt man, are conveyed in a natural way to his offſpring, but righteouſneſs and life from Chriſt in a way of grace, ver. 15. It was one offence of *Adam*'s, which brought condemnation and death upon all his poſterity; but the righteouſneſs of Chriſt is not only a juſtification of his ſeed from that one offence, but from all others, ver. 16. the one is unto death, the other unto life; and greater is the efficacy in the one to quicken, than in the other to kill, ver. 17. where a repetition is made of what is ſaid in ver. 15. with an explanation, and the ſimilitude between the two heads, is clearly expreſſed, ver. 18. where condemnation on account of the ſin of *Adam*, and juſtification thro' the righteouſneſs of Chriſt, are oppoſed to each other; and both as extending to the whole of their ſeveral reſpective offspring, condemnation thro' *Adam*'s offence to all his natural ſeed, and juſtification of life thro' Chriſt's righteouſneſs to all his ſpiritual ſeed; which is ſtill more fully and clearly expreſſed in ver. 19. where the way and manner in which the one become ſinners, and the other righteous, is plainly directed to; that it is, by the imputation of *Adam*'s diſobedience to the one, and by the imputation of Chriſt's righteouſneſs to the other: in ver. 20. an objection is obviated, which might be formed thus; if juſtification is by the grace of God, and through the obedience and righteouſneſs of Chriſt, then the law is of no uſe; what purpoſe does that ſerve? what occaſion was there for its entrance? The Apoſtle replies, that tho' juſtification is not by it, yet a good end is anſwered by its entrance; for hereby ſin is more known to be what it is, both original and actual; and the grace of God appears more abundant in juſtification from it, and in the pardon of it; and this grace is further illuſtrated in ver. 21. by comparing ſin and grace together, and the different effects of their empire over the ſons of men; the one reigning unto death, the other reigning thro' righteouſneſs to eternal life by Chriſt.

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[u] Zohar in Gen. fol. 83. 4.

[w] Tzeror Hammor, fol. 87. 4.

Ver. 1. *Therefore being juſtified by faith*, &c.] Not that faith is at the firſt of our juſtification; for that is a ſentence which paſſed in the mind of God from all eternity, and which paſſed on Chriſt, and on all the elect conſidered in him, when he roſe from the dead; ſee ch. iv. 25. nor is it the chief, or has it the chief place in juſtification; it is not the efficient cauſe of it, it is God that juſtifies, and not faith; it is not the moving cauſe of it, that is the free grace of God; it is not the matter of it, that is the righteouſneſs of Chriſt: we are not juſtified by faith, either as God's work in us, for, as ſuch, it is a part of ſanctification; nor as our work or act, as exerciſed by us, for then we ſhould be juſtified by works, by ſomething of our own, and have whereof to glory; but we are juſtified by faith objectively and relatively, as that relates to the object Chriſt, and his righteouſneſs; or as it is a means of our knowledge, and perception of our juſtification by Chriſt's righteouſneſs, and of our enjoying the comfort of it; and ſo we come to *have peace with God thro' our Lord Jeſus Chriſt*. The Apoſtle having ſet the doctrine of juſtification in a clear light, and fully proved that it is not by the works of men, but by the righteouſneſs of God; and having mentioned the ſeveral cauſes of it, proceeds to conſider its effects, among which, *peace with God*, ſtands in the firſt place; and is ſo called, to diſtinguiſh it from peace with men, which perſons, though juſtified by faith in Chriſt's righteouſneſs, may not have; but are ſure, having a ſenſe of this, to find peace with God, even with him againſt whom they have ſinned, whoſe law they have tranſgreſſed, and whoſe juſtice they have affronted; reconciliation for ſin being made, and a juſtifying righteouſneſs brought in, and this imputed and applied to them, they have that *peace of God*, that tranquillity and ſerenity of mind, the ſame with *peace with God* here, *which paſſes all underſtanding*; and is better experienced than expreſſed: and this is all *thro' our Lord Jeſus Chriſt*; it ſprings from his atoning ſacrifice, and precious blood, by which he has made peace; and is communicated thro' the imputation of his righteouſneſs, and the application of his blood; and is only felt and enjoyed in a way of believing, by looking to him as the Lord our righteouſneſs.

Ver. 2. *By whom alſo we have acceſs by faith*, &c.] The acceſs here ſpoken of is not to the bleſſing of juſtification; for tho' that is a grace which we have acceſs to by Chriſt, and come at the knowledge of by faith, and enjoy the comfort of thro' it; and is a grace in which perſons ſtand, and from which they ſhall never fall, and lays a ſolid foundation for rejoicing in hope of eternal glory; yet this ſenſe would make the Apoſtle guilty of a great tautology; and beſides, he's not ſpeaking of that bleſſing itſelf, but of its effects; and here of one diſtinct from *peace with God*, before mentioned, as the word *alſo* manifeſtly ſhews: nor does it deſign any other bleſſing of grace, as pardon, adoption, ſanctification, *&c.* and an acceſs thereunto; not unto the free grace, favour, and good-will of God, the ſource of all bleſſings; but to the throne of grace, which may be called *that grace*, becauſe of its name, for God, as the God of all grace, ſits upon it; it is an high favour to be admitted to it; 'tis grace perſons come thither for, and which they may expect to find there: and *in*, or *at which we ſtand*; which denotes boldneſs, courage, and intrepidity, and a freedom from a ſervile fear and baſhful ſpirit, and a continued conſtant attendance at it; all which is conſiſtent with reverence, humility, and ſubmiſſion to the will of God. Now acceſs to the throne of grace, and ſtanding at that, are *by* Chriſt. There's no acceſs to God in our own name and righteouſneſs, and upon the foot of our own works. Chriſt is the only way of acceſs to God, and acceptance with him; he is the mediator between God and us; he introduces into his Father's preſence, gives audience at his throne, and renders both perſons and ſervices acceptable unto him: and this acceſs is alſo *by faith*; and that both in God the Father, as our covenant God and Father; in faith of intereſt in his love and favour; believing his power and faithfulneſs, his fulneſs and ſufficiency, and that he is a God hearing and anſwering prayer: and alſo in the Lord Jeſus Chriſt; in his perſon for acceptance; in his righteouſneſs for juſtification; in his blood for pardon; and in his fulneſs for every ſupply: and ſuch as have acceſs to the throne of grace by faith in Chriſt, being comfortably perſuaded of their juſtification before God, thro' his righteouſneſs imputed to them, can and do *rejoice in hope of the glory of God*; which is another effect of juſtification by faith: by the *glory of God*, is not meant the eſſential glory of God; nor that which we ought to ſeek in all that we are concerned, and which we are to aſcribe unto him on the account of his perfections and works; but that everlaſting glory and happineſs which he has prepared for his people, has promiſed to them, and has called them to by Chriſt, and will beſtow upon them; of which he has given them a good hope thro' grace; and in the hope and believing views of which they can, and do rejoice, even amidſt a variety of afflictions and tribulations in this world. The *Vulgate Latin* verſion reads, *in hope of the glory of the children of God*; eternal glory being proper to them.

Ver. 3. *And not only* ſo *but we glory in tribulations alſo*, &c.] The tribulations of the ſaints are many and various, thro' the hatred of the world, the temptations of ſatan, their own corruptions; and are the will of their heavenly Father; what Chriſt has foretold, and they expect; and here particularly deſign ſuch as are for Chriſt's ſake, which being ſupported under, and carried through, they glory in: not that theſe are deſirable in themſelves, and to the fleſh; but they glory in them as they are for Chriſt's ſake, and in a good cauſe; as they are trials of grace, and of uſe for the exerciſe of it; and as they are in the exerciſe of grace, amidſt theſe tribulations, and are comforted under them, and are helped to have regard to the heavenly glory. The ground of which glorying is, that theſe afflictions are the means of promoting patience, experience, and hope: *knowing this, that tribulation worketh patience*; patience is a grace, of which God is the author; it is one of the fruits of the Spirit; the word of God is the means of its being firſt implanted; and afflictions are the means of promoting it, when they are ſanctified; otherwiſe they produce impatience, murmurings, and repinings; there's great need of patience under them; and, by divine grace, they are the matter and occaſion of exerciſing, and ſo of increaſing it.

Ver. 4. *And patience experience*, &c.] As tribulations tend to exerciſe and increaſe patience, ſo patience being exerciſed and increaſed, enlarges the ſaints ſtock and fund of experience; of the love and grace of God communicated to them at ſuch ſeaſons; of his faithfulneſs in fulfilling his promiſes; of his power in ſupporting them; and of their own frailty and weakneſs; and ſo are taught humility, thankfulneſs, and reſignation to the will of God: *and experience hope*; hope is a gift of God's grace, and is implanted in regeneration, but abounds, increaſes, and becomes more ſtrong and lively by experience of the love, grace, mercy, power, and faithfulneſs of God.

Ver. 5. *And hope maketh not aſhamed*, &c.] As a vain hope does, things not anſwering to expectation, it deceives, and is loſt; but the grace of hope is of ſuch a nature, as that it never fails, deceives, or diſappoints: it neither makes aſhamed, nor have perſons that have it any reaſon to be aſhamed of it; neither of the grace itſelf, which is a good one; nor of the ground and foundation of it, the perſon and righteouſneſs of Chriſt; nor of the object of it, eternal glory; *becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us*. By *the love of God* is meant, not that love by which we love God, for hope does not depend upon, nor is it ſupported by our love and obedience to God; but the love of God to us, of which ſome inſtances are given in the following verſes: this is ſaid to *be ſhed abroad in our hearts*; which denotes the plenty and abundance of it, and the full and comfortable ſenſation which believers have of it: *by the holy Spirit*; who leads into, and makes application of it: *and is given to us*; for that purpoſe, as the applier of all grace, the comforter, and the earneſt of heaven. Now the love which the Spirit ſheds abroad in the heart, is the ſource and ſpring, both of juſtification itſelf, which is owing to the free grace of God, and of all the effects of it, as peace with God, acceſs to the throne of grace, rejoicing in hope of the glory of God, the uſefulneſs of afflictions, and the ſtability of hope, and is here alledged as the reaſon of all.

Ver. 6. *For when we were yet without ſtrength*, &c.] The Apoſtle having mentioned the love of God, proceeds to give an inſtance, and which is a full proof and demonſtration of it, which is, that *in due time Chriſt died for the ungodly*. That Chriſt died is certain; the death of Chriſt was foretold in prophecy, typified by the ſacrifices of ſlain beaſts, was ſpoken of by himſelf, both before and ſince his death; his enemies have never denied it; and this was the ſum of the miniſtry of the Apoſtles, and is the great article of faith: and that the death of Chriſt is a ſingular inſtance of the love of God, is evident by conſidering the perſon that died, the Son of God in human nature, his own, his only-begotten Son, his beloved Son; the concern which God had in it, by willing, ordering, and appointing it, awaking the ſword of juſtice againſt him, not ſparing him, but delivering him up for us all; alſo the nature, kind, and manner of his death, and particularly the perſons for whom he died, here deſcribed: he *died for the ungodly*; not for himſelf, he had no ſins of his own to die for, nor did he want any happineſs to procure; nor for angels, but for men; and theſe not holy, juſt, and good men, but ungodly; and not as a mere martyr, or only by way of example to them, and ſo for their good; but, as the *Syriac* verſion reads it, חלף רשיעא, *in the room*, or *ſtead of the ungodly*, as their ſurety to make ſatisfaction for their ſins. The *Jews* have a notion of the Meſſiah's being a ſubſtitute, and ſtanding in the place and ſtead of ſinners; and, they ſay [x], "that *Aaron* filled up the "place of the firſt *Adam*, and was brought near "in the room of him;" which is true of Chriſt, the antitype of *Aaron*. On thoſe words, *I will give a man for thee*, *Iſ*. xliii. 4. the doctors [y] ſay, "don't "read *Adam* but *Edom*; for when God removes the "decree (or puniſhment) from a particular man, "he provides for the attribute of juſtice in the room "of the man that ſinned, איש אחר בא מאדום, "*another man that comes from Edom*;" referring, as I think, to *Iſ*. lxiii. 1. And this their character of ungodly ſhews, that not goodneſs in man, but love in God, was the moving cauſe of Chriſt's dying for them; and that the end of his dying was to atone for their ungodlineſs: and to illuſtrate the love of God the more towards them in this inſtance, they are ſaid to be *without ſtrength* at that time; being ſo enfeebled by ſin, that they were not capable of fulfilling the law, of atoning for the tranſgreſſions of it, of redeeming themſelves from ſlavery, of beginning and carrying on a work of holineſs in their hearts, nor indeed of doing one good thing. Add to all this, that Chriſt died for theſe perſons *in due time*; in the moſt fit, proper, and convenient ſeaſon to illuſtrate the love and grace of God; when man appeared both weak and wicked; when the weakneſs of the legal diſpenſation had been ſufficiently evinced, and the wickedneſs of man, both among *Jews* and *Gentiles*, was at a very great height: or rather by *due time* is meant the fulneſs of time; the time appointed in council by God, agreed to by Chriſt, and fixed in prophecy; before the departure of the ſceptre from *Judah*, the deſtruction of the ſecond temple, and at the cloſe of *Daniel*'s weeks.

Ver. 7. *For ſcarcely for a righteous man will one die*, &c.] The deſign of this, and the following verſe, is to ſhow that Chriſt's dying for ungodly perſons is an inſtance of kindneſs that is matchleſs and unparallel'd. By *a righteous man*, is not meant a truly gracious, holy man; nor one that is made righteous by the obedience of Chriſt; but one that is ſo in his own eyes, and in the eſteem of others, being outwardly moral and righteous before men; who keeps to the letter of the law, and does, as he imagines, what that externally requires: ſuch were the *Phariſees* among the *Jews*, who, though they were had in much outward eſteem and veneration among the people, yet were rather feared than loved; and it would have been a difficult thing to have found a perſon that would chearfully venture, and lay down his life for any of that complexion and caſt: *yet peradventure for a good man ſome would even dare to die*. By *a good man*, is not meant a man made ſo by the grace of God, and who is indeed truly and properly the only good man; but a liberal and beneficent man, who was very bountiful in his charitable diſtributions to the poor, and very liberal in contributing towards the charge of ſacrifices, repairs of the temple, *&c.* and did more this way than what the law obliged to. Now for ſuch a man perhaps there might be ſome found ſo daring and hardy, as to venture and lay down their lives, when there was any danger of his, or any neceſſity for ſo doing; ſo great an intereſt ſuch men had in the affections of the people. And ſo the *Jews* [z] diſtinguiſh between צדיק, *a righteous man*, and חסיד, *a good man*. They ſay [a], "there is a righteous man that is good, and there "is a righteous man that is not good; but he that "is good for heaven, and the creatures, *i. e.* for "God and men, this is, צדיק טוב, *a righteous* "*good man*; but he that is good to God, and evil "to men, this is, צדיק שאינו טוב, *a righteous* "*man that is not good*." The whole body of the people of the *Jews* were divided into three ſorts: take a ſhort ſentence out of ther *Talmud* [b], not to ſupport the juſtneſs of the characters, but for the ſake of this threefold diviſion of the people: "three "things are ſaid concerning the paring of the nails, "צדיק, *a righteous man* buries them, חסיד, *a good* "*man* burns them, רשע, *a wicked man* caſts them "away." Now to this diviſion of the people the Apoſtle alludes; and there is in the words a beautiful gradation, ſcarcely for one of the צדיקים, *righteous* men, who does juſt what he is obliged to do by the law, and no more, will any die; perhaps it may be, that for one of, חסדים, *the good men*, who are very liberal to the poor, and towards defraying all the expences of the temple ſervice, in which they exceed the ſtrict demands of the law, ſome may be found willing to die; but who'll die for the רשעים, *the wicked* and ungodly, the profligate and abandoned part of the people? not one; but Chriſt died for the ungodly: wherefore if inſtances could be produced of mens dying either for righteous men, or good men, theſe would not come up to the inſtance of Chriſt's dying for men, who were neither righteous nor good.

Ver. 8. *But God commendeth his love towards us*, &c.] That is, he hath manifeſted it, which was before hid in his heart; he has given clear evidence of it, a full proof and demonſtration of it; he has ſo confirmed it by this inſtance, that there's no room nor reaſon to doubt of it; he has illuſtrated and ſet it off with the greater luſtre by this circumſtance of it, *in that while we were yet ſinners Chriſt died for us*. God's elect were ſinners in *Adam*, in whom they were naturally and federally, as all mankind were; hence polluted and guilty; and ſo they are in their own perſons whilſt unregenerate: they are dead in ſin, and live in it, commit it, are ſlaves unto it, and are under the power and dominion of it; and many of them are the chief and vileſt of ſinners; and ſuch they were conſidered when Chriſt died for them: but are not God's people ſinners after converſion? yes; but ſin has not the dominion over them; their life is not a courſe of ſinning, as before; and beſides, they are openly juſtified and pardoned, as well as renewed, and ſanctified, and live in newneſs of life; ſo that their characters now are taken, not from their worſe, but better part. And that before converſion is particularly mentioned here, to illuſtrate the love of God to them, notwithſtanding this their character and condition; and to ſhew that the love of God to them was very early; it anteceded their converſion; it was before the death of Chriſt for them; yea, it was from everlaſting: and alſo to expreſs the freeneſs of it, and to make it appear, that it did not ariſe from any lovelineſs in them; or from any love in them to him; nor from any works of righteouſneſs done by them, but from his own ſovereign will and pleaſure.

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[x] Tzeror Hammor, fol. 96. 1. & 97. 4. & 98. 3.

[y] Ib. fol. 93. 4.

[z] Maimon. in Miſn. Pirke Abot, c. 5. §. 10, 13. Bartenora in Miſn. Bava Metzia, c. 4. §. 6. Juchaſin, fol. 19. 2. Kimchi in Pſ. iv. 3.

[a] T. Bab. Kiddushin, fol 40. 1.

[b] T. Bab. Moed Katon, fol. 18. 1. & Niddah, fol. 17. 1.

Ver. 9. *Much more then being now juſtified by his blood,* &c.] The Apoſtle here argues from juſtification by Chriſt to ſalvation by him, there being a certain and inſeparable connexion between theſe two; whoever is juſtified ſhall be ſaved; and ſpeaks of juſtification as *being now by his blood.* Juſtification in God's mind from eternity proceeded upon the ſuretyſhip, engagements of Chriſt to be performed in time; the Old Teſtament ſaints were juſtified of God with a view to the blood of the Lamb which was to be ſhed; this blood was *now* ſhed, and an application of juſtification by it was *now* made to the perſons ſpoken of; which is the reaſon of this way of ſpeaking. The blood of Chriſt intends his death, as appears from the context, and ſhews it to be a violent death; death by the effuſion of blood. There is an emphaſis upon it, *his blood*; not the blood of bulls and goats, nor of a mere innocent creature, but of Chriſt the Son of God; which is therefore efficacious to all the purpoſes for which is was ſhed, and particularly juſtification. This being aſcribed to it, ſhews the concern Chriſt had in it, his blood is here put for the whole matter of juſtification, the ſhedding of that being the finiſhing part of it; and that our juſtification before God proceeds upon the foot of a ſatisfaction made to the law and juſtice of God: hence ſuch as are intereſted in it, *ſhall be ſaved from wrath thro' him;* not from wrath, as a corruption in their own hearts, which oftentimes breaks forth; nor as appearing among the people of God one towards another, which is ſometimes very bitter; or as in their avowed enemies, the effects of which they often feel; nor from the wrath of devils, which is as the roaring of a lion; but from the wrath of God, from a ſenſe and apprehenſion of it in their own conſciences, which the law works; from which juſtification by the blood of Chriſt frees them; tho' under firſt awakenings they feel it, and ſometimes under afflictive diſpenſations of providence, are ready to fear it; and alſo from the infliction of vindictive wrath or puniſhment for ſin; for tho' they are as deſerving of it as others, yet as they are not appointed to it, ſo they are intirely delivered from it, thro' Chriſt's ſuſtaining it in their room and ſtead; wherefore they are ſecure from it both in this life, and in the world to come.

Ver. 10. *For if when we were enemies,* &c.] For the further illuſtration of the love of God expreſſed to ſinners, by the death of his Son, the ſtate and condition God's elect were in when Chriſt died for them is taken notice of; they *were enemies*; to God, to his being, perfections, purpoſes, and providences; to Chriſt, to his perſon, offices, grace, and righteouſneſs; to the Spirit, the things of the Spirit, and his divine operations and influences; to the people of God, and to the Goſpel and ordinances of Chriſt; which enmity is deeply rooted in their minds, is cauſeleſs, and undeſerved, and is implacable, and irreconcileable without the power and grace of God; which grace of God is wonderfully diſplayed in the reconciliation of ſuch perſons, *by the death of his Son.* Reconciliation implies a former ſtate of friendſhip, a breach of that friendſhip, and a making of it up again; which no ways contradicts the everlaſting and unchangeable love of God to his people; for this is not a reconciliation of God to them, but of them to God: *we were reconciled to God*; not God to us; and this reconciliation is for their ſins, an atonement for them, rather than of their perſons; which being done, their perſons are reconciled, not to the love, grace, and mercy of God, or to his affections, in which they always had a ſhare, but to the juſtice of God, injured and offended by their ſins; and ſo both juſtice and holineſs on one ſide, and love, grace, and mercy on the other, are reconciled together, in the buſineſs of their ſalvation; which is brought about by the ſufferings and death of Chriſt: this expreſſes the wonderful love of God, ſince this reconciliation ariſes purely from himſelf; the ſcheme of it is of his own contriving; he, whoſe juſtice was affronted, and whoſe law was broken, took the firſt ſtep towards it, and conducted the whole affair; and which was effected at the expence of the blood and life of his own Son, and that for perſons who were enemies to them both. In conſequence of this, another reconciliation of them is made by the Spirit of God in regeneration, of which notice is taken in this paſſage: *much more being reconciled*; to God, as a ſovereign God, in his decrees, in his providences, and in the method of ſalvation by his Son; to Chriſt, to the way of ſalvation by him, ſo as to ſubmit both to his righteouſneſs for juſtification, and to the ſceptre of his kingdom, to be ruled and governed by it; to the Spirit, ſo as to be led by him, to walk after him, and to depend upon him for the carrying on, and finiſhing the good work of grace begun in them; to the people of God, ſo as to love them, and delight in their company; and to the Goſpel and ordinances, ſo as highly to value them, long after them, and take pleaſure in them. Now from both theſe reconciliations is inferr'd the ſure and certain ſalvation of perſons ſo reconciled: *we ſhall be ſaved by his life*; by the life of Chriſt, and which deſigns not ſo much his life as God; or his living in the hearts of his people by faith; tho' neither of them are to be excluded; but his life, as man, and that not either his private or publick life, as man here on earth, tho' this has an influence upon, and a concern in the buſineſs of ſalvation; but more eſpecially here is meant the interceding life of Chriſt in heaven, where he lives, and ever lives to make interceſſion for his people, and to ſee the ſalvation he has obtained by his death applied unto them, and they put into the poſſeſſion of it.

Ver. 11. *And not only ſo, but we alſo joy in God,* &c.] Something ſeems here to be underſtood, and which is to be ſupplied thus; not only we are ſaved by his life, and from wrath thro' him; not only are we reconciled to God by his Son, and Spirit; not only Chriſt has died for us while ſinners and ungodly; not only do we glory in tribulations, and rejoice in hope of the glory of God: *but we alſo joy in God*; himſelf, as our covenant God and Father in Chriſt, as the God of all grace, peace, and ſalvation;

variation; in his perfections, as engaged on our ſide, and as glorified in our ſalvation; in the purpoſes of God, and his covenant-tranſactions with his Son, as they are made known in the everlaſting Goſpel; in all his providential diſpenſations, which are mercy and truth; and in our being of him in Chriſt, and Chriſt's being made unto us wiſdom, righteouſneſs, ſanctification, and redemption; in all the bleſſings of grace we receive from him, the glory of which is his due; and in his ſight and preſence, and in the enjoyment of him. The means by which ſaints come at this joying and glorying in God, is *thro' our Lord Jeſus Chriſt*; not the light of nature, nor the law of *Moſes*, nor any works of righteouſneſs done by men, nor thro' angels or ſaints, but Chriſt, and him only; for 'tis only in and thro' him that God is their covenant God and Father; by him only have they the agreeable view of his glorious perfections; in him only all his purpoſes and promiſes have their fulfilment; 'tis by his hands, and thro' his blood, that all the bleſſings of grace are conveyed to them; their acceſs to God is only by him; and by him they give the praiſe and glory of every mercy to him. And the ground of this joy is the expiation of ſin by Chriſt, *by whom we have now received the atonement*; atonement is not made, but received by us; which denotes the application of the atoning blood and ſacrifice of Chriſt to the conſcience, the Spirit's witneſs of intereſt in it, and the office of faith, as a recipient of it: 'tis not faith, nor any thing elſe of the creature's, that makes the atonement, only Chriſt; but faith receives it from him, and by him; which, as it is the ground of preſent joying in God, ſo it is the foundation of hope of future glory: the word *now* refers to the Goſpel-diſpenſation. The poor *Jews* are at the utmoſt loſs about atonement: ſometimes they tell [c] us it is by confeſſion, repentance, and good works; ſometimes by beneficence and hoſpitality [d]; ſometimes they ſay their captivity is their atonement [e]; and, at other times, that death expiates all their ſins [f]. Bleſſed be God for the atoning ſacrifice of Chriſt!

Ver. 12. *Wherefore as by one man ſin entred into the world*, &c.] The deſign of theſe words and of the following, is to ſhew how men came to be in the condition before deſcribed, as *ungodly*, *ſinners* and *enemies*; and to expreſs the love of Chriſt in the redemption of them; and the largeneſs of God's grace to all ſorts of men: the connexion of them is with the foregoing *verſe*, by which it appears that the ſaints have not only an expiation of ſin by the blood of Chriſt, but a perfect righteouſneſs, by which they are juſtified in the ſight of God; and the manner how they came at it, or this becomes theirs, together with the neceſſity of their having ſuch an one, are here declared: by *the one man* is meant *Adam* the firſt man, and parent of mankind, who is mentioned by name in ver. 14. *ſin* which came by him deſigns a ſingle ſin, and not many, even the firſt ſin of *Adam*, which goes by different names, as *ſin* here, *tranſgreſſion*, ver. 14. the *offence* or *fall*, ver. 15, 17, 18. *diſobedience*, ver. 19. and whatever was the firſt ſtep or motive to it, which led to it, whether pride, unbelief or concupiſcence, it was finiſhed by eating the forbidden fruit; and is called *ſin* emphatically, becauſe it contained all ſin in it, was attended with aggravating circumſtances, and followed with diſmal conſequences. Hence may be learnt the origin of moral evil among men, which comes not from God, but man; of this it is ſaid, that it *entered into the world*; not the world above, there ſin entered by the devil; but the world below, and it firſt entered into paradiſe, and then paſſed thro' the whole world; it entered into men by the ſnares of ſatan, and by him it enters into all the inhabitants of the world; into all men that deſcend from him by ordinary generation, and that ſo powerfully that there is no ſtopping of it. It has entered by him, not by imitation, for it has entered into ſuch as never ſinned after the ſimilitude of his tranſgreſſion, infants or otherwiſe, death could not have entred into them, and into ſuch who never heard of it, as the heathens; beſides, ſin entered as death did, which was not by imitation but imputation, for all men are reckoned dead in *Adam*, being accounted ſinners in him; add to this, that in the ſame way Chriſt's righteouſneſs comes upon us, which is by imputation, *Adams* ſin enters into us, or becomes ours; upon which death follows, *and death by ſin*; that is, death has entred into the world of men by ſin, by the firſt ſin of the firſt man; not only a corporal death, but a ſpiritual or moral one, man in conſequence of this, becoming *dead in ſin*, deprived of righteouſneſs, and averſe, and impotent to all that is good; and alſo an eternal death, to which he is liable; for *the wages of ſin is death*, even eternal death: all mankind are in a law-ſenſe dead; the ſentence of condemnation and death immediately paſſed on *Adam* as ſoon as he had ſinned, and upon all his poſterity; *and ſo death paſſed upon all men*; the reaſon of which was, *for that*, or becauſe *in him all have ſinned*: all men were naturally and ſeminally in him; as he was the common parent of mankind, he had all human nature in him, and was alſo the covenant-head, and repreſentative of all his poſterity; ſo that they were in him both naturally and federally, and ſo *ſinned in him*; and fell with him by his firſt tranſgreſſion into condemnation and death. The ancient *Jews* and ſome of the modern ones, have ſaid many things agreeable to the Apoſtle's doctrine of original ſin; they own the imputation of the guilt of *Adam*'s ſin to his poſterity to condemnation and death; "thro' the ſin of the firſt man, ſay they [g], אתה מת, "*thou art dead*; for he brought death into the "world:" nothing is more frequently ſaid by them than that *Adam* and *Eve* thro' the evil counſel of the ſerpent, גרימו מותא לון ולכל עלמא, *were the cauſe of death to themſelves and to all the world* [h]; and that thro' their eating of the fruit of the tree, אתחייבו מותא כל דיירי ארעא, *all the inhabitants of the earth became guilty of death* [i]: and that this was not merely a corporal death, they gather from the doubling of the word in the threatning, *in dying thou ſhalt die*; "this doubled death, ſay they [k], "without doubt is the puniſhment of the body by "itſelf, ולנפש בפני עצמה, *and alſo of the ſoul by* "*itſelf*." They ſpeak of ſome righteous perſons who died, not for any ſin of their own, but purely on the account of *Adam*'s ſin; as *Benjamin* the ſon of *Jacob*, *Amram* the father of *Moſes*, and *Jeſſe* the father of *David*, and *Chileab* the ſon of *David* [l], to theſe may be added *Joſhua* the ſon of *Nun*, and *Zelophehad* and *Levi*: the corruption and pollution of human nature thro' the ſin of *Adam* is clearly expreſſed by them; "when *Adam* ſinned, ſay "they [m], he drew upon him a defiled power, "וסאיב ליה ולכל בני עלמא, *and defiled himſelf* "*and all the people of the world.*" Again [n], "this "vitioſity which comes from the ſin and infection "of our firſt parents, has invaded both faculties "of the rational ſoul, the underſtanding by which "we apprehend, and the will by which we deſire." This corruption of nature they call יצר הרע, *the evil imagination*, which they ſay [o], is planted in a man's heart at the time of his birth; and others ſay [p], that it is in him before he is born: hence *Philo* the *Jew* ſays [q], that συμφυες το αμαρτανειν εστι, *to ſin is connatural*, to every man that is born, even tho' a good man; and talks [r] of συγγεγενημενον κακον, *evil that is born with* us, and of [s] συγγενεις κηρες, *ſpots that are of neceſſity born with* every mortal man. And ſo his countrymen [t] often ſpeak of it as natural and inſeparable to men; yea they repreſent *Adam* as the root and head of mankind, in whom the whole world and all human nature ſinned: deſcanting on thoſe words, *as one that lieth upon the top of a maſt*; "this ſay they [u], is the firſt man who was "ראש לכל בני אדם, *an head to all the children* "*of men*; for by means of wine death was inflicted "on him, and he was the cauſe of bringing the "ſorrows of death into the world." And in another place ſpeaking of *Adam*, they ſay [w], that "he "was עיקר בריאה של עולם, *the root of the crea-* "*tion*, or *of the men of the world*; and death was "inflicted upon him and on his ſeed, becauſe he "ſinned one ſin in eating of the tree." And it is obſerved, "that הא הידיעה, the *He* demonſtra- "tive is not prefixed in ſcripture to proper names, "which yet is to the word *Adam*; the reaſon is, "ſay they [x], becauſe in *Adam* all his poſterity are "pointed at, and the whole human ſpecies de- "ſigned." Again, they obſerve [y], that "the end "of man is to die, of which this is the reaſon, "becauſe מין האדם, *mankind* has ſinned; that "is, the nature of which he is compoſed, or "in other words, *Adam* and *Eve* have ſin- "ned." Once more [z], "when he (*Adam*) ſinned, "כל העולם כלו חטא, *all the whole world ſinned*, "and his ſin we bear;" and [a] that "the whole con- "gregation of *Iſrael* have need of atonement for the "ſin of the firſt *Adam*, for he was חשוב ככל העדה, "*reckoned as the whole congregation*;" which exactly tallies with the Apoſtle's aſſertion in this text.

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[c] T. Bab. Yoma, fol. 85. 2. & 86. 1. Miſn. Sanhedrin, c. 6. §. 2. Zohar in Gen. fol. 107. 1.

[d] T. Bab. Chagiga, fol. 27. 1. & Roſhhaſhana, fol. 18. 1. & Yebamot, fol. 105. 1.

[e] T. Bab. Taanith, fol. 16. 1. & Sanhedrin, fol. 37. 2. Maimon. Hilch. Teſhuba, c. 2. §. 4.

[f] T. Bab. Beracot, fol. 60. 1. Hieroſ. Yoma, fol. 38. 2. T. Bab. Moed Katon, fol. 28. 1. & Yoma, fol. 42. 1. Gloſſ. in ib.

[g] Debarim Rabba, §. 9. fol. 244. 2.

[h] Zohar in Gen. fol. 27. 1, 2, 3, 4. & 36. 3, 4. & 37. 2. & 46. 4. & 54. 3. & 67. 3. & 86. 1. & 98. 1. in Exod. fol. 106. 1. & 127. 2. in Lev. fol. 46. 2, 3. Bemidbar Rabba, fol. 225. 3. Caphtor, fol. 37. 2.

[i] Targum in Ruth iv. 22. & in Eccleſ. vii. 29.

[k] R Joſeph Albo in Sepher Ikkarim, l. 4. c. 41.

Ver. 13. *For until the law, ſin was in the world*, &c.] This is a proof of ſin's having entred into *the world*, by one man's tranſgreſſion of the poſitive law of God, which forbid him the eating of the fruit of the tree of knowledge of good and evil; ſince it was in the world before the law of *Moſes* was given: the ſin of *Adam* and the guilt of that were in the world before, and came upon all men to condemnation; the general corruption of nature appeared before; and actual ſins, and tranſgreſſions of all ſorts were committed before; as by the immediate poſterity of *Adam*, by the men of the old world, by the inhabitants of *Sodom* and *Gomorrah*, by the patriarchs and their poſterity, by the *Egyptians*, *Canaanites*, and others. They were all guilty of ſin, corrupted by it, and under the dominion of it, except ſuch as were releaſed from it by the grace of God: now when ſin is ſaid to be until this time, the meaning is not that it exiſted and continued until the law of *Moſes* took place and then ceaſed; for that law did not, and could not take away ſin, it rather increaſed it, at leaſt it became more known by it; but that it was in being before it, and had influence and power over the ſons of men, ſo as to ſubject them to death: *but ſin is not imputed when there is no law.* This looks like an objection, that if there was no law before *Moſes*'s time, then there was no ſin, nor could any action of man be known or accounted by them as ſinful, or be imputed to them to condemnation; or rather it is a conceſſion, allowing that where there is no law, ſin is not imputed; but there was a law before that law of *Moſes*, which law was tranſgreſſed, and the ſin or tranſgreſſion of it was imputed to men to condemnation and death, as appears from what follows.

Ver. 14. *Nevertheleſs death reigned from Adam to Moſes*, &c.] Tho' the law of *Moſes* was not yet given, death exerted itſelf, and extended its dominion over all the ſons and daughters of *Adam*, during the interval between *Adam* and *Moſes*; which clearly ſhews that ſin was in the world, and that there muſt be a law in being, which that was a tranſgreſſion of: death is repreſented as a king, as ſin and ſatan ſometimes are; and indeed, death reigns by ſin, and ſatan both by ſin and death; their empires riſe, ſtand, and fall together. So *Bildad* calls death *the king of terrors*, *Job* xiv. 18. and a very formidable and powerful king he is; his dominion is very large, his power uncontroulable, and the dread of him very great, eſpecially to Chriſtleſs ſinners. The *Jews* ſay [b], that at the reſurrection the world will be renewed, and will not be as at the firſt, when דשליט מותא בעלמא, *death reigned in the world*; referring to the ſame period of time the Apoſtle here does. The ſubjects of his government were not only adult perſons, who had been guilty of many actual tranſgreſſions, but he reigned *even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion.* This does not exclude the dominion of death over ſuch who had ſinned after the likeneſs of *Adam*, but rather confirms its power over them; nor does it intend adult *Gentiles*, who did not ſin in the ſame manner, nor againſt the ſame law, as *Adam* did; but it deſigns infants, not yet guilty of actual ſin; and therefore ſince death reigns over them, who only holds and exerciſes his dominion by virtue of ſin, it follows, that they muſt have original ſin in them; the guilt of *Adam*'s tranſgreſſion muſt be imputed to them, and the corruption of nature, from him, derived unto them, or it could not reign over them. A child of a year old the *Jewiſh* doctors [c] ſay, has not taſted the taſte of ſin, that is, has not committed actual ſin; and obſerve [d], that young children die on account of the ſins of their parents: but the true reaſon of their dying is here ſuggeſted by the Apoſtle; which is, the tranſgreſſion of *Adam*: *who is the figure of him that was to come*; meaning, either his poſterity that were to come out of his loins, whoſe figure, type, and repreſentative he was; or rather Chriſt, who is ſometimes called, ο ερχομενος, *he that was to come*; and the *Arabic* verſion reads the words thus, *who was a type of Adam that was expected*; that is, of Chriſt the ſecond *Adam*, that was expected to come, according to the promiſe and prophecy: of him the firſt *Adam* was a type, in his human nature, in the formation and quality of it; as the firſt *Adam* was made by God of the virgin earth, the ſecond *Adam* was born of a virgin; as the firſt, ſo the ſecond *Adam* was pure, holy, upright, and wiſe; in his office, as Lord of the world, head of the woman, prieſt in his houſe, and prophet to his poſterity; in his marriage with *Eve*, a figure of the church; but in nothing more clearly than in his being a covenant-head to all his offspring: and this is what the Apoſtle chiefly deſigns, ſince he runs the parallel between them on this account in the following verſes; ſhewing, that as the one conveyed ſin and death to all his ſeed, ſo the other communicates righteouſneſs and life to all that belong to him. So the *Jews* ſay[e], that by *Adam* is intimated the righteous branch, the Meſſiah; and that סוד אדם הוא סוד משיח, *the ſecret of Adam is the ſecret of the Meſſiah.*

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[l] T. Bab. Sabbat, fol. 55. 2. Bava Bathra, fol. 17. 1. Zohar in Gen. fol. 36. 4. & Imre Binah in ib. & 44. 4. & Imre Binah in ib. & Numb. fol. 83. 2.

[m] Zohar in Gen. fol. 37. 1.

[n] Menaſſeh ben Iſrael Præfat. ad lib. de Fragilitate Humana.

[o] Aben Ezra in Pſ. li. 5. Abraham Seba in Tzeror Hammor, fol. 14. 3, 4.

[p] T. Bab. Sanhedrin, fol. 91. 2. Bereſhit Rabba, fol. 30. 1.

[q] De Vita Moſis, p. 675.

[r] De Præmiis, p. 920.

[s] De Nomin. Mutat. p. 1051.

[t] Kimchi in Pſ. li. 5. Menaſſeh ben Iſrael de Fragilitate, pars 1. p. 2.

[u] Bemidbar Rabba, fol. 198. 3.

[w] Caphtor, fol. 102. 1.

[x] Menaſſeh ben Iſrael de cermino Vitæ, c. 3. §. 8. p. 198.

[y] En Jaacob, par. 1. fol. 19. 4.

[z] Zohar in Lev. fol. 46. 2. R. Menachem Rakanati apud Voiſin. Obſ. in Pugionem Fidei, p. 590.

[a] Zohar in Gen. fol. 76. 3. & 36. 3.

[b] Tzeror Hammor, fol. 96. 1.

[c] T. Bab. Yoma, fol. 22. 2.

[d] Maſſecheth Calah, fol. 17. 2.

Ver. 15. *But not as the offence, ſo alſo is the free gift*, &c.] By *the offence*, or *fall*, as the word ſignifies, is meant the firſt ſin of *Adam*; by which he offended God, and fell from that eſtate in which he was created, and all his poſterity with him; and by the *free gift* is meant, the righteouſneſs of Chriſt, which juſtifies from that, and all other offences: now, though there is a great likeneſs between *Adam* and Chriſt; both are men, the firſt *Adam* is called *the one man*, and ſo is the ſecond *Adam* Jeſus Chriſt; partly for the ſake of the compariſon between him and the firſt, and alſo to expreſs the truth of his human nature; and becauſe the Redeemer ought to be a man, though not a mere man; both are ſole authors of what they convey to their reſpective offſpring, *Adam* of ſin, Chriſt of righteouſneſs; both convey ſingle things, *Adam* only one ſin, not more, for when he had committed one ſin, he broke the covenant made with him and his poſterity, and ſo ceaſed in after acts to be a repreſentative of them; Chriſt conveys his righteouſneſs, or obedience to the law, without any additional works of righteouſneſs of ours to compleat it; and both convey what they do, to *all* their reſpective offſpring: yet there is a diſſimilitude between them, as to the manner of conveyance and the effects thereof; the offence or ſin of *Adam*, is conveyed in a natural way, or by natural generation, to all who deſcend from him in that manner; the righteouſneſs of Chriſt is conveyed in a way of grace, to his ſpiritual ſeed: hence it is called, not only the *free gift*, but *the grace of God, and the gift by grace*, which is *by one man Jeſus Chriſt*; becauſe of the grace of the Father, in fixing and ſettling the method of juſtification, by the righteouſneſs of his Son; in ſending him to work out one, that would be ſatiſfying to law and juſtice; and in his gracious acceptation of it, on the behalf of his people, and the imputation of it to them; and becauſe of the grace of the Son in becoming man, in being made under the law, yea, made ſin and a curſe, in order to bring in an everlaſting righteouſneſs; and becauſe of the grace of the Spirit, in revealing and applying it, and working faith to receive it; for as the righteouſneſs itſelf is a free-grace gift, beſtowed upon unworthy perſons, ſo is faith likewiſe, by which it is laid hold on and embraced: and as there is a diſagreement in the manner of conveying theſe things, ſo likewiſe in the effects they have upon the perſons, to whom they are conveyed; and the Apoſtle argues from the influence and effect the one has, to the far greater and better influence and effect the other has: *for if through the offence of one many be dead*; as all *Adam*'s poſterity are, not only ſubject to a corporal death, but involved in a moral or ſpiritual, and liable to an eternal one, through the imputation of guilt, and the derivation of a corrupt nature from him: then *much more the grace of God, and the gift by grace*, which is *by one man Jeſus Chriſt, hath abounded unto many*; that is, the righteouſneſs of Chriſt, in which the grace of God is ſo illuſtrious, is much more effectual, to the giving of life to all his ſeed and offspring; not barely ſuch a life as *Adam* had in innocence, and which he loſt by the offence, but a ſpiritual and an eternal one; which ſhews the exuberance of this grace, which ſecures and adjudges to a better life than what was loſt by the fall.

Ver. 16. *And not as* it was *by one that ſinned*, ſo is *the gift*, &c.] The Apoſtle goes on with the diſſimilitude between the effects of *Adam*'s ſin, and Chriſt's righteouſneſs: *for the judgment was by one to condemnation*; by *judgment* is meant, not the judgment of God, or the judiciary ſentence pronounced by God on *Adam* and his poſterity for ſin; but the guilt of the one man's ſin, which is imputed to all men to condemnation, on account of which the ſentence of condemnation paſſed on all men; the law tranſgreſſed, became a miniſtration of condemnation to them: *but the free gift is of many offences unto juſtification*; the righteouſneſs of Chriſt, which ſtands oppoſed to the guilt of *Adam*'s ſin, being imputed to all his offſpring, is to the juſtification of them; and that not only from the guilt of that particular offence, but from many other offences, even all their actual ſins and tranſgreſſions, of every ſort; which is another inſtance of the exuberance, or abounding of the grace of God, in the righteouſneſs of Chriſt, not only over the ſin of the one man, but alſo over the ſins of many, even all the elect of God; for the laſt clauſe may be alſo thus rendered, *the free gift is of the offences of many, unto juſtification.*

Ver. 17. *For if by one man's offence death reigned by one*, &c.] It may be rendered, *by one offence death reigned by one*; for it was the ſingle ſin of *Adam*, the firſt ſin that was committed by him, which gave death its reigning power over the ſons of men: "*Adam*, ſay[f] the *Jewiſh* doctors, tranſ-"greſſed, על פקודא חד דאורייתא, *one command-*"*ment of the law*, and was the cauſe of death to "himſelf, and to all the world." Theſe words are a repetition, with a further explanation, of ver. 15. there 'tis ſaid, *through the offence of one many be dead*; here *by one man's offence*, or *by one offence, death reigned by one*; in which death is repreſented as a mighty monarch, a powerful king; and deſigns not only corporal death, which has mounted the throne by ſin, and is ſupported in its dominion by an ordinance of heaven; but alſo a moral or ſpiritual death, which has ſeized on all mankind, and reigns in every power and faculty of the ſoul of man; and likewiſe an eternal one, which will have power over all thoſe, who have no part in the firſt reſurrection: in ver. 15. *the grace of God, and the gift by grace*, are ſaid to *abound unto many*; here they are ſaid to *receive abundance of grace, and of the gift of righteouſneſs*: by *abundance of grace* is deſigned, either ſomething diſtinct from the juſtifying righteouſneſs of Chriſt; ſuch as the abundant grace and mercy of God, in regeneration and converſion; the various graces of the Spirit then implanted; the many things then wrought in the heart; the large diſcoveries of pardoning grace, and the abundance of the love of God ſhed abroad in the ſoul by the Spirit: or rather the ſame with *the gift of righteouſneſs*, becauſe of the large diſplay of the grace of God in it; by which *righteouſneſs* is meant, not righteouſneſs or holineſs infuſed into us; but the righteouſneſs of Chriſt, which is a free-grace gift, and is enjoyed in a way of receiving; which denotes the act of faith, and ſuppoſes giving; and hence there is no room for boaſting, but great reaſon for thankfulneſs: now ſuch perſons who have received this abundant grace and free gift, *ſhall reign in life by one, Jeſus Chriſt*; in corporal life, they are not now ſubject to death as a penal evil, as other perſons are, and though they die this death, they'll triumph over it in the reſurrection morn, they'll riſe again to everlaſting life; they reign now in ſpiritual life over ſin, ſatan, and the world; and they'll reign in eternal life, they'll ſit on thrones, wear crowns, and poſſeſs a kingdom of glory for ever and ever; and all by and through one Jeſus Chriſt, and not on account of any works, or merits of theirs.

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[e] R. Abraham Seba, Tzeror Hammor, fol. 2. 3. & 3. 1.

[f] Zohar in Num fol. 52. 1. Vid. Caphtor, fol. 102. 1.

Ver. 18. *Therefore as by the offence of one*, &c.] Or *by one offence*, as before, the guilt of which is imputed to, and judgment came *upon all men to condemnation*; which word is uſed in a law ſenſe, and intends condemnation to eternal death, as appears from the antitheſis in the text; for if *juſtification of life*, means an adjudging to eternal life, as it certainly does, the judgment or guilt, which is unto condemnation, muſt deſign a condemnation to eternal death, the juſt wages of ſin: and this ſentence of condemnation comes upon all men, all the ſons of *Adam* without exception, even upon the elect of God themſelves; though it is not executed upon them, but on their ſurety, whereby they are delivered from it: *even ſo by the righteouſneſs of one*, the free gift came *upon all men to juſtification of life*; the righteouſneſs of Chriſt being freely imputed without works, as it is to all the men that belong to the ſecond *Adam*, to all his ſeed and offspring, is their juſtification of life, or what adjudges and entitles them to eternal life. The ſentence of juſtification was conceived in the mind of God from eternity, when his elect were ordained unto eternal life, on the foot of his Son's righteouſneſs; this paſſed on Chriſt at his reſurrection from the dead, and on all his people as conſidered in him, when they in conſequence of it, were quickened together with him; and this paſſes upon the conſcience of a ſinner at believing, when he may, as he ſhould, reckon himſelf alive unto God, and is what gives him a right and title to everlaſting life and glory.

Ver. 19. *For as by one man's diſobedience many were made ſinners*, &c.] Agreeable to this the *Jews* ſay [g], that "for the ſin of the firſt man, all "that are born of him, הויין רשעים, *become* "*wicked*." This is the ſum of what is ſaid in the foregoing verſes, that as by *Adam*'s ſin all his poſterity are made ſinners, and ſo are brought under a ſentence of condemnation; in like manner by the obedience of Chriſt, all his ſeed are made righteous, and come under a ſentence of juſtification of life: the perſons made ſinners are ſaid to be *many*, in oppoſition to the *one man*, by whoſe diſobedience they became ſo, and becauſe there is an exception of one, even Jeſus Chriſt; and mean all the natural deſcendants of *Adam*, who are many, and are ſo called, to anſwer to the ſubjects of juſtification in the next clauſe: what they are made ſinners by, is *the diſobedience of one man, Adam*; and by the firſt and ſingle diſobedience of his, in eating the fruit of the forbidden tree, by which they *were made ſinners*: the meaning of which is not, that they became ſufferers for it, or ſubject to death on the account of it; the word uſed will not bear ſuch a ſenſe, but ſignifies men guilty of ſin, and ſometimes the worſt and chief of ſinners; beſides, the Apoſtle had expreſſed that before; add to this, that the ſons of *Adam* could not be ſufferers for his ſin, or ſubject to death on account of it, if they were not made ſinners by it, or involved in the guilt of it: and though the poſterity of *Adam* are habitually ſinnets, that is, derive corrupt nature from *Adam*, yet this is not meant here; but that they are become guilty, through the imputation of his ſin to them; for it is by the diſobedience of another they are made ſinners, which muſt be by the imputation of that diſobedience to them; he ſinned, and they ſinned in him, when they had as yet no actual exiſtence; which could be no other way, than by imputation, as he was reckoned and accounted their head and repreſentative, and they reckoned and accounted in him, and ſo have ſinned in him. This is alſo evident, from the ſentence of condemnation and death paſſing upon all men for it; and even upon thoſe, who had not actually ſinned; to which may be added, that *Adam*'s poſterity are made ſinners through his diſobedience, in the ſame way as Chriſt's ſeed are made righteous by his obedience, which is by the imputation of it to them: *ſo by the obedience of one ſhall many be made righteous*; not by their own obedience; nor by their own obedience and Chriſt's together; but by his ſole and ſingle obedience to the law of God: and the perſons made righteous by it, are not all the poſterity of *Adam*, and yet not a few of them; but *many*, even all the elect of God, and ſeed of Chriſt; theſe are all made righteous in the ſight of God, are juſtified from all their ſins, and entitled to eternal life and happineſs.

Ver. 20. *Moreover, the law entered, that the offence might abound*, &c.] By *the law* is meant, not the law of nature, much leſs the law of ſin; rather the ceremonial law, which came in over and above the moral law; it entered but for a time; by which ſin abounded, and appeared very ſinful; and through it the grace of God much more abounded, in the ſacrifice of Chriſt prefigured by it: but the moral law, as it came by *Moſes*, is here intended; which entered with great pomp and ſolemnity on mount *Sinai*; and intervened, or came between *Adam*'s ſin and Chriſt's ſacrifice; and alſo came in beſides, or over and above the promiſe of life by Chriſt; and may moreover be ſaid to enter into the conſcience of a ſinner, with the power and energy of the Spirit of God: and the end of its entrance is, *that the offence might abound*; meaning either the ſin of *Adam*, he had been ſpeaking of under that name, that that itſelf, and the imputation of it to his poſterity, and alſo the pollution of human nature by it, together with all the aggravating circumſtances of it, might appear more manifeſt; or ſin in general, any and all actual tranſgreſſions, which abound through the law's diſcovering the evil nature of them, and ſo taking away all excuſe, or pretext of ignorance; by prohibiting them, whereby the corrupt nature of man becomes more eager after them; and by accuſing, threatning, terrifying, and condemning, on account of them: one view of the Apoſtle in this, doubtleſs, is to ſhew, that there can be no juſtification by the law: *but where ſin abounded, grace did much more abound*; ſin has abounded in human nature, in all the individuals of it; and grace has ſuperabounded in the ſame nature, being aſſumed by the Son of God, and united to him, who has appeared in it *full of grace and truth*: ſin has abounded in all the powers and faculties of the ſoul, in the underſtanding, will, and affections, of an unregenerate man; but in regeneration, the grace of God much more abounds, in the ſame powers and faculties, enlightening the underſtanding, ſubduing the will, and influencing the affections with love to divine things: ſin abounded in the *Gentile* world, before the preaching of the Goſpel in it; but afterwards grace did ſuperabound, in the converſion of multitudes in it from idols, to ſerve the living God; and where ſin has abounded in particular perſons to a very great height, grace has exceeded it, as in *Manaſſeh*, *Mary Magdalene*, *Saul*, and others.

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[g] Tzeror Hammor, fol. 97. 1.

Ver. 21. *That as ſin hath reigned unto death*, &c.] This is another end of the law's entrance, or rather an illuſtration of the grace of God, by comparing the reigns of ſin and grace together: ſin has ſuch a power over man in a ſtate of nature, as amounts to a dominion; it has not only an enticing, enſnaring power, to draw into a compliance with it, and an obſtructive power to hinder that which is good, and an operative one of that which is evil, and a captivating, enſlaving one to the ſame; but it has a kingly, governing, and commanding power: its dominion is univerſal as to men, and with reſpect both to the members of the body, and faculties of the ſoul; it is ſupported by laws, which are its luſts; and has its voluntary ſubjects, to whom it gives wages; its reign is very cruel and tyrannical; it is *unto death* corporal, moral, or ſpiritual, and eternal. The ancient *Jews*, often repreſent ſin in the ſame light; they frequently ſpeak [h] of, יצר הרע שולט, *the corruption of nature reigning* over men; and ſay [i], that he is מלך, *a king* over the ſeveral members of the body, which anſwer to him at the word of command. *The old and fooliſh king* in *Eccl.* iv. 13. is commonly interpreted by them of ſin; which they ſay [k] is called *a king*, becauſe he rules in the world, over the children of men, and becauſe all hearken to him: it is a petition much uſed by them [l], "let not the evil "imagination or corruption of nature, *rule* over "me:" and on the other hand, they repreſent grace, or a principle of goodneſs as a king, reigning over the corruption of nature; thus interpreting theſe words, *my ſon fear thou the Lord and the king*, they aſk [m], "who is the king? *the king*, ſay "they, המלך יצר טוב, is *the good imagination*, or "principle of goodneſs, *who reigns* over the evil "imagination, which is called a king." And in another place [n], they ſay of a good man, that he, המליך יצר טוב, *cauſed the good imagination to reign* over the evil one; with which in ſome meaſure agrees what follows: *even ſo might grace reign thro' righteouſneſs unto eternal life, by Jeſus Chriſt our Lord*; by grace is meant, either grace as it is in the heart of God; which reigns or bears ſway in man's ſalvation in all the parts of it, *through righteouſneſs*; conſiſtent with the juſtice of God, in a way in which that is glorified, through the redemption of Chriſt: it reigns *unto eternal life*; grace has promiſed, prepared it, and makes meet for it, and will introduce into it, and freely give it: it reigns *by Jeſus Chriſt*; grace reigns by him, righteouſneſs, or juſtice is glorified by him, and eternal life is in him, through him, and by him: or grace, as it is in the hearts of converted perſons, is meant where it reigns, has the dominion, is the governing principle, and that in a way of righteouſneſs and true holineſs; and will reign until it is perfected in glory, or is crowned with eternal life; all which are by Jeſus Chriſt, namely grace, righteouſneſs, and life.

CHAP. VI.

THE Apoſtle having finiſhed his deſign concerning the doctrine of juſtification, refutes the charge brought againſt it as a licentious doctrine, and prevents any ill uſe that might be made of it by men of evil minds, and preſſes juſtified perſons by the ſtrongeſt arguments, and with the beſt of motives, to holineſs of life and converſation: he ſaw, that whereas he had affirmed in the preceding chapter, that ſin being made to abound by the law, in the condemnation of ſinners, the grace of God the more abounded in their juſtification and pardon; that ſome would riſe up and object, that this doctrine countenances mens continuance in ſin, and opens a door to all manner of iniquity; and that others would abuſe this doctrine, and encourage themſelves in a vicious courſe of life, upon this miſtaken notion, that the grace of God would be the more illuſtrious by it; all which is ſuggeſted in ver. 1. to which an anſwer is returned in ver. 2. with an abhorrence of every thing of this kind; and by an argument, ſhewing the abſurdity and inconſiſtency of it, ſeeing perſons dead to ſin, as juſtified ones are, cannot live in it: and that they are dead to ſin, and under obligation to live unto righteouſneſs, he argues from their baptiſm into Chriſt's death, which repreſents their being dead with Chriſt, and buried with him, ver. 3, 4. and likewiſe the reſurrection of Chriſt from the dead, and theirs by him, whereby they are both fitted and obliged to walk in newneſs of life; ſince they are, and ſhould be like him, as in his death, ſo in his reſurrection from the dead; and the rather, as they are implanted in him, as the branches in the vine, ver. 4, 5. and eſpecially as it was the great end of his death, that by the crucifixion of ſin with him, it might ſo be deſtroyed, that his people ſhould be no more ſervants to it, ver. 6. this being proved, that juſtified ones are dead to ſin, the Apoſtle argues upon it, that ſuch are freed from ſin, ver. 7. and therefore ought not, and cannot live in it; for this muſt be given into as an article of faith, that ſuch as are dead with Chriſt live, and ſhall live, a life of communion with him, ver. 8. which is inconſiſtent with living in ſin: he further argues from the reſurrection of Chriſt, which was not to die more, ver. 9. and ſuggeſts, that in like manner thoſe who have been dead and buried, and riſen with him, which their baptiſm ſignifies, ſhould not live in ſin, which is no other than dying again; and to ſtrengthen this, directs to the ends of Chriſt's death and reſurrection, ver. 10. the end of the one being unto ſin, to finiſh, make an end of that, and be the death of it, and the end of the other, being living unto God; wherefore in like manner, ſuch who profeſs to be Chriſt's, to be juſtified by his righteouſneſs, to be baptized into his death, and to be riſen with him, ſhould account themſelves dead unto ſin, and ſo not live in it, and alive to God through the righteouſneſs of Chriſt, and ſo live to his honour and glory, ver. 11. and having thus anſwered the objection, and removed the calumny, and ſet this matter in a clear light, the Apoſtle proceeds to dehort from ſinning, and to exhort to holineſs of life, ver. 12, 13. in which he compares ſin to a tyrant, the luſts of it to the laws of ſuch an one, and which therefore ſhould not be obeyed; and the rather, as the wages of them are death, and have made the body already mortal; wherefore the members of it ſhould not be employed in ſuch ſervice, but in the ſervice of God: and whereas it might be objected, that ſin is too ſtrong and prevalent, and has got the maſtery, and will keep its power, the Apoſtle declares it as a promiſe of grace, that ſin ſhall not have the dominion, ver. 14. giving this as a reaſon, becauſe ſuch as are juſtified and ſanctified, are not under the law, as a covenant of works, but under the covenant of grace, of which this promiſe is a part; and in order to prevent an ill uſe of this doctrine, and remove an objection that might be made, that if not under the law, men are under no reſtraints, but may go on in ſin without controul, he anſwers it with his uſual deteſtation, ver. 15. and argues the folly and abſurdity of living in ſin upon ſuch an account, becauſe it would make them ſervants of ſin unto death, ver. 16. and ſo they were before converſion, but now were otherwiſe, for which they had reaſon to be thankful, ver. 17. ſince through the grace of God, they had yielded an hearty obedience to the Goſpel; wherefore to obey ſin, would be to return to their former ſtate of bondage; whereas being freed from the power and dominion of ſin, they were now the ſervants of righteouſneſs, and ought to act becoming ſuch a character, ver. 18. wherefore it was but acting the part of reaſonable men, it was but their reaſonable ſervice, to yield themſelves ſervants, not to ſin and uncleanneſs, but to righteouſneſs and holineſs, ver. 19. in order to engage to which, the Apoſtle puts them in mind of their former ſtate; how that when they were in ſubjection to ſin, they had nothing to do with the exerciſe of righteouſneſs, ver. 20. and therefore as there was an alteration made in them, they ought to be juſt the reverſe in their conduct and converſation; for he appeals to them, that they had no pleaſure nor profit in their former courſe of life; which had brought upon them ſhame and confuſion, and muſt have ended in death, had it not been for the grace of God, ver. 21. but now as they were delivered from the ſlavery and dominion of ſin, they were under a better maſter, were ſervants to God; and the fruit of their ſervice was holineſs, and the iſſue of all would be everlaſting life, ver. 22. which is illuſtrated by the contrary, ver. 23. the wages due from the ſervice of ſin, and which only could be expected from it, being death; whereas grace and holineſs, the gift of God, iſſue in eternal life by Chriſt Jeſus; in whoſe hands it is, and through whom it comes, and is enjoyed.

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[h] T. Bab. Succa, fol. 52. 1. & Sanhedrin, fol. 91. 2.

[i] Abot R. Nathan, c. 16. fol. 5. 2. Targum in Eccl. ix. 14. Midraſh Koheleth, fol. 80. 1.

[k] Zohar in Gen. fol. 102. 1. Midraſh Koheleth, fol. 70. 2. Caphtor, fol. 20. 1. Tzeror Hammor, fol. 14. 4. Jarchi in Eccl. iv. 13.

[l] T. Bab. Beracot, fol. 60. 1. Shaare Zion, fol. 73. 1. Seder Tephillot, fol. 3. 1. Ed. Baſil.

[m] Bemidbar Rabba, fol. 218. 1.

[n] Midraſh Koheleth, fol. 78. 3.

Ver. 1. *What ſhall we ſay then?* &c.] The Apoſtle here obviates an objection he ſaw would be made againſt the doctrine he had advanced, concerning the aboundings of the grace of God in ſuch perſons and places, where ſin had abounded; which if true, might ſome perſons ſay, then it will be moſt fit and proper to continue in a ſinful courſe of life, to give up ourſelves to all manner of iniquity, ſince this is the way to make the grace of God abound yet more and more: now ſays the Apoſtle, what ſhall we ſay to this? how ſhall we anſwer ſuch an objection? ſhall we join with the objectors, and ſay as they do? and *ſhall we continue in ſin that grace may abound?* that is, ſhall we perſiſt in a vicious way of living with this view, that the grace of God may be magnified hereby? is it right to commit ſin on ſuch an account? or is this a fair inference, a juſt conſequence, drawn from the doctrine of grace? To be ſure it was not, the objection is without any ground and foundation; ſin is not *per ſe*, the cauſe of the glorifying God's grace, but *per accidens*: ſin of itſelf is the cauſe of wrath, and not of grace; but God has been pleaſed to take an occaſion of magnifying his grace, in the forgiveneſs of ſin; for it is not by the commiſſion of ſin, but by the pardon of it, that the grace of God is glorified, or made to abound. Moreover, grace in converſion is glorified, by putting a ſtop to the reign of ſin, and not by increaſing its power, which would be done by continuing in it; grace teaches men not to live in ſin, but to abſtain from it; add to this, that it is owing to the want of grace, and not to the aboundings of it, that men at any time abuſe, or make an ill uſe of the doctrines of grace: wherefore the Apoſtle's anſwer is,

Ver. 2. *God forbid*, &c.] By which he expreſſes his abhorrence of ſuch a practice, and that this was a conſequence which did not follow from the premiſes, and was far enough from his thoughts, and which he had in the greateſt deteſtation: and he further argues againſt it by aſking, *how ſhall we that are dead to ſin, live any longer therein?* There is a death for ſin, a death in ſin, and a death to ſin; the latter is here mentioned, and perſons may be ſaid to be *dead to ſin*, both as juſtified and ſanctified: juſtified perſons are dead to ſin, inaſmuch as that is not imputed to them to condemnation and death; they are diſcharged from it; it can't hurt them, or exert its damning power over them; it is crucified, aboliſhed, and made an end of by Chriſt: ſanctified perſons are dead to ſin; ſin is not made their buſineſs, it is not their courſe of life; it is no longer a pleaſure to them, but is loathſome and abominable; it is looked upon, not as a friend, but an enemy; it does not reign, it has not the dominion over them; it is ſubdued in them, and its power weakened; and as to the members of the fleſh, and deeds of the body, 'tis mortified: to *live in ſin*, is to live after the dictates of corrupt nature; and perſons may be ſaid to live in it, when they give up themſelves to it, are bent upon it; when ſin is their life, they delight in it, make it their work and buſineſs, and the whole courſe of their life is ſinful: now thoſe who are dead to ſin, can't thus live in it, though ſin may live in them; they may fall into ſin, and lie in it ſome time, yet they can't live in it: living in ſin, is not only unbecoming the grace of God revealed in the Goſpel, but is contrary to it; it is deteſtable to gracious minds, yea, it ſeems impoſſible they ſhould live in it; which is ſuggeſted by this queſtion, *how ſhall we?* &c. The thing is impracticable; for, for a gracious ſoul to live in ſin, would be to die again, to become dead in ſin, which can't be; he that lives and believes in Chriſt ſhall never die, ſpiritually or eternally.

Ver. 3. *Know ye not that ſo many of us as,* &c.] You muſt know this, you can't be ignorant of it, that whoever *were baptized into Jeſus Chriſt, were baptized into his death*; and therefore muſt be dead to ſin, and conſequently ought not to live, nor can they live in ſin. This does not ſuppoſe, that ſome of this church were baptized perſons, and others not; but that ſome might be baptized in water, who were not baptized into Chriſt: there's a difference between being baptized in water in the name of Chriſt, and being baptized into Chriſt, which believers in their baptiſm are; by which is meant, not a being brought by it into union with Chriſt, which is either ſecretly from eternity, or openly at converſion, and both before the baptiſm of true believers; nor a being brought by it into the myſtical body of Chriſt the church, for this alſo is before it; but rather it deſigns a being baptized, or a being brought by baptiſm into more communion with Chriſt, into a participation of his grace and benefits; or into the doctrine of Chriſt, and a more diſtinct knowledge of it; the power of which they feel upon their hearts, and ſo have really believed in Chriſt, heartily love him, and make a ſincere profeſſion of him; though rather the true meaning of the phraſe *baptized into Chriſt*, I take to be, is to be baptized purely for the ſake of Chriſt, in imitation of him, who has ſet us an example, and becauſe baptiſm is an ordinance of his; it is to ſubmit to it with a view to his glory, to teſtify our affection for him, and ſubjection to him, without laying any ſtreſs or dependance on it for ſalvation: ſuch who are thus baptized, are *baptized into his death*; they not only reſemble Chriſt in his ſufferings and death, by being immerſed in water, but they declare their faith in the death of Chriſt, and alſo ſhare in the benefits of his death; ſuch as peace, pardon, righteouſneſs, and atonement: now this proves, that ſuch perſons are dead to ſin, who are ſo baptized; for by the death of Chriſt, into which they are baptized, they are juſtified from ſin; by the death of Chriſt, their old man is crucified, and the body of ſin deſtroyed; beſides, believers in baptiſm, profeſs themſelves to be dead to ſin and the world, and their baptiſm is an obligation upon them to live unto righteouſneſs.

Ver. 4. *Therefore we are buried with him by baptiſm into death,* &c.] The nature and end of baptiſm are here expreſſed: the nature of it, 'tis a *burial*; and when the Apoſtle ſo calls it, he manifeſtly refers to the ancient and only way of adminiſtring this ordinance by immerſion; when a perſon is covered, and as it were buried in water, as a corpſe is when laid in the earth, and covered with it: and it is a burial *with Chriſt*; 'tis a repreſentation of the burial of Chriſt, and of our burial with him as our head and repreſentative, and that *into death*; meaning either the death of Chriſt as before, that is, ſo as to partake of the benefits of his death; or the death of ſin, of which baptiſm is alſo a token; for believers whilſt under water, are as perſons buried, and ſo dead; which ſignifies not only their being dead with Chriſt, and their communion with him in his death, but alſo their being dead to ſin by the grace of Chriſt, and therefore ought not to live in it; for the Apoſtle is ſtill purſuing his argument, and is ſhewing, from the nature, uſe, and end of baptiſm, that believers are dead to ſin, and therefore cannot, and ought not, to live in it; as more fully appears from the end of baptiſm next mentioned: *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life*; for the end of baptiſm, is not only to repreſent the death and burial, but alſo the reſurrection of Chriſt from the dead, which is here ſaid to be *by the glory of the Father*: ſome read the words, *unto the glory of the Father*; meaning either, that the Father might be glorified hereby; or that Chriſt being raiſed from the dead, might enjoy glory with the Father, as he does in human nature; but rather the phraſe expreſſes the means by which, and not the end, to which Chriſt was raiſed from the dead: and by the *glory of the Father* is meant, the glorious power of the Father, which was eminently diſplayed in raiſing Chriſt from the dead; and as baptiſm is deſigned to repreſent the reſurrection of Chriſt, which is done by raiſing the perſon out of the water, ſo likewiſe to repreſent our reſurrection from the death of ſin, to a life of grace: whence it muſt be greatly incumbent on baptized believers, who are raiſed from the graves of ſin by the power of Chriſt, to *walk in newneſs of life*; for ſince they are become new creatures, and have new hearts, and new ſpirits given them, new principles of light, life, grace, and holineſs implanted in them, and have entered into a new profeſſion of religion, of which baptiſm is the badge and ſymbol, they ought to live a new life and converſation.

Ver. 5. *For if we have been planted together,* &c.] This is not to be underſtood of an implantation of *Jews* and *Gentiles* together in one body; nor of an implantation of believers together in a church ſtate; but of an implantation of Chriſt and his people together; which is openly done at converſion, in conſequence of a ſecret union with him before; when they are tranſplanted from a ſtate of nature, and are engrafted into Chriſt; have the graces of the Spirit of God implanted in them, and grow up under the dews of grace, and ſhinings of the ſun of righteouſneſs upon them, and bring forth much fruit: now as theſe perſons, by virtue of their ſecret union with Chriſt from eternity, as their head and repreſentative, with whom they were crucified, in whom they died repreſentatively, ſhare in his death, enjoy the benefits of it, and feel its efficacy, and through it become dead to the law, ſin, and the world, which is meant by *the likeneſs of his death*; ſo theſe ſame perſons ſhall be alſo planted *in the likeneſs of his reſurrection*; that is, they ſhall ſhare in the benefits, and feel and enjoy the effects of it; not only their bodies will be raiſed at the laſt day, as their ſouls are now regenerated by virtue of it, and in reſemblance to it; but they are, and ſhall be ſo influenced by his Spirit and grace, which has raiſed them from death to life, that they ſhall walk in newneſs of life; of which baptiſm is a lively repreſentation, and to which it is a conſtant obligation.

Ver. 6. *Knowing this that our old man is crucified with him,* &c.] By *the old man* is meant, the corruption of nature; called a *man*, becauſe natural to men; it lives and dwells in them; it has ſpread itſelf over the whole man; it rules and governs in men; and conſiſts of various parts and members, as a man does: its called *old*, becauſe it is the poiſon of the old ſerpent, with which man was infected by him from the beginning; it is derived from the firſt man that ever was; it is as old as the man is, in whom it is; and is likewiſe called ſo, with reſpect to its duration and continuance; and in oppoſition to, and contradiſtinction from, the new man, or principle of grace: its called *ours*, becauſe connatural to us; it is in our nature, it cleaves to us, and abides in us. This name the Apoſtle took from his countrymen the *Jews*, who were wont to call the vitioſity of nature hereby; ſo *R. Aba* on that paſſage, *the firſt-born ſaid to the younger*, *our father is old*, *Gen.* xix. 31. aſks what is the meaning of this, *our father is old?* this, anſwers he, is the evil imagination, or corruption of nature, which is called, זקן, *old*, according to *Eccl.* iv. 13. and is ſaid to be old, שנולד עם האדם, *becauſe it is born with the man* [o]; or as the reaſon is elſewhere given [p], becauſe it is joined to him from his birth, to his old age: this they ſay [q], is with a man as ſoon as he is born, from the hour of his birth, as ſoon as ever he comes into the world. Now this is ſaid to be *crucified with him*; that is, with Chriſt, when he was crucified: the *Jews* [r] have a notion, that the evil imagination, or corruption of nature, לא יתבטל, will not be made to ceaſe, or be aboliſhed out of the world, till the king Meſſiah comes, and by him it is aboliſhed: this is ſo crucified by the death, and at the croſs of Chriſt, as that it cannot exert its damning power over believers; and is ſo crucified by the Spirit and grace of Chriſt in them, as that it can't reign over them, or exerciſe its domineering power over them; wherefore they are dead unto it, and that to them, and therefore can't live in it; which is done, *that the body of ſin might be deſtroyed*: by *the body of ſin* is meant, ſin itſelf, which conſiſts as a body does, of various members; and alſo the power and ſtrength of it, which the *Jews* [s] call, חילא דיצר הרע, *the power of the evil imagination*; this is crucified with Chriſt, and nailed to his croſs by his ſacrifice and ſatisfaction, that its damning power might be deſtroyed, aboliſhed, and done away; and it is crucified by the Spirit and grace of Chriſt, that its governing power might be took away, and that itſelf be ſubdued, weakened, and laid under reſtraints, and its members and deeds mortified: *that henceforth we ſhould not ſerve ſin*; not that it ſhould not be in us, for as yet, neither by virtue of the ſacrifice of Chriſt, nor by the power of his grace, is ſin as to its being removed from the people of God; but that we ſhould not ſerve it, make proviſion for it, indulge it and obey it, in the luſts thereof.

Ver. 7. *For he that is dead, is freed from ſin.*] This is not to be underſtood of a natural or a corporal death; for this is the effect of ſin, and is inflicted by way of puniſhment for it, on Chriſtleſs perſons; ſo far is it from being an atonement for ſin, as the *Jews* [t] fancy; beſides, there are many perſons, who as they die in their ſins, they'll riſe in them; though a natural death is alluded to, when perſons are free from thoſe laws and obligations to ſervice and duty, they are under whilſt living: but here it is to be underſtood of a ſpiritual or myſtical death, and of perſons who are dead to the law, by the body of Chriſt; dead to ſin by the ſacrifice and grace of Chriſt; who are baptized into the death of Chriſt, and in imitation of him: ſuch are *freed from ſin*; not from the being of it; nor from the burden of it; nor from a continual war with it; nor from ſlips and falls into it; no, not even freed from it, in the moſt ſolemn ſervices and acts of religion; but they are freed from the dominion of it, from ſervitude to it, and alſo from the guilt of it, and from obligation to puniſhment on account of it; they are, as it is in the *Greek* text, and as the *Vulgate Latin* and *Arabic* verſions read, *juſtified from ſin.*

Ver. 8. *Now if we be dead with Chriſt*, &c.] This does not imply any doubt about it, but is rather a taking it for granted; ſeeing we are dead with Chriſt by union with him, as our head and repreſentative, and by communion with him in the benefits of his death, and being planted together in the likeneſs of it; or being dead to the law, ſin, and the world, through the virtue and efficacy of Chriſt's death: *we believe that we ſhall alſo live with him*; not only a life of juſtification by faith in his righteouſneſs; and a life of ſanctification from him, and to his glory; the continuance of which, and a perſeverance in it, are firmly believed; but a life of glory and happineſs with him hereafter, both in the new *Jeruſalem*, in the new heavens, and new earth, in the glorious ſtate of the church on earth, and in heaven to all eternity; where they ſhall be perſonally and viſibly with him, in ſoul and body, and ſhall live in the moſt intimate and uninterrupted communion with him, enjoying the higheſt pleaſure, and the moſt conſummate happineſs; and are therefore under the greateſt obligation, whilſt here on earth, to live, not in ſin, but to righteouſneſs, and to his praiſe and glory; with whom they are now dead to ſin, and with whom they not only hope, but believe they ſhall live throughout the endleſs ages of eternity.

Ver. 9. *Knowing that Chriſt being raiſed from the dead*, &c.] That Chriſt is riſen from the dead, is a certain fact, well atteſted, thoroughly known, and firmly believed; the prophets propheſied of it, Chriſt himſelf foretold it, angels affirmed it, and the Apoſtles were witneſſes of it, as is alſo the Holy Ghoſt: and it is as certain, that he *dieth no more*; he is raiſed to an immortal life, and will live for evermore; there's no need of his dying again, his death having been a full atonement and expiation of all the ſins and tranſgreſſions of his people: *death hath no more dominion over him*; it once had dominion over him; it held him under its power for a time, according to the divine determination, and by his own conſent: but *it was not poſſible he ſhould be holden of it* longer; both on account of the dignity of his perſon, as the Son of God, and the virtue and efficacy of his ſacrifice, as the ſurety of his people, having put away ſin for ever by it. He is the holy man the *Jews* [u] ſpeak of, "who is "the myſtery of the name *Jehovah*, and in him "there's no ſin, neither *ſhall death have the dominion over him.*"

Ver. 10. *For in that he died*, &c.] The death of Chriſt, was ſettled and agreed to in the covenant and council of peace; it was ſpoken of by the prophets, and typified by ſacrifices; Chriſt came into the world in order to die, and actually did die the death of the croſs; in which the great love of God and Chriſt is expreſſed to us; and which is a fundamental article of the chriſtian faith: and when he died, *he died unto ſin once*; he died to that, which we by nature are dead in, and could never make atonement for; which he himſelf never lived in, and which men naturally love to live in; and which had he not died for, we muſt have died for to all eternity; and he died not for any ſin of his own, or of angels, nor for the ſins of every man, but for the ſins of his people: it may be rendered, *he died in ſin*; in the likeneſs of ſinful fleſh, in which he was ſent; having as a ſurety ſin laid on him, and bore by him, and for which he was wounded, bruiſed, and died: or rather *to ſin*; that is, to make atonement for it, procure the pardon of it, take it away, and utterly aboliſh it: and this he did *once*; this is obſerved, in reference to the repeated ſacrifices of the old law, which could never expiate or remove ſin; and to ſhew, that Chriſt's dying once was enough, his ſacrifice was fully ſatisfactory to the law and juſtice of God: *but in that he liveth*; which muſt be underſtood, not of his life as God, but as man; and that not on earth, but in heaven; where he lives with God, at the right-hand of God, and by him, by the power of God: and *he liveth unto God*; to his glory, and to make interceſſion for us.

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[o] Midraſh Haneelam in Zohar in Gen. fol. 68. 1. Vid. Caphtor, fol. 20. 1.

[p] Midraſh Kohelet, fol. 70. 2.

[q] Zohar in Gen. fol. 102. 1. Tzeror Hammor, fol. 14. 4.

[r] Zohar in Exod. fol 94. 4.

[s] Ibid.

[t] See the note on ch. v. 11.

[u] Tikkune Zohar, fol. 112. p. 1. apud Rittangel. de verit. Relig. Chriſt. p. 68.

Ver. 11. *Likewiſe reckon ye alſo yourſelves*, &c.] *Two* things the Apoſtle would have believers conſider of themſelves, and reckon themſelves to be, in conſequence of their relation to Chriſt, who was dead, but is alive, and as agreeable thereunto: the *one* is, that they would look upon themſelves *to be dead indeed unto ſin*; believe their diſcharge from it, and not fear condemnation and death on account of it; and that it ſhall not be imputed to them, or have any damning power over them, ſince Chriſt has died unto it, or for it; and therefore ſhould have no fellowſhip with it, nothing to do with it, as being dead unto it, and that to them: the *other* is, that they would conſider themſelves *alive unto God, through Jeſus Chriſt our Lord*; and that either in a law ſenſe, as juſtified perſons; men in a ſtate of nature, or of *Phariſaiſm*, think themſelves alive, when they are not; but when they come under a work of the Spirit of God, they ſee themſelves otherwiſe, and are convinced both of the exceeding ſinfulneſs of ſin, and the inſufficiency of their own righteouſneſs to juſtify from it; and when they have the righteouſneſs of Chriſt revealed unto them, and faith is wrought in them to look unto it, and lay hold upon it, they are in themſelves, and in their own apprehenſions alive, and that *unto God*, in the ſight of God; and their life of faith on the righteouſneſs of Chriſt, is unto the glory of God, and will be followed with an eternal life with God, to which the juſtifying righteouſneſs of Chriſt gives them a title; and this is all through Chriſt, and his righteouſneſs: or this is to be conſidered by them of themſelves as ſanctified perſons, who are quickned by the Spirit of Chriſt, and can feel the burden of ſin, ſee the corruption of their nature, hear the voice both of law and Goſpel, breathe after ſpiritual things, ſpeak the language of *Canaan*, walk by faith on Chriſt, and work and act for him; which life of faith and holineſs is *unto God*, to his glory and honour, and is *through Chriſt*, and is maintained and ſupported by him: or they ſhould conſider themſelves not only as being juſtified before God, and made alive by his Spirit, but as ſuch who ſhall live to and with God, through Chriſt, for evermore; for as Chriſt died and roſe again, and lives unto and with God for ever, ſo they being dead to ſin through him, and being quickned together with him and by his Spirit, ſhall never die the ſecond death, but ſhall have everlaſting life.

Ver. 12. *Let not ſin therefore reign in your mortal body*, &c.] Since grace reigns in you, ſin ſhould not; ſeeing ye are dead to ſin, are baptized into the death of Chriſt, and are dead with him, and alive through him, ſin therefore ſhould not reign in you, and over you. This exhortation does not ſuppoſe a free-will power in man naturally, for this is ſpoken to perſons, who had the Spirit and grace of Chriſt, and in whom God had wrought both to will and to do of his good pleaſure; nor is this exhortation unneceſſary to believers, though they are dead to ſin, and though God has promiſed it ſhall not have the dominion over them, and though reigning ſin, as divines ſay, cannot be in regenerate perſons; for though they are entirely dead to ſin as juſtified perſons, yet not perfectly ſo as ſanctified; they are indeed dead to ſin, but ſin is not dead in them; it ſtruggles, it makes war, leads captive, and threatens abſolute and univerſal dominion, wherefore ſuch an exhortation is neceſſary; beſides, though God has promiſed that ſin ſhall not have the dominion, yet making uſe of means, ſuch as prayer to God that it may not, ſtriving againſt it, oppoſing it, in order to hinder its dominion, are no ways inconſiſtent with the promiſe of God, whoſe promiſes often have their accompliſhment in the uſe of means: moreover, whereas ſome divines ſay, that reigning ſin may be, and others that it cannot be in regenerate perſons, it ſhould be obſerved, that if by reigning ſin is meant, ſinning againſt God out of malice and contempt, with the whole heart, without any ſtruggle againſt it, or repentance for it, or ſo as to loſe the grace of God, and never riſe more, then it muſt be ſaid that it cannot be in a regenerate man; but if by it is meant, falling into ſin againſt their conſciences, knowingly and willingly, ſo as to diſtreſs their minds, loſe their peace, and grieve the Spirit of God, ſo as to be held under it, and be led captive by it, ſuch power ſin may have in them, and over them; and therefore the exhortation is not needleſs: and when the Apoſtle ſays, let it not reign *in your mortal body*, by it is either meant the whole man, or rather the body only, which is the inſtrument of ſinning, and is become mortal through ſin; and being ſo, is a reaſon why it ſhould not reign in it, ſince it has done ſo much miſchief to it already: and this alſo denotes the time of ſin's being in us, and of the danger of its reigning in us; 'tis only whiles we are in this mortal body; and the conſideration of our mortality, ſhould quicken us to war againſt ſin, and be careful not to *obey it in the luſts thereof*: the luſts of the body, or fleſh, which are therefore ſometimes called fleſhly luſts, are many, and have great power and influence; and may be ſaid to be obeyed, when proviſion is made to fulfil them, when theſe are the buſineſs of a man's life, and the whole of his converſation is taken up in them, without ſtruggle againſt them, or oppoſition to them; and herein lies the reign of ſin.

Ver. 13. *Neither yield ye your members*, &c.] The Apoſtle more fully explains what he means, by obeying ſin in the luſts thereof; a preſenting, or making uſe of the *members, as inſtruments of unrighteouſneſs unto ſin*: by their *members* he means, the ſeveral powers and faculties of the ſoul, and ſo the *Ethiopic* verſion renders it, *your ſouls*; or the ſeveral parts of the body, or both; by *yielding*, or preſenting of them, is deſigned the employment of them in the ſervice of ſin, *as inſtruments of unrighteouſneſs unto ſin*; that is, as means of performing unrighteous actions, in obedience to ſin, or the corruption of nature with its luſts: the word tranſlated *inſtruments*, ſignifies *arms* or *weapons*; ſo the ancients [w] formerly, reckoned weapons the members of ſoldiers; and here the Apoſtle calls the members weapons, which he would not have the ſaints uſe in favour of ſin, an enemy and a tyrant;

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[w] Alexander ab Alex. Genial. Dier. l. 1. c. 12. p. 18.

for that would be unrighteous in itſelf, and injurious to God and themſelves: but, ſays he, *yield yourſelves unto God, as thoſe that are alive from the dead*; that is, preſent themſelves ſoul and body to God, give up and devote themſelves to him, and to his ſervice, and yield a chearful obedience to him; conſidering themſelves as under great obligation ſo to do, inaſmuch as they are freed from condemnation and death, by the righteouſneſs of Chriſt; and quickened, when dead in treſpaſſes and ſins, by his Spirit and grace; *and* therefore ſhould yield *your members*, their whole ſelves, *as inſtruments*, or *weapons of righteouſneſs unto God*; by fighting againſt ſin, revenging all diſobedience, and fulfilling obedience to the commands of God: the ſame is here meant, as is by putting on *the armour of light*, and wearing and making uſe of *the armour of righteouſneſs, on the right-hand and the left*, *Rom.* xiii. 12. 2 *Cor.* vi. 7.

Ver. 14. *For ſin ſhall not have dominion over you*, &c.] It has a dominion over God's people in a ſtate of unregeneracy; and after converſion it is ſtill in them, and has great power oftentimes, to hinder that which is good, and to effect that which is evil; it entices and enſnares, and brings into captivity, and ſeems as though it would regain its dominion, and reign again, but it ſhall not. This is not a precept, exhortation, or admonition, as before, though ſome read it as ſuch, *let not ſin have dominion over you*; nor does it expreſs merely what ought not to be, but what cannot, and ſhall not be; it is an abſolute promiſe, that ſin ſhall not have the dominion over believers; and reſpects not acts of ſin, but the principle of ſin; and means not its damning power, though that is took away, but its tyrannical, governing power: it *ſhall not lord it over you*, as the words may be rendered; for in regeneration, ſin is dethroned; Chriſt enters as Lord, and continues to be ſo; ſaints are in another kingdom, the kingdom of Chriſt and grace; could ſin reign again over them, they might be loſt and periſh, which they never can: now this is a noble argument, why ſaints ſhould uſe their members as weapons of righteouſneſs for God and againſt ſin; ſince they are ſure of being conquerors, and are ſecure from the tyrannical government of ſin over them. The *Jewiſh* doctors ſay [x], there are three perſons, לא שלט בהן יצר הרע, *over whom the evil imagination*, or *ſin, had not the dominion*; and theſe are they, *Abraham*, *Iſaac*, and *Jacob*; but theſe are not the only perſons, for all *Abraham*'s ſpiritual ſeed, all that are of the faith of *Abraham*, enjoy the ſame favour: the reaſon of this is, *for ye are not under the law*; by which is meant, not the law of nature; nor the civil law of the *Jews*; nor their ceremonial law; but either the law of ſin, as a governing principle; or rather the moral law: this they were under, ſo as to obey it, but not in order to obtain righteouſneſs by it; or as forced to obey it by its threats and terrors; they were not under its rigorous exaction; nor under its curſe and condemnation; nor as irritating ſin, and cauſing it to abound; or as a covenant of works: *but under grace*; under the covenant of grace, and in the enjoyment of the bleſſings of it; under the Goſpel, and the diſpenſation of it, which leads and teaches men to deny ungodlineſs and worldly luſts; under and in the poſſeſſion of the grace of juſtification and pardon, which ſtrongly influence to righteouſneſs and holineſs; and under regenerating and ſanctifying grace, as a reigning governing principle in the ſoul. The Apoſtle's view in this is, to affect the ſaints with their preſent privilege, and to engage them in a chearful conflict with ſin, and to ſtir up in them an abhorrence of living in it.

Ver. 15. *What then? ſhall we ſin*, &c.] Does it follow from hence, that therefore we may ſin, and go on and continue in it, *becauſe we are not under the law, but under grace?* here the Apoſtle meets with an objection of the adverſary, ſaying, that if men are not under the law, and are free from all obligation to it, then they may live as they liſt; nor can they be chargeable with ſin, or that be objected to them; ſince where there is no law, there's no tranſgreſſion, and ſin is not imputed, where there is no law; and if they are under grace, or in the love and favour of God, from which there's no ſeparation, then they cannot be damned, do what they will: but this objection proceeds upon a miſtaken ſenſe of the phraſe, *under the law*; for believers, though they are not under the law as the miniſtry of *Moſes*, yet they are under it, as it is in the hands of Chriſt; and though not under its curſe, yet under obligation to obedience to it, from principles of love and grace; and a tranſgreſſion of it is ſin in them, as in others; and which is taken notice of by God, and viſited with ſtripes in a fatherly way, though his loving kindneſs is not removed: and to argue from the unchangeableneſs of God's grace, or the doctrines of it, as encouraging licentiouſneſs, is greatly to abuſe the grace of God, and manifeſtly betrays ſuch perſons to be ignorant of it and its influence; ſince nothing more powerfully engages to a love of holineſs, and hatred of ſin; wherefore the Apoſtle anſwers to this objection in his uſual way, *God forbid*, ſignifying his abhorrence of every thing of this kind.

Ver. 16. *Know ye not, that to whom ye yield yourſelves*, &c.] The Apoſtle goes on with his anſwer to the above objection, by making uſe of an argument from the nature of ſervants and their obedience, a thing well known to every one, and which none could be ignorant of; which he delivers by way of diſtribution, that ſuch who yield themſelves *ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs*: ſuch who obey ſin, are the ſervants of ſin; they are at the beck and command of ſin; they give up themſelves to the ſervice of it with delight and diligence, and are perfect drudges to it: this is a very unhappy ſituation; their ſervice is very unreaſonable; and they are rendered uncapable of ſerving God, for no man can ſerve two maſters; they are hereby brought into the drudgery of the devil; into a ſtate of bondage, out of which nothing but grace can extricate them; into a very mean and contemptible condition, and even a deplorable one; for if grace prevent not, they will have the wages of ſin paid them, which is death, for their obedience is *of ſin unto death*; which will lie in an eternal ſeparation from Father, Son, and Spirit, in a ſenſe of divine wrath, and in the company of devils and damned ſpirits: now this is added, to ſhew the malignant nature and juſt demerit of ſin, and to deter and diſſuade perſons from the ſervice of it: on the other hand, ſuch as obey the Lord, are the ſervants *of obedience unto righteouſneſs*; but why is not this obedience, which is the obedience of faith to the Goſpel of Chriſt, and of the new man to God or Chriſt, ſaid to be *unto life*; as the antitheſis ſeems to require? becauſe though death is the fruit of ſin, yet life is not the fruit of obedience, but the fruit of obedience is *righteouſneſs*;

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[x] T. Bab. Baya Bathra, fol. 17. 1.

by which is meant, not a juſtifying one before God, but righteouſneſs before men; or a courſe of living ſoberly and righteouſly, which is the effect of being under grace; and hence it appears, that true believers can make no ſuch ill uſe of their privilege, as is ſuggeſted in the objection.

Ver. 17. *But God be thanked that ye were the ſervants of ſin*, &c.] Not that the Apoſtle muſt be thought to give thanks to God for that theſe perſons had been the ſervants of ſin, than which nothing is more diſagreeable to God, or cauſed more ſhame to themſelves; but that inaſmuch as they had been in the drudgery and ſervice of ſin, they were now freed from it. Juſt as if a perſon that has been a ſlave for ſome time in *Algiers*, ſhould bleſs God, or be thankful to the inſtrument of his deliverance, that whereas he had been in ſuch ſlavery, he is now redeemed from it: wherefore 'tis added, *but ye have obeyed from the heart that form of doctrine which was delivered you.* By *the form of doctrine*, is meant the Goſpel, which is the *doctrine* of the ſcriptures, of Chriſt and his Apoſtles, and is ſound and according to godlineſs; and is a *form*, or contains a ſummary and compendium of truths, and is a pattern or exemplar, according to which miniſters are to preach, and people to hear and receive. So the word טופס, which is the ſame with τυπος here, is uſed by the *Jewiſh* [y] writers for a form, copy, pattern, or exemplar of any ſort of writings. This from of doctrine is קבלה, a *Cabala*, but not like that of the *Jews* oral law, or form of traditions [z], handed down, as they ſay, from one man, and ſett of men, to another; but this is *delivered* from the Father to Chriſt, from Chriſt to his Apoſtles, and by them to the ſaints; and *into which they were delivered*, as it may be rendered, as into a mould; and ſo received the impreſſion of it, and were evangelized by it: ſo ſuch are who have a ſpirit of Goſpel-liberty, in oppoſition to a ſpirit of bondage; who live by faith on Chriſt, and not by the works of the law; who derive their comfort from him, and not from any thing done by them; whoſe repentance and obedience are influenced by the grace of God, and who are zealous of good works, without any dependance on them. This form of doctrine was *obeyed* by them; by which is meant, not a mere obedience to the ordinances of the Goſpel; nor a bare hearing of the doctrines of it, and giving an aſſent unto them; but an embracing of them by faith for themſelves, ſo as to lay hold on Chriſt in them, ſubmit to his righteouſneſs therein revealed, and be willing to be ſaved by him, and him alone, in his own way; and this is the obedience of faith: the reaſon why faith is expreſſed by obedience, is, becauſe faith receives truth upon the veracity of God, and not upon the dictates of carnal reaſon; and is always more or leſs attended with external obedience to the will of God; and that is rightly performed only by faith. And this obedience did not lie in words, or proceed on mercenary views, and in an hypocritical way; but was *from the heart*; and was real and ſincere: and good reaſon there is why a hearty, chearful, and voluntary obedience ſhould be yielded to the Goſpel; ſince it is from God; Chriſt is the ſubſtance of it; it is truth, and the word of our ſalvation. The *Alexandrian* copy reads, *from a pure heart*; and the *Arabic* verſion, *from the ſincerity of your heart*; and the *Ethiopic* verſion, *with your whole heart.*

Ver. 18. *Being then made free from ſin*, &c.] Not from a ſinful nature; nor from a corrupt heart; nor from vain thoughts; nor from ſinful words; nor from ſinful actions altogether; but from the damning power of ſin: ſin brought all men under a ſentence of condemnation; Chriſt has bore the execution of this ſentence in himſelf for his people; hence, as conſidered in him, they are free from it; and ſuch as are born again, have paſſed from death to life, and ſhall never enter into condemnation: likewiſe, ſuch perſons are free from the guilt of ſin; men are in a law-ſenſe arraigned for ſin, accuſed of it, and being convicted, are pronounced guilty before God; and awakened ſouls have a ſenſe of it in themſelves; but the blood of Chriſt ſprinkled on their conſciences, frees them from it; tho' freſh ſins committed bring freſh guilt, which requires the continual application of the blood of Jeſus for pardon and cleanſing: but what is chiefly deſigned here, is freedom from the ſervitude of ſin, as appears from the context. Now God's elect are not releaſed voluntarily by their former maſters; nor is their freedom obtained by their own power and will; but it is of God, Father, Son, and Spirit; and the Goſpel is generally the means of it, and happy are thoſe perſons who are bleſſed with it! They are rid of a bad maſter; are freed from the worſt of bondage; will be no more ſervants, as before; are delivered from the power, and out of the kingdom of darkneſs; are heirs of heaven, and ſhall enjoy the glorious liberty of the children of God: and for the time preſent are *become the ſervants of righteouſneſs*; ſervants to God, whoſe Goſpel they obey; ſervants to Chriſt, whoſe righteouſneſs they ſubmit to; and ſervants to the law of righteouſneſs, as held forth by Chriſt; they give up themſelves to a courſe and life of righteouſneſs, in which there are true honour, peace, and pleaſure.

Ver. 19. *I ſpeak after the manner of men*, &c.] This refers either to what the Apoſtle had ſaid already concerning ſervice and liberty, things which were known among men, and eaſy to be underſtood; or to the following exhortation: what he was about to ſay, he delivered in a manner ſuited to their underſtandings, and was ανθρωπινον, *that which was human*; not angelic, or what required the power, purity, and perfection of angels; or what was unreaſonable or impoſſible, but what was their reaſonable ſervice, as men; and might be done thro' the grace of God, in the ſtrength of Chriſt, and by the aſſiſtance of the Spirit: and tho' he might have inſiſted upon it with good reaſon, that they ought to be more diligent and induſtrious in the ſervice of God, than they had been in the ſervice of ſin; yet *becauſe of the infirmity of* their *fleſh*, conſidering that they had fleſh, or corrupt nature, and were attended with weakneſs in knowledge, faith, and obedience; he only preſſed this upon them, that in like manner as they had been ſervants to ſin, they would be ſervants to righteouſneſs: *for as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity*; what they yielded to the ſervice of ſin were their *members*; by which, as before, may be meant, either the powers and faculties of their ſouls, or the parts and members of their bodies, or both; and particularly the latter, as the eyes and ears, the tongue, the mouth, the hands, and feet, which are all employed by a natural man in the drudgery of ſin: theſe are yielded to ſin under the form and character of *ſervants*; and as ſuch are governed, directed, and ordered to fulfil this and the other luſt, which is done willingly and readily: theſe members are *yielded*, preſented, and given up chearfully to this ſlavery; which is both ſcandalous and unrighteous: 'tis *to uncleanneſs*; which deſigns all ſorts of pollution and filthineſs, both of fleſh and ſpirit: *and to iniquity*; every thing that is contrary to the law, all unrighteouſneſs and ungodlineſs: and 'tis added, *unto iniquity*; which may deſign all ſorts of ſin, a progreſs in it, adding continually to it; which ſhews them to have been thorough hearty ſervants of ſin. Now what the Apoſtle exhorts to, and requires of them is, that *even ſo now they would yield their members ſervants to righteouſneſs unto holineſs*; that is, let the ſame members that have been employed in the ſervice of ſin, be made uſe of in the ſervice of righteouſneſs: let your eyes be employed in looking and diligently ſearching into the ſcriptures of truth; your ears in hearing the Goſpel preached; your lips, mouth, and tongue in expreſſing the praiſes of God, for what he has done for you; your hands in diſtributing to the intereſt of religion, and the neceſſities of the ſaints; and your feet in haſtening to attend on public worſhip, and obſerve the teſtimonies of the Lord: let them be employed under the ſame form and character as *ſervants*, waiting upon the Lord, ready to fulfil his will; and in the ſame manner, freely, willingly, and chearfully, and that conſtantly and univerſally, in all acts of righteouſneſs and holineſs.

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[y] T. Bab. Gittin, fol. 26. 1. Bava Bathra, fol. 44. 2. R. Moſes Kotzenſis Mitzvot Tora, precept. Affirm. 50.

[z] Vid. Pirke Abot, c. 1. §. 1.

Ver. 20. *For when ye were the ſervants of ſin*, &c.] This is an argument uſed, or a reaſon given why regenerate perſons ſhould be diligent in the ſervice of righteouſneſs; becauſe when they were employed in the drudgery of ſin, they *were free from righteouſneſs*; they had no righteouſneſs, nor were they deſirous of any; yea, averſe to it, threw off the yoke of the law of righteouſneſs, and lived in a very unrighteous manner: hence may be obſerved what is the free-will of man in an unregenerate ſtate; not free *to*, but *from* righteouſneſs; free enough to evil, but from all that is good; and alſo what obligation lies upon believers, who are delivered from the bondage of corruption, and the ſervitude of ſin, to a life and ſervice of righteouſneſs; inaſmuch as they were before free from it, and unconcerned about it, but are now made by the grace of God free to it, they ought therefore chearfully to purſue it, and neglect no opportunity of performing it.

Ver. 21. *What fruit had ye then in thoſe things?* &c.] That is, what profit, pleaſure, ſatisfaction, or comfort, had ye in the commiſſion of ſin? Sin yields no real profit to the ſervants of it. If a man, by ſinful practices, could amaſs together the riches of the *Indies*, or gain the whole world, yet if his ſoul is loſt thereby, what advantage would it be to him? he would be infinitely the loſer by it; nor would all his wealth and riches profit him in the day of God's wrath and righteous judgment: nor is there any true pleaſure in ſin; perſons may imagine within themſelves they enjoy a real pleaſure whilſt they are ſerving divers luſts; but this is but imaginary, 'tis not real; and this imaginary pleaſure is but for a ſeaſon; it iſſues in bitterneſs and death: nor is there any ſatisfaction in it; when men have endeavoured to gratify their carnal luſts, and ſenſual appetites in every way that can be deviſed, they ſtill remain as they were; nor can they reflect with real ſatisfaction, and without ſome ſtinging remorſe, upon the methods they have purſued to gain it: nor is there any true honour in ſin, nothing but what is ſcandalous and diſgraceful to human nature; ſhame, ſooner or later, is the fruit of ſin: *whereof ye are now aſhamed*; ſome men may be indeed for the preſent ſo hardened as not to bluſh and be aſhamed at the commiſſion of the vileſt ſins; ſuch are they who have no ſenſe of ſin, have no fear of God, or regard to men; and ſo ſin openly, and without any guiſe, glory in it, and make their boaſt of it: but when perſons are wrought upon by the Spirit of God, they are aſhamed of ſin; which might be exemplified in the caſe of *Adam* and *Eve*, of *Ephraim*, of the prodigal ſon, and of the poor publican: the reaſon is, becauſe light is ſtruck into their hearts; and this makes manifeſt the odious and deteſtable nature of ſin; ſin is hereby ſeen in its own proper colours, as exceeding ſinful, loathſome, and abominable: beſides, the grace and goodneſs of God are diſcovered in the forgiveneſs of it; and the glory of God's purity and holineſs, and the beauty and lovelineſs of Chriſt, are diſcerned by ſuch perſons; all which have a tendency to make them aſhamed of ſin, out of love with it, and to abhor it: and a good thing it is to be brought to be aſhamed of ſin here; for ſuch who are not aſhamed of it here, ſhall be brought to everlaſting ſhame and confuſion hereafter. Nay, this is not all; not only ſhame will be the fruit of ſin, but it will alſo iſſue in death: *for the end of thoſe things is death*; the profit, the reward, and wages of them is death: ſin not only brings a ſpiritual or moral death on perſons, on all the powers and faculties of their ſouls, and is followed with a corporal death; but if grace prevent not, it will end in an eternal one; for however right and good the ways of ſin may ſeem to the carnal mind, *the end thereof are the ways of death*.

Ver. 22. *But now being made free from ſin, and become ſervants to God*, &c.] In what ſenſe regenerate perſons are free from ſin, and are become the ſervants of God, has been obſerved already; the conſequence of which is, that ſuch *have* their *fruit unto holineſs, and the end everlaſting life*: holineſs is a fruit of freedom from the bondage of ſin, and of ſerving God; holineſs begun in regeneration, vocation, and converſion, is a fruit of the Spirit; a courſe of living righteouſly is a fruit of holineſs, as a principle implanted; a gradual increaſe in holineſs is carried on by the Spirit of God in a courſe of righteouſneſs; and a courſe of righteouſneſs, from a principle of grace, iſſues in perfect holineſs; *without which no man ſhall ſee the Lord*: here it ſeems to deſign, that holineſs is fruit, or that which is gain and profit to perſons, in oppoſition to ſin, in which there is no profit: it is not indeed profitable to God in point of merit; yet holineſs, as a principle of grace, is profitable to the ſaints in point of meetneſs for glory; and holineſs, as it denotes an external courſe of life, is uſeful and profitable on many accounts; hereby God is glorified, the doctrine of Chriſt is adorned, religion is honoured and recommended, our own credit, reputation, and peace, are preſerved, and our neighbour's good promoted. *And the end is everlaſting life*: as ſin iſſues, if grace prevent not, in everlaſting death; holineſs iſſues in eternal life, not by way of merit, but of free-gift.

Ver. 23. *For the wages of ſin is death*, &c.] By *ſin*, is meant every ſin, original ſin, actual ſin, every kind of ſin, leſſer and greater: the *death* which ſin deſerves, is a corporal death; which is not owing to the original nature and conſtitution of men; nor merely to the divine appointment; but to ſin, and the decree of God, on account of it; which is inflicted on Chriſtleſs ſinners, as a puniſhment for ſin, tho' not on believers as ſuch, becauſe Chriſt has took away the ſting and curſe of it: a death of diſeaſes and afflictions alſo follows upon ſin, as its proper demerit; which are properly puniſhments to wicked men, and are occaſioned by ſin in believers: there's a death of the ſoul, which comes by ſin, which lies in an alienation from God, in a loſs of the image of God, and in a ſervitude to ſin; and there is an eternal death, the juſt wages of ſin, which lies in a ſeparation of ſoul and body from God, and in a ſenſe of divine wrath to all eternity; and which is here meant, as is clear from its antitheſis, *eternal life*, in the next clauſe. Now this is *the wages* of ſin; ſin does in its own nature produce it, and excludes from life; it is the natural iſſue of it; ſin is committed againſt an infinite God, and righteouſly deſerves ſuch a death; it is its juſt wages by law. The *Greek* word οψωνια, ſignifies ſoldier's wages; ſee *Luke* iii. 14. 1 *Cor.* ix. 7. 1 *Maccab.* xiv. 32. Sin is repreſented as a king, a mighty monarch, a tyrannical prince; ſinners are his ſubjects and vaſſals, his ſervants and ſoldiers, who fight under him, and for him, and all the wages they muſt expect from him is death. So the word is interpreted in the *Gloſſary*, μισθος ϛρατιωτικος, *ſoldiers wages*; and ſo it is uſed by the *Jewiſh* writers, being adopted into their language; of a king, they ſay [a], that he ſhould not multiply to himſelf gold and ſilver more than to pay אספניא, which they [b] interpret by שכור חיילות, *the hire of armies*, or the wages of ſoldiers for a whole year, who go in and out with him all the year; ſo that it denotes wages due, and paid after a campaign is ended, and ſervice is over; and, as here uſed, ſuggeſts, that when men have been all their days in the ſervice of ſin, and have fought under the banners of it, the wages they will earn, and the reward that will be given them will be death: and it is frequently obſerved by the *Jewiſh* doctors [c], that אין מיתה בלא חטא, *there's no death without ſin*; ſin is the cauſe of death, and death the fruit and effect of ſin: *but the gift of God is eternal life, thro' Jeſus Chriſt our Lord.* Theſe words, at firſt ſight, look as if the ſenſe of them was, that eternal life is the gift of God thro' Chriſt, which is a great and glorious truth of the Goſpel; but their ſtanding in oppoſition to the preceding words, require another ſenſe, namely, that God's gift of grace iſſues in eternal life, thro' Chriſt: wherefore by *the gift of God* is not meant eternal life, but either the gift of a juſtifying righteouſneſs, or the grace of God in regeneration and ſanctification, or both, which iſſue in eternal life; the one is the ſaints right and title, the other their meetneſs for it: ſo that as death is the wages of ſin, and is what that iſſues in, and brings unto, eternal life is the effect of grace, or what the grace of God in juſtifying and ſanctifying his people iſſues in; even a life free from all ſorrow and imperfection; a life of the utmoſt perfection and pleaſure, and which will laſt for ever: and as the grace of God, which juſtifies and ſanctifies them, is *through Chriſt*, ſo is the eternal life itſelf which it brings unto: this is in Chriſt, comes thro' his righteouſneſs, ſufferings, and death; is beſtowed by him, and will greatly conſiſt in the enjoyment of him. All grace is the gift of God, and is freely given, or otherwiſe it would not be grace; particularly the juſtifying righteouſneſs of Chriſt is the gift of God; and the rather this may be meant here, ſince the Apoſtle had been treating of it ſo largely before, and had ſo often, in the preceding chapter, called it the gift of righteouſneſs, the free gift, and gift by grace, and juſtification by it the juſtification of life, becauſe it entitles to eternal life, as here: it may be ſaid to iſſue in it; for between juſtification and glorification there is a ſure and cloſe connexion; they that are juſtified by the righteouſneſs of Chriſt, are certainly glorified, or enjoy eternal life; and tho' this may be principally intended here, yet is not to be underſtood to the excluſion of other gifts of grace, which have the ſame connexion and iſſue: thus, for inſtance, faith is the gift of God, and not of a man's ſelf, and he that has it, has eternal life, and ſhall for ever poſſeſs it; repentance is a free-grace gift, it is a grant from the Lord, and it is unto life and ſalvation; and on whomſoever the grace of God is beſtowed, ſo as to believe in Chriſt for righteouſneſs, and truly repent of ſin, theſe ſhall partake of eternal glory. It may be obſerved, that there is a juſt proportion between ſin, and the wages of it, yet there is none between eternal life, and the obedience of men; and therefore though the Apoſtle had been preſſing ſo much obedience to God, and to righteouſneſs, he don't make eternal life to be the fruit and effect of obedience, but of the gift of the grace of God.

CHAP. VII.

THE Apoſtle in this chapter, diſcourſes concerning the freedom of juſtified and regenerated perſons from the law, and concerning the nature, uſe and excellency of it; in which he removes ſeveral objections to it, and gives an account from his own experience of the ſtruggle and combat there is between fleſh and ſpirit in a regenerate perſon; and which ſhews, that though believers are juſtified from ſin, yet ſtill ſin remains in them, and is the complaint of their ſouls. Whereas he had in ver. 14. of the preceding chapter, aſſerted that believers are not under the law, but under grace: he knew that this would be matter of offence to the believing *Jews*, who ſtill retained an high opinion of the law; wherefore he takes it up in the beginning of this chapter, and explains his meaning, and ſhews in what ſenſe juſtified ones are delivered from it; and firſt obſerves a known maxim, which every one, eſpecially ſuch as know any thing of the nature of laws, muſt allow of; that the law has power over a man as long as he lives, and no longer, ver. 1. and then particularly inſtances in the law of marriage, ver. 2. which is in force as long as both parties live and no longer: during the huſband's life the wife is bound, but when dead ſhe is looſed, and which is further explained, ver. 3. that ſhould ſhe marry another while her huſband is alive, ſhe would be an adultereſs; but he being dead, ſhould ſhe marry, ſhe is liable to no ſuch imputation: this the Apoſtle accommodates, ver. 4. to the caſe of the law, and the ſaints deliverance from it, in which he aſſerts that they are dead to the law, and that to them, as in ver. 6. by the body of Chriſt; and therefore the law could have no dominion over them, as is the caſe of all laws when men are dead; and ſo they might be lawfully married to another, to bring forth fruit to God, according to the particular law of marriage. This is illuſtrated by the different ſtate and condition of God's elect, before and after converſion; whilſt in an unconverted ſtate the law irritates indwelling ſin, and the luſts of it, and by the members of the body operates to the bringing forth the deadly fruit of ſin, ver. 5. but when delivered from the irritating power of the law, that being dead in conſequence of the ſufferings and death of Chriſt, they are both in a capacity, and under an obligation to ſerve the Lord, in a new and ſpiritual manner, ver. 6. and whereas he had ſaid that the motions of ſin are ſtirred up by the law, ver. 5. he ſaw that an objection might be raiſed againſt the law, as if that was ſinful; this he removes by expreſſing his abhorrence of ſuch a thought, by pointing out the law as that which makes known ſin, and by the experience he himſelf had of it, making known indwelling ſin to him, ver. 7. when he goes on to give an account of the workings of corrupt nature in him, under the prohibition of the law; how it was with him before it entred into his conſcience, and how it was with him afterwards; that before he thought himſelf alive, and in a fair way to eternal life; but afterwards, as ſin appeared to him more vigorous than ever, he found himſelf a dead man, and dead to all hope of life by the law, being killed by it, or rather by ſin which worked by it, ver. 8, 9, 10, 11. and therefore he vindicates the law as holy, juſt, and good, ver. 12. and anſwers an objection that might be formed from what he had ſaid concerning the effect the law had upon him, as if it was made death unto him; whereas the office it did was to ſhew him the exceeding ſinfulneſs of ſin, which, and not the law, was the cauſe of death, ver. 13. for to it with other ſaints he bears this teſtimony, that it is ſpiritual, tho' in compariſon of it he was carnal and ſold under ſin, ver. 14. and from henceforward to the end of the chapter, he gives an account of the force and power of indwelling ſin in him, and the conflict there was in him between grace and corruption: he had knowledge of that which is good, approved of it, and yet did it not, hated ſin and yet committed it, ver. 15. but however, his deſire after that which was good, and his approbation of it, ſhewed that *he* agreed to this, that the law was good, ver. 16. nor was his commiſſion of ſin to be imputed to his renewed ſelf, but to indwelling corruption, ver. 17. the fleſhly part in him, in which was no good thing, ver. 18. he found he had a will to that which is good, but not power to perform it; which was abundantly evident by his practice, ſeeing what he would he did not, and what he would not he did. ver. 19. from whence he concludes again, ver. 20. as in ver. 17. that the evil he did was to be reckoned not to his ſpiritual, or renewed ſelf, but to his corrupt nature; which he found, as a law that had power to command and to cauſe to obey, always at hand, cloſe by him when he was deſirous of doing good, ver. 21. and yet amidſt all theſe workings of ſin in him, he found a real delight and pleaſure in the holy law of God, as he was renewed in the ſpirit of his mind, ver. 22. upon the whole he perceived there were two contrary principles in him, which militated one againſt the other, and ſometimes ſo it was, that thro' the ſtrength of corrupt nature in him, he was made a captive to the law of ſin and death, ver. 23. which fetched from him a doleful lamentation and complaint, as if his caſe was deſperate, and there was no deliverance for him, ver. 24. and yet upon a view of his great redeemer and ſaviour Jeſus Chriſt, he takes heart, and thanks God that there was, and would be a deliverance for him thro' Chriſt, ver. 25. and then cloſes the account which ſtood thus in his experience, and does in the experience of every regenerate man; that with his renewed mind he ſerved the holy law of God from a principle of grace, and with his fleſhly and carnal part the law of ſin.

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[a] Miſn. Sanhedrin, c. 2. §. 4.

[b] Jarchi & Bartenora in ib. Vid. Cohen de Lara, Ir. David, p. 17.

[c] T. Bab. Sabbat, fol. 55. 1. Vajikra Rabba, paraſh. 37. fol. 176. 3. Midraſh Kohelet, fol. 70. 4. Zohar in Gen. fol. 44. 4. Tzeror Hammor, fol. 115. 1.

Ver. 1. *Know ye not brethren*, &c.] The Apoſtle having aſſerted, chap. vi. 14. that the believing *Romans* were *not under the law*; which he knew would be diſpleaſing to many, and excepted to by them, eſpecially the *Jews* that were among them, who tho' they believed in Chriſt, yet were zealous of the law, takes it up again, and explains and defends it. That they were the *Jewiſh* converts at *Rome* he here particularly addreſſes, appears partly from his calling them *brethren*, for they were ſo according to the fleſh, as well as in a ſpiritual relation, and this he rather mentions to ſoften their reſentments, and conciliate their minds to him; and partly from the words included in a *parentheſis*, *for I ſpeak to them that know the law*; not the law of nature, but the law of *Moſes*, as the *Jews* did, being trained up in the knowledge of it; to theſe he appeals, ſaying, *know ye not*, for the truth of a principle or maxim he afterwards improves, which they could not be ignorant of, *how that the law hath dominion over a man as long as he*, or *it liveth*; for the word *liveth*, may refer either to man or to the law. The law may be ſaid to live, when it is in full force, and to be dead, when it is abrogated and diſanulled; now whilſt it lives, or is in force, it has dominion over a man; it can require and command obedience of him, and in caſe of diſobedience can condemn him, and inflict puniſhment on him: and this power it has alſo as long as the man lives who is under it, but when he is dead it has no more dominion over him; then *the ſervant is free from his maſter*, *Job* iii. 19. that is, from the law of his maſter; and children are free from the law of their parents, the wife from the law of her huſband, and ſubjects from the law of their prince. This is ſo clear a point that none can doubt of it. The *Jews* have a ſaying[d], that "when a man is dead, he "becomes חפשי מן תורה ומן המצות, free from "the law, and from the commands."

Ver. 2. *For the woman which hath an huſband*, &c.] The former general rule is here illuſtrated by a particular inſtance and example in the law of marriage; a woman that is married to a man, *is bound by the law to her huſband*; to live with him, in ſubjection and obedience to him, *ſo long as he liveth*; except in the caſes of adultery, *Matt.* xix. 9. and deſertion, 1 *Cor.* vii. 15. by which the bond of marriage is looſed, and for which a divorce or ſeparation may be made, which are equal to death: *but if the huſband be dead, ſhe is looſed from the law of her huſband*; the bond of marriage is diſſolved, the law of it is aboliſhed, and ſhe is at entire liberty to marry whom ſhe will, 1 *Cor.* vii. 39.

Ver. 3. *So then if while her huſband liveth*, &c.] True indeed it is, that whilſt her huſband is alive, if *ſhe be married to another man*, *ſhe ſhall be called an adultereſs*; ſhe will be noted and accounted of as ſuch by every body, except in the above-mentioned caſes: *but if her huſband be dead*; then there can be no exception to her marriage: *ſhe is free from the law*; of marriage, by which ſhe was before bound: *ſo that ſhe is no adultereſs*; nor will any reckon her ſuch; ſhe is clear from any ſuch imputation: *tho' ſhe be married to another man*; hence it appears that ſecond marriages are lawful.

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[d] T. Bab. Sabbat, fol. 30. 1. Niddah, fol. 61. 2. & T. Hieroſ. Kilaim, fol. 32. 1.

Ver. 4. *Wherefore, my brethren, ye alſo,* &c.] Here the Apoſtle accommodates the foregoing inſtance and example to the caſe in hand, ſhewing that the ſaints were not under the law, the power and dominion of it; ſince that, as when a man is dead, the woman is looſed from that law by which ſhe was bound whilſt he lived, that ſhe may lawfully marry another man, and bear children to him without the imputation of adultery; ſo believers being dead to the law, and the law dead to them, which is all one, they are looſed from it, and may be, and are lawfully married to Chriſt, that they may bring forth the genuine fruits of good works, not in order to obtain righteouſneſs and life by them, but for the honour and glory of God; in which account may be obſerved, an aſſertion that the ſaints and children of God, *are become dead to the law,* and that to them, as in ver. 6. and can have no more power over them, than a law can have over dead perſons, or a dead abrogated law can have over living ones. They are repreſented as, *dead to ſin,* and *dead with Chriſt,* chap. vi. 2, 8. and here, *dead to the law,* as in *Gal.* ii. 19. and conſequently cannot be under it; are out of the reach of its power and government, ſince that only has dominion over a man as long as he lives. The law is dead to them; it has no power over them, to threaten and terrify them into obedience to it; nor even rigorouſly to exact it, or command it in a compulſory way; nor is there any need of all this, ſince believers delight in it after the inward man, and ſerve it with their minds freely and willingly; the love of Chriſt, and not the terrors of the law, conſtrains them to yield a chearful obedience to it; it has no power to charge and accuſe them, curſe or condemn them, or miniſter death unto them, no not a corporal one as a penal evil, and much leſs an eternal one. And the way and means by which they become dead to the law, and that to them is, *by the body of Chriſt*; not by Chriſt, as the body or ſubſtance of the ceremonial law; ſee *Col.* ii. 17. ſince that is not ſingly deſigned, but the whole law of *Moſes*; but by *the body of Chriſt,* is either meant Chriſt himſelf, *Heb.* x. 10. and ix. 14. or rather the human nature of Chriſt, *Heb.* x. 5. in which the law meets with every thing it can require and demand, as holineſs of nature, which is the ſaints ſanctification in Chriſt; obedience of life, which is their righteouſneſs; and ſufferings of death, which is the penalty the law enjoins, whereby full expiation of ſin is made, compleat pardon is procured, and eternal redemption obtained; ſo that the law has nothing more to demand; its mouth is ſtopped, it is not in its power to curſe and damn believers, they are dead to that and that to them: the reaſon why the law is become ſo to them, and they to that is, *that ye ſhould be married to another*; or *that ye ſhould be to another,* or *be anothers*; that is, that ye ſhould appear to be ſo in a juſt and legal way; for they were anothers, they were Chriſt's before by the Father's gift, and were ſecretly married to him in the everlaſting covenant, before he aſſumed their nature, and in the body of his fleſh bore their ſins, ſatisfied law and juſtice, paid their debts, and ſo freed them from the power of the law, its curſe and condemnation, or any obligation to puniſhment; all which was done in conſequence of his intereſt in them, and their marriage relation to him; but here reſpect is had to their open marriage to him in time, the day of their eſpouſals in converſion; to make way for which, the law, their former huſband, muſt be dead, and they dead to that, that ſo their marriage to Chriſt might appear lawful and juſtifiable; who is very fitly deſcribed by him, *who is raiſed from the dead*; and is a living huſband, and will ever continue ſo, will never die more; and therefore as the ſaints can never be looſed from the marriage-bond of union between Chriſt and them, ſo they can never be looſed from the law of this huſband; wherefore tho' they are dead to the law, as a covenant of works, and as miniſtred by *Moſes*, and are free from any obligation to it, as ſo conſidered yet they are *under the law to Chriſt*; under obligation, by the ties of love, to obedience to it, and ſhall never be looſed from it. The end of being dead to the law, and of being married to Chriſt is, *that we ſhould bring forth fruit unto God.* The alluſion is to children being called, *the fruit of the womb*, *Pſal.* cxxvii. 3. *Luke* i. 42. and here deſigns good works, the fruits of righteouſneſs, which are brought forth by perſons eſpouſed to Chriſt, under the influence of the ſpirit and grace of God: and they are *unto God*, that is, for the honour and glory of God; meaning either Chriſt the huſband of believers, who is God over all bleſſed for ever; or God the Father, to whoſe praiſe and glory they are by Chriſt; and which is a reaſon and argument which ſtrongly excites and encourages the ſaints to the performance of them: and let it be obſerved, that as children begotten and born in lawful marriage, are only true and legitimate, and all before marriage are ſpurious and illegitimate; ſo ſuch works only are the true and genuine fruits of righteouſneſs, which are in conſequence of a marriage relation to Chriſt; are done in faith, ſpring from love, and are directed to the glory of God; and all others, which are done before marriage to Chriſt, and without faith in him, are like ſpurious and illegitimate children.

Ver. 5. *For when we were in the fleſh,* &c.] This reſpects not their being under the legal diſpenſation, the *Moſaical* œconomy; which lay greatly in meats and drinks, and divers waſhings, and carnal ordinances, ſuch as regarded the fleſh chiefly: ſo their meats and drinks concerned the body; their ablutions and waſhings ſanctified to the purifying of the fleſh; their circumciſion was outward in the fleſh; the ſeveral rituals of the law conſiſted in outward things, tho' typical of internal and ſpiritual ones; hence thoſe that truſted in them truſted in the fleſh: but to be *in the fleſh* ſtands oppoſed, chap. viii. 9. to a being *in the ſpirit*; whereas there were many under that legal and carnal diſpenſation who were in the ſpirit, and had the ſpirit of God, as *David* and others; beſides, the Apoſtle muſt be thought to uſe the phraſe in ſuch a ſenſe, as to include all the perſons he is ſpeaking of and writing to, who were both *Jews* and *Gentiles*, for of ſuch the church at *Rome* conſiſted; and the ſenſe is this, *for when we*, *Jews* and *Gentiles*, who are now believers in Chriſt, *were* formerly, before our converſion to, and faith in Chriſt, *in the fleſh*, that is, in a corrupt, carnal, and unregenerate ſtate and condition; in which ſenſe the word *fleſh* is frequently uſed in the next *chapter*: now not all ſuch who have fleſh, ſin, or corrupt nature in them, muſt be reckoned to be in the fleſh, for there's a difference between fleſh being in perſons, from which none are free in this life, and their being in the fleſh; nor all ſuch who commit ſin, or do carnal things at times, for there is not a juſt man that doth good and ſinneth not; but ſuch who are as they were born, without any alteration made in them by the ſpirit and grace of God; who have nothing but fleſh in them, no fear of God, nor love to and faith in Chriſt, nor any experience of the work of the Spirit of God upon their ſouls; no true ſight and ſenſe of ſin, nor any ſpiritual knowledge of ſalvation by Chriſt; in whom fleſh is the governing principle, whoſe minds and principles are carnal, and their converſation wholly ſo; yea, perſons may be in the fleſh, in an unregenerate ſtate, who may abſtain from the groſſer immoralities of life, and even make a profeſſion of religion: now ſuch theſe had been, the Apoſtle is ſpeaking of and to, and tells how it was with them when in this ſtate; *the motions of ſins which were by the law, did work in our members to bring forth fruit unto death*: by *the motions of ſins* are meant, the evil paſſions and affections of the mind, the luſts of the heart, ſinful deſires, evil thoughts, the imaginations of the thoughts of the heart, the firſt motions of the mind to ſin: theſe *were by the law*; not as the efficient cauſe of them, that neither produces nor encourages them; it is holy, juſt, and good, requires truth in the inward parts, and not only forbids the outward acts of ſin, but even covetous deſires, and luſtful thoughts: no, theſe inward motions of ſin ariſe from a corrupt heart and nature; are encouraged and cheriſhed by the old man that dwells there; and men are enticed by ſatan to a compliance with them. Some think that the meaning of the phraſe is, that theſe ſecret luſts of the heart are made known by the law, as in ver. 7. ſo they are, but not whilſt a man is in the fleſh, or in an unregenerate ſtate, but when he comes to be wrought upon powerfully by the Spirit of God, who makes uſe of the law to ſuch a purpoſe: but the true ſenſe of it is, that theſe motions of ſin are irritated, provoked and increaſed thro' the law's prohibition of them; which is not to be charged as a fault on the law, but to be imputed to the depravity and corruption of man; who is like to one in a burning fever, very deſirous of drink, who the more it is forbid, the more eager is he of it; or like a mighty torrent of water, which riſes, rages, flows and overflows the more any methods are taken to ſtop its current; or like a filthy dunghil, which when the ſun ſtrikes powerfully on it, it exhales and draws out its filthy ſtench; which nauſeous ſmell is not to be imputed to the pure rays of the ſun, but to the filthineſs of the dunghil: theſe motions of ſin are ſaid to *work in our members*; in the members of our bodies, which theſe ſinful affections of the ſoul make uſe of to put them into action, and ſo they *bring forth fruit*; very evil fruit indeed, for nothing elſe can be expected from ſuch an evil tree as the corrupt nature of man is: and this fruit is *unto death*; deadly fruit, worthy of death, and would iſſue in eternal death, if grace did not prevent: the riſe, beginning, motion, progreſs and iſſue of ſin are moſt exactly and beautifully deſcribed, agreeable to this account here, by the Apoſtle *James*, chap. i. 13, 14, 15.

Ver. 6. *But now we are delivered from the law*, &c.] From the miniſtration of it, by *Moſes*; from it, as a covenant of works; from its rigorous exaction; from its curſe and condemnation, all this by Chriſt; and from its being an irritating, provoking law to ſin, thro' the corruption of nature, by the Spirit and grace of Chriſt; but not from obedience to it, as in the hands of Chriſt. The *Vulgate Latin* verſion, and ſome copies, read, *from the law of death*; and the *Ethiopic* verſion renders it, *we are looſed from the law, and are delivered from the former doctrine*; the doctrine of the legal diſpenſation. *That being dead*; not ſin, but the law: in what ſenſe believers are dead to the law, and that to them, has been ſhewn on ver. 4. *Wherein we were held*; as a woman is by the law to her huſband, or as perſons guilty, who are detained priſoners; ſo we were *kept under the law, ſhut up unto the faith*, as in a priſon, *Gal.* iii. 23. Now the ſaints deliverance from the law, thro' the abrogation of it, that loſing its former life, vigour, power, and dominion, is not that they may live a looſe, licentious life and converſation, but that they *ſhould ſerve* the Lord their God without ſlaviſh fear, and with a godly one, acceptably, in righteouſneſs and holineſs, all the days of their lives; and their Lord and maſter Jeſus Chriſt, who is king of ſaints, lawgiver in his church, and whoſe commandments are to be obſerved from a principle of love, in faith, and to his glory; yea, even the law itſelf, as held forth by him, as the Apoſtle ſays in the cloſe of this *chapter, with the mind I myſelf ſerve the law of God*: the manner in which this ſervice is to be, and is performed, is, *in newneſs of ſpirit*; under the influences of the Spirit of God, the author of renovation, of the new creature, or new man created in us, in righteouſneſs and true holineſs; and from a new heart, and new ſpirit, and new principles of life, light, love, and grace formed in the ſoul; and by walking in *newneſs of life*, or by a new life, walk, and converſation: *and not in the oldneſs of the letter*; not in the outward obſervance of the law of *Moſes*, which is the *letter*; not indulging the old man, or walking after the dictates of corrupt nature; nor behaving according to the old former courſe of living: on the whole it may be obſerved, that a believer without the law, being delivered from it, that being dead to him, and he to that, lives a better life and converſation under the influence of the Spirit of God, than one that is under the law, and the works of it, deſtitute of the grace of God; the one brings forth fruit unto death, the other ſerves the Lord, *in newneſs of ſpirit, and not in the oldneſs of the letter*.

Ver. 7. *What ſhall we ſay then? is the law ſin?* &c.] The Apoſtle having ſaid, that *the motions of ſins were by the law*, meets with an objection, or rather an ill-natured cavil, *is the law ſin?* if the motions of ſins are by it, then it inſtigates and prompts men to ſin; it cheriſhes it in them; it leads them, and impels them to the commiſſion of it, and therefore muſt be the cauſe of ſin; and if the cauſe of ſin, then it muſt be ſin, or ſinful itſelf: *what ſhall we ſay then?* how ſhall we remove this difficulty? anſwer this objection, and ſilence this cavil? To this it is replied by way of deteſtation and abhorrence, *God forbid!* a way of ſpeaking often made uſe of by the Apoſtle, when any dreadful conſequence was drawn from, or any ſhocking objection was made to his doctrine, and which was ſo monſtrous as ſcarcely to deſerve any other manner of refutation; ſee chap. iii. 3, 4, 5. and vi. 1, 2, 15. and next by obſerving the uſe of the law to diſcover ſin; which it does by forbidding it, and threatning it with death; by accuſing for it, convincing of it, and repreſenting it in its proper colours it being as a glaſs in which it may be beheld juſt as it is, neither greater nor leſs; which muſt be underſtood as attended with a divine power and light, otherwiſe as a glaſs is of no uſe to a blind man, ſo neither is the law in this ſenſe, to a man in a ſtate of darkneſs, until the Spirit of God opens his eyes to behold in this glaſs what manner of man he is: now ſince the law is ſo uſeful to diſcover, and ſo to diſcountenance ſin, that itſelf cannot be ſin, or ſinful. The Apoſtle exemplifies this in his own caſe, and ſays, *nay, I had not known ſin, but by the law*; which he ſays not in the perſon of another, there is no room nor reaſon for ſuch a fancy; but in his own perſon, and of himſelf: not of himſelf at that preſent time, as is evident from his way of ſpeaking; nor of himſelf in his childhood, before he came to years of diſcretion to diſcern between good and evil; but as, and when he was a grown perſon, and whilſt a *Phariſee*; he did not know ſin during his being in that ſtate till the law came, and entred into his conſcience, and then, and by it, he knew ſin, the exceeding ſinfulneſs of it, and that he himſelf was the chief of ſinners. Nay, he goes on to obſerve, that by the law he came to know, not only the ſinfulneſs of outward actions, but alſo of inward luſts; *for I had not known luſt*, ſays he, *except the law had ſaid, thou ſhalt not covet*; as it does in *Exod.* xx. 17. This is a way of ſpeaking uſed by the *Jews*, when they produce any paſſage out of the law, thus [e], התורה אמרה, *the law ſays*, if any one comes to kill thee; referring either to 1 *Sam.* xxiv. 11. or *Exod.* xxii. 1. and a little after, *the law ſays*, namely, in *Exod.* iii. 5. *put off thy ſhoes from off thy feet*, &c. By *luſt* is meant the inward motions of ſin in the heart, any and every deſire of the mind after it; not only ſtudied and concerted ſchemes, how to bring about and compaſs an evil action; but every looſe vagrant thought of ſin and inclination to it; yea, every imagination of the thought of the heart, before the imagination is well formed into a thought; and not only a dallying with ſin in the mind, dwelling upon it with pleaſure in thought, but even ſuch ſudden motions and ſtarts of the mind to ſin, to which we give no aſſent; ſuch as are involuntary, yea, contrary to the will, being *the evil we would not*, and are diſpleaſing and hateful to us; theſe are meant by luſt, and which by the law of God are known to be ſinful, and only by that. Theſe were not known to be ſo by the *Gentiles*, who only had the law and light of nature; nor are they condemned, nor any proviſion made againſt them, nor can there be any made, by the laws of men: and tho' theſe inward luſts are condemned by the law of God, yet inaſmuch as they were not puniſhable by men, and could be covered with the guiſe of an external righteouſneſs, multitudes who were born under, and brought up in that law, were ſecure and indolent about them, did not look upon them as ſins, or as at all affecting their righteouſneſs; but imagined that, *touching the righteouſneſs of the law*, they were *blameleſs*; which was the caſe of all the *Phariſees*, and of the Apoſtle whilſt ſuch: but when the law came and entred his conſcience with power and light attending it, then he ſaw ſuch innumerable ſwarms of luſts in his heart, and theſe to be ſinful, which he never ſaw and knew before; juſt as in a ſun-beam we behold thoſe numerous little atoms, which otherwiſe are indiſcernable by us. Now ſince the law is of ſuch uſe, not only to diſcover the ſinfulneſs of outward actions, but alſo of inward luſts and deſires, that itſelf cannot be ſinful.

Ver. 8. *But ſin taking occaſion by the commandment*, &c.] By *the commandment* is meant, either the whole moral law, or that particular commandment, *thou ſhalt not covet*; which the *Jews* ſay, comprehends all; "God ſay they [f], cauſed them "(the *Iſraelites*) to hear the ten words, which he "concluded with this word, *thou ſhalt not covet*; "שכולם תלוים בו, *for all of them depend on that*; "and to intimate, that whoever keeps this commandment, it is as if he kept the whole law, and "whoever tranſgreſſes this, it is all one as if he "tranſgreſſed the whole law;" and no doubt but it does refer to any unlawful thought of, deſire after, and inclination to any thing forbidden in the other commandments. By *ſin* is meant, not the devil, as ſome of the ancients thought; but the vitioſity and corruption of nature, indwelling ſin, the law in the members that took *occaſion* by the law of God; ſo that the law at moſt could only be an occaſion, not the cauſe of ſin, and beſides, this was an occaſion not given by the law, but taken by ſin; ſo that it was ſin, and not the law which *wrought in* him *all manner of concupiſcence*. The law forbidding every unclean thought, and covetous deſire of unlawful objects, ſin took an occaſion thro' theſe prohibitions to work in him, ſtir up and excite concupiſcence, evil deſire after all manner of things forbidden by the law; hence it is clear that not the law, but ſin, is exceeding ſinful: *for without the law ſin was dead*; not that before the law of *Moſes* was given, ſin lay dead and unexerted; for during that interval between *Adam* and *Moſes* ſin was, and lived and reigned, and death by it as much as at any other time; but when the Apoſtle was without the law, that is without the knowledge of the ſpirituality of it, before it came with power and light into his heart and conſcience, ſin lay as tho' it was dead; it was ſo in his apprehenſion, he fancied himſelf free from it, and that he was perfectly righteous.

Ver. 9. *For I was alive without the law once*, &c.] The Apoſtle ſays this, not in the perſon of *Adam*, as ſome have thought; who lived indeed, in a ſtate of innocence, a perfectly holy and righteous life, but not without the law, which was the rule of his actions, and the meaſure of his obedience; he had the law of nature written upon his heart, and a poſitive law reſpecting the forbidden fruit given him, as a trial of his obedience; and tho' when he tranſgreſſed he became mortal, yet ſin could not be ſaid to revive in him, which never lived before: nor does the Apoſtle ſpeak in the perſon of a *Jew*, or the whole body of the people of *Iſrael* before the law was given on mount *Sinai*; before that time the ſons of *Abraham* did not live without a law; for beſides the law of nature, which they had in common with others, they were acquainted with other laws of God, as the laws of circumciſion, ſacrifices, and the ſeveral duties of religion; ſee *Gen.* xviii. 19. and when the law did come from mount *Sinai*, it had not ſuch effects upon them as are here expreſſed: but the Apoſtle is ſpeaking of himſelf, and that not as in his ſtate of infancy before he could diſcern between good and evil, but when grown up, and whilſt a *Phariſee*; who tho' he was born under the law, was brought up and more perfectly inſtructed in it, than the common people were, and was a ſtrict obſerver of it, yet was without the knowledge of the ſpirituality of it; he, as the reſt of the *Phariſees*, thought it only regarded the outward actions, and did not reach to the ſpirits or ſouls of men, the inward thoughts and affections of the mind; the law was as it were at a diſtance from him, it had not as yet entered into his heart and conſcience; and whilſt this was his caſe he was *alive*, he did not know that he was *dead in treſpaſſes and ſins*, a truth he afterwards was acquainted with; nor that he was ſo much as diſordered by ſin, he thought himſelf healthful, ſound and whole, when he was diſeaſed and full of wounds, bruiſes, and ſores from head to foot; he lived in the utmoſt peace and tranquillity, without the leaſt ruffle and uneaſineſs, free from any terror or deſpondency, and in perfect ſecurity, being in ſure and certain hope of eternal life; and concluded if ever any man went to heaven he certainly ſhould, ſince, as he imagined, he lived a holy and righteous life, free of all blame, and even to perfection: *but when the commandment came*; not to *Adam* in the garden of *Eden*; nor to the *Iſraelites* at mount *Sinai*; but into the heart and conſcience of the Apoſtle, with power and light from above: *ſin revived*; it lift up its monſtrous head, and appeared in its ugly ſhape, exceeding ſinful indeed; it grew ſtrong and exerted itſelf; its ſtrugglings and oppoſition, its rebellion and corruption were ſeen and felt, which ſhew that it was not dead before, only ſeemed to be ſo; it was in being, and it lived and acted before as now; the difference was not in that, but in the Apoſtle's ſenſe and apprehenſion of it, who upon ſight of it died away: *and I died*; he now ſaw himſelf a dead man, dead in ſin, dead in law, under a ſentence of death which he now had within himſelf; he ſaw he was deſerving of eternal death, and all his hopes of eternal life by his obedience to the law of works died at once; he now experimentally learnt that doctrine he ſo much inſiſted on afterwards in his miniſtry, and to the laſt maintained, that there can be no juſtification of a ſinner by the deeds of the law, ſince by it is *the knowledge of ſin*.

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[e] T. Bab. Beracot, fol. 62. 2.

[f] Abkath Rochel, l. 1. par. 1. p. 3. Ed. Hulſ.

Ver. 10. *And the commandment which was ordained to life*, &c.] The law which promiſed a continuance of an immortal life to *Adam*, in caſe of perfect obedience to it; and which was appointed to the *Iſraelites*, that by the obſervation of it they might live in the land of *Canaan*, and in the quiet and full poſſeſſion of their priviledges and enjoyments; but was never ordained to eternal life, or that men ſhould obtain that by their obedience to it; ſince eternal life is the free gift of God without reſpect to any works of men; ſee *Gal.* iii. 21. This ſame law, the Apoſtle ſays, *I found to be unto death*; as it was an occaſion, thro' the vitioſity of nature, of ſtirring up ſin in him, which brought forth fruit unto death; as it convinced him that he was a dead man and worthy of death; as it threatned him with it, and ſtruck all his hopes of eternal life dead, and left him in this condition without giving him the leaſt direction or aſſiſtance whereby to obtain life.

Ver. 11. *For ſin taking occaſion by the commandment*, &c.] As in ver. 8. *deceived me*; either by promiſing pleaſure or impunity: the ſame effect is aſcribed by the *Jews* to the evil imagination or corruption of nature, which they ſay is called an enticer, שמפתה ארם, *that deceives man*[g]: *and by it ſlew me*; mortally wounded me: not the law, but ſin by the law, deceived and ſlew him; ſo that as before, the law is cleared from being the cauſe of ſin, ſo here, from being the cauſe of death; for tho' the law is a killing letter, the miniſtration of condemnation and death, yet it is not the cauſe of it; but ſin, which is a tranſgreſſion of the law, is that which deceives or leads out of the way, as the word ſignifies, and then kills. The metaphor is taken from a thief or a robber, who leads a man out of the way into ſome bye path, and then murders him.

Ver. 12. *Therefore the law is holy*, &c.] This is a concluſion or inference drawn from the preceding diſcourſe, in commendation of the law; that ſtanding clear of any charge or imputation of ſin, as being the cauſe of it. This epithet the Apoſtle gives to the law, is what the *Jews* frequently give it; worthy are the *Iſraelites*, ſay they[h], "to whom is given אורייתא קדישא, *the holy law*; "in which they ſtudy day and night." By *the law* is meant the whole body of the precepts of it in general; and by *the commandment*, either the ſame, or every one of the commandments in particular, and eſpecially that which is cited, *thou ſhalt not covet*. Some have thought that the *three* properties of it deſign the threefold diviſion of the law; and ſuppoſe that by that which is *holy* is meant the ceremonial law, which ſanctified to the purifying of the fleſh; by that which is *juſt*, the judicial law, which pointed out to the *Jewiſh* commonwealth what was right and wrong; and by that which is *good*, the moral law in all its precepts: but nothing is more certain, than that the moral law is only ſpoken of in this context, which may be ſaid to be *holy*, becauſe of its author the holy God, from whom nothing can come but what is holy; and becauſe of the matter of it, it is a tranſcript of the holy nature of God, a declaration of his holy will; it requires holineſs both of heart and life; it forbids whatever is unholy, and commands nothing but what is holy; it teaches men to live holy, ſober, righteous and godly lives. It may be truly called *juſt*, or righteous, as it demands perfect obedience to all its precepts, or it won't admit of it as a righteouſneſs; as it pronounces guilty, curſes and condemns for every diſobedience of it; as it deals impartially with perſons the tranſgreſſors of it; and as it acquits believers upon the foot of the righteouſneſs of Chriſt, the fulfilling end of it. It is rightly called *good* from the author of it God, from whom every good thing comes, and nothing elſe; from the matter of it, and from the uſe of it both to ſaints and ſinners.

Ver. 13. *Was then that which is good, made death unto me?* &c.] An objection is ſtarted upon the laſt epithet in commendation of the law; and it is as if the objector ſhould ſay, if the law is good, as you ſay, how comes it to paſs that it is made death, or is the cauſe of death to you? can that be good, which is deadly, or the cauſe of death? or can that be the cauſe of death which is good? This objection taken out of the mouth of another perſon proceeds upon a miſtake of the Apoſtle's meaning; for tho' he had ſaid that he died when the commandment came, and found by experience that it was unto death, yet does not give the leaſt intimation that the law was the cauſe of his death; at moſt, that it was only an occaſion, and that was not given by the law, but taken by ſin, which, and not the law, deceived him and ſlew him. Nor is it any objection to the goodneſs of the law, that it is a miniſtration of condemnation and death to ſinners; for *lex non damnans non eſt lex*, a law without a ſanction or penalty, which has no power to condemn and puniſh is no law, or at leaſt a law of no uſe and ſervice; nor is the judge, or the ſentence which he according to law pronounces upon a malefactor, the cauſe of his death, but the crime which he is guilty of; and the caſe is the ſame here, wherefore the Apoſtle anſwers to this objection with abhorrence and deteſtation of fixing any ſuch charge upon the law, as being the cauſe of death to him, ſaying, *God forbid*; a way of ſpeaking uſed by him, as has been obſerved, when any thing is greatly diſliked by him, and is far from his thoughts. Moreover, he goes on to open the true end and reaſon of ſin by the law working death in his conſcience; *but ſin, that it might appear ſin, working death in me by that which*

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[g] Tzeror Hammor, fol. 141. 3. & 150. 1.

[h] Zohar in Gen. fol. 48. 4.

which is good; that is, the vitioſity and corruption of nature, which is deſigned by *ſin*, took an occaſion, *by that which is good*, that is, the law, thro' its prohibition of luſt, to work in me all manner of concupiſcence, which brought forth fruit unto death; wherefore, upon the law's entrance into my heart and conſcience, I received the ſentence of death in myſelf, that ſo ſin by it, *working death in me, might appear ſin* to me, which I never knew before. This end was to be, and is anſwered by it, yea, *that ſin by the commandment might become exceeding ſinful*; that the corruption of nature might not only be ſeen and known to be ſin, but exceeding ſinful; as being not only contrary to the pure and holy nature of God, but as taking occaſion by the pure and holy law of God to exert itſelf the more, and ſo appear to be as the words καθ᾽ υπερβολην αμαρτωλος may be rendered, *exceedingly a ſinner*, or *an exceeding great ſinner*; that being the ſource and parent of all actual ſins and tranſgreſſions; wherefore not the law, but ſin was the cauſe of death, which by the law is diſcovered to be ſo very ſinful.

Ver. 14. *For we know that the law is ſpiritual*, &c.] We who have a ſpiritual underſtanding of the law, who have been led into the true nature of it by the Spirit of God, know by experience that that itſelf is *ſpiritual*; and therefore can never be the cauſe of ſin or death: the law may be ſaid to be *ſpiritual*, becauſe it comes from the Spirit of God; and reaches to the ſpirit of man; it requires truth in the inward parts; ſpiritual ſervice and obedience; a ſerving of it with our minds; a worſhipping of God in ſpirit and truth; a loving of him with all our hearts and ſouls, as well as a performance of all the outward acts of religion and duty; and becauſe it cannot be truly obeyed and conformed to without the aſſiſtance of the Spirit of God. To this ſpirituality of the law the Apoſtle oppoſes himſelf, *but I am carnal, ſold under ſin*: from hence to the end of the *chapter* many are of opinion, that the Apoſtle ſpeaks in the perſon of an unregenerate man, or of himſelf as unregenerate; but nothing is more clear, than that he ſpeaks all along of himſelf in the firſt perſon, *I am carnal*, &c. αυτος εγω, *I myſelf*, as in ver. 25. and in the preſent tenſe of what he then was and found; whereas when he ſpeaks of his unregenerate ſtate, and how it was with him under the firſt convictions of ſin, he ſpeaks of them as things paſt, ver. 5, 6, 7, 8, 9, 10, 11. beſides ſeveral things which are ſaid by the Apoſtle, can neither agree with him, nor any other, but as regenerate; ſuch as to *hate evil*, *delight in the law of God*, and *ſerve* it *with the mind*, ver. 15, 22, 25. Moreover, the diſtinctions between fleſh and ſpirit, the inward and the outward man, and the ſtruggle there is between them are to be found in none but regenerate perſons; and to ſay no more, the thankſgiving for deliverance from ſin by Chriſt can only come from ſuch; nor are any of the things ſaid inapplicable to men that are born again, as will appear by the conſideration of them as they follow: for when the Apoſtle ſays, *I am carnal*, his meaning is, either that he was ſo by nature, and as he ſaw himſelf when ſin thro' the law became exceeding ſinful to him; or as he might be denominated from the fleſh or corruption of nature which was ſtill in him, and from the infirmities of the fleſh he was attended with; juſt as the *Corinthians*, tho' ſanctified in Chriſt Jeſus, and called to be ſaints, are ſaid to be *carnal* on account of their envying, ſtrife and diviſions, 1 *Cor.* iii. 1, 2, 3, 4. or in compariſon of the *ſpiritual* law of God, which was now before him, and in which he was beholding his face as in a glaſs, and with which when compared, the holieſt man in the world muſt be reckoned carnal. He adds, *ſold under ſin*; he did not *ſell himſelf* to work wickedneſs, as *Ahab* and others; he was paſſive and not active in it; and when at any time he with his fleſh ſerved the law of ſin, he was not a voluntary, but an involuntary ſervant; beſides, this may be underſtood of his other I, his carnal I, his unrenewed ſelf, the old man which is always under ſin, when the ſpiritual I, the new man, is never under the law of ſin, but under the governing influence of the grace of God.

Ver. 15. *For that which I do, I allow not*, &c.] The Apoſtle having cleared the law from the charge of being the cauſe either of ſin or death, and taken the blame to himſelf, proceeds to give an account of the ſtruggle and combat he found in himſelf between the fleſh and ſpirit; *that which I do, I allow not*. That which he did was evil, ſince he allowed not of it; but this is to be underſtood not of any notorious crime committed by him, and repeated again and again; nor of a ſinful courſe of life, for before his converſion he was not a prophane man, but externally moral, and after his converſion, had his converſation in the world by the grace of God in righteouſneſs and holineſs; a vitious courſe of life being contrary to the grace of God implanted in him, and the doctrines of grace profeſſed by him; but of internal luſts, the workings of corruptions in his heart, and which are real actions of the mind, together with the various frailties and infirmities of life: when the Apoſtle ſays that what he did, γινωσκω, *I know not*; his meaning is, not that he was utterly ignorant of them, of their nature and operations; that he was inſenſible of their motions, and unconcerned about them; for his ſenſe of them, and concern for them, are expreſſed by him in the ſtrongeſt terms, *I know, I find, I ſee, O wretched man*, &c. ver. 18, 21, 23, 24. but either that the efforts and effects of ſin in him were ſo ſudden, and at an unawares, that he was ſometimes overtaken and held captive, before he knew well where he was, or what he was doing; or the ſenſe is, that he had not a full knowledge of the evil of his heart, the corruptions of his nature, nor did he underſtand all his infirmities and the errors of his life; or elſe the meaning is, I own it not as right, but confeſs it to be wrong, I don't acknowledge theſe actions as the productions of the new man, they are alien to him, but as the deeds of the old man; or rather, *I don't approve* of them, I diſlike, abhor and deteſt them; I cannot excuſe or palliate them, but muſt condemn them; ſo words of knowledge in the *Hebrew* language are expreſſive of love, liking, and approbation; ſee *Pſal.* i. 6. *Hoſ.* viii. 4. *Gen.* xviii. 19. on which laſt text, *I know him*, ſays *Jarchi*, לשון חבה, *it is the language of love*, or a phraſe expreſſive of ſtrong affection; and ſo here, I know not, I don't like, love and approve of theſe things, or I don't *allow* of them, and indulge myſelf in them, I loath them and myſelf for them; and is this talking like an unregenerate man? can it be thought that the Apoſtle ſpeaks of himſelf as unregenerate? or perſonates ſuch a man? *for what I would that do I not*; what he deſired and willed was good, tho' he did it not; and ſo the *Vulgate Latin* verſion reads, *for not the good which I would, I do*; and ſo the next clauſe, *but the evil which I hate, I do*: and what was that? he would have had his thoughts always employed about the beſt things; he would have had his affections continually and alone ſet on God, Chriſt, and the things of another world; he would, he was deſirous to keep the whole law of God, and do the whole will of God, and live without ſin, and as the angels do in heaven: now ſuch a will as this, is never to be found in unregenerate perſons; this is from God, and the power of his grace: when he ſays he did not what he willed, what he was deſirous of, and bent upon, his ſenſe is, not that he never did any good thing he willed; for he did many good things, as every good man does, but he did not always do the good he willed, and never perfectly, nor any thing without grace and ſtrength from Chriſt: he adds, *but what I hate that do I*; ſin was what he hated; it being contrary to the pure and holy nature of God, to the good and righteous law of God, and was in itſelf to his view, exceeding ſinful: he hated vain thoughts, unclean deſires, revengeful luſts, the ſecret motions of all ſin in his heart, and the various evil actions of life; which can never be ſaid of an unregenerate man; who loves ſin, delights in iniquity, and takes pleaſure in them that do it; and yet what the Apoſtle hated he did; he wrought with his carnal I, his fleſh, and through the power of it, and force of temptation, though not without reluctance, remorſe, and repentance. The *Karaite Jews*, which were the better ſort of them, ſay and hold ſome things, not much unlike to what is here delivered; "though a man, "ſay they [1], ſhould tranſgreſs ſome of the commandments, or the commandments in part, "לתגבורת תאוה לא על צד החפץ, *through the* "*ſtrength of luſt, and not on account of, or with* "*pleaſure and delight*, he ſhall be one of thoſe that "ſhall enter into paradiſe."

Ver. 16. *If then I do that which I would not*, &c.] This is a corollary, or an inference from what he had related of his own experience; that ſince what he did, though it was contrary to the law of God, yet was what he did not will nor allow of, but hated, it muſt be a clear point, that he *conſented to the law, that it was good*; lovely and amiable; that it forbad thoſe things which were hateful, and commanded thoſe things which were deſireable to a good man; and ſo is acknowledged to be a very beautiful rule of obedience, walk, and converſation.

Ver. 17. *Now then, it is no more I that do it*, &c.] This is another inference, deduced from what is before ſaid, that ſince he did not approve, but hated what he did, and willed the contrary, it was not he as ſpiritual, as born again, as a new man, a new creature, that did it; ſee 1 *John* iii. 9. *But ſin*, ſays he, *that dwelleth in me*; the old man, the carnal I, the evil preſent with him, the law in his members; which not only exiſted in him, and wrought in him, and that at times very ſtrongly, but dwelt in him, had its abode in him, as it has in all regenerate perſons, and will have, as long as they are in the body.

Ver. 18. *For I know that in me, that is, in my fleſh*, &c.] The Apoſtle goes on to give ſome further account of himſelf, what he knew, and was fully aſſured of by long experience; as that *no good thing dwelt* in him, that is, in his fleſh, or carnal ſelf; for otherwiſe there were many good things dwelt in him; there was the good work of grace, and the good word of God in him, and even Father, Son, and Spirit, dwelt in him; but his meaning is, that there was no good thing naturally in him; no good thing of his own putting there; nothing but what God had put there; no good thing, but what was owing to Chriſt, to the grace of God, and influence of the Spirit; or as he himſelf explains it, there was no good thing in his *fleſh*; in the old man that was in him, which has nothing in his nature good; no good thing comes out of him, nor is any good thing done by him: and this explanative and limiting clauſe, *that is in my fleſh*, clearly proves, that the Apoſtle ſpeaks of himſelf, and as regenerate; for had he ſpoke in the perſon of an unregenerate man, there would have been no room nor reaſon for ſuch a reſtriction, ſeeing an unregenerate man is nothing elſe but fleſh, and has nothing but fleſh, or corrupt nature in him; and who does not know, that no good thing dwells in ſuch perſons? whereas the Apoſtle intimates by this explication, that he had ſomething elſe in him beſide fleſh, and which is oppoſed to it; and that is ſpirit, or the new man, which is of a ſpiritual nature, and is ſeated in the ſpirit, or ſoul, and comes from the Spirit of God; and in this ſpiritual man dwell good things, for *the fruit of the Spirit, is in all goodneſs, righteouſneſs, and truth*; ſo that though there was no good thing dwelling in his fleſh, in the old man, yet there were good things dwelling in his ſpirit, in the new and ſpiritual man, the hidden man of the heart: and he adds, *to will is preſent with me*; which muſt be underſtood, not of the power and faculty of the will, with reſpect to things natural and civil, which is common to all men; nor of a will to that which is evil, which is in wicked men; but of a will to that which is good, which he had not of himſelf, but from God, and is only to be found in regenerate perſons; and denotes the readineſs of his mind and will to that which is ſpiritually good, like that which Chriſt obſerves of his diſciples, when he ſays, *the ſpirit is willing, but the fleſh is weak*, *Matt.* xxvi. 41. which may ſerve much to illuſtrate the paſſage before us: ſince it follows, *but how to perform that which is good, I find not*; he found he had no ſtrength of himſelf to do what he willed; and that he could do nothing without Chriſt; and that what he did by the ſtrength and grace of Chriſt, he did not do perfectly. To will to live without ſin, not to have a luſtful or a revengeful thought in his breaſt was preſent with him, but how to perform, how to live in this manner, which was ſo deſireable to him, being born again, he found not. It may be aſked, how does this agree with what the Apoſtle ſays, *it is God which worketh in you both to will and to do of his good pleaſure?* To this it may be replied, that when God does work in his people both to will and to do, he does not work both equally alike, or to the ſame degree, ſo that the work anſwers to the will; God never works in them ſo to do, as to will, for when they are wrought in, acted upon, and influenced to do the moſt, and that in the beſt manner, they never do all that they would; and ſometimes God works in them to will, when he does not work in them to do; as in the caſe of the diſciples of Chriſt, in whom he worked to will to watch with Chriſt an hour, but did not work in them to do; and whenever he works in the ſaints, whether to will or to do, or both, 'tis always *of his own good pleaſure*.

Ver. 19. *For the good that I would, I do not*, &c.] The Apoſtle here repeats what he had delivered in ver. 15, 16. to ſtrengthen and confirm this part of his experience; that though he had a will to that which was good, yet he wanted power, and had none of himſelf to perform; and therefore often did what he would not, and what he would he did not.

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[1] R. Eliahu in Addareth, c. 3. apud Trigland de Sect. Karaeorum, c. 10. p. 176.

Ver. 20. *Now if I do that I would not*, &c.] The ſame concluſion is formed here, as in ver. 17. not with any view to excuſe himſelf from blame in ſinning, but to trace the luſts of his heart, and the ſins of his life, to the ſource and fountain of them, the corruption of his nature; and to aſcribe them to the proper cauſe of them, which was not the law of God, nor the new man, but ſin that dwelt in him.

Ver. 21. *I find then a law*, &c.] This is to be underſtood either of the corruption of nature, which he found by experience to be in him; and which becauſe of its force, power, and prevalence, it ſometimes had in him, he calls *a law*; it forcibly demanding compliance with its luſts; and is the ſame with what he calls *evil*, and which the *Jews* ſo frequently ſtile, יצר הרע, *the evil imagination*, by which they mean the corruption of nature; and one of the ſeven names, and the firſt of them, by which it is called, they tell us [k], is, רע, *evil*; the very name it goes by here, and which they ſay God calls it, *Gen.* vi. 5. and well may it be ſo called, ſince it is originally, naturally, and continually evil; it is evil in its nature and conſequences; it is the ſource and ſpring of all evil: *that when I would do good*, ſays the Apoſtle, as ſoon as any good thought ariſes in me, any good reſolution is entered into by me, or I am about to do any thing that is good, *evil*, the vitioſity of nature, *is preſent with me*, and hinders me; it came into the world with me, and it has continued with me ever ſince; it cleaves cloſe unto me, it lies very nigh me, and whenever there is any motion to that which is good, it ſtarts up, which ſeemed to lie aſleep before, and exerts itſelf, ſo that I cannot do the good I would. The *Jews* ſay [l], there are, שתי לבבות, *two hearts* in man, the good imagination, and the evil imagination. The Apoſtle here ſpeaks as of two wills in regenerate men, one to good, and another to evil: or this may be underſtood of the law of God, which he found agreed with his mind, willing that which is good, though ſin lay ſo near to him; or he found that willing that which was good, was the law of God, very agreeable to it; and that the law was on his ſide, favouring him, encouraging him to that which is good, though ſin kept ſo cloſe to him; to which ſenſe agree the following words.

Ver. 22. *For I delight in the law of God*, &c.] This an unregenerate man cannot do; he don't like its commands, they are diſagreeable to his corrupt nature; and as it is a threatening, curſing, damning law, it can never be delighted in by him: the moraliſt, the *Phariſee*, who obeys it externally, don't love it, nor delight in it; he obeys it not from love to its precepts, but from fear of its threatnings; from a deſire of popular eſteem, and from low mercenary ſelfiſh views, in order to gain the applauſe of men, and favour of God: only a regenerate man delights in the law of God; which he does, as it is fulfilled by Chriſt, who has anſwered all the demands of it; and as it is in the hands of Chriſt, held forth by him as a rule of holy walk and converſation; and as it is written upon his heart by the Spirit of God, to which he yields a voluntary and chearful obedience: he ſerves it with his mind, of a ready mind freely, and without any conſtraint, but that of love; he delights together with the law, as the word here uſed ſignifies; the delight is mutual and reciprocal, the law delights in him, and he delights in the law; and they both delight in the ſelf-ſame things, and particularly in the perfect obedience which the Son of God has yielded to it. The Apoſtle adds, *after the inward man*; by which he means the renewed man, the new man, or new nature, formed in his ſoul; which had its ſeat in the inward part, is an internal principle, oil in the veſſel of the heart, a ſeed under ground, the kingdom within us, the hidden man of the heart, which is not obvious to every one's view, it being not any thing that is external, though never ſo good; this in its nature is agreeable to the law of God, and according to this a regenerate man delights in it: but then this reſtrictive limiting clauſe, ſuppoſes another man, the old man, the carnal I, according to which the Apoſtle did not delight in the law of God; and proves, that he ſpeaks of himſelf as regenerate, and not as unregenerate, or as perſonating an unregenerate man, becauſe no ſuch diſtinction is to be found in ſuch a perſon; nor does ſuch a perſon delight at all in any ſenſe, upon any conſideration in the law of God, but is enmity againſt it, and unſubjected to it; nor can he be otherwiſe, without the grace of God.

Ver. 23. *But I ſee another law in my members*, &c.] That is, he ſaw, he perceived it by experience; he felt the force and power of inbred corruption working in him, and as a law demanding obedience to it; and which he might well call *another law*, it being not only diſtinct from, but oppoſite to the law of God he delighted in; the one is good, the other evil; this other law is a tranſgreſſion of the law of God, and which he obſerved to be *in* his *members*, *i. e.* in the members of his body; not that it had its ſeat only, or chiefly in his body, and the parts of it, but becauſe it exerted itſelf by them, it made uſe of them to fulfil its luſts: the ſame phraſe is uſed in the *Targum* on *Pſal.* xxxviii. 3. which renders the words there thus, there's no peace, באברי, *in my members*, becauſe of my ſin: now this law was *warring*, ſays he, *againſt the law of my mind*; by the *law of* his *mind* is meant, either the law of God written on his mind in converſion, and which he delighted in, and ſerved with his mind, as renewed by the Spirit of God; or the new nature in him, the principle of grace wrought in his mind, called *the law* of it, becauſe it was the governing principle there; which reigns, and will reign in every regenerate perſon through righteouſneſs, unto eternal life, though the law of ſin oppoſes all its force and power againſt it; that is not only contrary to it, luſts againſt it, but wars, and commits acts of hoſtility againſt it: the ſtate of regenerate perſons is a warfare, they have many enemies to combat with, as ſatan and the world; but thoſe of their own houſhold, within themſelves, in their own hearts, are the worſt of all; there's an inteſtine war in them, as it were a company of two armies, fleſh and ſpirit, ſin and grace, combating together; and ſo it will be as long as this life laſts; ſo true is that ſaying of the *Jews* [m], in which they agree with the Apoſtle, "as "long as the righteous live, נלחמים עם יצרן, "*they are at war with the corruption of their na-*"*ture*; when they die they are at reſt:" hence we read of, מלחמת יצר הרע, *the war of the evil imagination* [n]: but what is worſt of all, this is ſometimes *bringing* them *into captivity to the law of ſin, which is in* their *members*; that is, to itſelf; for the law in the members, and the law of ſin in the members, muſt be the ſame: and it may be ſaid to bring into captivity to itſelf, when it only endeavours to do it, though it does not effect it; for ſometimes words which expreſs an effect, only deſign the endeavour to effect, but not that itſelf; ſee *Ezek.* xxiv. 13. *Gen.* xxxvii. 21, 22. *Exod.* viii. 18. But admitting that this phraſe intends the real and actual effecting of it, it is to be underſtood of a captivity to ſin, different from that an unregenerate man is in; who is a voluntary captive to ſin and ſatan, gives up himſelf to ſuch ſlavery and bondage, and rather goes, than is brought or carried into it; whereas a regenerate man is, through the force of ſin, and power of temptation, violently drawn and carried into captivity; in which he is held againſt his will, and to his great uneaſineſs: beſides, this expreſſion does not denote abſolute dominion, which ſin has not over a regenerate man; nor is it utterly inconſiſtent with his character as ſuch; for as a ſubject of one nation may be taken a priſoner, and be carried captive into another nation, and yet remain a ſubject where he was, and does not become one of that country into which he is carried captive; ſo a regenerate man, being carried captive by ſin, does not come under the abſolute dominion of ſin, or ceaſe to be a ſubject of the kingdom of grace, or in other words, a regenerate perſon: moreover, the very phraſe of *bringing into captivity*, ſuppoſes that the perſon before was not a captive; whereas every unregenerate man is one, was always ſo, and never otherwiſe: add to all this, that this captivity was very diſtreſſing and uneaſy to the perſon, and makes him cry out, *O wretched man*, &c. whereas the captivity of an unregenerate perſon is very agreeable to him; he likes his priſon, he loves his chains, and don't chuſe to be in any other ſtate and condition; though as the *Jews*[o] ſay, there's no captivity, כגלות הנשמה, *like the captivity of the ſoul*; and nothing ſo grieving and afflictive to a good man, as that is. The Apoſtle uſes much ſuch language as his countrymen do, who frequently repreſent man as having two principles in him, the one good, the other bad; the one they call, יצר הרע, *the evil imagination*, or corruption of nature; the other they call, יצר הטוב, *the good imagination*, or principle of grace and goodneſs; which they ſay[p], are at continual war with each other, and the one is ſometimes, נשבה, *carried captive* by the other. The good imagination they ſay[q], is like to one that, חבוש בבית האסורין, *is bound in a priſon*; as it is ſaid, *out of priſon he cometh to reign*; to which agrees what they ſay[r], "how ſhall I ſerve my Creator, whilſt I am, "אסיר יצרי, *a captive to my corruption*, and a ſer-"vant to my luſt?"

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[k] T. Bab. Succa, fol. 52. 1. & Kiddushin, fol. 30. 2.

[l] Tzeror Hammor, fol. 135. 4.

[m] Bereſhit Rabba, Paraſh. 9. fol. 7. 4.

[n] Tzeror Hammor, fol. 93. 3. & 112. 3. & 115. 2. & 144. 4. & 145. 1, 2.

Ver. 24. *O wretched man that I am*, &c.] Not as conſidered in Chriſt, for as ſuch he was a moſt happy man, being bleſſed with all ſpiritual bleſſings, and ſecure from all condemnation and wrath; nor with reſpect to his inward man, which was renewing day by day, and in which he enjoyed true ſpiritual peace and pleaſure; nor with regard to his future ſtate, of the happineſs of which he had no doubt: he knew in whom he had believed; he was fully perſuaded nothing could ſeparate him from the love of God; and that when he had finiſhed his courſe, he ſhould have the crown of righteouſneſs laid up for him: but this exclamation he made, on account of the troubles he met with in his chriſtian race; and not ſo much on account of his reproaches, perſecutions, and diſtreſſes, for Chriſt's ſake, though theſe were many and great, yet theſe did not move, or much affect him, he rather took delight and pleaſure in them; but on account of that continual combat between the fleſh and ſpirit in him; or by reaſon of that maſs of corruption, and body of ſin he carried about with him; much ſuch a complaint *Iſaiah* makes, chap. vi. 5. which in the *Septuagint* is, ω ταλας εγω, *O miſerable I.* This ſhews him to be, and to ſpeak of himſelf as a regenerate man; ſince an unregenerate man feels no uneaſineſs upon that ſcore, or makes any complaint of it, ſaying as here, *who ſhall deliver me from the body of this death?* or *this body of death*; by which ſome underſtand, this mortal body, or the body of fleſh ſubject to death for ſin; and ſuppoſe the Apoſtle expreſſes his deſire to quit it, to depart out of it, that he might enjoy an immortal life, being weary of the burden of this mortal body he carried about with him: ſo *Philo* the *Jew*[s] repreſents the body as a burden to the ſoul, which νεκροφορουσα, *it carries about as a dead carkaſs*, and never lays down from his birth till his death: though it ſhould be obſerved, that when the Apoſtle elſewhere expreſſes an earneſt longing after a ſtate of immortality and glory, ſome ſort of reluctance and unwillingneſs to leave the body is to be obſerved, which is not to be diſcerned here; and was this his ſenſe, one ſhould think he would rather have ſaid, when ſhall I be delivered? or why am I not delivered? and not who ſhall deliver me? though admitting this to be his meaning, that he was weary of the preſent life, and wanted to be rid of his mortal body, this did not ariſe from the troubles and anxieties of life, with which he was preſſed, which oftentimes make wicked men long to die; but from the load of ſin and burden of corruption, under which he groaned, and ſtill beſpeaks him a regegenerate man; for not of outward calamities, but of indwelling ſin is he all along ſpeaking in the context: wherefore 'tis better by *this body of death* to underſtand, what he in ch. vi. 6. calls *the body of ſin*; that maſs of corruption that lodged in him, which is called a *body*, becauſe of its fleſhly carnal nature; becauſe of its manner of operation, it exerts itſelf by the members of the body; and becauſe it conſiſts of various parts and members, as a body does; and a *body of death*, becauſe it makes men liable to death: 'twas that which the Apoſtle ſays *ſlew* him, and which itſelf is to a regenerate man, as a dead carkaſs, ſtinking and loathſome; and is to him like that puniſhment *Mezentius* inflicted on criminals, by faſtening a living body to a putrid carkaſs[t]: and it is emphatically called the body of *this* death, referring to the captivity of his mind, to the law of ſin, which was as death unto him; and no wonder therefore he ſo earneſtly deſires deliverance, ſaying, *who ſhall deliver me?* which he ſpeaks not as being ignorant of his deliverer, whom he mentions with thankfulneſs in the next verſe; or as doubting and deſpairing of deliverance, for he was comfortably aſſured of it, and therefore gives thanks before hand for it; but as expreſſing the inward pantings, and earneſt breathings of his ſoul after it; and as declaring the difficulty of it, yea, the impoſſibility of its being obtained by himſelf, or by any other than he, whom he had in view: he knew he could not deliver himſelf from ſin; that the law could not deliver him; and that none but God could do it; and which he believed he would, through Jeſus Chriſt his Lord.

Ver. 25. *I thank God, through Jeſus Chriſt our Lord*, &c.] There's a different reading of this paſſage; ſome copies read, and ſo the *Vulgate Latin* verſion, thus, *the grace of God through Jeſus Chriſt our Lord*; which may be conſidered as an anſwer to the Apoſtle's earneſt requeſt for deliverance, *who ſhall deliver me?* the grace of God ſhall deliver me. The grace of God the Father, which is communicated through Chriſt the mediator by the Spirit, the law of the ſpirit of life which is in Chriſt, the principle of grace formed in the ſoul by the Spirit of God, which reigns in the believer as a governing principle, through righteouſneſs unto eternal life, will in the iſſue deliver from indwelling ſin, and all the effects of it: but the more general reading is, *thanks be to God*, or *I thank God*; the object of thankſgiving is God, as the Father of Chriſt, and the God of all grace: the medium of it is Chriſt as mediator, through whom only we have acceſs to God; without him we can neither pray to him, nor praiſe him aright; our ſacrifices of praiſe are only acceptable to God, through Chriſt; and as all our mercies come to us through him, it is but right and fitting that our thankſgivings ſhould paſs the ſame way: the thing for which thanks is given is not expreſſed, but is implied, and is deliverance; either paſt, as from the power of ſatan, the dominion of ſin, the curſe of the law, the evil of the world, and from the hands of all ſpiritual enemies, ſo as to endanger everlaſting happineſs; or rather, future deliverance, from the very being of ſin: which ſhews, that at preſent, and whilſt in this life, ſaints are not free from it; that it is God only that muſt, and will deliver from it; and that through Chriſt his Son, through whom we have victory over every enemy, ſin, ſatan, law, and death; and this ſhews the Apoſtle's ſure and certain faith and hope of this matter, who concludes his diſcourſe on this head thus: *ſo then with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin*; obſerve he ſays, *I myſelf*, and not another; whence its clear, he does not perſonate another man in this diſcourſe of his; for this is a phraſe uſed by him, when he can't poſſibly be underſtood of any other but himſelf; ſee *Rom.* ix. 3. 2 *Cor.* x. 1. and xii. 13. he divides himſelf as it were into two parts, *the mind*, by which he means his inward man, his renewed ſelf; and *the fleſh*, by which he deſigns his carnal I, that was ſold under ſin: and hereby he accounts for his ſerving at different times, two different laws; *the law of God*, written on his mind, and in the ſervice of which he delighted as a regenerate man; *and the law of ſin*, to which he was ſometimes carried captive: and it ſhould be taken notice of, that he does not ſay *I have ſerved*, as referring to his paſt ſtate of unregeneracy, but *I ſerve*, as reſpecting his preſent ſtate as a believer in Chriſt, made up of fleſh and ſpirit; which as they are two different principles, regard two different laws: add to all this, that this laſt account the Apoſtle gives of himſelf, and which agrees with all he had ſaid before, and confirms the whole, was delivered by him, after he had with ſo much faith and fervency, given thanks to God in a view of his future compleat deliverance from ſin; which is a clenching argument and proof, that he ſpeaks of himſelf, in this whole diſcourſe concerning indwelling ſin, as a regenerate perſon.

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[o] Caphtor, fol. 14. 2.

[p] Zohar in Gen. fol. 56. 3.

[q] Pirke Abot R. Nathan, c. 16. fol. 5. 2.

[r] Machzor Jud. Hiſpan. apud L. Capell. in Rom. vi. 16.

[s] De Agricultura, p. 191.

[t] Alexander ab Alex. Genial. Dier. l. 3. c. 5.

CHAP. VIII.

AS the former chapter ſhows, that ſanctified ones are not free from the being of ſin in them, which is a ground of general complaint and uneaſineſs; this chapter ſhews, that juſtified ones are freed from the guilt of ſin, and ſecure from puniſhment for it; and have the utmoſt reaſon to rejoice and be glad, and even to triumph in a plerophory and full aſſurance of faith, on account of the various privileges they enjoy, through the grace of the Father, of the Son, and of the Spirit; and which are diſtinctly, largely, and ſeverally mentioned: it begins ver. 1. with taking notice of a particular privilege ſaints have in Chriſt, and by virtue of union to him, ſecurity from all condemnation; and which is inferred, from their ſure and certain deliverance from ſin by Chriſt, ch. vii. 25. the perſons ſharing in this privilege, are deſcribed by their being in Chriſt, and by their walking after the Spirit of Chriſt, in conſequence of it: a reaſon confirming this privilege is given, ver. 2. taken either from the Goſpel, declaring the ſaints freedom from the law; or from the power and efficacy of the Spirit, delivering them from the tyranny and dominion of ſin; or rather from the holineſs of Chriſt's human nature, as a branch of their juſtification: this privilege is made more fully to appear, and the ſaints intereſt in it by the miſſion of Chriſt, to bring in everlaſting righteouſneſs for them, which is the foundation of it, ver. 3. the occaſion of which was the weakneſs of the law, or rather the impotency of man through the corruption of nature, to fulfil the law: the ſender, or the efficient cauſe of this miſſion, is God the Father; the perſon ſent, his own Son; the manner in which he was ſent, in human nature, which had the appearance of being ſinful; what God did in it, he condemned ſin in it; which is a reaſon, why there's no condemnation to them, that are in him; and the end of all this, ver. 4. was, that the law of righteouſneſs might be perfectly fulfilled by Chriſt for them, or by them in him; who are deſcribed in part, as in ver. 1. upon the repetition of which part of the deſcription, the Apoſtle proceeds to ſhew the difference between unregenerate and regenerate perſons, ver. 5. partly by their characters; the one being carnal, or after the fleſh, the other being ſpiritual, or after the Spirit; and by their different affections, the one minding the things of the fleſh, the other the things of the Spirit; the different iſſue and effect of which, namely a carnal and a ſpiritual mind, are obſerved, ver. 6. death following upon the one, life and peace upon the other; the reaſons of which with reſpect to the former, are given, ver. 7. taken from the enmity of the carnal mind to God, and the non-ſubjection of it to the law of God, and the impoſſibility of its being ſubject to it; and therefore nothing but death can be expected; from whence this concluſion is made, ver. 8. that unregenerate men are not in a ſtate, nor in a capacity to pleaſe God, or do what is acceptable to him, the above being the diſpoſition and temper of their minds: and then in ver. 9. the Apoſtle returns to the argument from whence he had digreſſed, and ſuggeſts, that though he had ſaid the above things of unregenerate men, he had other thoughts of thoſe to whom he writes; they were not in the fleſh, nor minded the things of the fleſh, and ſo were not liable to condemnation and death; and which he proves, by the inhabitation of the Spirit of God in them; for ſuch who have him not, have no proof nor evidence of their being Chriſt's, and ſo conſequently have no proof of their ſecurity from condemnation; and partly by Chriſt's being in them, and which is the evidence of their being in Chriſt, and ſo of the above privilege, ver. 10. the conſequence of which is, that though by reaſon of ſin the body is mortal, and does die, yet the ſoul lives not only naturally, but ſpiritually, by faith in Chriſt now, and in glory hereafter, by virtue of Chriſt's righteouſneſs imputed to it, and ſo is free from condemnation and death; beſides, by virtue of the Spirits dwelling in them, their mortal bodies will be quickened in the general reſurrection, ver. 11. and from all theſe bleſſings of divine goodneſs, both in ſoul and body, the Apoſtle infers, that the ſaints are under obligation, not to live in a carnal, but in a ſpiritual manner, ver. 12. and to which he exhorts, ver. 13. and preſſes by motives, taken from the different conſequences of thoſe things; death following by living after the fleſh, and life through the mortification of ſin, by the Spirit of God: and whereas the walking after the Spirit, by which he had deſcribed thoſe that are ſafe from condemnation, is owing to their being led by him; and their being led by him, being an evidence of their divine ſonſhip, ver. 14. from hence he paſſes to conſider the privilege of adoption: and that theſe ſaints were intereſted in this privilege, he proves ver. 15. partly by their not having the ſpirit of bondage which belongs to ſervants; and partly by their having the Spirit of adoption, who had made known this grace unto them, and their intereſt in it: and that they had received him as a ſpirit of adoption, was evident by their calling God their Father under his influence; and alſo by the witneſs he bore to their ſpirits, that they were the children of God, ver. 16. of which they were conſcious: and from this privilege of adoption, the Apoſtle concludes heirſhip, ver. 17. and which is of ſuch a nature, that there is none like it; both with reſpect to the ſubject of it, God himſelf; with reſpect to him with whom they are heirs, Chriſt Jeſus; and the way in which they come to ſhare the glorious inheritance with him, is through ſuffering with him, and for him; and this they need not grudge to do, ſince there is no compariſon between their ſufferings, and the glory they ſhall enjoy, ver. 18. which both *Jews* and *Gentiles* were in the expectation of; the latter of which are deſcribed in ver. 19, 20, 21, 22. by their name, the creature, the whole creation; and by their preſent condition, the Goſpel being come among them to the converſion of many, which raiſed an expectation of many ſons and daughters being born to God among them, ver. 19. and by their former ſtate and condition, ver. 20. which is mentioned, to illuſtrate the grace of God in the preſent bleſſing beſtowed upon them, in ſending the Goſpel to them; which ſtate was a ſubjection to vanity, through the God of this world, who led them captive at his will, ver. 21. and then by the deliverance of them, they were in hope and expectation of, from bondage to liberty, ver. 21. and this groaning and travailing in birth in a ſpiritual ſenſe, for the bringing forth of many ſons to God among the *Gentiles*, the Apoſtle, and other miniſters of the word, who had preached the Goſpel among them, were witneſſes of, ver. 22. yea, not only the *Gentiles*, but the *Jews* alſo, who are deſcribed as having the firſt fruits of the Spirit, ver. 23. were waiting for the manifeſtation of the children of God among the *Gentiles*, with them to compleat at laſt the myſtical body, who ſhall ſhare together the glory before ſpoken of, which their ſonſhip and heirſhip entitle them to; and for which there is encouragement to wait with patience and in hope, from the connexion of ſalvation with the grace of hope; and from the nature of the thing hoped for, which is unſeen, but certain, ver. 24, 25. From hence the Apoſtle proceeds to conſider another privilege which the ſaints have, who are in the Spirit, and walk after the Spirit, the Spirit helps their infirmities; particularly in prayer, the matter of which in ſome caſes, they are at a loſs about, ver. 26. and this he does, by making interceſſion for them; the manner in which this is done in them, is with unutterable groans; and the rule according to which it is made, is the will of God, the mind of the Spirit being known by the ſearcher of hearts, ver. 27. in a word, ſuch are the privileges of believers in Chriſt, that every thing in the whole world, in heaven, and in earth, in themſelves and others, whether good or bad, proſperous or adverſe, work together for their good, ſo that nothing can go wrong with them in the iſſue, ver. 28. who are deſcribed by their love to God, and by their effectual vocation, according to his purpoſe; which being mentioned, leads the Apoſtle to the ſource and ſpring of all theſe and other privileges, the everlaſting love of God; ſignified by his foreknowledge of his people, ver. 29. which is the cauſe of their predeſtination to a conformity to the image of Chriſt, the firſt-born among many brethren; with which predeſtination, vocation, juſtification, and glorification, are inſeparably connected, ver. 30. from all which bleſſings of grace it may be concluded, that God is on the ſide of ſuch perſons, who are intereſted in theſe favours; and nothing is to be feared, but every good thing is to be expected by them, ver. 31. which is confirmed by an argument from the greater to the leſſer, that if God has given his Son for them, he will freely give all things to them, ver. 32. in a view of which, the Apoſtle riſes up in a triumph of faith, and challenges all the enemies of the ſaints, and denies that any charge can be brought againſt them of any avail, ſince God is the juſtifier of them, ver. 33. or that they ſhall ever enter into condemnation, being ſecured from it by the death of Chriſt; and which ſecurity is yet more ſtrengthened by his reſurrection, ſeſſion at the right-hand of God, and interceſſion for them, ver. 34. and then aſks, ſince Chriſt has ſhewn ſuch love to them, by theſe inſtances of it, what can ſeparate from it, ver. 35. and enumerates ſeveral things which befal the ſaints in this life, which however mean and abject they may render them in the eſteem of men, don't at all abate the love of Chriſt to them: that ſuch is their caſe, that they are expoſed to afflictions and ſufferings, and even death itſelf, for the ſake of Chriſt, is proved ver. 36. by a teſtimony out of *Pſal.* xliv. 22. and then an anſwer is returned to the above queſtion in the negative, that none of the things mentioned, could ſeparate them from the love of Chriſt; ſo far from it, that by virtue of Chriſt who had loved them, they were conquerors, and more than conquerors in all theſe things, and over all their enemies, ver. 37. and the chapter is concluded in ver. 38, 39. with the full and firm perſuaſion of the Apoſtle, that nothing in the whole univerſe, in the whole compaſs of created beings, be they what they will, good or bad, or which are or ſhall be, an enumeration of many of which is made, ſhould ever ſeparate him, or any of the people of God from his love, which is in Chriſt Jeſus: ſo that upon the whole, notwithſtanding indwelling ſin, notwithſtanding the various afflictions which attend them in this world, yet in conſideration of the many privileges they enjoy, and the glory they are heirs of, they have great reaſon to rejoice, and look upon themſelves to be in the moſt ſafe and happy condition.

Ver. 1. *There is therefore now no condemnation,* &c.] The Apoſtle having diſcourſed largely in the preceding chapter, concerning the ſtruggle and combat believers feel within themſelves, and opened the true cauſes and reaſons of the ſaints grievances and complaints, and what gives them the greateſt uneaſineſs in this life, proceeds in this to take notice of the ſolid ground and foundation they have, of ſpiritual peace and joy; which ariſe from their juſtification and adoption, the purpoſes and decrees of God, and particularly the everlaſting and unchangeable love of God in Chriſt, the ſource, ſpring, and ſecurity, of all the bleſſings of grace. The chapter begins with a moſt comfortable account of the ſafety of believers in Chriſt; the Apoſtle does not ſay there is nothing *condemnable* in them, for ſin is in them, and is condemnable, and condemned by them; and is hurtful to their ſpiritual joy and comfort, though it cannot bring them into condemnation, becauſe of their being in Chriſt Jeſus: he ſays there is ȣδεν κατακριμα, *not one condemnation* to them, or one ſentence of condemnation againſt them; which muſt be underſtood not of illegal ones, for they are liable to many condemnations from their own hearts, from the world and the devil; but of legal, juſtifiable ones, and there are none ſuch, neither from God the Father, for he juſtifies; nor from the Son, for by his righteouſneſs they are juſtified; nor from the Holy Spirit, who bears witneſs to their ſpirits, that they are in a ſtate of juſtification: there's not one condemnation lies againſt them, with reſpect to their numerous ſins, original and actual, though every ſin deſerves one; not one from the law of God, of which ſin is a tranſgreſſion; for though that is a condemning law, yet it is only ſo to them that are under it; not to them that are Chriſt's, whom he has redeemed from it: moreover, the Apoſtle ſays, that there's no condemnation *now* to the ſaints; which *now* muſt not be conſidered, as if it ſuppoſes that there was formerly condemnation to them; 'tis true indeed they were under a ſentence of condemnation, as conſidered in *Adam*, and under a covenant of works with him, and in their own apprehenſions when convicted; but as conſidered in Chriſt, as the elect of God always were, and who was their ſurety, and ſo their ſecurity from all eternity, they never were in a ſtate of condemnation: nor does this ſuppoſe, that there may be condemnation to them hereafter, though not now; for ſin, the cauſe of condemnation, is removed; Chriſt has bore the condemnation their ſins deſerved in himſelf; their juſtification is from all ſin, paſt, preſent, and to come; their union to Chriſt is indiſſoluble, and neither the love of Chriſt, nor the juſtice of God, will admit of their condemnation; for this *now*, is not an *adverb* of time, but a *note of illation*; the Apoſtle inferring this privilege, either from the grace of God, which iſſues in eternal life, ch. vi. 23. or from that certain deliverance believers ſhall have from ſin, for which he gives thanks, ch. vii. 24, 25. The privilege itſelf here mentioned is, *no condemnation:* condemnation is ſometimes put for the cauſe of it, which is ſin, original and actual; now though God's elect are ſinners, both by nature and practice, and after converſion have ſin in them, their ſanctification being imperfect, yet there's none in them with reſpect to juſtification; all is transferred to Chriſt, and he has removed all away; he has procured the pardon of all by his blood, he has aboliſhed all by his ſacrifice, he juſtifies from all by his righteouſneſs, and ſaves his people from all their ſins: condemnation may alſo be conſidered with reſpect to guilt; all mankind are guilty of *Adam*'s ſin, and are guilty creatures, as they are actual tranſgreſſors of the law; and when convinced by the Spirit of God, acknowledge themſelves to be ſo; and upon the repetition of ſin, contract freſh guilt on their conſciences; but an heart ſprinkled with the blood of Chriſt, is clear of guilt; for all the guilt of ſin is removed to Chriſt, and he has took it away; hence there's no obligation to puniſhment on them, for whom Chriſt died: again, condemnation may deſign the ſentence of it: now though the law's ſentence paſſed upon all in *Adam*, and ſo upon God's elect, as conſidered in him; yet as this ſentence has been executed on Chriſt, as their ſurety, in their room and ſtead, there's none lies againſt them: once more, condemnation may mean actual damnation, or eternal death, the wages of ſin, which thoſe who are in Chriſt ſhall never die; they are ordained to eternal life, and are redeemed from this death; they are made alive by Chriſt, and have eternal life ſecured to them in him, and which they ſhall certainly enjoy: the perſons intereſted in this privilege are deſcribed, as ſuch *which are in Chriſt Jeſus*; not as mere profeſſors are in Chriſt, who may be loſt and damned: but this being in Chriſt, reſpects either that union and intereſt which the elect of God have in Chriſt, from everlaſting; being loved by him with an everlaſting love; betrothed to him in a conjugal relation; choſen in him before the foundation of the world; united to him as members to an head; conſidered in him in the covenant of grace, when he engaged for them as their ſurety; and ſo they were preſerved in him, notwithſtanding their fall in *Adam*; in time he took upon him their nature, and repreſented them in it; they were reckoned in him when he hung upon the croſs, was buried, roſe again, and ſat down in heavenly places; in conſequence of which union to Chriſt, and being in him, they are ſecure from all condemnation: or this may reſpect an open and manifeſtative being in Chriſt at converſion, when they become new creatures, paſs from death to life, and ſo ſhall never enter into condemnation: hence they ſtand further deſcribed, as ſuch *who walk not after the fleſh*; by which is meant, not the ceremonial law, but the corruption of nature, or the corrupt nature of man, called *fleſh*; becauſe propagated by carnal generation, has for its object fleſhly things, diſcovers itſelf moſtly in the fleſh, and makes perſons carnal and fleſhly: the Apoſtle does not ſay, there is no condemnation to them that have no fleſh in them, for this regenerate perſons have; nor to them that are in the fleſh, that is, the body; but who walk not after the fleſh, that is, corrupt nature; and it denotes ſuch, who do not follow the dictates of it, don't make it their guide, or go on and perſiſt in a continued ſeries of ſinning: *but after the Spirit*; by which is meant, not ſpiritual worſhip, in oppoſition to carnal ordinances; but rather, either a principle of grace, in oppoſition to corrupt nature, called *ſpirit*, from the author, ſubject, and nature of it; or the Holy Spirit of God, the efficient cauſe of all grace: to walk after him, is to make him our guide, to follow his dictates, influences, and directions; as ſuch do, who walk by faith on Chriſt, and in imitation of him, in the ways of righteouſneſs and holineſs; and ſuch perſons walk pleaſantly, chearfully, and ſafely: now let it be obſerved, that this walk and converſation of the ſaints, is not the cauſe of there being no condemnation to them; but is deſcriptive of the perſons intereſted in ſuch a privilege; and is evidential of their right unto it, as well as of their being in Chriſt: and it may be further obſerved, that there muſt be union to Chriſt, or a being in him, before there can be walking after the Spirit. The phraſe, *but after the Spirit*, is left out in the *Alexandrian* copy, and in the *Vulgate Latin*, and *Syriac* verſions; and the whole deſcription of the perſons in ſome copies, and in the *Ethiopic* verſion.

Ver. 2. *For the law of the Spirit of life in Chriſt Jeſus*, &c.] Theſe words are of difficult interpretation. They may be underſtood of the Goſpel revealing and declaring deliverance from the law of *Moſes*; wherefore there can be *no condemnation* by it. The Goſpel may be deſigned, by *the law of the Spirit of life in Chriſt Jeſus*; which may be called a *law*, not as ſucceeding the law of works, by which that is abrogated; nor as requiring conditions to be performed, or as enjoining duties to be obſerved, or as delivering out threatnings in caſe of diſobedience; but as it is a doctrine, order, and chain of truths, as the *Hebrew* word תורה ſignifies, and which is ſometimes uſed for the Goſpel, *Iſa.* ii. 3. and xlii. 4. as νομος is, *Rom.* iii. 27. It may be called the law, or doctrine *of the Spirit*, becauſe the Spirit is the author of it, and makes it powerful and effectual to the good of ſouls; by it the Spirit of God is conveyed into the heart; and the ſubſtance of it are ſpiritual things: and the law of *the Spirit of life*, becauſe it diſcovers the way of life and ſalvation by Chriſt; is the means of quickening dead ſinners; of working faith in them, by which they live on Chriſt, and of reviving drooping ſaints; and alſo it affords ſpiritual food, for the ſupport of life: and this may be ſaid to be *in Chriſt*, or by him, inaſmuch as it comes from, and is concerning him; he is the ſum, the ſubſtance, and ſubject matter of it: *the law of ſin and death*, may intend the law of *Moſes*, called *the law of ſin*; not as if it was ſinful, or commanded or encouraged ſin, for it ſeverely prohibits it; but becauſe by it, through the corruption of man's nature, ſin is irritated, and made to abound; it is the ſtrength of ſin, and by it is the knowledge of it: and it may be called *the law of death*, becauſe it threatened with death, in caſe of diſobedience; it ſentences and adjudges tranſgreſſors to death; and when it is attended with power, it ſtrikes dead all a man's hopes of life, by obedience to it; it leaves perſons dead as it finds them, and gives no life, nor hopes of it; by it none can live, or be juſtified: now, though Chriſt is the author of deliverance from it, yet the Goſpel is the means of revealing and declaring this deliverance; which deſigns not an exemption from obedience to it, but freedom from the curſe and condemnation of it; and this ſenſe well agrees with the foregoing verſe: likewiſe the words are capable of being underſtood of the power and efficacy of the Spirit of God, in delivering regenerate perſons, from the dominion and tyranny of ſin; and which may be conſidered as a reaſon, why they *walk not after the fleſh, but after the Spirit*: *life* may well be aſcribed to the Spirit of God, or he called *the Spirit of life*, becauſe he has life in himſelf, as the Father and Son have; and is the author of life to others, of natural life to all men as creatures, and of ſpiritual life to the people of God in regeneration; and is a quickening Spirit to them afterwards, as he will be to the dead bodies of the ſaints in the reſurrection: by *the law* of the Spirit may be meant, the energy and power of the Spirit in converſion; which work requires power, and a man has no power of himſelf to effect it; but there is a power in the Spirit, which works irreſiſtibly, though not by any force or compulſion to the will, but it moves upon it ſweetly, powerfully, and effectually: and all this may be ſaid to be *in Chriſt*; the life which the Spirit is the author and giver of, is in Chriſt as the head of his people, the proper repoſitory of all grace, and the fountain of life; the Spirit himſelf is in him, both as God and as man, and as mediator, hence the ſaints receive him and his gifts and graces from him; and the law of the Spirit, or his power and efficacy in working, is *in* or *by* Chriſt, through his ſufferings and death, and in conſequence of his mediation: now this powerful and quickening efficacy of the Spirit, delivers regenerate perſons from the force and tyranny of ſin, called here *the law of ſin and death*; a *law of ſin*, becauſe it has power and dominion over unregenerate perſons, its throne is in the heart of man, and its laws are many and powerful; and *the law of death*, becauſe its reign is tyrannical, barbarous and cruel, 'tis *unto death*: and from its governing influence and tyrannical power, does the Spirit of God free his people in regeneration; not from the being of ſin; nor from the rage of it, and diſturbance it gives; nor from ſuch power of it, but that they may fall into ſin; but ſo as that ſin does not properly reign over them, nor legally, nor univerſally, or ſo as to bring a death on their graces, and their perſons into condemnation. Once more, theſe words may be underſtood of the holineſs of Chriſt's human nature, as a branch of our juſtification, and freedom from the guilt of ſin, and condemnation by it: for as *the law of ſin and death*, may deſign inherent corruption, and the force and power of it in the ſaints; ſo the oppoſite to it, the *law of the Spirit of life in Chriſt*, may mean the purity and holineſs of his human nature. That Chriſt's human nature is pure and holy is certain, from expreſs texts of ſcripture, from its union to the Son of God, from the ends and purpoſes of its aſſumption, from the inefficacy of ſatan's temptations, and from the whole courſe of his life and converſation; for though he was in the likeneſs of ſinful fleſh, was reckoned a ſinner by men, was attended with infirmities the effects of ſin, though not ſinful, had all the ſins of his people imputed to him, and endured afflictions, and at laſt death; yet his nature was pure and untainted: for he did not deſcend from *Adam* by ordinary generation; and though made of a woman, yet the fleſh he took of her, was ſanctified by the Holy Ghoſt; his body was prepared by God, and curiouſly wrought by the Spirit, from whom his whole human nature received a fulneſs of habitual holineſs: and this may be called *the Spirit of life* in him, becauſe he is a quickening Spirit in regeneration, juſtification, and the reſurrection from the dead; *the law* of it, becauſe the holineſs of his nature lies in, ariſes from, and is conformable to a law that is within him, written on his heart; and becauſe together with his obedience and death, it has a force, power, and authority, to free from condemnation; for this is not a mere neceſſary qualification of him to be the mediator, or what renders his obedience, ſacrifice, and interceſſion, efficacious and valuable, or is merely exemplary to us, but is what is imputed to us, as a part of our juſtification. The law requires a holy nature of us, we have not one, Chriſt aſſumed one for us, and ſo is the end of the law, or anſwers the requitement of the law in this reſpect, as well as in all others; and hence, though ſanctification begun in us, does not free us from the being of ſin, and all its force and power, yet perfect ſanctification in Chriſt frees from all condemnation by it.

Ver. 3. *For what the law could not do*, &c.] This is not to be underſtood of *the law of the mind*, in oppoſition to *the law of ſin*, which indeed is very feeble and impotent; man had a power originally of obeying the divine commands, but through ſin he has loſt his ſtrength and power; and even a renewed mind can't perform what it would, which is owing to the fleſh, or corrupt nature; it has ſtrong deſires after holineſs, and keeping all the commandments of God; but theſe deſires can't be fulfilled by it, and indeed without Chriſt it can do no good thing: nor is the ceremonial law intended, though this is weak, and there are many things it could not do; it could not expiate and atone for ſin; nor remove the guilt of it; nor cleanſe from the filth of it: but the moral law is here deſigned; this, though it can, and does accuſe of ſin, can convince of it, can curſe, condemn, and adjudge to death for it; yet it could not condemn ſin itſelf, which is only aboliſhed by Chriſt; it can't reſtrain from ſin, nor change a ſinful nature, nor ſanctify an impure heart; nor free from the guilt of ſin, nor comfort a diſtreſſed mind under a ſenſe of it; it can't ſubject perſons, or bring them to obedience to itſelf, its own laws; it can't juſtify any before God, or give life, or ſave from death; the reaſon is, *in that*, or becauſe *it was weak through the fleſh*. The weakneſs of the law, is total and univerſal, it has no ſtrength at all; though not original and natural, but accidental; 'tis owing to the fleſh, or the corrupt nature of man: or rather the weakneſs is in ſinful men, and not in the law; and the ſenſe is this, that human nature is ſo weakened by ſin, that it is uncapable of fulfilling the law; the weakneſs of the law is not from itſelf, but from man: to this agrees what the *Jewiſh* writers [u] ſay, "there is not a word in the law *weak*, or broken; wherefore when thou conſidereſt and obſerveſt it, that thou doſt not find it ſtrong, as an hammer that breaks the rocks, ואי חלשא מינך הוא, *but if weak, it is of thyſelf*." To which may be added that uſual ſaying of theirs, אין עון אלה תורה, *there is no ſtrength but the law* [w]; unleſs the Apoſtle can be thought to oppoſe this notion of theirs. Wherefore becauſe of the weakneſs of the law, or of human nature to fulfil it, *God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh*. The perſon ſending is *God*, who gave the law weakened by the fleſh, againſt whom we have ſinned; and who is righteous, pure, and holy; which conſiderations enhance his grace and goodneſs, in the miſſion of Chriſt. This muſt be underſtood of God the Father, who is here manifeſtly diſtinguiſhed from the Son; and who is God, but not ſolely, or to the excluſion of the Son and Spirit; and who ſent Chriſt, though not ſingly, for the *Lord God and his Spirit ſent* him, *Iſa.* xlviii. 16. though as it is moſt agreeable, for a Father to ſend his Son, this is generally aſcribed to him; and he being the firſt perſon in the Godhead, is the firſt in order of working, and ſo in redemption. The perſon ſent, is *his own Son*; not by creation, as angels and men are; nor by adoption, as ſaints are; nor is he called ſo, on account of his incarnation, reſurrection, or mediatorſhip, for he was the Son of God antecedent to either of them; but his own proper Son, and not in any metaphorical ſenſe; a Son of the ſame nature with him, begotten of him; and his Son in that nature in which he is God. The act of ſending, does not ſuppoſe inequality of nature; for though he that is ſent is not greater, yet as great as he that ſends; two equals, by agreement, may ſend each other; a divine perſon may aſſume an office, and under that conſideration be ſent, without ſuppoſing inferiority of nature, as in the caſe of the Holy Spirit; and an inferiority as to office, is allowed in the caſe of the Son; God ſent his Son under the character of a ſervant, to do work: nor does this act imply change of place; there is indeed a *terminus a quo*, from whence he was ſent, from heaven, from his Father there; and there is a *terminus ad quem*, to which he was ſent, into this world; but then this coming of his from heaven to earth, was not by local motion, but by aſſumption of nature: nor was it out of any diſreſpect to his Son, but out of love to us, that he ſent him: nor was he ſent againſt his will; he ſhewed no reluctance at the propoſal to him in the council of peace, but the utmoſt willingneſs; nor any at his coming into the world; nor at the work itſelf, which he entered upon, and went through with the greateſt eagerneſs and chearfulneſs: nor does it ſuppoſe him whilſt ſent, and here on earth, to be in a ſtate of abſence and ſeparation from his Father; he was ſtill in his boſom, yet in heaven, and his Father always with him: but it ſuppoſes that he exiſted before he was ſent; that he was a perſon, and diſtinct from the Father, or he could not be ſent by him; that he had authority from him, conſidered in his office-capacity: in a word, this ſending of the Son, deſigns the manifeſtation of him in human nature; as appears from the form and manner in which he was ſent, *in the likeneſs of ſinful fleſh*: which expreſſes the reality of his incarnation, of his having a true real human nature; for *fleſh* is not to be taken ſtrictly for a part of the body, nor for the whole body only, but for the whole human nature, ſoul and body; which though it looked like a ſinful nature, yet was not ſinful: *the likeneſs* of it denotes the outward appearance of Chriſt in it; who was born of a ſinful woman; was ſubject to the infirmities of human nature, which though not ſinful, are the effects of ſin; was reckoned among tranſgreſſors, was traduced as one himſelf by men, and treated as ſuch by the juſtice of God; he having all the ſins of his people on him, for which he was anſwerable: *and* hence God *for ſin, condemned ſin in the fleſh*; not the law which was weak through the fleſh; nor ſinners, who broke the law; but ſin itſelf, the tranſgreſſion of the law, all kind of ſin, and all that is in it. The act of condemning it, does not deſign God's diſapproving of it, and judging it to be evil; this he could not but do, as being contrary to his nature, an act of hoſtility againſt him, a breach of his law, and what brings ruin upon his creatures; and this he would have done, if Chriſt had never ſuffered in the fleſh; and he has taken other methods, both among his own people and the world, to ſhew his diſlike of ſin: nor does this act intend the deſtruction of the power and dominion of ſin, in regeneration; this is the work of the Spirit, and is done in our fleſh, and not in the fleſh of Chriſt; but it is to be underſtood of the condemnation and puniſhment of ſin, in the perſon of Chriſt: ſin was laid on him by the Father, and he voluntarily took it upon himſelf; juſtice finding it there, charges him with it, demands ſatisfaction, and condemns him for it; and hereby ſin was expiated, the pardon of it procured, and it was entirely done away: now this is ſaid to be done *for ſin*; ſome join the phraſe with the former part of the text, either with the word *ſending*, and take the ſenſe to be, that God ſent his Son for, or on the account of ſin, to take it away, and ſave his people from it; or *with ſinful fleſh*, which was taken from a ſinful perſon; but it ſtands beſt as it does in our verſion, and may be rendered *of ſin*; for God condemned ſin of ſin in Chriſt, that is, by the vengeance he took of it, in the ſtrictneſs of his juſtice, through the ſufferings of his Son, he ſhewed ſin to be exceeding ſinful indeed; or rather *by ſin*, that is by an offering for ſin, ſo the word is uſed in *Heb.* x. 6, 8. and anſwers to חטאה, in *Pſal.* xl. 6. by being made which, ſin was condemned *in the fleſh* of Chriſt, who was put to death in the fleſh, *for* the ſins of his people, and bore all the puniſhment due unto them: from hence we learn the evil of ſin, the ſtrictneſs of juſtice, and the grace of the Redeemer.

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[u] Zohar in Lev. fol. 3. 2.

[w] Shirhaſhirim Rabba, fol. 4. 4. & 9. 4.

Ver. 4. *That the righteouſneſs of the law might be fulfilled in us,* &c.] By *the righteouſneſs of the law,* is not meant the righteouſneſs of the ceremonial law, though that was fulfilled by Chriſt; but of the moral law, which requires holineſs of nature, righteouſneſs of life, and death in caſe of diſobedience; active righteouſneſs, or obedience to the precepts of the law, is deſigned here. This is what the law requires; obedience to the commands of it is properly righteouſneſs; and by Chriſt's obedience to it, we are made righteous, and this gives the title to eternal life: now this is ſaid to be *fulfilled in us*; this is not fulfilled by us in our own perſons, nor can it be; could it, where would be the weakneſs of the law? man might then be juſtified by it, and ſo the grace of God, and the righteouſneſs of Chriſt, muſt be ſet aſide: there never was any mere man, that could fulfil it; for obedience to it, muſt not only be performed perfectly, but with intenſeneſs of mind and ſpirit; a man muſt be ſinleſs in thought, word, and deed; and this would be to put man upon a level with *Adam* in a ſtate of innocence, and the angels in heaven: nor is this to be underſtood of any righteouſneſs inherent in man; internal holineſs is never called the righteouſneſs of the law; and could it be thought to be righteouſneſs, yet it can never be reckoned the whole righteouſneſs of the law; and though it is a fruit of Chriſt's death, it is the work of the Spirit, and is neither the whole, nor any part of our juſtification: but this is to be underſtood of the righteouſneſs of the law fulfilled by Chriſt, and imputed to us; Chriſt has fulfilled the whole righteouſneſs of the law, all the requirements of it; this he has done in the room and ſtead of his people; and is imputed to them, by virtue of a federal union between him and them, he being the head, and they his members; and the law being fulfilled by him, it is reckoned all one as if it was fulfilled in, or by them; and hence they are perſonally, perfectly, and legally juſtified; and this is the end of Chriſt's being ſent, of ſin being laid on him, and condemned in him. The deſcriptive character of the perſons, who appear to be intereſted in this bleſſing, is the ſame with that in ver. 1. *who walk not after the fleſh, but after the Spirit*; ſee the note there.

Ver. 5. *For they that are after the fleſh,* &c.] By *fleſh* is meant, the corruption of nature; and they may be ſaid to be *after* it, not all that have fleſh in them, for the beſt of ſaints have it in them; regenerating grace does not remove it from them; there's a difference between being in and after the fleſh, and fleſh being in us; but ſuch who are as they were born, who have nothing but fleſh, or corrupt nature in them, in whom that is the governing principle, whoſe minds are carnal, and whoſe whole walk and converſation is ſuch, are here meant: and theſe perſons *do mind the things of the fleſh*; not merely things corporal, belonging to the welfare of the body; or things natural for the improvement of the mind; or things civil as riches, *&c.* which may be minded and ſought after in a lawful way; but things ſinful, the luſts, works, and ſins of the fleſh: which they may be ſaid to *mind*, ſince they judge them to be good; the bent and application of their minds are to them; their affections are ſet upon them; they are ſolicitouſly careful to provide for them, and ſavour and reliſh them: nor is it to be wondered at, ſince theſe are natural to them; they are oppoſite to God, and ſo agreeable to them; they have no mind, thought, affection, or reliſh, for any thing elſe; and it is entirely owing to mighty grace, that any mind the things of the Spirit: *but they that are after the Spirit*; not ſuch who follow the dictates of their own ſpirits; or are outwardly reformed; nor all that have ſpiritual gifts; or profeſs themſelves to have the grace and Spirit of God; but ſuch who are born again, are renewed in the ſpirit of their minds, in whom grace is the governing principle; the work of the Spirit is begun in them, though not perfected; the Spirit himſelf dwells in them, and they walk after him; their minds and converſations are ſpiritual, though there may be a great deal of carnality in their hearts, thoughts, words, and actions, which is matter of grief unto them: theſe mind *the things of the Spirit*; the graces of the Spirit; ſpiritual bleſſings; the doctrines of the Goſpel; ſpiritual ſacrifices and ſervices: theſe have ſome underſtanding of, can diſcern the difference between them and carnal things; judge and approve of them as right; have a great eſteem and affection for them, and taſte a ſweetneſs in them. They have no mind naturally to theſe things; nor is the biaſs of their minds altered by themſelves, nor could it; this is wholly the work of the Spirit of God; and theſe things are minded only becauſe, and as they are agreeable to the ſpiritual part, the inward man.

Ver. 6. *For to be carnally minded is death,* &c.] The phraſe the Apoſtle here uſes, includes the beſt part of corrupt man; the mind, the underſtanding, the judgment, the will, the affections, the thoughts, the reaſon, and reaſonings of man; and may be rendered, *the wiſdom*, or *prudence of the fleſh*; ſo called, to diſtinguiſh it from that wiſdom which is from above; from that natural and civil wiſdom, which is laudable; and it ſhews that the wiſeſt part of man is but carnal: all ſorts of perſons deſtitute of the grace of God, are concerned herein; or this is applicable to them all, as the ſenſualiſt, the worldling, the proud *Phariſee*, and the wiſe diſputer of this world. This wiſdom of the fleſh, or carnal mindedneſs, *is death*; not that it is converſant about death; or that ſuch perſons are thoughtful of it, endeavour to make it familiar to them; or are deſirous of it, and eſteem it as a privilege; this only ſpiritually minded men do: but the ſenſe is, that this iſſues in death; death is not the object, but the end of carnal mindedneſs; carnal mindedneſs, ſo far as it prevails in the ſaints, brings a death upon them. 'Tis true indeed, they cannot die a ſpiritual, or an eternal death; yet ſometimes they are very dead and lifeleſs in their frames, in the exerciſe of grace and diſcharge of duty; which is frequently owing to their carnality: and the effect of this muſt needs be death in carnal men; ſince it alienates from God; it renders them tranſgreſſors of the law, and obnoxious to its curſe; it ſets the ſoul againſt, and diverts it from Chriſt the way of life; and if grace prevent not, muſt be the cauſe of, and iſſue in eternal death; becauſe it is ſin and ſinful, it is enmity to God, it diſqualifies for life, and makes perſons fit companions for the heirs of wrath: *but to be ſpiritually minded, is life and peace*; ſpiritually minded men are the only living perſons in a ſpiritual ſenſe, for all that are in and after the fleſh are dead; and ſo far as carnal mindedneſs prevails in profeſſors, there is a deadneſs in them as to all ſpiritual exerciſes; and oftentimes as to outward appearance, there is no difference between them and dead men: but ſpiritually minded men are evidently living perſons; they have a ſpiritual diſcerning of ſpiritual things; they breathe after them, ſavour and reliſh them; they talk of ſpiritual things, and walk in a ſpiritual manner; they are not only alive, but lively in the exerciſe of grace and diſcharge of duty; and are the means of enlivening others; and their end will be everlaſting life; which is certain from the declared will and promiſe of God, and from the grace of life and ſpirit of life which are in them. *Peace* alſo is another effect of ſpiritual mindedneſs; ſuch enjoy peace of conſcience: this is a fruit of the Spirit; a part of the kingdom of grace they are poſſeſſed of; and the things their minds are converſant with are productive of it; which is the gift of God, paſſes all underſtanding, and is of more worth than all the world: ſuch men are alſo of peaceable diſpoſitions in commonwealths, in neighbourhoods, in families and churches; induced thereunto by the nobleſt arguments; and their end will be peace, which will be perfect and eternal.

Ver. 7. *Becauſe the carnal mind is enmity againſt God*, &c.] Theſe words contain a reaſon why the iſſue of carnal mindedneſs is death; becauſe the carnal mind, the wiſdom of the fleſh, is not only an enemy, but enmity itſelf againſt God: againſt his being; it reaſons againſt it; it wiſhes he was not; it forms unworthy notions of him; thinks him ſuch an one as itſelf; and endeavours to bury him in forgetfulneſs, and eraſe out of its mind all memorials of him: it is at enmity againſt his perfections; either denying his omniſcience; or arraigning his juſtice and faithfulneſs; or deſpiſing his goodneſs, and abuſing his grace and mercy: it finds fault with, and abhors his decrees and purpoſes; quarrels with his providences; it's implacable againſt his word and Goſpel; eſpecially the particular doctrines of grace, the Father's grace in election, the Son's in redemption, and the Spirit's in regeneration; and has in the utmoſt contempt the ordinances and people of Chriſt. This enmity is univerſal, 'tis in all men in unregeneracy, either direct or indirect, hidden or more open; it's undeſerved; it's natural and deeply rooted in the mind, and irreconcileable without the power and grace of God. It ſhews itſelf in an eſtrangedneſs from God; in holding friendſhip with the world, in harbouring the profeſſed enemies of God, in living under the government of ſin and ſatan; in hating what God loves, and in loving what God hates; in omitting what God commands, and committing what he forbids; it manifeſts itſelf in their language, and throughout the whole of their converſations. *For it is not ſubject to the law of God*; carnal men are ſubject to the law's ſentence of condemnation, but not to its precepts, by obedience to them; there may be an external, and which is a ſervile obedience to it, but not a free, voluntary, internal one; and ſtill leſs a perfect one: the carnal mind is ſo far from an obediential ſubjection to the law, that it is far off from the law, and the law from that; it hates and deſpiſes it, thwarts and contradicts it in every inſtance, and, as much as in it lies, makes it void; which fully proves the enmity of the carnal mind againſt God; for hereby his being is tacitly denied, his ſovereignty diſputed, his image defaced, his government withdrawn from, and theſe perſons are declared, and declare themſelves enemies to him: *neither indeed can be*; without regenerating grace, without the power and Spirit of God, unleſs it is written upon the heart by the finger of God; for carnal men are dead in ſin, and ſo ſtrengthleſs to obey the law; and beſides, the carnal mind, and the law of God, are directly contrary one to another. Where's man's power and free will? no wonder the carnal mind don't ſtoop to the Goſpel of Chriſt, when it is not, and cannot be ſubject to the law of God. Hence we ſee the neceſſity of almighty power, and efficacious grace in converſion. It is Chriſt's work to ſubject men to the law, and which is done when he juſtifies by his righteouſneſs: agreeably to which the *Targum* on *Iſ.* liii. 11. paraphraſes it thus: "in his wiſdom he ſhall juſtify the "righteous, that לשעבדא סגיאין לאוריתא, *he* "*may ſubject many to the law.*" And in ver. 11. the tranſgreſſors he hath ſubjected to the law.

Ver. 8. *So then they that are in the fleſh*, &c.] They that are in the fleſh are the ſame who are ſaid to be after it, ver. 5. and are there deſcribed. Such *cannot pleaſe God*; men, whilſt unregenerate, and as ſuch, cannot pleaſe God; for tho' the perſons of God's elect are well-pleaſing to him always, as conſidered in Chriſt, in whom they are loved with an everlaſting love, and were choſen in him, and all proviſions of grace and glory made for them in him; yet as conſidered in themſelves, and whilſt in the fleſh, do not pleaſe him; for they are ſtraying from him, are alienated from his life, are deſtitute of all grace, and particularly faith, without which it is impoſſible to pleaſe him; are filthy and unclean, and hence, whilſt ſuch have no enjoyment of him, or communion with him; wherefore he ſends his Spirit to work in them that which is well-pleaſing in his ſight: but this is not to be underſtood ſo much of perſons, and their non-acceptableneſs to God, as of the inability of unregenerate men to obtain the good will of God, or make their peace with him; which they have no inclination to, being enmity againſt him; and were they inclined to it, know not how to go about it; nor can they draw nigh to God to treat with him about terms of peace; nor can they do that which can procure peace; Chriſt is the only perſon that can make peace, and has done it: or rather, of the impotency of natural men to do any thing which is pleaſing in the ſight of God. There are many things which are pleaſing to him, ſuch as prayer, praiſe, giving of alms, keeping his commandments, and walking in his ways; but theſe unregenerate men cannot do in any acceptable manner to God; for they are without the Spirit, without Chriſt, without faith; and in all they do have no view to the glory of God: they have neither grace, nor ſtrength, nor right principles, nor right ends.

Ver. 9. *But ye are not in the fleſh, but in the Spirit*, &c.] That is, ye are not carnal, but ſpiritual men; or ye are not in a ſtate of unregeneracy, but in a ſtate of grace: the reaſon proving this is, *if ſo be*, or *ſeeing that the Spirit of God dwell in you*; the inhabitation of the Spirit is a diſtinguiſhing character of a regenerate man; which is to be underſtood not of his omnipreſence, nor of a participation of his gifts, whether ordinary or extraordinary: nor does the Spirit of God only dwell in his people by his graces, but in perſon as in office, and in a way of ſpecial favour; as a ſpirit of illumination, regeneration, ſanctification, and faith, as a comforter, a Spirit of adoption, an interceſſor, and as a pledge and ſeal of happineſs: which inhabitation is perſonal; is not peculiar to him to the excluſion of the Father and of the Son; is expreſſive of property and dominion; is not confined to the ſouls of men, for he alſo dwells in their bodies; it is operative, powerful, and perpetual; it is the ſecurity of the ſaints perſeverance, and the pledge of their reſurrection and future glory. This is owing not to any goodneſs in them, or to any fitneſs and preparations of theirs to receive him; but to a federal union to Chriſt and relation to him, to our Lord's aſcenſion and interceſſion, and to the love and grace of the Father; and this proves a man to be a regenerate man, to be in the ſpirit, and not in the fleſh; for the Spirit of God is never in this ſenſe in an unregenerate man, nor is he in any ſuch ſenſe without his grace; ſo that the indwelling of the Spirit is the grand evidence of relation to God, of an intereſt in Chriſt and union to him, and of a man's ſtate and condition Godward: *now if any man have not the Spirit of Chriſt, he is none of his.* By *the Spirit of Chriſt*, is not meant the human ſoul of Chriſt; nor his divine nature; nor his Goſpel, which is the ſpirit that gives life; but the Holy Ghoſt, the third perſon in the Trinity, the ſame which is called the Spirit before; and proves Chriſt to be God, he proceeds from him as from the Father, is ſent by him, and with which Chriſt's human nature was fitted and filled. The *Jews*[x] often ſpeak of רוח המשיח, or רוחא דמשיח, *the ſpirit of the Meſſiah.* Now to have him is not barely to partake of his gifts, but of his graces; to be poſſeſſed of him as ones own; to have communion with him, and to have him dwelling in us. There are ſome who have him not, nor never will have him, being none of Chriſt's; and God's elect, whilſt in an unregenerate ſtate, are without him; and whilſt ſuch, tho' they are his choſen and adopted ones, they are his by his Father's gift and his own purchaſe, they are his pardoned ones thro' his blood, and his juſtified ones thro' his righteouſneſs; yet they are not his regenerated, called and ſanctified ones; nor can they claim any intereſt in him; nor are they known to be his by themſelves or others; nor have they any communion with him, or enjoyment of him.

Ver. 10. *And if Chriſt be in you,* &c.] Not as he is in the whole world, and in all his creatures, or circumſcriptively, and to the excluſion of himſelf elſewhere; for his perſon is above in heaven, his blood is within the vail, his righteouſneſs is upon his people, and his ſpirit and grace are in them; and ſo he comes to be in them, he is formed in their hearts by the Spirit of God in regeneration, when the Father reveals him not only to them, but in them; and he himſelf enters and takes poſſeſſion of them as his own, manifeſts himſelf to them, communicates his grace, and grants them communion with him. This being their caſe, *the body is dead becauſe of ſin*; by which is meant, not the body of ſin, tho' this is called a body, and a body of death, yet is not dead, much leſs is it ſo by reaſon of ſin; but this fleſhly body, becauſe liable to afflictions, which are called deaths, has the ſeeds of mortality in it, and ſhall in a little time die, notwithſtanding the gift of it to Chriſt, tho' it is redeemed by his blood, and united to him; the reaſon of it is not merely the decree of God, nor does it ariſe from the original conſtitution of the body, but ſin is the true reaſon of it, ſin original and actual, indwelling ſin; but not by way of puniſhment for it, for Chriſt has bore that, death is one of the ſaints privileges, it is for their good, and therefore deſired by them; but that they might be rid of it, and freed from all thoſe troubles which are the conſequents of it: *but the Spirit is life, becauſe of righteouſneſs*; not the Spirit of God, who lives in himſelf, is the author of life to others, of natural and ſpiritual life, continues as a principle of life in the ſaints, is the pledge of everlaſting life, and is ſo to them becauſe of the righteouſneſs of Chriſt; nor grace, or the new creature, which is ſometimes called ſpirit, and may be ſaid to be life, it lives unto righteouſneſs, and is owing to and ſupported by the righteouſneſs of the Son of God; but the ſoul of man is here meant, in oppoſition to the body, which is of a ſpiritual nature, immaterial and immortal; and this may be ſaid in believers to be life or live, for it not only lives naturally, but ſpiritually; it lives a life of holineſs from Chriſt, a life of faith upon him, and a life of juſtification by him, and will live eternally; firſt in a ſeparate ſtate from the body after death, till the reſurrection morn, it does not die with the body, nor ſleep with it in the grave, nor is it in any *limbus* or ſtate of purgatory, but in paradiſe, in heaven, in the arms and preſence of Chriſt, where it is not inactive, but employed in the beſt of ſervice; and after the reſurrection it will live with the body in glory for evermore; and this is owing to righteouſneſs, not to the righteouſneſs of man, but the imputed righteouſneſs of Chriſt; for as it was ſin, and loſs of righteouſneſs thereby which brought death on man, the righteouſneſs of Chriſt is that on which believers live now, and is their right and title to eternal life hereafter.

Ver. 11. *But if the Spirit of him that raiſed up Jeſus from the dead,* &c.] Theſe words are not to be underſtood as they are by ſome, of the continued work of ſanctification in the heart by the Spirit of God; for regeneration, and not ſanctification, is ſignified by quickning, which quickning is when the Spirit of God firſt takes up his dwelling in the ſoul; beſides, the Apoſtle had ſpoke of the life of the ſpirit or ſoul before; and they are mortal bodies and not immortal ſouls, which are ſaid to be quickned; for theſe cannot mean the body of ſin, or the remains of corruption, as they are ſaid to be, and which are never quickened, nor never can be. To underſtand the words in ſuch a ſenſe, is not ſo agreeable to the reſurrection of Chriſt here mentioned; whereas Chriſt's reſurrection is often uſed as an argument of ours, which is deſigned here, where the Apoſtle argues from the one to the other. The Spirit *dwells* in the ſaints as his temples; the Spirit that dwells in them is, *the Spirit of him that raiſed up Jeſus from the dead*; by whom is meant God the Father, to whom the reſurrection of Chriſt from the dead, is here and elſewhere aſcribed. This *periphraſis* of him is uſed, to expreſs the power, juſtice and grace of God in the reſurrection of his Son; to ſhew that the Spirit of God was concerned in it; and the greatneſs of the perſon of the Spirit that dwells in the ſaints; and what reaſon they have to believe the ſanctification of their ſouls, and the redemption of their bodies, ſince ſuch a divine Spirit dwells in them; wherefore, *he that raiſed up Chriſt from the dead*, which is the Father, *ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you*; not the ſouls of the ſaints, for theſe die not; but their *bodies*, called *mortal*, becauſe appointed to death, are under the ſentence of it, and in which it already works; *your* bodies and not others; mortal ones, and not airy, celeſtial, immortal ones; the very ſame they carry about with them here, and in which the Spirit of God had dwelt. Theſe ſhall be *quickned*. The *Jews* frequently expreſs the reſurrection by תחיית המתים, *the quickning of the dead*; ſome diſtinguiſh [y] between תקומה, *the reſurrection* of the dead, which is common to the wicked, and תחיית, *the quickning* of them, peculiar to the righteous; tho' it is obſerved, this diſtinction does not always hold: however, this act of quickning ſeems here deſigned to expreſs the peculiar bleſſing of the ſaints; for tho' the wicked ſhall be raiſed from the dead, yet they will not riſe with the ſaints, nor by virtue of union to Chriſt, nor to an eternal life of joy and happineſs; in this ſenſe the ſaints only will be quickned, *by the Spirit*: not as an inſtrument, but as a co-efficient cauſe with the Father and Son; or *becauſe of the Spirit that dwelleth in you*; the bodies of the ſaints are the temples of the Holy Ghoſt, they are ſanctified by him, where he continues to dwell by virtue of union to Chriſt, and in conſequence of it will quicken them at the laſt day; ſo the *Jews* ſay, that the Holy Ghoſt brings to the reſurrection of the dead [z].

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[x] Zohar in Gen. fol. 19. 3. & 107. 3. & 128. 3. Baal Hatturim in Gen. 1, 2. Caphtor, fol. 113. 2.

Ver. 12. *Therefore, brethren, we are debtors*, &c.] The appellation, *brethren*, is not uſed, becauſe they were ſo by nation or by blood, tho' many in the church at *Rome* were *Jews*; nor merely in a free familiar way of ſpeaking; but rather on account of church memberſhip, and eſpecially becauſe they were in the ſame ſpiritual relation to God and Chriſt: and the uſe of it by the Apoſtle, ſhews his great humility and condeſcenſion, and his love and affection for them; and is deſigned to engage their attention and regard to what he was about to ſay, to them and of them; as that they were *debtors*: which is to be underſtood of them not as ſinners, who as ſuch had been greatly in debt, and had nothing to pay, and were liable to the priſon of hell; for no mere creature could ever have paid off their debts; but Chriſt has done it for them, and in this ſenſe they were not debtors; but they were ſo as ſaints, as men freed from condemnation and death; which doctrine of chriſtian liberty is no licentious one; it does not exempt from obedience, but the more and greater the favours are which ſuch men enjoy, the more obliged they are to be grateful and obey; they are debtors, or under obligation, *not to the fleſh*, to corrupt nature, *to live after the fleſh*, the dictates of that; nor ſhould they be, both on God's account, ſince that is enmity to him, and is not ſubject to his law; and on their own account, becauſe it is an enemy to them, brings reproach on them, and expoſes them to death: but tho' it is not expreſſed, it is underſtood, that they are debtors to God; to God the Father, both as the God of nature and of grace, as their covenant God and Father in Chriſt, who has bleſſed them with all ſpiritual bleſſings in him; to Chriſt himſelf, who has redeemed them by his blood; and to the Spirit of God who is in them, and for what he has been, is, and will be to them.

Ver. 13. *For if ye live after the fleſh, ye ſhall die*, &c.] Such perſons are dead whilſt they live, and ſhall die a ſecond or an eternal death, if grace prevent not. It may be aſked, whether one that has received the grace of God in truth, can live after the fleſh? fleſh, or corrupt nature, tho' ſtill in ſuch a perſon, has not the dominion over him; to live in ſin, or in a continued courſe of ſinning, is contrary to the grace of God; but fleſh may prevail and greatly influence the life and converſation, for a while; how long this may be the caſe of a true believer, under backſlidings, thro' the power of corruptions and temptations, cannot be known; but certain it is, that it ſhall not be always thus with him. It may be further enquired, whether ſuch an one may be ſo left to live after the fleſh, as to die and periſh eternally? Chriſt expreſsly ſays, ſuch ſhall not die that live and believe in him; grace, which is implanted in their ſouls, is an incorruptible and never dying ſeed; grace and glory are inſeperably connected together; but then ſuch perſons may die with reſpect to their frames, their comforts and the lively exerciſe of grace, which ſeems to be here intended; as appears from the next clauſe, *but if ye thro' the Spirit do mortify the deeds of the body, ye ſhall live*. This is not to be underſtood of the mortification of the body itſelf; nor does it deſign any maceration or afflicting of it by any ſeverities of life; nor of the deſtruction of the body of ſin by Chriſt; or of the being and principles of ſin in the ſaints by the Spirit of Chriſt; which is contrary to ſcripture, to the experience of the ſaints, who find it in them, alive in them, and to their expectations, whilſt in this world: nor is this mortification to be conſidered as a part of regeneration, which by ſome divines is made to conſiſt in a ſenſe of ſin, grief for it, and hatred of it, in avoiding it, and in an expulſion of vitious habits and inclinations; but it ſhould be obſerved, that the Apoſtle is writing to perſons that were already regenerate; nor does he ever exhort perſons to regenerate themſelves, which he would do here, if this was the ſenſe; regeneration is a work of the Spirit of God, in which men are paſſive, whereas in the mortification here ſpoken of the ſaints are active, under the influence of the Spirit of God; beſides, regeneration is done at once, and does not admit of degrees; and in and by that, ſin, as to its being and principle, is ſo far from being deſtroyed, that it ſeems rather to revive in the ſenſe and apprehenſion of regenerated perſons: but it is a mortification of the outward actings of ſin in the converſation, called, *the deeds of the body*; and in the *Claromontane* exemplar, and in the *Vulgate Latin* verſion, *the deeds of the fleſh*; or as the *Syriac* verſion renders it, הופכי, *the converſations*, or manners of it, and ſo the *Ethiopic* verſion; that is, its outward courſe of life: and it ſignifies a ſubduing and weakening the vigour and power of ſin in the lives and converſations of the ſaints, to which the grace and aſſiſtance of the Spirit are abſolutely neceſſary; and ſuch who are enabled to do ſo, *ſhall live* comfortably; they ſhall have communion with Chriſt here, and ſhall live a life of glory with him hereafter. Such a way of ſpeaking as this is uſed by the *Jews*; ſay they [a], "what ſhall a man do that he may "*live?* it is replied, ימות עצמו, *he ſhall mortify* "*himſelf*;" which the Gloſs explains by *he ſhall humble himſelf*; walk humbly before God and men, in his life and converſation.

Ver. 14. *For as many as are led by the Spirit of God*, &c.] Not by the ſpirit of the world, or of the devil, or by their own ſpirits: the act of leading aſcribed to the ſpirit is either in alluſion to the leading of blind perſons, or ſuch who are in the dark; or rather to the leading of children and teaching them to go; which ſuppoſes life in thoſe that are led, and ſome degree of ſtrength, tho' a good deal of weakneſs; and is a diſplay of powerful and efficacious grace, and is always for their good: the Spirit of God leads them from ſin, and from a dependance on their own righteouſneſs, in paths they formerly knew not, and in which they ſhould go, in the paths of faith and truth, of righteouſneſs and holineſs, and in a right, tho' ſometimes a rough way; he leads them to the perſon, blood, and righteouſneſs of Chriſt, and to the fulneſs of grace in him; into the preſence of God, to the houſe and ordinances of God; into the truths of the Goſpel, from one degree of grace to another, and at laſt to glory; which he does gradually, by little and little he leads them to ſee the iniquity of their hearts and natures, to lay hold on Chriſt and ſalvation by him, into the doctrines of grace, and the love and favour of God, and proportionably to the ſtrength he gives: now ſuch perſons, *they are the ſons of God*; not in ſo high a ſenſe as Chriſt is; nor in ſo low a ſenſe as *Adam* was, and Angels are; much leſs in ſuch ſenſe as wicked magiſtrates be; nor merely as profeſſors of religion in common; but by adoption, not national, ſuch as that of the *Jews*, but ſpecial; and which has ſome agreement with civil adoption, it being of perſons to an inheritance, which they have no legal right unto, and it is done freely: tho' there's a difference between the one and the other; for in divine adoption there is no need on the adopter's ſide; nor no worth on the ſide of the adopted; proper qualifications are conveyed to them for the enjoyment of the inheritance, and which is enjoyed, the Father and firſtborn being living, and is an inheritance which vaſtly exceeds all others: now this bleſſing of being the ſons of God, is owing not to ourſelves, nor to our earthly parents, but to God; to the Father who predeſtinated to it, and fixed it in the covenant of grace; to Chriſt, 'tis by him, as the ſon of God, it is through him, as the mediator, and it is for him, it is for his glory; and alſo to the ſpirit of God, who manifeſts it, works faith to receive it, witneſſes to it, and ſeals up to the full enjoyment of it. This favour is an inſtance of ſurprizing grace, exceeds other bleſſings, makes the ſaints honourable, is attended with many privileges, and laſts for ever; ſuch who are in this relation to God, ought to aſcribe it to his grace, to requite him with thankfulneſs, and a becoming converſation, to be followers of him, and to love, honour and obey him.

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[y] Vid. Buxtorf. Lexic Rabbinic. p. 745, 746.

[z] Miſn. Sota, c. 9. §. 15.

[a] T. Bab. Tamid, fol. 32. 1. Vid. T. Bab Beracot, fol. 63. 2. Raya Mehimna in Zohar in Exod. fol. 65. 3.

Ver. 15. *For ye have not received the ſpirit of bondage again to fear*, &c.] By *the ſpirit of bondage* is meant, not the Spirit of God; for this is juſt the reverſe of his character, who is a *free Spirit*, or רוח נדיבה, *a Spirit of liberty*; and is contrary to his work and office, which is to ſhew a ſoul its ſtate of bondage by nature, and to deliver out of it; and tho' fear may ariſe from the convictions of ſin, yet this he removes by diſcoveries of love; moreover, his work is to make application of grace and righteouſneſs to ſenſible ſinners, and to adminiſter comfort to diſtreſſed minds, and make them meet for glory; and it is alſo contrary to the character of the perſons in whom he dwells, who are the ſons of God; beſides, the Spirit of God, as a ſpirit of adoption, is in the text itſelf manifeſtly oppoſed to this ſpirit: but by it is intended a man's own ſpirit whilſt in a ſtate of unregeneracy, and particularly whilſt under a work of the law; and it refers to that *phariſaical* ſpirit which prevailed among the *Jews*. Men in a ſtate of nature are under a ſpirit of bondage to the luſts of the fleſh; by theſe they are captivated and enſlaved, and the conſequence of it is a fearful apprehenſion, when convicted, of death, judgment, and wrath to come. They are in ſlavery to the God of this world, who leads them captive, and by injecting into them fears of death, are ſubject to bondage. The *Jews* in particular were in bondage to the law, ceremonial and moral; to the ceremonial law, as circumciſion, obſervation of days, and multitudes of ſacrifices. This law was an handwriting of ordinances againſt them; it obliged them to keep the whole moral law; the ſacrifices of it could not take away ſin; the breach of it being puniſhable with death, muſt unavoidably induce a *ſpirit of bondage unto fear:* they were in bondage to the moral law, which naturally genders to it, as it demands perfect obedience, but gives no ſtrength to perform; as it ſhews a man his ſin and miſery, but not his remedy, as it accuſes of, charges with ſin, and curſes and condemns for it; moreover, a ſpirit of bondage is brought upon perſons thro' it, when they ſeek for juſtification and ſalvation by the works of it; for ſuch obey it with mercenary views, not from love, but fear; and their comforts riſe and fall according to their obedience: now theſe believers, tho' they had formerly been under ſuch a ſpirit of bondage, were now delivered from it; nor ſhould they return to it again: *but ye have received the Spirit of adoption*; by which is deſigned not a ſpirit of charity, or love, or inherent grace; adoption is not owing to inherent grace, or is any part of it: regeneration and adoption differ; adoption makes men the children of God, regeneration makes them appear to be ſo by giving them the nature of children; adoption is not a work of grace in us, but an act of grace without us, having its compleat being in the mind of God; it is antecedent to a work of grace, inherent grace is a conſequence of it, tho' no man knows, or has the comfort of his adoption, until he believes: rather a filial childlike ſpirit, ſuch a ſpirit as becomes the children of God is here meant; a ſpirit of freedom with God, of reverence of him, and of love of him, and of obedience to him, ſpringing from filial affection and without mercenary views; a meek harmleſs and inoffenſive ſpirit. Tho' it ſeems beſt of all, to underſtand by it the holy Spirit of God, who is diſtinguiſhed from the Spirit of believers, ver. 16. and is called the ſpirit of his Son in a parallel place, *Gal.* iv. 6. and ſtands oppoſed here to a ſpirit of bondage; and may be ſo called, becauſe as a ſpirit of grace he flows from adoption; and is the diſcoverer, applier, witneſs and ratifier of the bleſſing of adoption; and is the pledge, earneſt, or ſeal of the future adoption or eternal inheritance: now the ſpirit is received as ſuch from the Father and the Son into the hearts of believers, by the means of the Goſpel, in order to make known their adoption to them, which is an inſtance of grace, and ought to be acknowledged; for *we cry Abba father*, by the help of the ſpirit of adoption; *we*, the ſaints under the Goſpel diſpenſation, in oppoſition to the legal one, under which they had not that freedom; *cry*, which denotes an internal vehemency and affection of ſoul, and an outward calling upon God, as a father, with confidence; *Abba father*, *father* is the explanation of the word *Abba*, and which is added for explanation ſake, and to expreſs the vehemency of the affection, and the freedom and liberty which belongs to children: the words in the original are, the one a *Syriac* word in uſe with the *Jews*, the other a *Greek* one, and denotes that there is but one father of *Jews* and *Gentiles*. The word *Abba* ſignifies *my father*, and is expreſſive of intereſt and of faith in it; and read backwards is the ſame as forwards, God is the father of his people in adverſity as well as proſperity; it is the word uſed by Chriſt himſelf in prayer, and which he directs his people to; to ſay no more, it is a word which the *Jews* did not allow ſervants, only freemen to make uſe of, and to be called by; "it is a tradition, ſay they[b], that ſervants and handmaids, they don't uſe to call אבא פלוני ואימא פלונית, *father ſuch a one, or mother ſuch a one*;" in alluſion to which the Apoſtle ſuggeſts, that only freemen, ſuch as have the ſpirit of adoption, and not ſervants or bondſmen, can make uſe of this word *Abba*, or call God their father.

Ver. 16. *The Spirit itſelf beareth witneſs*, &c.] The thing which the Spirit of God witneſſes to is, *that we are the ſons of God*; which ſuppoſes the caſe in ſome ſenſe doubtful and uncertain, at leaſt that it is called in queſtion; not by others, tho' it ſometimes is, as by ſatan, which need not ſeem ſtrange, ſince he called in queſtion the Sonſhip of Chriſt himſelf, and by the world who know them not, and by good men, till better informed: but the teſtimony of the Spirit is not for the ſatisfaction of others, but the ſaints themſelves; who are ready to doubt of it at times, becauſe of the greatneſs of the favour, and their own ſinfulneſs and unworthineſs, eſpecially after backſlidings, thro' the temptations of the devil, and becauſe of their many trials and afflictions. Now this witneſs of the Spirit is to eſtabliſh and confirm it; not to make the thing itſelf ſurer, for that ſtands on the ſure foundation of predeſtination, on the unalterable covenant of grace, on union to Chriſt, redemption by him, the gift of Chriſt, and continuance of the Spirit; but to aſſure them of it, and of their intereſt in it; for the teſtimony is given *to our ſpirits*; ſo the words are read by the *Syriac*, *Arabic*, and *Ethiopic* verſions, and by the *Vulgate Latin*; which reading ſeems better than *with our ſpirits*; for our own ſpirits are no witneſſes to ourſelves: the Father and Son are co-witneſſes of the Spirit, but not our own ſpirits; the ſpirits of the ſaints are they which receive the witneſs of the Spirit of God, to which it is made; not to their ears, for it is not an audible teſtimony; but to their hearts, it is internal; to their renewed ſouls, where faith is wrought to receive it; to their underſtandings, that they may know and be aſſured of it; to their ſpirits, which are apt to faint and doubt about it. Now it is *the Spirit itſelf* that bears this witneſs, and not others, or by others, but he himſelf in perſon; who is a divine witneſs, whoſe teſtimony therefore muſt be greater than others, and a faithful one, who will never deceive; for he witneſſes what he knows, and what is ſure and certain: his very being and habitation in the ſaints are witneſſes and proofs of their adoption; his powerful operations and divine leadings perſuade to a belief of the truth of it; and by ſhedding abroad the Father's love in the heart, and by the application of Goſpel-promiſes, he cauſes and encourages them to *cry Abba* father; which is a wonderful inſtance of his condeſcenſion and grace.

Ver. 17. *And if children, then heirs*, &c.] Children, whether natural or adopted, are heirs to their parents; and according to the *Roman* laws, which ſome think the Apoſtle here reſpects, whether male or female; but according to the *Jewiſh* laws[c], females did not inherit only in caſe of want of male iſſue; for tho' *Job*'s daughters inherited with his ſons, this was a peculiar caſe; and the *Jewiſh* writers ſay[d], it was מתוך חשיבתן ויופיון, *on account of their worth and beauty*; yet adopted children among them, whether male or female, were equal to natural children in poſſeſſing the inheritance; however, the Apoſtle includes both here, who are all one in Chriſt Jeſus, and are all the children of God by faith in him, and ſo *heirs of God*: either efficiently, he makes them heirs; they are not ſo by nature, nor do they become ſuch by the works of the law; but God of his rich grace adopts them into his family, begets them again, and freely beſtows the inheritance on them: or ſubjectively, they are heirs of himſelf; he not only makes them his heirs, but he himſelf is their inheritance and portion; they are heirs of all things which are his; they ſhare in his love, grace, and mercy; and his wiſdom, power, truth, and faithfulneſs, and indeed, every perfection of his are engaged on their ſide, and in their favour; all things are theirs who have God to be their God and father; the Goſpel and the miniſters of it are theirs; the world and the things of it, life and death, things preſent and things to come; heaven and happineſs, which go by the names of glory, riches of glory, kingdom, eternal life and ſalvation, are all repreſented as things to be inherited by the ſaints. The *Jews* ſpeak of God's inheriting of man, as the higheſt pitch of greatneſs man can arrive unto; thus explaining and paraphraſing on the names of the places from which the *Iſraelites* journeyed, *Numb.* xxi. 18, 19. ſay[e], "when a man makes himſelf as a wilderneſs, which is common to all, the law is given to him by gift, as it is ſaid, *and from the wilderneſs to Mattanah*; and when it is given to him by gift, נחלו אל, *God inherits him*, as it is ſaid, *and from Mattanah to Nahaliel*; the Gloſs upon it is, the law becomes to him כמו נחלה, *as an inheritance*; and when שנחלו אל, *God inherits him*, he aſcends to his greatneſs, *i. e.* to the higheſt pitch of it, as it is ſaid, from *Nahaliel to Bamot*;" for when a man is worthy of this, as one of their commentators[f] on this place obſerves, he is called, *the inheritance of God*, according to *Deut.* xxxii. 9. but our Apoſtle ſpeaks not of the ſaints as God's inheritance, which to be ſure they are, but of God as theirs; and not of their inheriting the law, but God himſelf, which is certainly the higheſt pitch of honour and greatneſs that men can poſſibly enjoy. 'Tis added, *and joint-heirs with Chriſt*; it is thro' him they are heirs of God and of glory; and with him will they partake of and enjoy the inheritance, which is ſecured to them by their being co-heirs with him; nor does this at all derogate from the honour of Chriſt, as heir of all things, ſince he is the firſt-born among many brethren, and in this, as in all things, he has the pre-eminence. But before the ſaints enjoy the inheritance with Chriſt they muſt expect to ſuffer with him and for him; tho' in the iſſue they may be aſſured of this, that they ſhall be glorified together; their ſufferings lie in the way to glory, and glory is and will be the end of their ſufferings: *if ſo be that we ſuffer with him*,

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[b] T. Hieroſ. Niddah, fol. 492. T. Bab. Beracot, fol. 16. 2. Maſſecheth Semachot, c. 1. §. 13. Maimon. Hilch. Nechalot, c. 4. §. 5.

[c] Miſn. Bava Bathra, c. 8. §. 2. T. Hieroſ. Bava Bathra, fol. 16. 1.

[d] Jarchi in Job xlii. 15.

[e] T. Bab. Nedarim, fol. 55. 1.

[f] En Yaacob, fol. 22. 1.

him, that we may be alſo glorified together; Chriſt and his people being one, he the head, and they the members, ſuffer together; when he ſuffered, they ſuffered with him and in him, as their head and repreſentative; and they partake of the virtue and efficacy of his ſufferings; and they alſo ſuffer afflictions, many of them at leaſt of the ſame kind with Chriſt, only with theſe differences; his were penal evils, theirs not; his were attended with a vaſt ſenſe of wrath and terror, theirs oftentimes with joy and comfort; his were meritorious, not ſo theirs. Moreover, many of their ſufferings are for the ſake of Chriſt and his Goſpel; on the other hand, by reaſon of that union which is between Chriſt and believers, he ſuffers with them, he reckons their afflictions his, and ſympathizes with them; and the conſideration of this greatly animates and encourages them in their ſufferings, and eſpecially when they obſerve that they ſhall be *glorified together*; not with his eſſential glory, nor with his mediatorial glory, but with that glory which his Father has given him for them. There's a glorification of the ſaints in Chriſt, and a glorification of them by Chriſt, and a glorification of them with Chriſt, which will conſiſt in likeneſs to him, and in the everlaſting viſion and enjoyment of him.

Ver. 18. *For I reckon, that the ſufferings of this preſent time,* &c.] By *this preſent time* may be meant, the then preſent age, in which the Apoſtle lived; which was an age in which the people of God ſuffered much, as was foretold by Chriſt, and which was neceſſary for the confirmation of the Goſpel; for grace and ſtrength anſwerable to their trials were given them; and the power of God was viſibly to be ſeen in the ſupporting of them; tho' this was not the only ſuffering age: wherefore by the preſent time may be underſtood, the preſent time of life here on earth; which is a time of ſuffering, and which can't well be otherwiſe, conſidering the world in which we are, and the nature of it, the ſtate and condition of our ſouls, and the conſtitution of our bodies, and the many enemies we have about us; but then this preſent time of life is the only ſuffering time to the ſaints, for no ſooner are they removed from hence, but they are in heaven, where neither wicked men nor devils can reach them, where their ſouls are freed from ſin and unbelief, from doubts and fears, and every thing that is diſtreſſing; and after the reſurrection there will be no more diſeaſes nor death in their bodies; and this preſent time is but a ſhort time, a little while, and all ſufferings will be at an end; wherefore they *are not worthy to be compared with the glory that ſhall be revealed in us*. The future happineſs of the ſaints is expreſſed by *glory*, of which the glory of this world is but a faint reſemblance; a glory which is already given to Chriſt, and he is entered into the poſſeſſion of; it is already, but as yet it is unſeen, but will be *revealed* hereafter, when Chriſt himſelf ſhall appear in it; and it will not only be revealed to the ſaints, as the glory of Chriſt, as mediator; and it will not only be viſible upon them, upon their bodies, which will be made like to the glorious body of Chriſt; but it will be revealed *in* them, and greatly lie in the perfection of knowledge and holineſs in their ſouls: now between the ſufferings of the ſaints in the preſent ſtate of things and their future happineſs, is no compariſon, either with reſpect to quality or quantity. Their afflictions are *light* in compariſon of the due deſert of ſin, the ſufferings of Chriſt, and the torments of the damned in hell, and when under divine ſupports; but glory is heavy, tis a *weight of glory*. The ſufferings of the ſaints are but for a time, but their glory is eternal; nor is there any compariſon to be made between them by way of merit, for there is no manner of proportion between the one and the other, nor can the one have any cauſal influence upon the other. This is the judgment of things the Apoſtle made, *I reckon* or *I think*; which is ſaid, not as his bare opinion, or as in the leaſt doubting the truth of what he ſaid; but having deliberately weighed things in his mind, and reaſoned upon them, came to this concluſion, that ſo it muſt be. The alluſion is either to logicians, who having ſettled the premiſes draw the concluſion; or to arithmeticians, who having caſt up the account, give the ſum total. Tho' after all, the *glory* here ſpoken of may mean the glorious Goſpel of Chriſt, which was more and more to be revealed in the *Gentile* world, *in* or *by us* the Apoſtles, in compariſon of which all their ſufferings were as nothing.

Ver. 19. *For the earneſt expectation of the creature,* &c.] Some by the creature underſtand the univerſe, all created beings animate and inanimate, which having ſuffered much by the ſin of man, are introduced by a rhetorical figure, as waiting for deliverance and a reſtoration to their paridiſaical eſtate; but ſome part of the world is manifeſtly diſtinguiſhed from them, ver. 23. others think that angels are here meant, who being obliged to miniſter to ſinful men, are repreſented as groaning and longing for the time when all the children of God ſhall be brought in, that they may be diſmiſſed from their ſervice; but what is ſaid of ſubjection to vanity, of the bondage of corruption, and of their groaning and travailing in pain, can never agree with ſuch happy ſpirits: others ſuppoſe that men in general are deſigned, being by ſin brought into a ſtate of bondage and corruption, ſubjected to vanity, attended with troubles, and liable to death, and ſo groan under their preſent miſeries for deliverance; but to deſire any thing of a ſpiritual nature can't be aſcribed to men in general; and beſides, as before obſerved, ſome perſons are diſtinguiſhed from them, ver. 23. others have been of opinion, that the new creature, or renewed perſons, are here intended, who being burdened with indwelling ſin, groan under it, long for deliverance from it, and are waiting for the heavenly glory; but theſe can't be ſaid to be in a ſtate of bondage to corruption, for they are freed from the dominion of ſin, and are become the ſervants of righteouſneſs. 'Tis beſt of all by *the creature* to underſtand the *Gentile* world. *The creature* here, and *the whole creation*, ver. 22. muſt be the ſame; now the phraſe *πασα κτισις*, *the whole creation*, or *every creature*, as it may rendered, ſignifies the nations of the world, in diſtinction to the *Jews*; ſee *Mark* xvi. 15. *Col.* i. 23. compared with *Matt.* xxviii. 19. and anſwers to בריות, *the creatures*; by which name the *Jews* often in their writings call the *Gentiles*, to diſtinguiſh them from the *Iſraelites*. Take two or three inſtances, as follow,[a] "let your commerce, ſay they, &c. be "in a peaceable manner עם הבריות, *with the* "*creatures*; what do *the creatures* ſay concerning "him? ſuch an one bleſſed be his father who "taught him the law, bleſſed be his maſter who "taught him the law; wo להם לבריות, *to the* "*creatures*, becauſe they learn not the law; ſuch "an one who hath learned the law, they obſerve "how beautiful are his ways, and how well ordered "his works; of him it is written, ſaying, *and ſaid* "*unto me, thou art my ſervant, O Iſrael, in whom I* "*will*

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[a] T. Bab. Yoma, fol. 86. 1.

"*will be glorified*;" where *the creatures* and the *Iſraelites*, are evidently diſtinguiſhed from one another: again [h], "wo, להם לבריות, *to the creatures*, who know not, nor have they any regard for the ſervice of their Creator; for it is a tradition, ſays *R. Iſaac*, that *Bath Kol*, or a voice, goes out every day from mount *Horeb*, and ſays, wo, להם לבריות, *to the creatures*, becauſe of the ſervice of their Creator." And a little after, "if הבריות, *the creatures* knew the love with which the holy bleſſed God loves *Iſrael*, they would roar like young lions to follow after him." Once more [i], "all the prayer, של הבריות, *of the creatures*, is only for the earth; Lord let the earth be fruitful, Lord let the earth proſper; all the prayer, של ישראל, *of the Iſraelites*, is only for the houſe of the Lord, Lord let the houſe of the ſanctuary be built." Now what *the creature*, the *Gentile* world, is repreſented as earneſtly waiting, and wiſhly looking out for, is *the manifeſtation of the ſons of God*; which is made firſt at their converſion, and afterwards openly and more fully at the appearance of Chriſt in the reſurrection morn. There's a manifeſtation of the ſons of God, at converſion. They that are the ſons of God, are his ſons before by divine predeſtination, and through the covenant of grace; as ſuch they were given to Chriſt; and under this character, and as ſtanding in this relation, he aſſumed their nature, and died for them, in order to gather them together; and indeed, this previous relation, is the ground and foundation of the Spirit of Chriſt being ſent down into their hearts, to manifeſt their adoption to them; for before converſion it is not manifeſted, neither to themſelves nor others, but then it is in ſome meaſure made known. This may in a particular manner be applied to the *Gentiles*, and God's elect among them. They were the ſons of God before they were manifeſted as ſuch; they are ſpoken of in prophecy as in that relation; ſee *Iſa.* xlv. 11. and ſeem to be deſigned chiefly, if not altogether, by *the children of God ſcattered abroad*, in *John* xi. 51, 52. Theſe were not known, nor looked upon by the *Jews*, to be the children of God; but when the Goſpel came in among them, as the power of God, it manifeſted them to be ſuch; ſo that where it was formerly ſaid, *ye are not my people*, there it is ſaid, *ye are the ſons of the living God*, *Hoſ.* i. 10. But the full manifeſtation of the ſons of God, will be in their glorification at Chriſt's ſecond coming; when they ſhall be openly taken into God's family, and ſhall be owned by Chriſt in this relation, before angels and men; they'll appear in themſelves, otherwiſe than now they do; they'll be put into the poſſeſſion of the inheritance they are adopted to, and will have that honour and dignity which belong to their character, actually conferred on them; ſo that they ſhall appear, not only to themſelves, but to all the world, to be what they are: now this in the whole compaſs of it, the *Gentiles* might be ſaid to be in earneſt expectation of, and waiting for. They may be ſaid, in ſome ſenſe, to expect and wait for the manifeſtation of the Son of God himſelf, the Meſſiah, who is called *the deſire of all nations*; for it was promiſed, that *to him ſhould the gathering*, or as ſome read it, *the expectation of the people*, or *nations be:* they alſo waited for his law, his doctrine, the everlaſting Goſpel, *Iſa.* xlii. 4. and when that was come among them, and became the power of God to the ſalvation of many of them, this raiſed in them an earneſt expectation of many, of multitudes of the ſons of God being manifeſted among them, according to ſeveral prophecies of the Old Teſtament, which largely ſpeak of this matter; and they continue to wait for the bringing in of the fulneſs of them in the latter day, and for the ultimate glory, which all the ſons of God, whether *Jews* or *Gentiles*, ſhall enjoy together.

Ver. 20. *For the creature was made ſubject to vanity*, &c.] This deſigns the vanity and emptineſs of the minds of the *Gentiles*, who were without God and Chriſt, and the Holy Spirit, without the law and Goſpel, and grace of God; alſo the vain conceits they had of themſelves, of their wiſdom, knowledge, learning, and eloquence; likewiſe their vain philoſophy, particularly their groſs idolatry, their polytheiſm, or worſhipping of many gods; together with their divers luſts and vices, to which they were addicted, to ſuch a degree, that they might be truly ſaid to be made ſubject thereunto; being under the government of theſe things, ſlaves unto them, and in ſuch ſubjection, as that they could not deliver themſelves from it; though it is ſaid, *not willingly*, *but by reaſon of him who hath ſubjected the ſame in hope*. Though they were willingly vain, yet they were not willingly made ſubject to vanity; they willingly went into idolatrous and other evil practices, but the devil made them ſubject, or ſlaves unto them; he led them captive at his will, and powerfully worked in them, by divine permiſſion, ſo that they became vaſſals to him, and to their luſts; for he ſeems to be deſigned, *by him who hath ſubjected the ſame*, and not *Adam*, by whom ſin entered into the world.

Ver. 21. *Becauſe the creature itſelf alſo*, &c.] The phraſe *in hope*, which ſtands in our verſion, at the end of the preceding verſe, ſhould be placed in the beginning of this, and be read in connexion with ver. 19th, the 20th verſe being a *parentheſis*, thus; *the earneſt expectation of the creature*, *waiteth for the manifeſtation of the ſons of God*, *in hope that the creature itſelf alſo ſhall be delivered from the bondage of corruption*; and ſo it is placed in ſome copies, and in the *Syriac* verſion: that is, *the Gentiles* earneſtly wait and expect, a larger number of converts among them, in hopes that e'er long, the whole *Gentile* world will be freed from *the bondage of corruption*, under which it at preſent groaned; by which is meant, the bondage they were in, not only to their ſinful luſts, but to ſatan the god of this world; and particularly to their idols, by which they corrupted themſelves, and to which they were enſlaved: they hoped for a deliverance from hence, *into the glorious liberty of the children of God*; which deſigns either the liberty of grace the children of God have here; and which conſiſts in a freedom from the dominion of ſin and ſatan, from the law, and the bondage of it, in the free uſe of Goſpel ordinances, in liberty of acceſs to God, and a freedom from the fear of death, and a glorious liberty it is; or the liberty of glory the ſaints ſhall enjoy in the other world, which will lies in a freedom from the priſon of the fleſh, from the body of ſin and death, from all ſorrows and afflictions, from all reproaches and perſecutions, from the temptations of ſatan, from doubts, fears, and unbelief, and in the full viſion of God through Chriſt, and in a free converſation with angels and ſaints.

Ver. 22. *For we know that the whole creation groaneth*, &c.] As a woman with child, ready to bring forth: for 'tis added, *and travaileth in pain together*

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[h] Zohar in Exod. fol. 2. 3.

[i] Bereſhit Rabba Paraſh. 13. fol. 11. 3.

together until now; regeneration is owing to the grace of God, which is compared to *ſeed*, of which men are born again; the means of conveying it is the Goſpel, and miniſters are the inſtruments of begetting ſouls to Chriſt, and who travail in birth till Chriſt be formed in them: now the Goſpel being carried by the Apoſtles into the *Gentile* world, and being ſucceeded there, it was like a woman big with child, ready to bring forth many ſons to God; for as it was propheſied, ſo it came to paſs, that *more are the children of the deſolate, than the children of the married wife*; and theſe births were attended with pain. The Apoſtles preached the word with much contention, and the *Gentiles* received it in much affliction, though with the joy of the Holy Ghoſt; as a woman rejoices when a man child is brought forth, though the birth has been attended with pain and labour. This was an united groan, and travail of all the converted *Gentiles* in the ſeveral parts of the world, together with the miniſters of the Goſpel, earneſtly deſiring more inſtances of converſion among them; and this vehement deſire had appeared *until now*, from the firſt time of the preaching of the Goſpel among the *Gentiles*, to the writing of this epiſtle; and ſuppoſes, that though there were many ſpiritual births, there were more to come; as there has been, and will be more abundantly, in the latter day: and moreover, this painful labour, and theſe united groans for ſpiritual births, the Apoſtles were well acquainted with, and therefore could ſay, *we know, &c.* by their preaching among them, in whom they could eaſily obſerve, and do in their writings take notice, how eagerly deſirous they were of having the Goſpel preached unto them.

Ver. 23. *And not only they, but ourſelves alſo*, &c.] Not only they *Gentiles*, but we *Jews* likewiſe: *which have the firſt fruits of the Spirit*; meaning either the Apoſtles, who were all *Jews*, and who moſt of them received the extraordinary gifts of the Spirit on the day of *pentecoſt*, which was the day of the firſt fruits, *Numb.* ~~xxvi. 28.~~ umb. 28. 26. and to which there ſeems to be an alluſion here; or elſe the *Jewiſh* converts in general: to the *Jews* the promiſes of the Meſſiah were made; to them he firſt came; the Goſpel was firſt preached unto them, and ſome of them firſt believed in Chriſt; they had the grace of God communicated to them in converſion, which they received as the firſt fruits, with reſpect to an after increaſe; or in regard to glory, for like the firſt-fruits, grace is of the ſame kind with glory, and is a pledge and earneſt of it; ſaints judge by grace the firſt fruits, what glory is, and therefore long after it: now of theſe perſons thus deſcribed 'tis ſaid, *even we ourſelves groan within ourſelves*; their groans were inward from their hearts, not hypocritical; or were among themſelves, common to them all; and that not merely on their own account, the corruptions of their hearts, the ſufferings they endured for the ſake of the Goſpel, and in a longing expectation for the heavenly glory, but alſo for the converſion of the *Gentiles*, for which they inceſſantly laboured, and prayed night and day; *waiting for the adoption, to wit, the redemption of our body*. Adoption is explained by the redemption of the body; and by the one may be known, what the other means: by *the redemption of our body* is not meant, the redemption of God's elect, body and ſoul, by the blood and death of Chriſt, which was already finiſhed; and which the ſaints who had received the firſt-fruits, were partakers of in themſelves, and therefore could not be ſaid to be waiting for it; but it deſigns either the redemption of the natural body, by the reſurrection from the dead; when the bodies of the ſaints will be delivered from that mortality, corruption, weakneſs, and diſhonour, under which they lie in the grave; when they will be refined and ſpiritualized, and freed from every thing which makes them an incumbrance, and an uneaſineſs to their ſouls or ſpirits now; or elſe the redemption of the myſtical body the church, of which the *Gentiles* make a conſiderable part, and is to be underſtood of a deliverance of the church, from the diſtreſſes and perſecutions it then laboured under; or rather of a making up of the body, the church, by a redemption or deliverance of that part of it, which lay among the *Gentiles*, from that vanity and bondage of corruption, to which it was ſubject, into the manifeſtation and glorious liberty of the ſons of God: and then by *adoption* is meant, the ſpecial grace of adoption, manifeſted to the *Gentiles* in their effectual vocation; which the *Jews* who had received the firſt-fruits of the Spirit were waiting for, and had good reaſon to expect, from many prophecies in the writings of the Old Teſtament; and to which they were the more encouraged, by many appearances of the grace and power of God, attending the miniſtry of the Goſpel among them; and which adoption will be more fully manifeſted in the reſurrection morn; wherefore alſo the inheritance, which the whole myſtical body the church will then enter upon the poſſeſſion of, may well be called *the adoption*, becauſe the ſaints are adopted to it; adoption gives them the title to it, none but adopted ones will enjoy it; and their enjoyment of it, will be the full manifeſtation and completion of the grace of adoption; this ſaints are waiting for, both for themſelves and others, and 'tis worth waiting for; for it is *an inheritance incorruptible, undefiled, which fades not away, reſerved in the heavens*: and there is good ground to wait for it; 'tis a bequeſt of their heavenly Father, who has adopted them; it is a gift of his free grace; 'tis already in the hands of Chriſt, with whom they are coheirs; and they have already the Spirit, as the earneſt of it.

Ver. 24. *For we are ſaved by hope*, &c.] We who have received the firſt fruits, who were in a loſt periſhing condition, and by nature no better than others, than the *Gentiles*, are ſaved from ſin and wrath to come by Chriſt, with a ſpiritual and everlaſting ſalvation. They were already ſaved in the preparations and purpoſes of God; in the covenant of grace; in the arms and hands of Chriſt, through his purchaſe; and as conſidered in him; and with reſpect to the inchoation and application of ſalvation, in effectual calling, and their right unto it by the righteouſneſs of Chriſt; and with regard to the certainty of it, in faith and hope: the manner in which they are ſaid to be ſaved, is *by*, or *in hope*; not that hope is the cauſe of ſalvation, but the means by which ſouls are brought to the enjoyment of it; ſalvation, or glory, is the object of it: *but hope that is ſeen, is not hope; for what a man ſeeth, why doth he yet hope for?* in the former clauſe, *hope* ſignifies the grace itſelf, but here the object of it; which is repreſented as unſeen, not yet fully enjoyed, ſomething future, and to be hoped for; as the reſurrection of the dead, which is the object of hope, and is unſeen, and even incredible to carnal reaſon, and is to come; and good foundation there is in divine revelation, to hope for it; and the hope of it is of great uſe to the ſaints, whilſt in this world of trouble: eternal glory and happineſs, is alſo the object of the hope of believers; its ſaid to be the hope of their calling, which they are called by grace to; the hope of righteouſneſs, which the righteouſneſs of Chriſt is the ground and foundation of; and that bleſſed hope, the ſum of their happineſs; and hope laid up for them in heaven, where it is ſafe and ſecure; all which is unſeen, and yet to come; but good reaſon there is to hope for it, ſince the ſcriptures of truth ſo clearly expreſs it; and the perſon, blood, and righteouſneſs of Chriſt, lay ſuch a ſolid foundation for hope of it: the *Alexandrian* copy reads, *why doth he yet wait for?* and ſo the *Ethiopic* verſion, with which agrees the *Syriac* verſion, reading the whole, *for* if *we ſee it, why ſhould we wait for it?*

Ver. 25. *But if we hope for that we ſee not,* &c.] Whether it be the hour of death, or the ſecond coming of Chriſt, or the reſurrection of the dead, and eternal glory; all which are unſeen by us, and to be hoped for: *then do we with patience wait for it*; as that which is certain and real, as ſomething valuable, which will be ſatisfying, and be received with the utmoſt joy. This ſuppoſes, that the perſons who wait for it, believe it, and their intereſt in it, at leaſt hope they have one; that they have a valuable eſteem and affection for it; that they are not in a ſtate of perfection and happineſs; and that they ſit looſe by the things of this world, and are ready to part with the one, and graſp the other: the manner of their waiting is *with patience*; a grace, of which God is the efficient, Chriſt is the exemplar, and the word the means; and which is of great uſe under afflictions from the hand of God, under the reproaches and perſecutions of men, under deſertions and want of anſwers in prayer, under the temptations of ſatan, and in the expectation of the heavenly glory.

Ver. 26. *Likewiſe the Spirit alſo helpeth our infirmities,* &c.] The Spirit of God which dwells in us, by whom we are led, who is the Spirit of adoption to us, who has witneſſed to our ſpirits, that we are the children of God, whoſe firſt-fruits we have received, over and above, and beſides what he has done for us, *alſo helpeth our infirmities*; whilſt we are groaning within ourſelves, both for ourſelves and for others, and are waiting patiently for what we are hoping for. The people of God, all of them, more or leſs, have their infirmities in this life. They are not indeed weak and infirm, in ſuch ſenſe as unregenerate perſons are, who have no ſpiritual ſtrength, are ignorant of their weakneſs, do not go to Chriſt for ſtrength, nor derive any from him, and hence can perform nothing that is ſpiritually good: nor are they all alike infirm, ſome are weaker in faith, knowledge, and experience, than others; ſome are of more weak and ſcrupulous conſciences than others be; ſome are more eaſily drawn aſide through corruption and temptation than others are; ſome have weaker gifts, particularly in prayer, than others have, yet all have their infirmities; not only bodily afflictions, perſecutions of men, and temptations of ſatan, but internal corruptions, and weakneſs to oppoſe them, and to diſcharge their duty to God and man; and alſo have their infirmities in the exerciſe of grace, and in the performance of the work of prayer; though they are not left to ſink under them, but are helped by *the Spirit*: by whom is meant, not any tutelar angel, or the human ſoul, or the gift of the Spirit in prayer, but the Holy Spirit of God himſelf; who, as the word here uſed ſignifies, *helps together*, with hope and patience, graces which he has implanted, and which he invigorates and draws forth into act and exerciſe; or with the ſaints labouring under their burdens; or with the Father and the Son, who alſo are helpers of the ſaints: and this helping of them implies, that their infirmities and burdens are ſuch as they muſt ſink under, unleſs they are helped; and which is done by the Spirit, by bringing to remembrance, and applying the precious promiſes of the Goſpel, by ſhedding abroad the love of God in their hearts, by acting the part of a comforter to them, by putting ſtrength into them; and by aſſiſting them in prayer to God: *for we know not what we ſhould pray for as we ought.* The children of God are not ignorant of the object of prayer, that it is God, and not a creature, God, as the God of nature, providence, and grace, God in the perſons of the Father, and of the Son, and of the Spirit, and with a view to his glorious perfections; nor of the way of coming to God in prayer, through Chriſt; nor of the manner of performing it in faith, with fervency, ſincerity, reverence, humility, and ſubmiſſion; nor who they ſhould pray for, for themſelves, for all men, even enemies, particularly for the ſaints, and miniſters of the Goſpel; nor of many other things reſpecting prayer, as that it is both their duty and privilege, their own inability, and the need of the aſſiſtance of the Spirit in it; but what they are ignorant of is, chiefly the matter of prayer: indeed the whole bible is an inſtruction in general to this work; ſo is the prayer Chriſt taught his diſciples, and the ſeveral prayers of ſaints recorded in the ſcriptures; the promiſes of God, and their own wants and neceſſities, may and do, greatly direct them; as for inſtance, when under a ſenſe of ſin, to pray for a diſcovery of pardoning grace; when under darkneſs and deſertions, for the light of God's countenance; when under a ſenſe of weakneſs of grace, and the ſtrength of corruptions, for freſh ſupplies of grace and ſtrength, for communion with God in ordinances, for more grace here, and glory hereafter; but what of all things they ſeem to be, at leaſt at ſometimes, at a loſs about, is what to pray for with reſpect to things temporal, ſuch as riches, honour, friends, *&c.* to have preſent afflictions removed, or temptations ceaſe; and too often it is, that they pray with greater importunity for leſſer things, than for things of more importance; and more from an intemperate zeal, and with a view to ſelf, than for the glory of God: *but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered*; not the ſpirit of a man, or the gift of the Spirit in man; or a man endued with an extraordinary gift of the Spirit; but the Holy Ghoſt himſelf, who makes interceſſion for the ſaints: not in ſuch ſenſe as Chriſt does; for he intercedes not with the Father, but with them, with their ſpirits; not in heaven, but in their hearts; and not for ſinners, but for ſaints: nor in the manner as Chriſt does, not by vocal prayer, as he when on earth; nor by being the medium, or way of acceſs to God; nor by preſenting the prayers of ſaints, and the blood and ſacrifice of Chriſt to God, as Chriſt does in heaven; nor as the ſaints make interceſſion for one another, and for other perſons: but he intercedes for them, by making them to intercede; he indites their prayers for them, not in a book, but in their hearts; he ſhews them their need, what their wants are; he ſtirs them up to prayer, he ſupplies them with arguments, puts words into their mouths, enlarges their hearts, gives ſtrength of faith in prayer, and all the ardour and fervency of it; he enables them to come to God as their Father; and gives them liberty and boldneſs in his preſence, which requires an heart ſprinkled from an evil conſcience,

ſcience, faith in the blood and righteouſneſs of Chriſt, and a view of God, as a God of peace, grace, and mercy: and this interceſſion he makes, *with groanings which cannot be uttered*; not that the Spirit of God groans, but he ſtirs up groans in the ſaints; which ſuppoſe a burden on them, and their ſenſe of it: and theſe are ſaid to be *unutterable*; ſaints under his influence, praying ſilently, without a voice, as *Moſes* and *Hannah* did, and yet moſt ardently and fervently; or as not being able to expreſs fully what they conceive in their minds, how great their burdens are, and their ſenſe of their wants.

Ver. 27. *And he that ſearcheth the hearts*, &c.] This is peculiar to God, and a *periphraſis* of him; angels neither good nor bad, can ſearch into the hearts of men; one man can't know the heart of another, nor any man fully know his own; this is the prerogative of God: and *he knoweth what is the mind of the Spirit*; not the ſpirit of men, but of God; that affectionate deſire and meaning of the Spirit of God, in the unutterable groans of the ſaints; he knows the wiſe meaning there is in them, for ſo Φρονημα may ſignify, and is oppoſed to the carnal mind, or wiſdom of the fleſh, which deſires fooliſh things. The ſearcher of hearts knows this, not barely by his omniſcience, but he regards it, approves of it, attends, and gives an anſwer to it; which is no ſmall encouragement to pray, though it be but with ſighs and groans unutterable; ſince the omniſcient God underſtands, and reſpects ſuch kind of prayer: and the reaſon is, *becauſe he*, the Spirit of God, *maketh interceſſion for the ſaints, according to the will of God*; the perſons for whom he intercedes, are *ſaints*; to whom Chriſt is made ſanctification; who are called to be ſaints; are ſanctified by the Spirit of God, and walk after him: now ſuch are the objects of God's delight, they are choſen by him, preſerved in Chriſt, and have his righteouſneſs imputed to them; to theſe he has made known his Goſpel, has given his grace, and will at laſt the inheritance; ſo that interceſſion made for ſuch, will certainly be regarded: it may be rendered, *he maketh interceſſion for holy things according to God*; for ſpiritual bleſſings, divine favours, things that belong to God; or divine things, which are agreeable to his nature and will: and ſince it is the Holy Spirit that makes interceſſion, and the perſons are holy for whom he makes it, and this is made for holy things, and all according to the will of God, which the Spirit of God muſt fully know, ſaints may be confident of the prevalence and ſucceſs of ſuch interceſſion.

Ver. 28. *And we know that all things work together for good*, &c.] There is a temporal good, and a ſpiritual good, and an eternal one. Temporal good is what the men of the world are ſeeking after, and generally have the greateſt ſhare of, and the ſaints the leaſt; and yet they have as much as is needful for them, and what they have, they have with a bleſſing; and even ſometimes afflictions, work for the temporal good of God's children: ſpiritual good lies in a lively exerciſe of grace, and a conformity of the ſoul to God; and is what the men of the world leaſt regard, and the ſaints moſt; and ſometimes afflictions iſſue in this ſort of good, as they do alſo in eternal good, for they work for us an exceeding weight of glory: by *all things* may be meant, all beings good and bad: all good beings increated or created: increated, as Jehovah the Father, all his perfections, purpoſes, promiſes, proviſions, and performances; Jehovah the Son, as the mighty God, and as mediator, all that he is in himſelf, all that he has in himſelf, all that he has done, or is doing, all his titles, characters, and relations; Jehovah the Spirit, in his perſon, offices, and operations; theſe all have worked together in the council of peace, in the covenant of grace, and in redemption; and they do work together in ſanctification, and ſo they will in glorification, and that for the good of the ſaints: all created ones, as good angels, good magiſtrates, good miniſters of the Goſpel: all evil beings, as devils, perſecuting magiſtrates, hereticks, and falſe teachers: all things, good and bad: all good things, outward peace and proſperity, external gifts, the miniſtry of the word, the adminiſtration of ordinances, church cenſures, admonitions, and excommunications; all evil things, ſin the evil of evils: original ſin, or the fall of *Adam*, which contains all other ſins in it, was attended with aggravating circumſtances, and followed with diſmal conſequences, yet has been overruled for good; hereby a Saviour became neceſſary, who was ſent, came, and wrought out ſalvation; has brought in a better righteouſneſs than *Adam* loſt; entitled his people to a better life than his was, and makes them partakers of the riches both of grace and glory: actual ſin, inward or outward; indwelling ſin, which is made uſe of, when diſcovered to abate pride, to lead to an entire dependance on Chriſt, to teach ſaints to be leſs cenſorious, to depend on the power and grace of God to keep them, and to wean them from this world, and to make them deſirous of another, where they ſhall be free from it; outward ſins, of others, or their own; the ſins of others, of wicked men, which obſerved, raiſe an indignation in the ſaints againſt ſin, and a concern for God's glory, and to look into their own hearts and ways, and admire the grace of God to them, that this is not their caſe; of good men, which are recorded, and may be obſerved, not for example and encouragement in ſin, but for admonition, and to encourage faith and hope under a ſenſe of it; of their own, for humiliation, which iſſues in weakening the power of ſin in themſelves, and the ſtrengthening of the graces of others: but from all this it does not follow, that God is the author of ſin, only that he overules it to wiſe and gracious purpoſes; nor ſhould any take encouragement to ſin, to do evil that good may come; nor is ſin itſelf a real good; nor is it to be ſaid that it does no hurt; for though it can't hinder the everlaſting ſalvation of God's people, it does a great deal of hurt to their peace and comfort; and that it is made to work in any form or ſhape for good, is not owing to its own nature and influence, which is malignant enough, but to the unbounded power and unſearchable wiſdom of God: all evils or afflictions, ſpiritual and temporal, work together for good; all ſpiritual ones, ſuch as the temptations of ſatan, which are made uſeful for humiliation, for the trial of grace, to ſhew us our weakneſs, our need of Chriſt, and to conform us to him, and alſo to excite to prayer and watchfulneſs; the hidings of God's face, which make his preſence the more prized when enjoyed, and the more deſireable. Temporal afflictions, afflictions in body, name, or eſtate, nay even death itſelf, all work together for the good of God's people. The *Jews* tell us of one *Nahum*, the man *Gamzu*, who they ſay was [k] ſo called, becauſe of every thing that happened to him he uſed to ſay, גם זו לטובה, *Gam zu letobah, this is alſo for good:* and they give inſtances of ſeveral misfortunes which befel him,

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[k] T. Bab. Taanith, fol. 21. 1. Sanhedrin, fol. 108. 2. Coſri, fol. 151. 1.

upon which account he uſed theſe words, and how they proved in the iſſue to his advantage: agreeable to this is the advice given by them, "for ever "ſay they [l], let a man be uſed to ſay, all that "the Lord does, לטב עביד, *he does for good.*" Now that all things do work together for good, the ſaints *know*, and are firmly perſuaded of; both from the word and promiſes of God, and from the inſtances of *Jacob*, *Joſeph*, *Job*, and others, and alſo from their own experience: and it is to be obſerved, that it is not ſaid that all things *have* worked together, and ſo they may again, or that they *ſhall* work together, but all things *work* together for good; they *now* work together, they are always working together, whether it can be obſerved or no: proſperity and adverſity, whether in things temporal or ſpiritual, work *together*, and make a curious chequer work in providence and grace; which will be viewed with admiration another day: one copy reads, *God works together*, or *cauſes all things to work together for good*; and ſo the *Ethiopic* verſion, *we know that God helps them that love him, to every good thing*; and to this agrees the *Syriac* verſion, *we know that to them that love God, he in every thing helps them to good*; and certain it is, that God is the efficient cauſe, that makes all things work together for his people's good. The perſons to whom all things work together for good, are deſcribed as ſuch *that love God*; a character, which does not agree with all the ſons and daughters of *Adam*: love to God is not naturally in men; it is wrought in the ſoul in regeneration, and is an evidence of it; it grows up with faith, which works by it; without it, a profeſſion of religion is vain; and where it is once wrought, it laſts for ever; it ought to be ſuperlative and univerſal, conſtant, warm and ardent, hearty and ſincere: ſuch who have it, ſhew it by a deſire to be like to God, and therefore imitate him, by making his glory the ſupreme end of their actions; by being careful to offend him; by delighting in his preſence, in his people, word, ordinances, ways, and worſhip; and by undervaluing the world, and all things in it, in compariſon of him; who is to be loved for the perfections of his being, the characters and relations he ſtands in and bears to his people, and on account of the love with which he has loved them, and which is indeed the ſpring and ſource of theirs. They are further deſcribed, as ſuch *who are the called according to his purpoſe*. The called of God and of Jeſus Chriſt; not to any office, or by the external miniſtry of the word only, but by ſpecial grace; from darkneſs to light, from bondage to liberty, from the company of ſinful men, to fellowſhip with Chriſt, from a truſt in their own righteouſneſs, to a dependance on his, to grace here, and glory hereafter; which is done according to the purpoſe of God: the perſons called, are fixed upon by God; none are called, but whom God purpoſed to call; thoſe who are called, can aſſign no other reaſon of it, than the will of God; and no other reaſon but that can be given, why others are not called; the time when, the place where, the means whereby, perſons are called, are all ſettled and determined by the will, and according to the purpoſe of God.

Ver. 29. *For whom he did foreknow*, &c.] The foreknowledge of God here, does not intend his preſcience of all things future; by which he foreknows and foretells things to come, and which diſtinguiſhes him from all other gods; and is ſo called, not with reſpect to himſelf, with whom all things are preſent, but with reſpect to us, and which is eternal, univerſal, certain, and infallible; for in this ſenſe he foreknows all men, and if this was the meaning here, then all men would be predeſtinated, conformed to the image of Chriſt, called by grace, juſtified and glorified; whereas they are a ſpecial people, whom God has foreknown: nor is this foreknowledge to be underſtood of any previſion or foreſight of the good works, holineſs, faith, and perſeverance of men therein, upon which God predeſtinates them to happineſs; ſince this would make ſomething out of God, and not his good pleaſure, the cauſe of predeſtination; which was done before, and without any conſideration of good or evil, and is entirely owing to the free grace of God, and is the ground and foundation of good works, faith, holineſs, and perſeverance in them: but this regards the everlaſting love of God to his own people, his delight in them, and approbation of them; in this ſenſe he knew them, he foreknew them from everlaſting, affectionately loved them, and took infinite delight and pleaſure in them; and this is the foundation of their predeſtination and election, of their conformity to Chriſt, of their vocation, juſtification, and glorification: for theſe *he alſo did predeſtinate to be conformed to the image of his Son*; having perfect, diſtinct, ſpecial knowledge of them, joined with love to them, he predetermined, or foreappointed them in his eternal mind, in his everlaſting and unchangeable purpoſes and decrees to this end, conformity to the image of Chriſt; which is not to be underſtood of the Spirit of Chriſt: God's elect indeed are choſen to be holy, and through ſanctification of the Spirit, but are never ſaid to be conformed, or made like to the Spirit, nor is the Spirit ever called the image of Chriſt; but this deſigns either likeneſs to Chriſt as the Son of God, or conformity to him in his human nature. There is indeed a great diſparity between the Sonſhip of Chriſt, and of the ſaints; he is the eternal and natural Son of God, he is the one and only begotten Son, they are adopted ones, yet in ſome things there is a likeneſs; as he is the Son of God, ſo are they the ſons of God, though not in the ſame ſenſe; as he is a beloved Son, ſo are they; as he is the firſt-born with reſpect to them, they are the firſt-born with reſpect to angels; as he has an inheritance, ſo have they: moreover, he has a very great concern in their ſonſhip; the predeſtination of them to it, is by him; the bleſſing itſelf is founded on union to him, on their conjugal relation to him, and his aſſumption of their nature; it comes to them through his redemption, and is actually beſtowed on them by him; and this conformity to Chriſt as ſons, will more fully appear hereafter, when they ſhall be like him, and ſee him as he is: or this may be underſtood of the ſaints conformity to Chriſt in his human nature, both here and hereafter: here, in holineſs; the image of God was in man, in his firſt creation, this is defaced by ſin; and in regeneration, the image of Chriſt is inſtamped, his grace is wrought in them, his Spirit is put into them, to enable them to walk in him, and after him: this will be compleat hereafter, and will conſiſt in perfect holineſs, being freed from the very being, as well as the power and guilt of ſin; in perfect knowledge of every thing that will tend to their happineſs; and in glory like to Chriſt, both in ſoul and body: *that he might be the firſt-born among many brethren*; the perſons among whom Chriſt is the firſt-born, are deſcribed by their relation, *brethren*; to one another, being related to the ſame Father, regenerated by the ſame grace, taken into the ſame family, and heirs of the ſame glory; and to Chriſt, which relation, as brethren to him, is not merely founded on his incarnation, but in their adoption; and which is evidenced by their regeneration, and doing the will of his Father; and which relation he owns, and is not aſhamed of: they are alſo deſcribed by their number *many*; for though they are but few, when compared with the world; yet they are many, a large number, conſidered by themſelves; and among theſe, Chriſt is the *firſt-born:* he is the firſt-born of God, the begotten of the Father, he is the firſt begotten, and as ſuch he is the only begotten; he is the firſt-born of *Mary*, ſhe had none before him, and he is the only one that ever was born in the manner he was; he is the firſt begotten from the dead, his reſurrection is called a begetting, and he was the firſt in time that roſe from the dead by his own power, and to an immortal life, and the firſt in cauſality and dignity. Chriſt is the firſt-born, with reſpect to all creatures in general; he was begotten of the Father before all creatures were; he is the firſt cauſe of them all, the governor, baſis, and ſupport of them: and he is the firſt-born with reſpect to the ſaints; who are of the ſame nature with him, are made partakers of the divine nature, are ſons in the ſame family, though not in the ſame claſs of ſonſhip: moreover, this character may regard not ſo much birth, as privilege which belongs to Chriſt as mediator; who, as the firſt-born had, has the bleſſing, the government, the prieſthood, and the inheritance; all which is owing to, and is one end of divine predeſtination. The *Cabaliſtic*[m] writers among the *Jews*, give the name of *firſt-born*, to the ſecond *Sephira*, number, or perſon, *Wiſdom*, which anſwers to the Son of God.

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[l] T. Bab. Beracot, fol. 60. 2.

Ver. 30. *Moreover, whom he did predeſtinate,* &c.] Not to ſufferings, which are not expreſſed nor deſigned, but to grace and glory after mentioned. This predeſtination is of particular perſons, who in conſequence of it, are called, juſtified, and glorified; it is the effect of divine grace, and entirely owing to it; it is the ſource of all the other bleſſings of grace, and is therefore placed at the head of them, and ſecures them all: *them he alſo called*; not to afflictions: many may be called to afflictions, and endure them, who are neither juſtified nor glorified; beſides, the people of God, though they meet with many afflictions, between their call to eternal glory, and their enjoyment of it, yet they are not ſo much called to afflictions, as to patience under them: their call is of grace, by ſpecial grace, to peculiar bleſſings of grace, and to a kingdom and glory; and this their calling is ſecured by predeſtination, and connected with glorification: *and whom he called, them he alſo juſtified*; the meaning of which is, not that he approved of them as ſincere and faithful, on account of their faith and patience in ſufferings; for neither of their ſufferings, nor of their faith and patience in them, is there the leaſt mention in the paſſage; nor can any inſtance be produced, of the uſe of the word *juſtified*, in this epiſtle, or elſewhere, in this ſenſe: but the meaning is, that ſuch perſons whom God predeſtinates and calls, he makes them righteous, by the imputation of the righteouſneſs of his Son unto them; which is unto all, and upon all them that believe; by which they are juſtified before God, and in their own conſciences, from all ſin, and ſo ſecured from all wrath and condemnation; wherefore glorification ſtands inſeparably connected with it: *and whom he juſtified, them he alſo glorified*; which is not meant of being made glorious under ſufferings; nor of being made glorious by the extraordinary gifts of the Spirit; for the word is never uſed in this ſenſe, nor is God ever ſaid to glorify his people in this way; and the Apoſtle is ſpeaking of the ſaints in general, and not of particular ones: if this was the ſenſe, none would be predeſtinated, called, and juſtified, but ſuch who have the extraordinary gifts of the Spirit; and none would have the extraordinary gifts of the Spirit, but ſuch perſons; whereas many have had theſe, and yet no intereſt in the grace of God, and everlaſting happineſs; but eternal glory is here meant, which is what the Apoſtle had been ſpeaking of in the context; is what the elect are predeſtinated and called unto; and which their juſtification gives them a right and title to; and will conſiſt in a likeneſs to Chriſt, in communion with him, in an everlaſting viſion of him, and in a freedom from all that is evil, and in an enjoyment of all that is good; and ſo the great end of predeſtinating grace will be anſwered in them, mentioned in the foregoing verſe: now this glorification may be ſaid to be already done, with reſpect to that part of God's elect, who are in heaven, inheriting the promiſes; and is in ſome ſenſe true alſo, of that part of them which is on earth, who are called and juſtified; being made glorious within by the grace of Chriſt, and arrayed and adorned with the glorious robe of his righteouſneſs; by the one they have a meetneſs, and by the other a right to eternal glory; of which this grace they have received, is the beginning, pledge, and earneſt: beſides, they are already glorified in Chriſt their head and repreſentative, and in the view of God, and with reſpect to the certainty of it, it being prepared and made ready for them, is in the hands of Chriſt for them, and is inſured to their faith and hope. It is an obſervation of a *Jewiſh* writer[n], "that a thing, שנגזר להיות, *which is decreed to be*, is ſpoken of in the paſt tenſe:" this is the ſcripture ſtile concerning things decreed, and ſuch is the glorification of all God's elect.

Ver. 31. *What ſhall we then ſay to theſe things?* &c.] Either to theſe afflictions, ſhall we murmur and repine at them? no, ſince they work together for our good, and are not to be compared with our future glory, which is certain; for if we ſuffer with, and for Chriſt, we ſhall be glorified together: or to theſe bleſſings juſt now mentioned, as the foreknowledge of God, divine predeſtination, effectual calling, free juſtification, and eternal glorification, what can be ſaid *to* theſe? nothing can be added to them, they are a compleat ſett of bleſſings, wanting nothing; nor can the greatneſs of them be fully expreſſed, or the freeneſs of God's grace diſplayed in them, ſufficiently declared: what remains for us to do, but to be thankful for them, and glory in them? or what can be ſaid *againſt* them? nothing at all, they can't be contradicted or gainſayed; they are true and faithful ſayings; they can never be made void and of no effect, by hell or earth; nor ought our unbelieving hearts, to have any thing to ſay againſt intereſt in them: or what is to be ſaid, or inferred *from* them? why, the free, ſovereign, unchangeable, and everlaſting love of God, in providing and beſtowing ſuch benefits; and the certainty of ſalvation, which is infallibly ſecured hereby: *if God be for us*; or *ſeeing he is for us*, has an affection for us, which appears from the gift of himſelf, Son, and Spirit, and all the bleſſings of grace and glory; and is on our ſide: as that he is on the ſide of his people, is evident from his preſervation of them, from the evil of the world, and their own corruptions; from the ſupports he gives them under afflictions and temptations; from his carrying on the work of grace upon them, notwithſtanding all the oppoſition made unto it; and from their ſafety and ſecurity they enjoy by him, notwithſtanding the power of their enemies; he is ſo for them, and on their ſide, as that he will certainly ſave them. This he has determined to do, he has ſent his Son to obtain ſalvation for them, his Spirit to apply it to them, and keeps them by his power to the full enjoyment of it: and ſince this is the caſe, *who can be againſt us?* none can be againſt them. There are ſome that can't poſſibly be againſt them; if *Jehovah* the Father is not againſt them, the Son can't be againſt them, nor the Spirit; good angels can't be againſt them, ſo far from it, that they rejoice at their good, miniſter to them, and are a guard about them; the law can't be againſt them, becauſe it is fulfilled in them; nor juſtice, becauſe it is ſatisfied, and all its demands anſwered: and though there may be ſome who may be againſt them, and oppoſe themſelves to them, yet their oppoſition is to no purpoſe; they will never prevail over them to their ruin and deſtruction; as neither ſin, nor ſatan, nor the world, nor death itſelf.

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[m] Vid. Cabala Denudata, par. 1. p. 200. & par. 2. p. 7.

[n] Aben Ezra, in Jon. ii. 2.

Ver. 32. *He that ſpared not his own Son*, &c.] 'Tis ſaid that God ſpared not the angels that ſinned, nor the old world, which was full of violence, nor *Sodom* and *Gomorrah*, whoſe wickedneſs was great, nor the *Egyptians* and their firſt-born, refuſing to let *Iſrael* go, nor the *Iſraelites* themſelves, when they tranſgreſſed his laws, nor wicked men hardened in ſin; all which is not to be wondered at; but that he ſhould not ſpare *his own Son*, his proper Son, of the ſame nature with him, and equal to him, the Son of his love, and who never ſinned againſt him, is very amazing: he ſpares many of the ſons of men in a providential way, and in a way of grace, but he did not ſpare his own Son, or abate him any thing in any reſpect, what was agreed upon between them, with regard to the ſalvation of his people; as appears by his aſſuming human nature, with all its weakneſſes and infirmities; by his having laid on him all the iniquities of his people, and all the puniſhment due unto them, he inflicted on him, without the leaſt abatement; and by his ſufferings not being deferred at all, beyond the appointed time; when full ſatisfaction for all their ſins were demanded, the whole payment of their debts to the uttermoſt farthing inſiſted on, and all done according to the utmoſt ſtrictneſs of divine juſtice: and which was not out of any diſaffection to him; nor becauſe he himſelf deſerved ſuch treatment; but becauſe of the counſel, purpoſe, and promiſe of God, that his law and juſtice might be fully ſatisfied, and his people compleatly ſaved: moreover, the ſenſe of the phraſe may be learnt from the uſe of it in the *Septuagint* verſion of *Gen.* xxii. 12. *thou haſt not witheld thy ſon, thine only ſon from me*, which that renders ȣκ εφεισω, *thou haſt not ſpared thy beloved ſon for me*; ſo God did not ſpare his Son, becauſe he did not withold him: *but delivered him up for us all.* That is, God the Father delivered him according to his determinate counſel and foreknowledge, into the hands of wicked men, into the hands of juſtice, and to death itſelf; not for all men, for to all men he does not give Chriſt, and all things freely with him, nor are all delivered from condemnation and death by him; wherefore if he was delivered up for all men, he muſt be delivered up in vain for ſome; but for *us all*, or *all us*, whom he foreknew, predeſtinated, called, juſtified, and glorified; and not merely as a martyr, or by way of example only, and for their good, but as their ſurety and ſubſtitute, in their room and ſtead: wherefore *how ſhall he not with him freely give us all things?* Chriſt is God's free gift to his elect; he is given to be a covenant to them, an head over them, a ſaviour of them, and as the bread of life for them to live upon: he's freely given; God could never have been compelled to have given him; Chriſt could never have been merited by them; nothing that they could give or do, could have laid him under obligation to have beſtowed him on them; yea, ſuch were the perſons, and ſuch their characters, for whom he delivered him up, that he might have juſtly ſtirred up all his wrath againſt them; and yet ſuch was his grace, that he has given his own Son unto them; and not him alone, but *all things* with him: all temporal good things, needful and convenient; all ſpiritual bleſſings, a juſtifying righteouſneſs, pardon of ſin, ſanctifying grace, adoption, and eternal life: and all *freely*, in a ſovereign way, according to his own good will and pleaſure, without any obligation or compulſion; not grudgingly nor niggardly, but chearfully and bountifully, abſolutely, and without any conditions; for he is not moved thereunto by any thing in them, or performed by them.

Ver. 33. *Who ſhall lay any thing to the charge of God's elect?* &c.] The *elect* of God, are a certain ſelect number of perſons, whom he has ſo loved, as of his ſovereign good will and pleaſure, to chuſe in Chriſt before the foundation of the world, unto eternal life and ſalvation, by certain ways and means of his own appointing, as ſanctification and faith, ſo that they are peculiarly his: but are theſe perſons chargeable with nothing criminal? yes, with *Adam*'s ſin; with a want of original righteouſneſs; with multitudes of ſins before converſion, ſome of them with very great ones; and all even after converſion, with frequent infirmities and backſlidings: and will none riſe up and exhibit charges of this nature againſt them? yes, enow; they very often bring charges againſt themſelves; they are very apt to charge one another; ſatan, the accuſer of the brethren, lays many things to their charge very frequently, and ſo do the men of the world; but all theſe charges avail nothing, ſince none of the divine perſons, Father, Son, and Spirit, lay any thing againſt them: not God the Father, for *it is God that juſtifieth*; he againſt whom ſin is committed, who is the lawgiver, and the righteous judge, juſtifies them from every charge; not by teaching them the way of juſtification, nor by infuſing rigteouſneſs into them, or on account of any works of righteouſneſs done by them, but by pronouncing them righteous, through the imputation of the righteouſneſs of his Son unto them: obſerve, that *God's elect*, as ſuch, are the objects of juſtification; which proves the eternity of it; the ſpecialty of it, as belonging to particular perſons, and the everlaſting ſecurity and continuance of it.

Ver. 34. *Who is he that condemneth*, &c.] That is, the elect of God: all mankind are deſerving of condemnation, and are under the ſentence of it, as in *Adam*; ſome are fore-ordained to condemnation; all in final impenitence and unbelief, are condemned already; and the whole world of the ungodly will be condemned at the laſt day; but none of God's elect are, or ſhall be condemned: for they are loved with an everlaſting love; they are choſen unto ſalvation; they are in Chriſt, where there's no condemnation; they are brought to believe in him, and by him are juſtified from all ſin, and ſo are ſecure from condemnation. They are indeed deſerving of it as others, conſidered in themſelves; and are under the ſentence of it, as in *Adam*, with the reſt of mankind; and in their own apprehenſions, when convinced of ſin, righteouſneſs, and judgment. And are there none that will condemn them? yes, their own hearts often condemn them; they are very forward to condemn one another; the world condemns them, and ſo does the god of it: but neither Father, Son, nor Spirit, will condemn them; not the Father, for he juſtifies; nor the Son, for *it is Chriſt that died:* that he died is certain; the death he died was the death of the croſs; the perſons he died for were God's elect; the reaſon of his dying for them, was to make atonement for their ſins; this came to paſs, through his ſubſtitution in their room and ſtead; this death of his was but once, yet of an eternal efficacy; and ſo a full ſecurity of them, from all condemnation: for ſin, the cauſe of condemnation, was removed by it; the condemnation itſelf was bore by Chriſt in their ſtead; the law and juſtice of God were ſatiſfied by it; pardon of ſin was procured by his blood; and compleat juſtification obtained by his active and paſſive obedience; all which is confirmed by his reſurrection, ſeſſion at God's right-hand, and interceſſion: wherefore 'tis added, *yea, rather that is riſen again.* As the death, ſo the reſurrection of Chriſt, is the ſecurity of God's elect from condemnation; inaſmuch as Chriſt roſe again, as a conqueror over death, and over ſin, the ſting of death, and over ſatan, who had the power of death; and alſo as a ſurety, having given ſatisfaction to law and juſtice: he engaged as a ſurety for his people; God in juſtice, and according to his righteous law, dealt with him, and by him as ſuch; he ſatisfied both, and therefore was ſet free by them; hence neither law nor juſtice can condemn; beſides, he roſe again as a common perſon, head and repreſentative of his people, and for their juſtification: he firſt ſtood charged with all their ſins, which by his Father, and with his own conſent, were imputed to him; he was condemned and ſuffered death for them; when he roſe from the dead, he was juſtified and acquitted from them all; and all his people were juſtified in him, and with him: yea, the reſurrection of Chriſt, is *rather* a greater ſecurity from condemnation, than his death; Chriſt's death expiated ſin, but his reſurrection brought in the everlaſting righteouſneſs; notwithſtanding Chriſt's death, had he not riſen again, we ſhould have been in our ſins, and ſo liable to condemnation; Chriſt's dying ſhewed, that he was arreſted and condemned, but his reſurrection ſhews that he is diſcharged, and we in him: *who is even at the right-hand of God.* The aſcenſion of Chriſt, his entrance into heaven, and ſeſſion at the right-hand of God, are alſo a very conſiderable ſecurity of God's elect from condemnation; for when he aſcended from earth to heaven in human nature, accompanied by angels, of which they and his diſciples were witneſſes, he led captivity captive, or triumphed over thoſe that led his people captive, as ſin, ſatan, the law, death, and every other enemy of theirs; he entered into heaven to prepare it for them, to take poſſeſſion of it in their name, to appear in the preſence of God for them, and as having obtained the eternal redemption of them; where he was received with a welcome, as the ſurety and head of the choſen ones, and then ſat down at the right-hand of God; which ſhews that he had done his work, and to ſatisfaction, is advanced above all, power is given to him, all things are put under him, and he is head over all things to the church: and ſince he is at the right-hand of God, as an advocate and interceſſor for his people, it will be to no purpoſe, and of no avail, that ſatan, or any other enemy, is at their right-hand to reſiſt them: *who alſo maketh interceſſion for us*; which is done, not by vocal prayer, as in the days of his fleſh on earth; or as ſupplicating an angry judge; or as controverting a point in the court of heaven; but by the appearance of his perſon for us, by the preſentation of his ſacrifice, by offering up the prayers and praiſes of his people, by declaring it as his will, that ſuch and ſuch bleſſings be beſtowed upon them, and by ſeeing to it, that the benefits of his death are applied to thoſe, for whom they were deſigned; which interceſſion of Chriſt, proceeds upon the foot of a ſatisfaction made; it always continues, and is ever prevalent, and ſo has a conſiderable influence to ſecure from condemnation. The Apoſtle in this verſe, ſeems to have in view a paſſage in *Job* xxxiv. 29. which the *Septuagint* render, *and he gives peace, and who is he that condemneth?*

Ver. 35. *Who ſhall ſeparate us from the love of Chriſt?* &c.] By *the love of Chriſt*, is not meant the ſaints love to Chriſt, but his love to them; he is indeed the object of their love, and ſo ſtrong is their love to him, that it can never be deſtroyed; for though there may be an abatement in the fervour of it, it can never be loſt; yet this is never called the love of Chriſt: beſides, the Apoſtle is ſpeaking not of their love to Chriſt, but of the love of God and Chriſt to them, throughout the context; and his deſign is, to ſtrengthen the faith of God's people, and comfort their ſouls, under their various afflictions: now nothing more effectually ſerves ſuch purpoſes, than the love of Chriſt; and the things here inſtanced in are ſuch, as are apt to inject doubts and fears, about intereſt in the love of Chriſt, and of the love of God in Chriſt, as it is interpreted in ſome following verſes: moreover, the ſeparation here interrogated, is not of Chriſt from us, but of us from him; whereas was it our love to Chriſt, which is here meant, it ſhould rather have been put, who ſhall ſeparate him from us, and not us from the love of Chriſt? That Chriſt does love the elect of God, who are the perſons here ſpoken of, is evident from his undertaking for them, eſpouſing their perſons, aſſuming their nature, dying in their room and ſtead, paying off their debts, and redeeming their perſons, by going to prepare a place for them, by interceding for them, by ſupplying them with all grace, and uſing them in the moſt free and familiar manner; which love of his is wonderful, matchleſs, and unconceivable, ſpecial and peculiar, free and undeſerved, exceeding affectionate, unchangeable, durable, and for ever. This is the bond of union to Chriſt; and the union which is made by it, is exceeding near and cloſe; it is real, perfect, and indiſſoluble, nothing can ſeparate from it: not *tribulation*; or *affliction*, which ſprings from his love, and is the fruit of it; and notwithſtanding that, he reſts in his love; this is not taken away, but is often ſenſibly enjoyed, in the midſt of afflictions: *or diſtreſs*; whether of body or mind; ſtraitneſs in the affairs and circumſtances of life, or ſtraitneſs of mind, in the exerciſe of grace, and diſcharge of duty; for *though we believe not, yet he abides faithful*, to his covenant and promiſes: or *perſecution*; from the world; for this is rather an evidence that Chriſt has loved them, choſen and called them, becauſe the world hates them: *or famine*; want of the neceſſaries of life, as food and drink; being expoſed to great hunger and thirſt, which has ſometimes been the lot of the dear children of God: *or nakedneſs*; want of proper cloathing, or the uſe of common apparel; wandering about in ſheep-ſkins and goats-ſkins, which has been the caſe of ſome, of whom the world was not worthy, and ſo no proof of ſeparation from the love of Chriſt: *or peril*; dangers from different quarters, by different perſons and ways; ſuch as the Apoſtle *Paul* had trial of, who was highly in the love of Chriſt, 2 *Cor.* xi. 26. *Or ſword*; that is, death by the ſword; which death *James* the brother of *John* died: now, though this may ſeparate the head from the body, and ſeparate ſoul and body, yet can't ſeparate from the love of Chriſt.

Ver. 36. *As it is written, for thy ſake we are killed*, &c.] This paſſage is a citation out of *Pſal.* xliv. 22. and the meaning is, that for the ſake of God, and his pure worſhip, Old Teſtament ſaints were frequently put to death, or expoſed to the perſecutions of men, which often iſſued in death; as New Teſtament ſaints have been, for the ſake of Chriſt and his Goſpel, even *all the day long*; that is, they were liable to death all the day long; or every day, one or other of them was put to death: *we are accounted as ſheep for the ſlaughter*; they were reckoned as fit for nothing elſe, and were continually expoſed unto it; were uſed as ſheep are, as if they were made for no other uſe and ſervice, but to be ſlaughtered: hence they are called, *the flock of ſlaughter*; and as this expreſſes the brutality of their perſecutors, ſo their harmleſſneſs, meekneſs, humility, and patience in ſufferings, being under them like lambs or ſheep. This teſtimony is produced, to ſhow that ſuffering death has been the common lot of the ſaints in all ages; and is deſigned to animate the people of God under the Goſpel diſpenſation, to ſuffer with chearfulneſs: the alluſion may be to the lambs and ſheep daily ſlain for ſacrifice; either to the lambs of the ſacrifice ſlain morning and evening; or to others that were ſlain in any part of the day from morning to night, for other ſacrifices, in the court of the tabernacle and temple.

Ver. 37. *Nay, in all theſe things*, &c.] The former words being inſerted in a *parentheſis*, theſe are an anſwer to the queſtion in ver. 35. *who ſhall ſeparate us from the love of Chriſt? ſhall tribulation?* &c. *nay*; it ſhall not, nor any of the other things mentioned: *in all theſe things*; afflictions, diſtreſſes, perſecutions, famine, nakedneſs, ſword, or any other thing of the ſame kind: *we are more than conquerors*; not only over ſin and ſatan, but the world, the reproaches, afflictions and perſecutions of it; which they chearfully and couragiouſly undergo, inſomuch that they are not only conquerors, but *more than conquerors*; they have above overcome, they have exceedingly the better of it; for they not only patiently bear afflictions and perſecutions, but they glory in them; their experience, faith, and joy, are often increaſed by them; they have ſometimes ſolicited, and even wearied their perſecutors; they have got the victory with eaſe, over ſatan and his helliſh emiſſaries, by the blood of the Lamb, and the word of their teſtimony: but this is not owing to themſelves, or through their own ſtrength, but *through him that loved us*; meaning either God the Father, whoſe love is mentioned in the following verſes, or rather the Lord Jeſus Chriſt; and ſo ſome copies expreſs it, *through Chriſt that loved us*: *through him*, who has got the victory over all his and his people's enemies, and makes them ſharers in his conqueſts; *through him*, who is able to help them, and has ſtrength ſufficient to carry them through, and brings them off more than conquerors; who has loved them, ſtill loves them, and whoſe love engages his power to ſtand by them and protect them, againſt all their enemies.

Ver. 38. *For I am perſuaded, that neither death*, &c.] Theſe words with the following, expreſs the ſtrong perſuaſion, and full aſſurance of faith the Apoſtle had, that nothing whatever could ſeparate him and the reſt of God's people, from his love towards them in Chriſt Jeſus. This perſuaſion not only regards himſelf, but others; and is not conjectural, but certain; and which did not ariſe from any ſpecial and extraordinary revelation, but is founded upon the nature of the love of God itſelf, the ſecurity of it in Chriſt, and of the perſons of God's elect in him; upon eternal predeſtination, and the unalterable purpoſes of God; upon the promiſe and oath of God; upon adoption, and the gracious witneſſings, aſſiſtances, and inhabitation of the Spirit; and is greatly increaſed, by the conſideration of the death, reſurrection, and interceſſion of Chriſt. The things enumerated, which are not able to ſeparate from the love of God, are as follow: *death*; death ſeparates men from the world, their worldly habitations and ſubſtance; it ſeparates the ſoul from the body, and one friend from another; and in proceſs of time, may take off all thoughts and affections for departed friends, but it is not able to ſeparate from the love of God; it is ſo far from it, that it lets the ſoul into the fulleſt enjoyment of it: and as corporal death, ſo no other kind of death can do it; for if the death of the body can't, the death of afflictions never can; and as for a moral or ſpiritual death, and an eternal one, theſe ſhall never befal the children of God: *nor life*; this natural and temporal life, which is frail and mortal; the love of God is better than this life, and this itſelf is the effect of divine favour; wherefore this can never ſeparate from the love of God, nor any thing in it: the life of believers is indeed filled up with troubles and exerciſes, and attended with much imperfection and ſin; but nothing does, or can alienate the affections of God from his children; for though he exerciſes them with the trials of life, and chaſtizes them for their ſins, yet his loving kindneſs he does not take away from them: *nor angels*; by whom are meant, evil angels, the devils; for as for good angels, they never attempt to ſeparate God and his people; they rejoice at their good, miniſter to them, are their guardians whilſt here, at death they carry their ſouls to heaven, and at the laſt day will gather all the elect together: but evil angels do endeavour it, by temptations to ſin, and accuſations for it; by ſtirring up hereſies and perſecutions, in order to deſtroy them, but cannot ſucceed; for the ſaints are upon God's heart, are in Chriſt's hands, and on him the rock; and the Spirit of God is in them, who is greater than he that is in the world: *nor principalities*; civil magiſtrates; who though they may ſeparate them from their company, and caſt them out as evil; may ſeparate them in priſons one from another; and ſeparate ſoul and body, by killing the latter, which is all they can do; yet they can't ſeparate neither ſoul nor body from the love of God: the *Jews* often ſay, that if all the nations of the world were gathered together, they could not extinguiſh [n] or cauſe to ceaſe [o], or take away the love which is between God and his people *Iſrael* [p]: *nor powers*; either the ſame with the former; or falſe teachers who had a power of working miracles in confirmation of their doctrines, by which they deceived many; and if it had been poſſible, would have deceived the elect of God, but that was impoſſible: *nor things preſent*; preſent evils, the afflictions of the preſent life; God does not ceaſe to love when he afflicts his people; yea, afflictions ſpring from his love, and in them he afreſh manifeſts his love to them; they are over-ruled for their good, and iſſue in eternal glory. Preſent temptations alſo may be meant. The beſt of ſaints have been expoſed unto them; Chriſt himſelf was not exempted from them; theſe don't, nor can't ſeparate from the love of God; which is manifeſt from the regard which God and Chriſt have to tempted ones, by ſympathizing with them, ſupporting and ſuccouring of them, rebuking the tempter, and delivering from them. Preſent deſertions, or the hidings of God's face, which often is the caſe of his dear children, can have no ſuch effect; their relation to God ſtill continues; they have great nearneſs unto him, are engraven on the palms of his hands, are ſet as a ſeal on his heart, and he bears a ſtrong affection to them; tho' for wiſe reaſons, he is pleaſed for a moment to hide himſelf from them: yea, the preſent body of ſin and death ſaints carry about with them in this life, can't ſeparate them; ſin has ſeparated the angels from God, who rebelled againſt him; it drove *Adam* out of the garden of *Eden*, and will exclude the wicked from the divine preſence to all eternity; and it often ſeparates between God and his own people, with reſpect to communion, but never with reſpect to union to him, or intereſt in him; for he knew what they would be when he ſet his love upon them; his love broke thro' all the corruptions of nature and ſins of life in their converſion; and appears to continue the ſame from the ſtrong expreſſions of his grace to them, notwithſtanding all their backſlidings; could ſin ſeparate in this ſenſe, no one would remain the object of his love. Now this does not ſuppoſe that God loves ſin, nor does it give any encouragement to it; for tho' it cannot ſeparate from intereſt in God, yet it often does from the enjoyment of him. Again, preſent good things may be deſigned, the good things of this life, temporal enjoyments; theſe are given in love; and tho' they may be but few, they are in mercy, and with a bleſſing; and the great mercy of all is, that theſe are not their all, nor do they take off their value and eſteem for the love of God, which is better to them than all the things of life; and tho' *the proſperity of fools ſhall deſtroy them*, the proſperity of the ſaints ſhall never be their ruine: *nor things to come*; whether good or bad, proſperous or adverſe; more afflictions, freſh difficulties with the body of ſin; an hour of temptation, and time of diſtreſs that is to come upon all the earth; or the evil days of old age; God will never leave, nor forſake his people, or cauſe his loving kindneſs to depart from them, in whatſoever ſtate or condition they may come into: the *Vulgate Latin* verſion adds, nor *fortitude*; and the *Ethiopic* verſion, *nor powers*; and one copy adds it in the beginning of the next verſe, *nor power*.

Ver. 39. *Nor height, nor depth*, &c.] Neither heaven, earth, nor hell, nor any of the inhabitants of either, or any thing in either; no high or low place, to be caſt down from the one, or into the other; nor the height of honour and proſperity, or the depth of meanneſs and adverſity; nor the height of power, or depth of policy in men or devils: *nor any other creature*. This takes in the whole compaſs of created beings in heaven, earth, and ſea; and moſt ſtrongly expreſſes the inſeparableneſs of the ſaints from the love of God, by any thing or creature whatever; nothing in the whole univerſe *ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*: by *the love of God*, is not meant the ſaints love to God; for tho' this is ſometimes called the love of God, it is from him, as the author of it, and to him, as the object of it, and may be ſaid to be in Chriſt, or by him, and can never be loſt; yet the Apoſtle would not have expreſſed ſuch a ſtrong confidence and full perſuaſion about this, and would rather have ſaid, had this been his meaning, that nothing ſhall be able to ſeparate our love from God, or God from our love, and not us from the love of God; beſides, he is ſpeaking of that love by which we are more than conquerors, and manifeſtly intends the love with which God loves his people, particularly the love of God the Father: and this is *in Chriſt Jeſus our Lord*; he has expreſſed it in and thro' Chriſt, in chuſing and bleſſing them in him, and in ſending him to die for them; and it ſtill continues in him, and is in him as their Lord, head, huſband, and redeemer; and is a reaſon why nothing can ſeparate them from it: which is to be underſtood, not of the effects of love, and the application of it, which may be ſuſpended for a time; nor of the manifeſtation and ſenſe of it, which believers may be without for a while; nor of any ſort of ſeparation from God, for ſaints themſelves may be ſeparated from him, with reſpect to intimate ſenſible communion and fellowſhip; but the ſenſe of this paſſage is, that they can never be ſeparated from the love of God, ſo as that that union which is made by it between God and them can ever be diſſolved, or they ceaſe to have any ſhare or intereſt in his love. This the Apoſtle was perſuaded could never be.

CHAP. IX.

THE Apoſtle having diſcourſed of juſtification and ſanctification, and of the privileges of juſtified and ſanctified ones, proceeds to treat of predeſtination, the ſource and ſpring of all the bleſſings of grace; and to obſerve how this diſtinguiſhing act of God's ſovereign will has taken place, both among *Jews* and *Gentiles*; in treating of which, he knew he ſhould go contrary to the ſenſe of his countrymen the *Jews*, who have a notion that all *Iſrael* ſhall have a part in, or inherit the world to come [q]; and that the *Gentiles* will be for ever miſerable; and nothing were more diſagreeable to them, than to talk of their rejection of God, and the calling of the *Gentiles*; wherefore that it might be manifeſt, that it was not out of pique and ill will to them, that the Apoſtle ſaid the things hereafter related; he expreſſes the moſt cordial affection to them imaginable, and which he introduces in ver. 1. by way of appeal to Chriſt, who knew the truth of what he was about to ſay, and who could, together with the Spirit of God and his own conſcience, teſtify for him that it was no lye: the thing he appeals for the truth of, is in ver. 2. that the ſalvation of the *Jews* lay near his heart; that it was no pleaſure to him to think or ſpeak of their rejection, but was what gave him continual pain and uneaſineſs: and his great deſire for their good is expreſſed in a very ſtrong and uncommon manner, ver. 3. the reaſons of it are partly the relation they ſtood in to him, being his brethren and kinſmen; and partly the many privileges they had been favoured with of God; an enumeration of which is given, ver. 4, 5. and foreſeeing an objection, he prevents it, which might be made, that if the *Jews* were caſt off, the promiſe of God to that people that he would be their God, would become void, and the preaching the Goſpel of Chriſt to them of no effect; to which he anſwers, by diſtinguiſhing between *Iſrael* and *Iſrael*, or the elect of God among them, and thoſe that were not; wherefore tho' the latter were rejected according to the purpoſe of God, the promiſe and preaching of the word had their effect in the former, ver. 6. and that there was ſuch a diſtinction, he proves from the two ſons of *Abraham*, *Iſaac* and *Iſhmael*, who were both *Abraham*'s ſeed; yet one was a child of promiſe, and the other a child of the fleſh, and were emblematical of the children of the promiſe, and the children of the fleſh among that people; ver. 7, 8, 9, 10. and further confirms this by the inſtance of *Jacob* and *Eſau*, who were born of the ſame parents, and were twins; and yet one was in the favour of God, and the other not; and that this was owing not to works, but to the ſovereign will of God in election, he proves by obſerving that this was before good or evil were done by either of them, ver. 11. and that this was notified to *Rebekah* before, ver. 12. as appears from a paſſage in *Gen.* xxv. 23. and by another paſſage in *Mal.* i. 2, 3. which is cited, ver. 13. then an objection is ſtarted, ver. 14. that if God loves one, and hates another, both being in equal circumſtances, as *Jacob* and *Eſau* were, he muſt be guilty of unrighteouſneſs; which he anſwers and removes, firſt by a deteſtation of ſuch a charge againſt God, and then by producing teſtimonies out of the books of *Moſes*, proving both election and reprobation, as being not of the works of men, but of the will of God; the former of theſe he proves, ver. 15. from *Exod.* xxxiii. 19. by which it appears, that the choice of men to ſalvation is not according to the will of man, but according to the grace and love of God, ver. 16. the latter he proves by the caſe of *Pharaoh*, ver. 17. and the ſcripture relating to that, *Exod.* ix. 16. and from both teſtimonies concludes, ver. 18. that God's having mercy on one, and hardening another, are according to his ſovereign will and pleaſure: then another objection riſes up, if ſo, God has no reaſon to find fault with men that are hardened in ſin, ſince they are according to his will, and in ſinning do but fulfil it, and which no man reſiſts; and this objection is formed in a very pert and ſneering manner, and inſinuates that God is cruel and acts unreaſonably, ver. 19. to which he anſwers, by putting the objector in mind that he was a man, a mere creature that ſtarted it, and that it was God, againſt whom it was made; and by obſerving the folly and madneſs of replying againſt God, and the abſurdity of ſuch a procedure, taken from the conſideration of the one being a creature, and the other the creator, ver. 20. and by inſtancing in the caſe of the potter, who has power over his clay, to form it in what ſhape, and for what uſe he pleaſes, ver. 21. and accommodates this, both to the affair of election and reprobation, and to the buſineſs of the latter firſt, ver. 22. where he obſerves the end of God in it to ſhew forth his power and wrath, and deſcribes the ſubjects of it, which clears him from injuſtice, and points at the patience of God towards them, which frees him from the charge of cruelty, ver. 22. and then proceeds to apply the metaphor before uſed, to the objects of election ſtiled veſſels of mercy, and the end of the Lord to manifeſt the riches of his glory in them, and the method he takes to bring them to eternal happineſs, by preparing them for it by grace, ver. 23. which is done in effectual vocation, the objects of which are both *Jews* and *Gentiles*, ver. 24. That it is the will of God that the *Gentiles* ſhould be called, he proves, ver. 25, 26. from ſome paſſages in *Hoſea*, chap. ii. 23. and i. 10. and that God had choſen, and ſo would call ſome among the *Jews*, he clearly makes appear, ver. 27, 28, 29. from ſome prophecies of *Iſaiah*, chap. x. 22, 23. and i. 10. and then he concludes the chapter by obſerving the free and diſtinguiſhing grace of God, in the calling of the *Gentiles*, and the juſtification of them by the righteouſneſs of Chriſt; that ſuch who were far off from it, and ſought not after it, ſhould enjoy it, ver. 30. when the *Iſraelites*, who were diligent and zealous in ſeeking after a righteouſneſs to juſtify them before God, yet did not arrive to one, ver. 31. the reaſons of which are given, ver. 32. becauſe it was not the righteouſneſs of faith, or the righteouſneſs of Chriſt received by faith they ſought; but a legal one, and by works which can never be attained by ſinful men: they ſought after a wrong righteouſneſs, and in a wrong way, becauſe they ſtumbled at Chriſt, and rejected him and his righteouſneſs; and this removes an objection which is ſuggeſted in the two preceding verſes, that God is unrighteous in calling the *Gentiles*, who never ſought after righteouſneſs, and in rejecting the *Jews* that followed after one: and that they did ſtumble at Chriſt and his righteouſneſs, is no other than what was foretold in *Iſ.* viii. 14. and that whoever believes in Chriſt, whether *Jew* or *Gentile* ſhall be ſaved, he ſuggeſts is a doctrine agreeable to *Iſ.* xxviii. 16. which paſſages are referred to, ver. 33.

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[n] Targum in Cant. viii. 7.

[o] Shemot Rabba, §. 49. fol. 144. 1.

[p] Bemidbar Rabba, §. 2. fol. 179. 4.

[q] Miſn. Sanhedrin, c. 11. §. 1.

Ver. 1. *I ſay the truth in Chriſt, I lye not,* &c.] The Apoſtle being about to diſcourſe concerning predeſtination, which he had mentioned in the preceding chapter, and to open the ſprings and cauſes of it, and alſo concerning the induration and rejection of the *Jewiſh* nation; he thought it neceſſary to preface his account of theſe things, with ſome ſtrong aſſurances of his great attachment to that people, and his affection for them, leſt it ſhould be thought he ſpoke out of prejudice to them; and well knowing in what ſituation he ſtood in with them, on account of his preaching up the abrogation of the ceremonial law, and how difficult it might be for him to obtain their belief in what he ſhould ſay, he introduces it with a ſolemn oath, *I ſay the truth in Chriſt, I lye not:* which refers not to what he had ſaid in the foregoing chapter, but to what he was going to ſay; and is all one as if he had ſaid, as I am in Chriſt, a converted perſon, one born again, and renewed in the ſpirit of my mind, what I am about to ſpeak is truth, and no lye; or I ſwear by Chriſt the God of truth, who is truth itſelf, and I appeal to him as the true God, the ſearcher of hearts, that what I now deliver is truth, and nothing but truth, and has no falſhood in it. This both ſhews that the taking of an oath is lawful, and that Chriſt is truly God, by whom only perſons ought to ſwear: *my conſcience* *bearing me witneſs.* The Apoſtle, beſides his appeal to Chriſt, calls his conſcience to witneſs to the truth of his words; and this is as a thouſand witneſſes; there is in every man a conſcience, which unleſs ſeared as with a red hot iron, will accuſe or excuſe, and bear a faithful teſtimony to words and actions; and eſpecially a conſcience enlightened, cleanſed, and ſanctified by the Spirit of God, as was the Apoſtle's: hence he adds, *in the Holy Ghoſt*; meaning either that his conſcience was influenced and directed by the Holy Ghoſt in what he was about to ſay; or it bore witneſs in and with the Holy Ghoſt, and the Holy Ghoſt with that; ſo that here are three witneſſes called in, Chriſt, conſcience and the Holy Ghoſt; and by three ſuch witneſſes, his words muſt be thought to be well eſtabliſhed.

Ver. 2. *That I have great heavineſs and continual ſorrow in my heart.*] This is the thing he appeals to Chriſt for the truth of, and calls in his conſcience and the Holy Ghoſt to bear witneſs to. Theſe two words, *heavineſs* and *ſorrow*, the one ſignifies grief, which had brought on heavineſs on his ſpirits; and the other ſuch pain as a woman in travail feels: and the trouble of his mind expreſſed by both, is deſcribed by its quantity *great*, it was not a little, but much; by its quality it was internal, it was *in* his *heart*, it did not lie merely in outward ſhow, in a few words or tears, but was in his heart, it was a heart ſorrow; and by its duration *continual*, it was not a ſudden emotion or paſſion, but what had been long in him, and had deeply affected and greatly depreſſed him: and what was the reaſon of all this? it is not expreſſed, but may pretty eaſily be underſtood; it was becauſe of the obſtinacy of his countrymen the *Jews*, the hardneſs of their hearts, and their wilful rejection of the *Meſſiah*; their truſting to their own righteouſneſs, to the neglect and contempt of the righteouſneſs of Chriſt, which he knew muſt unavoidably iſſue in their eternal deſtruction; alſo what greatly affected his mind was the utter rejection of them, as the people of God, and the judicial blindneſs, and hardneſs of heart, he full well knew was coming upon them, and which he was about to break unto them.

Ver. 3. *For I could wiſh that myſelf were accurſed from Chriſt*, &c.] Some conſider this as the reaſon of the Apoſtle's great heavineſs, and continual ſorrow of heart, becauſe he had made ſuch a wiſh as this, and read the words, *for I have wiſhed*, or *did wiſh*; that is, in my unregenerate ſtate, whilſt I was a perſecutor of Chriſt, and a blaſphemer of his name, I wiſhed to be for ever ſeparated from him, and to have nothing to do with him; for then I thought I ought to do many things contrary to the name of Jeſus, and this I did out of reſpect to the *Jewiſh* nation, and becauſe I would not relinquiſh the *Jewiſh* religion; but oh! what a trouble of mind is it to me? what uneaſineſs does it give me when I think of it, and reflect upon it? But this can never be the Apoſtle's meaning, for he would never have appealed to Chriſt in ſo ſolemn a manner, and took an oath upon it, for the truth of his enmity to Chriſt, and alienation from him before converſion, which every body knew; nor was it any thing ſtrange, that whilſt he was an unbelieving *Jew*, he ſhould wiſh himſelf ſeparated from *Jeſus* of *Nazareth*, and always to remain ſo; and his having done this before his embracing of Chriſtianity, could be no evidence of his preſent affection for the *Jewiſh* nation, eſpecially ſince he repented of it, and was ſorry for it. But this wiſh, whatever is meant by it, is mentioned as an inſtance of his great love to his countrymen the *Jews*. Many have thought that his meaning is, that he had ſo great a value for them, that he could even wiſh himſelf, and be content to be eternally ſeparated from Chriſt, everlaſtingly baniſhed from his preſence, never to enjoy communion more with him, or in other words, to be eternally damned, that they might be ſaved. But this is what could never be, and which he knew was impoſſible to be done, and was contrary to that ſtrong perſuaſion, he had juſt expreſſed in the cloſe of the foregoing chapter. Nor is it conſiſtent with his love to Chriſt, to wiſh any thing of this kind; it would make him to love the *Jews* much better than Chriſt; ſince, according to this ſenſe, he muſt wiſh to be parted from him, that they might be ſaved, and conſequently muſt love them more than Chriſt: nor is it conſiſtent with, but even contrary both to the principles of nature and grace; it is contrary to the principles of nature, for a man to deſire his own damnation upon any conſideration whatever; and it is contrary to the principle of grace, which always ſtrongly inclines to be with Chriſt, and not ſeparated from him; in a word, to be accurſed from Chriſt in this ſenſe, could be no proper means of the ſalvation of the *Jews*, and therefore it cannot be thought to be deſireable, or wiſhed for. Some things are ſaid indeed for the qualifying of this ſenſe of the words, as that the Apoſtle ſaid this inconſiderately, when he was ſcarcely himſelf, thro' an extaſy of mind, and intemperate zeal, and an overflow of affection for his nation; but this is highly to reflect upon the Apoſtle, and to repreſent him in a very unworthy manner, when tis certain he ſaid this with the greateſt deliberation and ſeriouſneſs; he introduces it in the moſt ſolemn manner, with an appeal to Chriſt, the holy Spirit, and his own conſcience, and therefore it could never drop from him thro' incogitancy, and an overheated affection. Again, tis ſaid, that this wiſh was made with a condition, if it was the will of God, but that he knew was not; or if it could be for the good of theſe people, this alſo he knew it could never be: the beſt qualification of it is to ſay tis an hyperbolical expreſſion; and ſo if it is, it muſt be with a witneſs, being ſuch an hyperbole, as is not to be matched in ſacred or prophane writings. The words of *Moſes* are thought to be a parallel one, *blot me I pray thee out of the book which thou haſt written*, *Exod.* xxxii. 32. but that is not to be underſtood of the book of eternal life; but either of the book of the law, as *R. Sol. Jarchi* expounds it, which God had ordered him to write, and his deſire is, that his name might not ſtand there; or rather of the book of this temporal life, that he might die and not live. It remains then that theſe words muſt have another meaning. Now let it be obſerved, that the word ἀνάθεμα, here tranſlated *accurſed*, anſwers to the *Hebrew* word חרם, which with the *Jewiſh* writers, is one ſort of excommunication in uſe among them, and the greater ſort; the form of it, as given by them, is very horrible, and ſhocking [r]; ſee the note on *John* ix. 22. and ſo we may obſerve the word *anathema* here uſed, is mentioned as a form of excommunication in 1 *Cor.* xvi. 22. *Gal.* i. 8, 9. of all ſuch as love not Chriſt and his Goſpel, and make it appear by their principles or practices, or both, that they do not, and ſo ought to be removed from the communion of churches. Now, taking the word in this ſenſe, the Apoſtle's meaning is, that he could wiſh to be excommunicated from Chriſt; that is, from the body of Chriſt, from the church of Chriſt, Chriſt myſtical, as the word *Chriſt* is uſed,

[r] Vid. Buxtorf. Lexic. Rabbinic. p. 827, 828.

uſed, 1 *Cor.* xii. 12. to be deprived of the ordinance of Chriſt's houſe, to be degraded from his office in it, and not to be ſo much as a member in it. He ſaw that theſe branches, the people of the *Jews*, were going to be cut off, and no longer to be of the church of God; and ſuch was his affection to them, that he could have wiſhed rather to be cut off himſelf, that they might be ſpared; and this was an inſtance of great love to them, ſince, next to Chriſt, the church and the ordinances of it were exceeding dear unto, and highly valued by the Apoſtle. Again, tis worthy of obſervation, that the *Hebrew* word חרם, which the *Septuagint* render by αναθεμα, the word in the text, is uſed for any thing devoted to God, and which could not be alienated to any other uſe or ſervice; and if it was a man, or any among men that was devoted, it was not to be redeemed, but was *ſurely to be put to death*, *Lev.* xxvii. 29. Some have thought that *Jepthah*'s daughter was put to death upon this law; but be that as it will, the Apoſtle here may reaſonably be thought to allude unto it, and his ſenſe be this, that he could wiſh himſelf αναθεμα ειναι απο τȣ Χριςȣ, *to be devoted unto death*, not from Chriſt, but *by Chriſt*; and ſome copies read υπο, *by*: I could wiſh that my dear Lord and maſter, as if he ſhould ſay, would appoint and order me to die, might this nation of mine but eſcape that ruine and deſtruction, I ſee is coming upon them, as a nation and a church; I could be content to die the moſt accurſed death, and be treated in the moſt ignominious manner, might they but be ſaved; a like expreſſion is that of *R. Iſhmael*[s], בני ישראל אני כפרתן, *may I be an expiatory ſacrifice for the children of Iſrael*; "which, ſays one commentator[t], he ſaid, מתוך חבתן, "*becauſe of his love to them*; and it is as if he "ſhould ſay, all the puniſhment which is right to "come upon them, I will take it on myſelf, in "order to atone for them;" and ſays another[u], the "ſenſe is, he took upon him their redemption, and "this he ſaid, לרוב אהבתו, *becauſe of the greatneſs* "*of his love*:" now for a man to die for his country, that a whole nation periſh not, was agreeable to the ſentiments both of *Jews* and *Gentiles*, and was the higheſt inſtance of love among men; *greater love hath no man than this, that a man lay down his life for his friends*; and this is carrying the ſenſe of the Apoſtle's wiſh high enough, and not too far. The perſons on whoſe account he could have expreſſed this wiſh, are deſcribed by their natural relation to him, *my brethren, my kinſmen, according to the fleſh*: he calls them his brethren, not in a ſpiritual ſenſe, nor in a ſtrict natural ſenſe, but in a general way, as being of the ſame nation: it is a ſaying with the *Jews*[w], כל ישראל אחים, *all the Iſraelites are brethren*; for the ſame reaſon he calls them *kinſmen*; and theſe appellations he uſes to remove that ill-will and prejudice they had conceived in their minds againſt him, and to ſignify the ground of his affection for them: and he adds, *according to the fleſh*, to diſtinguiſh them from his ſpiritual brethren and relations; for tho' they were brethren in a national ſenſe, they were not all ſo in a ſpiritual relation.

Ver. 4. *Who are Iſraelites*, &c.] Which were their national name, as deſcended from *Jacob*, whoſe name was *Iſrael*; and it was accounted a very honourable one; ſee *Phil.* iii. 5. 2 *Cor.* xi. 22. and the very name they bore, gave the Apoſtle ſome concern that they ſhould be cut off; and then he proceeds to enumerate the ſeveral diſtinguiſhing favours and priviledges they had been partakers of: *to whom pertaineth the adoption*; not that ſpecial adoption, which ſprings from eternal predeſtination, is a bleſſing of the covenant of grace, comes thro' the redemption of Chriſt, and is received and enjoyed only by believers in him; for all that were *Iſraelites*, were not in this ſenſe the children of God; but national adoption is here meant, by which the whole body of that people, as a nation, were the ſons of God, his firſt-born: *and the glory*; either the ark of the covenant, which is ſo called in *Pſal.* lxiii. 2. according to *Kimchi*; or the clouds in the tabernacle and temple, which were called the glory of the Lord, and were ſymbols of his preſence, the ſame with the *Shechinah*; and ſo *Aben Ezra* interprets *power*, the ark, and *glory*, the *Shechinah*, *Pſal.* lxiii. 2. *and the covenants*; not the two Teſtaments, Old and New, but the covenant of circumciſion, made with *Abraham* their father, and the covenant at *Sinai* they entred into with the Lord; ſome copies, and the *Vulgate Latin* and *Ethiopic* verſions read, *the covenant*: *and the giving of the law*; מתן תורה, a way of ſpeaking the[x] *Jews* make uſe of when they take notice of this privilege; for it was peculiarly given to them with great ſolemnity by God himſelf, thro' the diſpoſition of angels into the hands of *Moſes* the mediator, and by him to them; and on account of this, they reckoned themſelves more beloved of God than the reſt of mankind[y]: *and the ſervice* of God; or *the ſervice*, as in the *Greek* text. So the *Jews*[z] are uſed to call it עבודה, *the ſervice*; and falſe worſhip is called by them עבודה זרה, *ſtrange ſervice*, which is the title of one of their *Miſnic* tracts; and here it ſignifies the whole worſhip of God, in the whole compaſs of it, ſacrifices, prayer, praiſe, &c. daily, weekly, monthly, and yearly: *and the promiſes*; both temporal and ſpiritual, eſpecially ſuch as related to the Meſſiah, and which now had their accompliſhment.

Ver. 5. *Whoſe are the fathers*, &c.] *Abraham*, *Iſaac*, and *Jacob*; for according to the[a] *Jewiſh* writers, "they call none in *Iſrael* אבות, *fathers*, "but three, and they are *Abraham*, *Iſaac*, and "*Jacob*; and they call none *mothers* but four, and "they are, *Sarah*, *Rebeccah*, *Rachel*, and *Leah*:" their deſcent from theſe fathers was a priviledge, tho' they valued themſelves too highly upon it; but what was the crown and glory of all, and which they took the leaſt, tho' the Apoſtle took the moſt notice of, is, *and of whom as concerning the fleſh, Chriſt came*; that is, either of the fathers, or of the *Iſraelites*, from whom Chriſt, according to his human nature, ſprung; being a ſon of *Abraham*, of the tribe of *Judah*, of the ſeed of *David*, and the ſon of *Mary*; hence the Meſſiah is called משיחא דישראל, *the Meſſiah or Chriſt of Iſrael*[b]: *who* is deſcribed as *over all*, angels and men, being the creator, upholder, and governor of them; and as having another nature, a divine one, being *God*, truly and properly God, *bleſſed for evermore*; in himſelf, and to be bleſſed and praiſed by all creatures. The Apoſtle alludes to that well-known periphraſtic name of God, ſo much uſed by the *Jews* הקדוש ברוך הוא, *the holy, bleſſed God*; to which by way of aſſent and confirmation, the Apoſtle puts his *Amen*. Now all theſe particular priviledges are mentioned by him, as what heightened his concern for theſe people; it filled him with heavineſs and ſorrow of heart, when he

[s] Miſn. Negaim, c. 2. §. 1.

[t] Bartenora in ib.

[u] Maimon. in ib.

[w] Caphtor, fol. 38. 1.

[x] T. Bab. Zebachim, fol. 116. 1. Zohar in Lev. fol. 5. 2, 3.

[y] Tzeror Hammor, fol. 103. 2.

[z] Vid. Pirke Abot, c. 1. §. 2.

[a] T. Bab. Beracot, fol. 16. 2. & Gloſſ. in ib.

[b] Targum in Iſ. xvi. 1, 5. Mic. iv. 8.

he conſidered, that perſons who had been partakers of ſuch favours, and eſpecially the laſt, that the Meſſiah ſhould ſpring from them, be born of them, and among them, and yet that they ſhould be given up to ruin and deſtruction.

Ver. 6. *Not as though the word of God hath taken none effect*, &c.] *Or it is not poſſible indeed that the word of God ſhould fall*; ſee 1 *Sam.* iii. 10. This the Apoſtle ſays, partly to relieve his own mind preſſed with ſorrow, and partly to obviate an objection ſome might make, or prevent any miſtake any might be ready to go into; as though from what he ſuggeſted, that what God had ſaid concerning the people of the *Jews*, was made void and without effect: for whether by the *word of God* are meant, the ſcriptures in general, the prophecies of the Old Teſtament, theſe were now about to have their accompliſhment, in the rejection of the *Jews*, and in the converſion of the *Gentiles*; or whether by it is deſigned the Goſpel, this, as preached both by Chriſt and his Apoſtles, had had its effect upon God's choſen ones among that people; it was become the power of God unto ſalvation, to the *Jew* firſt: or rather by it may be intended, God's word of promiſe to *Abraham*, that he would be a God to him, and to his ſeed after him; and that he and they ſhould be heirs of the world, of this and of that which is to come; particularly the heavenly inheritance, which he gave to him by promiſe; this was not made void, or had taken none effect: for this was made only to *Abraham* and his ſpiritual ſeed; and therefore though his carnal ſeed believed not, and for their unbelief ſhould be cut off, this did not make the faith, or faithfulneſs of God of none effect: *for they are not all Iſrael, which are of Iſrael*; that is, they which are the deſcendants of the patriarch *Jacob*, whoſe name was *Iſrael*; or who are of the *Iſraelitiſh* nation, of the ſtock of *Iſrael*, belonging to that people; they are not all, את ישראל, *the Iſrael*, by way of emphaſis, as in *Pſal.* xxv. 22. or the *Iſrael of God*, *Gal.* vi. 16. the *Iſrael* whom *Jehovah* the Father has choſen, for a peculiar people; which Chriſt has redeemed from all their iniquities; which the Spirit of God calls with an holy calling, by ſpecial grace, to ſpecial privileges; the ſeed of *Iſrael* who are juſtified in Chriſt, whoſe iniquities are ſo pardoned and done away, that when they are ſought for they ſhall not be found, and who are ſaved in the Lord with an everlaſting ſalvation: or in other words, though they are *Iſrael after the fleſh*, yet not after the Spirit; though they are by nation *Iſraelites*, they are not *Iſraelites indeed*, as *Nathaniel* was; they are *Jews* outwardly, not inwardly; they have not all principles of grace, uprightneſs, and ſincerity in them: now to theſe ſpiritual *Iſraelites*, or ſeed of *Abraham*, were the word of God, the promiſes of God concerning ſpiritual and eternal things made, and upon theſe they had their effect; and therefore it could not be ſaid, that the word of God had taken none effect; though the whole body of *Iſrael* after the fleſh were cut off and rejected. Some copies, and the *Vulgate Latin* verſion read, *who are Iſraelites*; and the *Ethiopic* verſion, *they are not all Iſrael who came out of Egypt*.

Ver. 7. *Neither becauſe they are the ſeed of Abraham*, &c.] The *Jews* highly valued themſelves, upon being the natural ſeed of *Abraham*; and fancied upon this account, that they were children, which the Apoſtle here denies: neither *are they all children*; as in the former verſe, he explains in what ſenſe they were *Iſraelites*, which he had mentioned among their high characters and privileges, as deſcending from *Jacob*, and in what ſenſe they were not; ſo in this he ſhews, in what manner the *adoption* belonged to them, and it did not; being *Abraham*'s ſeed, they were his natural children, and the children of God by national adoption; but they were not all the ſpiritual children of *Abraham*, nor the children of God by the ſpecial grace of adoption; theſe characters only belonged to ſome of them, and which are equally true of *Gentile* believers; who being of the ſame faith with *Abraham*, are his children, his ſeed, and alſo the children of God: natural deſcent from *Abraham* avails nothing in this caſe, as is clear from the inſtance of *Iſhmael* and *Iſaac*. *Iſhmael* was the natural ſeed of *Abraham*, as well as *Iſaac*; but he was not a ſon of *Abraham* in a ſpiritual ſenſe, nor a child of God; he was not a child of promiſe, this was peculiar to *Iſaac*: *but in Iſaac ſhall thy ſeed be called*; ſee *Gen.* xxi. 12. The meaning of which is, either that the progeny of *Abraham* in the line of *Iſaac*, ſhould only be called, accounted, and eſteemed, in an eminent ſenſe, the ſeed of *Abraham*, and not his poſterity in the line of *Iſhmael*: agreeable to which the *Jews* ſay [c], that "*Iſhmael* is not, בכלל זרעו של אברהם, "*in the general account of the ſeed of Abraham*; "for it is ſaid, *in Iſaac ſhall thy ſeed be called*; nor "is *Eſau* in the general account of the ſeed of "*Iſaac*; hence ſays *R. Joden bar Shalom*, in *Iſaac*, "that is, in part of *Iſaac*." So another [d] of their writers, on mentioning this paſſage, obſerves, "that "it is ſaid *in Iſaac*, ולא כל יצחק, but *not all* "*Iſaac*;" or all that ſprung from him. Or this has reſpect to the moſt eminent and famous ſeed of *Abraham*, the *Meſſiah*, in whom all nations of the earth were to be bleſſed; who was to ſpring from him by *Iſaac*, in the line of *Jacob*; and may likewiſe have a perſonal reſpect to *Iſaac* himſelf, the ſon of the promiſe, a child of *Abraham* in a ſpiritual ſenſe, when *Iſhmael* was not; and to whom belonged the ſpiritual promiſes and bleſſings, and who was to be, and was effectually called by the grace of God; and may include alſo his whole ſeed and poſterity, who both natural and ſpiritual, were children of the typical promiſe, the land of *Canaan*, and the enjoyment of temporal good things; and the latter alſo children of the antitypical promiſe, or of thoſe ſpiritual and eternal things, which God has promiſed to *Abraham*'s ſpiritual ſeed, whether among *Jews* or *Gentiles*; and which always have their effect, and had, even when, though *Abraham*'s natural ſeed had a *lo ammi* written upon them.

Ver. 8. *That is, they which are the children of the fleſh*, &c.] This is an explanation of the foregoing verſe, and ſhews, that by *the ſeed of Abraham* are meant, the natural ſeed of *Abraham*, who are born after the fleſh, or deſcend from him by carnal generation: *theſe are not the children of God*; that is, not all of them, nor any of them, on account of their being children of the fleſh, or *Abraham*'s natural ſeed; for adoption does not come this way; men don't commence children of God by their fleſhly deſcent; they are not *born of blood*, but of God, who are the ſons of God: *but the children of the promiſe are counted for the ſeed*; בני ברית, *children of the covenant*, is a common phraſe with the *Jews*; who reckoned themſelves as ſuch, becauſe they were the ſeed of *Abraham*: thus in their prayers they ſay [e] to God, "we are thy people, "בריתך

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[c] T. Hieroſ. Nedarim, fol. 38. 1.

[d] Yom Tob in Miſn. Bava Metzia, c. 7. §. 1.

[e] Seder Tephillot, fol. 3. 2. Ed. Baſil. fol. 6. 1. Ed. Amſtelod.

"בני בריתך, *the children of thy covenant*, the "children of *Abraham* thy friend." And ſo they were the children of the covenant, or promiſe, which God made with *Abraham* and his natural ſeed, reſpecting the land of *Canaan*, and their enjoyment of temporal good things in it; but they were not all of them the children of the promiſe, which God made to *Abraham* and his ſpiritual ſeed, whether *Jews* or *Gentiles*, reſpecting ſpiritual and eternal things; to whom alone the promiſes of God, being their God in a ſpiritual ſenſe, of ſpiritual and eternal ſalvation by Chriſt, and of the grace of the Spirit of God, and of eternal life belong; and who are the ſeed which were promiſed to *Abraham* by God, ſaying, *thou ſhalt be a father of many nations*; for which reaſons, becauſe theſe ſpiritual promiſes belong to them, and becauſe they themſelves were promiſed to *Abraham*, as his children, therefore they are called *children of the promiſe*: or rather, becauſe as *Iſaac* was a child of promiſe, being born after the Spirit, by virtue of the promiſe of God, through his divine power and goodneſs, when there were no ground or foundation in nature, for *Abraham* and *Sarah* to hope for a ſon; ſo theſe are called *children of promiſe*, becauſe they are born again, not through the power of nature, and ſtrength of their own free-will; they are not born of the will of the fleſh, nor of the will of man, but of God, according to the will of God and his abundant mercy, by the word of truth, through his power, Spirit, and grace; and by faith receive the promiſes made unto them; and are counted and reckoned as *Abraham's ſeed, and heirs according to the promiſe*, whether they be *Jews*, or whether they be *Gentiles*: and ſince now the promiſes of God are all made good to theſe perſons, the word of God is not without effect, or is not made void, by the caſting off the children of the fleſh, or the carnal ſeed of *Abraham*, who were not children of the promiſe in the ſenſe now given.

Ver. 9. *For this is the word of promiſe*, &c.] The following paſſage is the ſcripture, which contains the promiſe concerning the birth of *Iſaac*; which was the produce, not of nature, but of divine grace and power; and was typical of the regeneration of God' elect, who *as Iſaac was, are the children of promiſe*, *Gal.* iv. 28. for as *Iſhmael* was a type of them that are born after the fleſh, and are carnal men, ſo *Iſaac* was a type of thoſe, who are born after the Spirit, and are ſpiritual men: the promiſe is, *at this time will I come, and Sarah ſhall have a ſon*; the paſſage referred to, is in *Gen.* xviii. 10. which there ſtands thus, *I will certainly return unto thee, according to the time of life, and lo, Sarah thy wife ſhall have a ſon*: ſome difference there is between the words as cited by the Apoſtle, and as they ſtand in the original text; the word *lo*, is omitted by the Apoſtle, nor was there any neceſſity to repeat it, ſince it was uſed only to excite *Abraham*'s faith, attention, and wonder; alſo the phraſe *thy wife*, is neglected, the reaſon is, becauſe the words in *Geneſis* are an addreſs to *Abraham*, here, the ſubſtance of the promiſe to him is produced; beſides, it was not only well known in the Apoſtle's time, that *Sarah* was the wife of *Abraham*, but that as ſuch ſhe brought forth *Iſaac*, wherefore it was not ſo very neceſſary it ſhould be mentioned here; add to this, that it is not repeated in *Gen.* xviii. 14. which will juſtify our Apoſtle in the omiſſion of it: but the greater ſeeming difference is, that what in *Geneſis* is rendered, *according to the time of life*, is by the Apoſtle, *at this time*; ſome think, that there may be an emendation of the preſent original text, and ſuppoſe a various reading, and that the Apoſtle inſtead of חיה *life*, read הזה *this*; but there is no occaſion for ſuch a ſuppoſition, or to make this amendment: for the phraſe *the time of life*, ſignifies the preſent time, the *nunc ſtans*; ſo *R. Levi ben Gerſom*[f], underſtands this phraſe, *according to the time of life*, כעת הזאת שהיא קיימת ועומדת עתה, *according to this time which is now ſtanding and abiding*; and adds, rightly is this ſaid, becauſe neither time paſt nor to come, are to be found, only the preſent time, the *nunc ſtans*; and afterwards more than once explains it, of this preſent time, the next year: and ſo both *R. Solomon Jarchi*, and *R. Aben Ezra* , expound it, כעת הזאת, *according to this time*, the year following; that is, exactly according to this preſent time next year, or this time twelvemonth; beſides, in *Gen.* xvii. 21. 'tis ſaid, *at this ſet time*; and in ch. xviii. 14. *at the appointed time*; all which ſupport the Apoſtle in his verſion.

Ver. 10. *And not only this*, &c.] This inſtance of *Iſhmael* and *Iſaac*, is not the only one, proving that *Abraham*'s natural ſeed, the children of the fleſh, are not all children, the children of God: *but when Rebecca alſo had conceived by one, even by our father Iſaac, it was ſaid unto her*, the next verſe being in a *parentheſis*, *the elder ſhall ſerve the younger*. The Apoſtle was aware, that the *Jews* would be ready to ſay, that the inſtance of *Iſhmael* and *Iſaac*, was not a pertinent one; ſince *Iſhmael* was not born of *Sarah*, the lawful wife of *Abraham*, but of a bond woman, which was the reaſon of his rejection, when *Iſaac* was the ſon of promiſe, by the lawful wife; and that they were children of *Abraham* in the line of *Iſaac*, and ſo children of the promiſe, as he was: wherefore he proceeds to mention the caſe of *Jacob* and *Eſau*, which was not liable to any ſuch exception; ſeeing they not only had the ſame father, but the ſame mother, *Iſaac*'s lawful wife; they were conceived by *Rebecca* at once, were in the ſame womb together, were twins, and if any had the preference and advantage, *Eſau* had it, being born firſt; and yet a difference was made between theſe two by God himſelf, and which was notified by him to the mother of them, before either were born.

Ver. 11. *For* the children *being not yet born*, &c.] So ſays[h] the *Chaldee paraphraſt*, "the prophet ſaid unto "them, was it not ſaid of *Jacob*, עד דלא אתיליד, "*when he was not yet born*, that he ſhould be "greater than his brother?" the *Syriac* verſion ſupplies, *his children*, that is, *Iſaac*'s; and the *Arabic* verſion, *his two children*. This ſhews, that the Apoſtle deſigns not the poſterity, but the very perſons of *Jacob* and *Eſau*; ſince as he ſpeaks of their conception in the verſe preceding, ſo of their birth in this: and though in the words of God to *Rebecca*, and which are urged in favour of the other ſenſe, it is ſaid, *two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people*; yet this primarily reſpects the perſons of *Jacob* and *Eſau*, as the roots of their reſpective offspring; and only ſecondarily their poſterity, as branches that ſhould ſprout from them; it properly regards their perſons, and only in an improper, figurative, and metonymical ſenſe, their ſeed; for in no other ſenſe could two nations, or two manner of people be in *Rebecca*'s womb, than as there were two perſons there, who would be the authors of two nations and people; and whatever may be ſaid for their reſpective poſterity, taking their riſe from one common father *Iſaac*, or for their being choſen or rejected as nations, before they were in being as ſuch, yet it can't be ſaid with any propriety, that *Rebecca conceived* their ſeveral offspring *by one*, *even by our father Iſaac*: which ſenſe well agrees with the ſcope of the Apoſtle, which is to prove, that all were not *Iſrael* which were of *Iſrael*, and that all *Abraham*'s natural ſeed were not the children of God; which he could not better exemplify, than in the perſons of *Jacob* and *Eſau*; for to have inſtanced in the poſterity of *Eſau*, would have been foreign to his purpoſe, and not accord with the continuation of his diſcourſe in the following verſes, which entirely proceeds upon the ſubject of perſonal election and rejection, and with the ſcriptural account of the perſonal characters of *Jacob* and *Eſau*; and from hence, as from many other paſſages, it may be concluded, that predeſtination, whether to life or death, is a perſonal thing, concerns particular perſons, and not nations, or collective bodies of men: *neither having done any good or evil*; *Jacob* and *Eſau*, were under all conſiderations upon an equal foot, were juſt in the ſame ſituation and condition, when the one was loved and the other hated; or in other words, when the one was choſen, and the other rejected; they were neither of them as yet born, and had they been born, their birth and parentage could have been no reaſon, why one was choſe and the other not, becauſe in both the ſame; nor had the one performed a good action, or the other an evil one; ſo that *Jacob* was not loved for his good works, nor *Eſau* hated for his evil ones; which confirms the truth of this doctrine, that the objects of predeſtination, whether to life or death, are alike, are in the ſame ſituation and condition: whether they are conſidered in the corrupt maſs, or as fallen, they are all equally ſuch, ſo that there could not be any reaſon in them, why ſome ſhould be choſen and others left; or whether in the pure maſs, antecedent to the fall, and without any conſideration of it, which is clearly ſignified in this paſſage, there could be nothing in the one, which was not in the other, that could be the cauſe of ſuch a difference made: ſo that it follows, that works neither good nor evil, are the cauſes moving God to predeſtinate, whether to life or death; good works are not the cauſe of election to eternal life, for not only this act of diſtinguiſhing grace, paſſed before any were done, but alſo theſe are fruits, effects, and conſequents of it, and ſo cannot be the cauſes thereof; God does not proceed in other branches of ſalvation, as in vocation, juſtification, *&c.* according to them, and therefore it can't be thought he ſhould proceed upon this foot in the firſt ſtep to it; and which is aſcribed to his free grace, in oppoſition to works. Evil works are not the cauſe of the decree of rejection, for this alſo being as early as the decree of election, as it muſt unavoidably be, was before any evil works were done; ſin is not the cauſe of God's decree, but of the thing decreed, eternal death; otherwiſe all the individuals in the world being equally in ſin, muſt have been rejected: it remains, then, that not any works of men, good or bad, are the cauſe of predeſtination in either of its branches, but the ſovereign will and ſecret counſel of God: *that the purpoſe of God according to election might ſtand*; the decree of God, which is entirely free, and depends upon his own will and choice, ſtands firm and immutable, and is not to be diſannulled, by earth or hell, for it ſtands not on the precarious foot of works: *not of works*; did it, it would not ſtand ſure, for nothing is more variable and uncertain, than the actions of men: *but of him that calleth*; who is the unchangeable *Jehovah*; it ſtands upon his invariable will and immutable grace, whoſe *gifts and calling are without repentance.*

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[f] Peruſh in Gen. fol. 26. 4. & 27. 2, 3. Vid. ib. in 2 Reg. iv. 16.

[g] In Gen. xviii. 10.

[h] Targum in Hoſ. xii. 3.

Ver. 12. *It was ſaid unto her*, &c.] To *Rebecca*, *Gen.* xxv. 23. *the elder ſhall ſerve the younger*, or *the greater ſhall ſerve the leſſer*, an *Hebrew* way of ſpeaking; ſo *Japhet* is called, הגדול, *the great*, or as we render it, *the elder*, *Gen.* x. 21. and the evil imagination is ſaid [i] to be, גדול, *greater*, that is, elder than the good, thirteen years; ſee the note on *Luke* xxii. 26. The ſenſe is, *Eſau* ſhall be a ſervant to *Jacob*; which is to be underſtood, not of temporal ſervitude; for in this ſenſe he never was a ſervant to him; ſo far from it, that as ſoon as *Jacob* had got the birth-right and bleſſing, he was obliged to flee from the face and fury of *Eſau*; and upon his return after many years, he ſent meſſengers to *Eſau* in a very ſubmiſſive manner, charging them after this manner, *thus ſhall ye ſay to my lord Eſau, thy ſervant Jacob ſaith thus*, &c. and when he found that his brother was coming to meet him, which threw him into a pannic fear, leſt he ſhould *ſmite* him, *and the mother with the children*, he prepares preſents for him; and when he came to him, bowed himſelf ſeven times, and his wives and children bowed likewiſe; and the language in which he addreſſed his brother *Eſau*, all the while they were together, was that of *my lord*: now if this oracle was to be underſtood of outward temporal ſervitude, it is ſtrange it ſhould have no appearance, nor any ſhadow of an accompliſhment in the perſons of *Jacob* and *Eſau*, ſuppoſing it was to have one in their poſterity; and indeed the completion of it in this ſenſe, is not very evident in their offſpring. It is certain, there was a long train of dukes and kings in *Eſau*'s family, before there was any king in *Iſrael*; the poſterity of *Eſau* were in lordly grandeur and ſplendor, when the children of *Iſrael* were grievouſly oppreſſed with hard bondage in *Egypt*. The ſingle inſtance uſually referred to, when the *Edomites* became tributaries to *David*, was near a thouſand years after the giving out of this oracle; and this ſhew of ſervitude did not laſt long, for in *Joram*'s time they revolted, and ſo continued; and it is evident, that at the time of the *Babyloniſh* captivity, the children of *Edom* were proſperous and triumphant, and ſaid concerning *Jeruſalem*, *Raze it, raze it, even to the foundation thereof*: this ſervitude therefore is to be underſtood in a ſpiritual ſenſe, of *Eſau*'s excluſion from the favour of God, and bleſſings of grace, ſignified by his being rejected from inheriting the bleſſing, which was given to *Jacob*; and it appeared that he was not a ſon, but a ſervant, by his departure, and pitching his dwelling elſewhere; which ſhewed he had no intereſt in ſpiritual adoption, no right to the covenant of grace, nor was he an heir of heaven, all which were peculiar to *Jacob*: *Eſau* was a ſervant of ſin, under the dominion of it, and in bondage to it; whilſt *Jacob* was the Lord's freeman, and as a prince, had power with God and with men, and prevailed: *Eſau* was ſerviceable to *Jacob*, both in things temporal and ſpiritual; as reprobates are to the elect, for all things are for their ſakes, and work together for their good; *Jacob*'s being obliged to flee from his brother, was for his good; by this means he got him a ſuitable wife, and large ſubſtance: his brother's meeting him on his return, which gave him ſo much pain and uneaſineſs, iſſued in his ſpiritual good; this ſent him to the throne of grace, to humble himſelf before God, acknowledge his mercies, and his dependance on him, to implore his help, and plead his promiſes; and thus the oracle was verified in the perſons of *Jacob* and *Eſau*.

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[i] Midraſh Kohelet, fol. 80. 1.

Ver. 13. *As it is written*, &c.] In *Mal.* i. 2, 3. *Jacob have I loved, but Eſau have I hated.* Theſe words are explanative of the former; they are of like import, and the one interpret the other; and ſhew, that the former are to be underſtood in a ſpiritual, and not in a temporal ſenſe, and of the perſons, and not the poſterity of *Jacob* and *Eſau*; for though *Malachi* propheſied long after *Jacob* and *Eſau* were perſonally dead, yet the Lord in that prophecy manifeſtly directs the murmuring *Jews*, to the perſonal regard he had had to *Jacob* and *Eſau*, and which had continued in numberleſs inſtances to their reſpective poſterities, in order to ſtop their mouths, and reprove their ingratitude; and though he ſpeaks of the nation of the *Edomites*, and to the poſterity of *Iſrael*, yet it is evident, that he has a reſpect to the perſons of *Jacob* and *Eſau*, from whence they ſprung, when he ſays, *was not Eſau Jacob's brother?* now though an *Edomite* may be ſaid to be brother to an *Iſraelite*, yet *Eſau* is never ſaid, nor can he with any propriety be ſaid to be the brother of *Jacob*'s poſterity: it remains, that theſe words regard their perſons, and expreſs the true ſpring and ſource of the choice of the one, and the rejection of the other; and which holds true of all the inſtances of either kind: everlaſting and unchangeable love, is the true cauſe and ſpring, of the choice of particular perſons to eternal ſalvation; and hatred is the cauſe of rejection, by which is meant not poſitive hatred, which can only have for its object ſin and ſinners, or perſons ſo conſidered; but negative hatred, which is God's will, not to give eternal life to ſome perſons; and ſhews itſelf by a neglect of them, taking no notice of them, paſſing them by, when he choſe others; ſo the word *hate* is uſed for neglect, taking no notice, where poſitive hatred can't be thought to take place, in *Luke* xiv. 26.

Ver. 14. *What ſhall we ſay then?* &c.] A form of expreſſion the Apoſtle frequently uſes, when he is about to introduce an objection, as is what follows: *is there unrighteouſneſs with God?* This is not an objection of his own, but of an adverſary, which he takes up and returns an anſwer to; and which itſelf greatly ſerves to ſettle and confirm the true ſenſe and meaning of the Apoſtle in this place; as that it could not be, that election and rejection of men, ſhould proceed according to their merits; or that God chooſes ſome for their good works, and rejects others for their wicked works, becauſe no man could ever pretend to charge God with unrighteouſneſs on this account; nor could it be that God choſe and rejected men, upon a foreſight of their good and evil works, for this alſo would not be liable to ſuch an objection; nor that the *Jews*, having made the law of none effect by their traditions, deſpiſed the Goſpel, crucified Chriſt, and perſecuted his diſciples, are therefore caſt off, and the *Gentiles* being obedient both in word and deed, are received into favour, for this likewiſe would not be chargeable with unrighteouſneſs by men; but that two perſons, as *Jacob* and *Eſau*, and the ſame may be ſaid of all mankind, being upon an equal foot, not being yet born, nor having done either good or evil, an inequality, a difference is made between them, by God himſelf; the one is choſe, the other paſſed by: now in this is ſome ſhew, ſome pretence at leaſt, for ſuch an objection; nor is it any wonder, to meet with it from the carnal reaſon of men; wherefore we may be ſure that the latter, and not either of the former, is the true ſenſe of the Apoſtle; ſince only this, and not either of them, is liable to ſuch an exception: let us attend to the Apoſtle's anſwer, which is *firſt* in his uſual manner, by way of deteſtation and abhorrence, *God forbid*; God is not unrighteous in his nature; nor in any of his ways and works; nor in this, in chuſing ſome and rejecting others. There's no unrighteouſneſs with God in that part of predeſtination, commonly called election; for this is neither an act of juſtice, nor injuſtice; not of juſtice, but of grace and mercy; of undue and undeſerved grace and mercy, of mere ſovereign grace and mercy; and is what God was not obliged to do; wherefore to chuſe ſome and not others, is no act of injuſtice; for injuſtice is a violation of juſtice, which has no place in this affair: if it is an act of injuſtice, it muſt be either to them that are choſen, or to them that are not; not to them that are choſen, to them it is an act of favour and good-will, they are choſen to grace and glory, to holineſs here, and happineſs hereafter; not to them that are paſſed by, becauſe they had no right nor claim to the grace and glory, which by this act are denied them, and therefore no injuſtice is done them. Every prince may chuſe his own miniſters and favourites, and who he will have of his privy council, without doing any injuſtice to thoſe he takes no notice of; every man may chuſe his own company, who he will converſe with, without doing any wrong to ſuch he does not think fit to admit to an intimacy with him; and yet men are not willing to allow the Moſt High that liberty, which every man daily takes, and may lawfully make uſe of: nor is there any unrighteouſneſs with God in the other branch of predeſtination, commonly called reprobation, which is either negative or poſitive; negative reprobation, is the act of preterition, or God's paſſing by, leaving, taking no notice of ſome, while he choſe others: now the objects of this act are to be conſidered either in the pure, or in the corrupt maſs; if in the pure maſs, *i. e.* of creatureſhip, which ſeems to be the Apoſtle's meaning, as being not yet created, made, or born, and having done neither good nor evil; no injuſtice is done by this act, for as it found them, it left them; it put nothing into them, no evil in them, nor appointed them to any, of any kind; man after, and notwithſtanding this act, came into the world an upright creature, and became ſinful, not by virtue of this act, but by their own inventions: or if conſidered as in the corrupt maſs, as fallen creatures, ſunk into ſin and miſery, which is the caſe of all mankind; ſince God was not obliged to ſave any of the ſinful race of men, whoſe deſtruction was of themſelves, it could be no injuſtice to paſs by ſome of them in this condition, when he choſe others; for if it would have been no injuſtice to have condemned all, as he did the angels that ſinned, whom he ſpared not, it can be no act of injuſtice in him, to leave ſome of them in that condition, which ſin had brought them into, whilſt he has mercy on others; unleſs to have mercy on any, can be thought to be an act of injuſtice: what unrighteouſneſs can there be in this procedure, any more than in drowning the world of the ungodly, whilſt *Noah* and his family were ſaved in the ark? or in raining ſhowers of fire and brimſtone on *Sodom* and *Gomorrha*, and the cities of the plain, whilſt *Lot*, his wife, and two daughters, were delivered from the ſame? Poſitive reprobation is the decree, or appointment to damnation: now as God damns no man but for ſin, ſo he has decreed to damn no man but for ſin; and if it is no unrighteouſneſs in him to damn men for ſin, as to be ſure it is not, ſo it can be no unrighteouſneſs in him, to decree to damn any for it: upon the whole it appears, that whatever ſhew upon firſt ſight, there may be for a charge of unrighteouſneſs, againſt ſuch a procedure of the divine being, there's no real foundation for it. The objection is to be treated with abhorrence and indignation.

Ver. 15. *For he ſaith to Moſes*, &c.] That is, God ſaid to *Moſes*. The Apoſtle goes on to anſwer to the above objections, by producing ſome teſtimonies out of the writings of *Moſes*, in favour of both branches of predeſtination; ſhewing, that the doctrine he had advanced, was no other than what God himſelf had delivered to *Moſes*, whoſe name and writings were in great eſteem with the *Jews*, whereby the Apoſtle might hope to give full ſatisfaction in this point. The firſt paſſage he cites, is in *Exod.* xxxiii. 19. *And will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.* This is produced, in favour of ſpecial, particular, and perſonal election, and to clear it from any charge of unrighteouſneſs; and by it it appears, that God beſtows his grace and mercy in time, on ſuch perſons he has willed and determined from all eternity to beſtow it; this is clear from hence, for ſince all this is dependant on his will, it muſt be as this was his will from eternity, ſeeing no new will can poſſibly ariſe in God, God wills nothing in time, but what he willed before time; that this grace and mercy are ſhewn only to ſome perſons, and that the only reaſon of this is his ſovereign will and pleaſure, and not the works and merits of men; wherefore ſince this grace and mercy riſe out of his own free good-will and pleaſure, and are by no means the creatures due, it moſt clearly follows, that God in determining to beſtow his grace and mercy, and in the actual doing of it, whilſt he determines to deny it, and does deny it to others, cannot poſſibly be chargeable with any unrighteouſneſs.

Ver. 16. *So then it is not of him that willeth*, &c.] This is not a conſequence drawn by an adverſary, ſhewing that if this be the caſe, it ſignifies nothing for men to will or do, they may even ſit ſtill and do nothing, but depend on the mercy of God; but this is a concluſion of the Apoſtle's from the above cited teſtimony, inferring from thence, that election, which is what he is diſcourſing of, is *not of him that willeth, nor of him that runneth*: that is, is not owing to the will or works of men, to the deſires, inclinations, and affections of their minds, or to the actions of their lives; theſe are not the motives, conditions, or cauſes of this act: *but of God that ſheweth mercy*; in a free ſovereign way and manner, which he is not obliged to by any thing the creature wills or works; he is at full liberty, notwithſtanding whatever they will or do, to give his grace and mercy, when, where, and to whom he pleaſes; and therefore to give it to ſome, and deny it to others, can never be accounted an act of injuſtice, ſince he is not bound to give it to any. Some make the *it* to be the bleſſing of *Iſaac*, which was not of the will of any of the parties concerned; not of *Iſaac* who willed it to *Eſau*; nor of *Eſau* who willed it to himſelf, but had it not; nor of the will of the perſons who had their deſires, not of the will of *Rebecca*, who was deſirous of it for her ſon *Jacob*, nor of the will of *Jacob* who deſired it for himſelf, though he had it; nor of either of them that ran, not of *Eſau*, who made haſte to hunt for, and prepare veniſon for his father, nor of *Jacob* who ran to the flock, for two kids of the goats; but of God that ſhewed mercy to him, who according to his ſovereign will and pleaſure, had ſignified before to *Rebecca*, that *the elder ſhould ſerve the younger*: as the Apoſtle had mentioned this ſo lately, it might ſtill be in his thoughts, and he may allude to it; but election being what he is diſcourſing of in the context, that is the *it* here deſigned; and what is true of that, is true of ſalvation in all its parts, and therefore ſome underſtand it in the large ſenſe of ſalvation; though by others ſo qualified and limited, as to ſpoil the glory of the text: ſome ſaying that the ſenſe is, it is not of him that willeth and runneth wrong, but of the grace and mercy of God; but as no man would ever aſſert, that ſalvation is of him that wills and runs wrong, ſo the Apoſtle had no occaſion to deny it: others ſay, that it is not only of him that wills, and only of him that runs, but alſo of God that ſheweth mercy; making man's will and works joint cauſes with the mercy of God in man's ſalvation; and beſides, as *Auſtin*[k] long ago obſerves, according to this ſenſe, the words might as well be read, it is not only of God that ſheweth mercy, but of him that willeth, and of him that runneth, which no chriſtian would dare to ſay: the true ſenſe is, that as election, which is the leading ſtep to ſalvation, is not owing at all to the will of men, but to the good pleaſure and will of God; and not at all to the works of men, that being done before them, and they being the fruits and effects of that, but to the free love, grace, and good-will of God; ſo ſalvation in all its parts and branches, as redemption, juſtification, regeneration, vocation, and converſion, faith, repentance, hope, love, *&c.* and eternal life, is not to be aſcribed at all to the will of men, nor at all to the works of men, but entirely and alone to the love, grace, and mercy of God through Chriſt.

Ver. 17. *For the ſcripture ſaith unto Pharaoh*, &c.] אמר קרא, *The ſcripture ſaith*, is a *Talmudic*[l] way of ſpeaking, uſed when any point is proved from ſcripture; and is of the ſame ſignification with, אמר רחמנא, *the merciful God ſays*; and ſo the ſenſe of it here is, God ſaid to *Pharaoh*; the teſtimony here cited, ſtands in *Exod.* ix. 16. where it is read thus, *for this cauſe have I raiſed thee up*, העמדתיך, or *made thee ſtand, for to ſhew in thee my power, and that my name may be declared throughout all the earth*; and is produced by the Apoſtle, in proof of the other branch of predeſtination, called reprobation, and to vindicate it from the charge of unrighteouſneſs: in which may be obſerved, that the act of raiſing up of *Pharaoh*, is God's act, *I raiſed thee up*; which may be underſtood in every ſenſe that is put upon that phraſe, unleſs that which ſome *Jewiſh*[m] writers have annexed to it, namely, that God raiſed *Pharaoh* from the dead; otherwiſe, I ſay, all the reſt may well enough be thought to be comprized in it; as that God ordained and appointed him from eternity, by certain means to this end; that he made him to exiſt in time, or brought him into being; that he raiſed him to the throne, promoted him to that high honour and dignity; that he preſerved him, and did not cut him off as yet; that he ſtrengthened and hardened his heart, irritated,

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[k] Enchiridion, c. 32.

[l] T. Bab. Peſachim, fol. 83. 2. & 84. 1. Bava Metzia, fol. 47. 1. Zebachim, fol. 4. 1, 2. & paſſim.

[m] Pirke Eliezer, c. 43.

tated, provoked, and ſtirred him up againſt his people *Iſrael*; and ſuffered him to go all the lengths he did, in his obſtinacy and rebellion: all which was done, *for to ſhew in him his power*; his ſuperior power to him, his almighty power in deſtroying him and his hoſt in the *Red-ſea*, when the *Iſraelites* were ſaved: and the ultimate end which God had in view in this was, *that* his *name* might *be declared throughout all the earth*; that he himſelf might be glorified, and that the glory of his perfections, particularly of his wiſdom, power, and juſtice, might be celebrated throughout the world. The ſum of it is, that this man was raiſed up by God in every ſenſe, for God to ſhew his power in his deſtruction, that he might be glorified; from whence the Apoſtle deduces the following concluſion.

Ver. 18. *Therefore hath he mercy on whom he will*, &c.] Theſe are the expreſs words of the former teſtimony: it follows, *and whom he will he hardeneth*; which is the juſt and natural conſequence of what is contained in the latter; for if God could, or he did, without any injuſtice, raiſe up *Pharaoh*, and harden his heart againſt him and his people, that he might riſe up againſt him and deſtroy him by his power for his own glory, then he may harden any other perſon, and even whom he will: now this hardening of mens hearts, may be underſtood in perfect agreement with the juſtice and holineſs of God: men firſt harden their own hearts by ſinning, as *Pharaoh* did; what God does, is by leaving them to the hardneſs of their hearts, denying them that grace which only can ſoften them, and which he is not obliged to give, and therefore does them no injuſtice in witholding it from them; by ſending them both mercies and judgments, which through the corruption of their hearts, are the means of the greater hardening of them; ſo judgments in the caſe of *Pharaoh*, and mercies in the caſe of others; ſee *Iſa.* vi. 10. *Rom.* xi. 8, 9, 10. by delivering them up into the hands of ſatan, and to their own luſts, which they themſelves approve of; and by giving them up to a judicial blindneſs and hardneſs of heart, as a juſt puniſhment for their impieties.

Ver. 19. *Thou wilt ſay then unto me*, &c.] That is, thou wilt object to me; for this is another objection of the adverſary, againſt the doctrine the Apoſtle was advancing: and 'tis an objection of a mere natural man, of one given up to a reprobate mind, of an inſolent hardened ſinner; it diſcovers the enmity of the carnal mind to God; it is one of the high things that exalts itſelf againſt the knowledge of him; 'tis with a witneſs a ſtretching out of the hand againſt God, and ſtrengthening a man's ſelf againſt the Almighty; 'tis a running upon him, even upon the thick boſſes of his bucklers; it carries in it the marks of ill-nature, ſurlineſs, and rudeneſs, to the laſt degree: *why doth he yet find fault?* The objector does not think fit to name the name of *God*, or *the Lord*, but calls him *he*; and a conſiderable emphaſis lies upon the word *yet*; what as if he ſhould ſay, is he not content with the injuſtice he has already exerciſed, in paſſing by ſome, when he choſe others; in leaving them to themſelves, and hardening their hearts againſt him, and to go on in their own ways, which muſt unavoidably end in deſtruction; but after all this, is angry with them, finds fault with them, blames, accuſes, and condemns them, for that which they can't help; nay, for that which he himſelf wills? this is downright cruelty and tyranny. The objector ſeems to have a particular regard to the caſe of *Pharaoh*, the Apoſtle had inſtanced in, when after God had declared that he had raiſed him up for this very purpoſe, to make known his power, and ſhew forth his glory in all the world, ſtill finds fault with him and ſays, *as yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?* and yet he himſelf had hardened his heart, and continued to harden his heart, that he might not let them go as yet; and when he had let them go, hardened his heart again to purſue after them, when he drowned him and his hoſt in the *Red-ſea*; all which in this objection, is repreſented as unparalleled cruelty and unmercifulneſs; though it is not reſtrained to this particular caſe, but is deſigned to be applied to all other hardened perſons; and to expoſe the unreaſonableneſs of the divine proceedings, in hardening men at his pleaſure; and then blaming them for acting as hardened ones, when he himſelf has made them ſo, and wills they ſhould act in this manner: *for who hath reſiſted his will?* This is ſaid in ſupport of the former, and means not God's will of command, which is always reſiſted more or leſs, by wicked men and devils; but his will of purpoſe, his counſels and decrees, which ſtand firm and ſure, and can never be reſiſted, ſo as to be fruſtrated and made void. This the objector takes up, and improves againſt God; that ſince he hardens whom he will, and there's no reſiſting his will, the fault then can never lie in them who are hardened, and who act as ſuch, but in God; and therefore it muſt be unreaſonable in him to be angry with, blame, accuſe, and condemn perſons for being and doing that, which he himſelf wills them to be and do. Let the diſputers of this world, the reaſoners of the preſent age, come and ſee their own faces, and read the whole ſtrength of their objections, in this wicked man's; and from whence we may be aſſured, that ſince the objections are the ſame, the doctrine muſt be the ſame that is objected to: and this we gain however by it, that the doctrines of particular and perſonal election and reprobation, were the doctrines of the Apoſtle; ſince againſt no other, with any face, or under any pretence, could ſuch an objection be formed: next follows the Apoſtle's anſwer.

Ver. 20. *Nay, but O man, who art thou that replieſt againſt God?* &c.] Or *anſwereſt again to God*: ſome have been ſo weak and wicked as to ſuggeſt, that the Apoſtle met with an objection he could not anſwer, or give a fair ſolution of, and therefore takes the method he does: but when the ſeveral things returned in anſwer by the Apoſtle, are conſidered, it will appear that he has taken the wiſeſt method to ſilence ſuch an audacious objector, and that he abundantly clears God from the charge of cruelty and unmercifulneſs. And he anſwers *firſt*, by putting the inſolent creature in mind of what he was; *nay, but O man, who art thou?* &c. Thou art man, and not God; a creature, and not the Creator; and muſt not expect that he thy Creator, will give an account of his matters to thee, or a reaſon why he does this or the other thing. Thou art but a man, who in his beſt eſtate was vanity, being mutable; thou art a fallen ſinful creature, and obnoxious to the wrath and diſpleaſure of God for thy ſins, and dareſt thou to open thy mouth againſt him? thou art a poor, fooliſh and ignorant man, born like a wild aſs's colt, without underſtanding, and wilt thou take upon thee to confront, direct, or counſel the Moſt High, or tell him what is fitting to be done, or not done? *next* the Apoſtle anſwers, by pointing out his folly and madneſs, in replying to God. To ſpeak to God in behalf of a man's ſelf at the throne of grace, in the moſt ſubmiſſive

manner, for any mercy or favour wanted, is an high privilege, and 'tis a wonderful condeſcenſion in God to admit of; and when a man, a good man takes upon him to plead with God on the behalf of others, of a wicked people, a ſinful nation, he ought to ſet before him the example and conduct of *Abraham*, who in a like caſe acknowledged himſelf to be but duſt and aſhes, and more than once intreated, that the Lord would not be angry at his importunity; but for a man to anſwer again to God, which a ſervant ought not to do to his maſter, to litigate a point with God, to diſpute a matter with him, is the higheſt inſtance of arrogance and impudence: *wo unto him that ſtriveth with his maker, let the potſherd ſtrive with the potſherds of the earth*; with their equals, with men like themſelves, but let no man dare to *contend with* God; if he ſhould, *he cannot anſwer him one of a thouſand*; for *he is wiſe in heart*, in forming all his counſels, purpoſes, and decrees; *and mighty in ſtrength*, to execute them; *who hath hardened himſelf againſt him and hath proſpered?* Another way the Apoſtle takes in anſwering the objection is, by ſhewing the abſurdity of a creature's wrangling with God about his make, and the circumſtances in which he is made: *ſhall the thing formed, ſay unto him that formed it, why haſt thou made me thus?* reference is had to *Iſa.* xlv. 9, 10. Now as it would be a moſt abſurd thing for the clay, was it capable of ſpeaking, to ſay to the faſhioner of it, why doſt thou put me into ſuch or ſuch a ſhape and form? or for any piece of workmanſhip to ſay to the maker of it, he has no hands, no head, no judgment and ſkill? or for a child to ſay to its parents, what begetteſt thou, or what haſt thou brought forth? ſo abſurd and unreaſonable is it, for any to ſay to God, why haſt thou appointed me to ſuch and ſuch ends and purpoſes, and has brought me into being in ſuch a manner, and under ſuch circumſtances? There's a ſtory in the *Talmud*[a], which may be pertinently produced here; "it happened
" to *R. Eleazar ben Simeon*, of *Migdal Gedur*, that
" he went from his maſter's houſe, and he was
" riding on an aſs, and travelling by the ſea-ſide,
" and as he rejoiced exceedingly, and his heart was
" lifted up becauſe he had learnt much of the law,
" there was joined to him a certain man that was
" very much deformed, and ſays to him, peace be
" upon thee *Rabbi*; but he did not return the ſalu-
" tation to him, but ſays to him *Raca*, how de-
" formed is that man! perhaps all thy townſmen
" are as deformed as thee; he replied to him, I
" don't know, but go and ſay, לאומן שעשאני, *to*
" *the workman that made me*, how ugly is this veſ-
" ſel thou haſt made, when he knew in himſelf
" that he has ſinned; upon this the *Rabbi* diſ-
" mounted his aſs, and fell down before him, and
" ſaid unto him, I intreat of thee forgive me;
" he ſaid unto him, I can't forgive thee, till thou
" goeſt *to the workman that made me*, and ſay, how
" ugly is this veſſel which thou haſt made."

Ver. 21. *Hath not the potter power over the clay, &c.*] By the power the potter has over the clay, to ſhape it in what form he pleaſes, and out of it to make what veſſels he pleaſes, and for what purpoſes he thinks fit, which will be moſt to his own advantage, the Apoſtle expreſſes the ſovereign and unlimited power which God has over his creatures; the paſſages referred to, are *Iſa.* lxiv. 8. *Jer.* xviii. 1—6. in which God is repreſented as the potter, and men as clay in his hands; now if the potter has ſuch power over the clay which he did not make, only has made a purchaſe of, or has it in his poſſeſſion, much more has God a power, who has created the clay, to appoint out of it perſons to different uſes and purpoſes, for his own glory, as he ſees fit; even *of the ſame lump, to make one veſſel to honour, and another unto diſhonour.* The Apoſtle ſeems to deſign hereby, to point out to us the object of predeſtination to be man, as yet not made, but as lying in the mere maſs of creatureſhip, ſignified by the unformed clay, before put into any ſhape; and is an alluſion to the firſt creation of man, out of the clay, or duſt of the earth; for ſuch a conſideration of man, beſt agrees with the clay, lump, or maſs, not yet formed, than as already made, and much leſs as fallen and corrupted: for if men in predeſtination, were conſidered in the corrupt maſs, or as fallen creatures, they could not be ſo well ſaid to be made out of it, both to honour and diſhonour; but rather ſince they were all diſhonourable, that ſome were left in that diſhonour, and others removed from it unto honour: beſides, if this is not the caſe, God muſt create man without an end, which is contrary to the principle of reaſon and wiſdom; the end is the cauſe, for which a thing is what it is; and it is a known rule, that what is firſt in intention, is laſt in execution, and *vice verſa*; the end is firſt fixed, and then the means; for God to create man, and then to fix the end of his creation, is to do what no wiſe potter would do, firſt make his pots, and then think of the end of making them, and the uſe they are to be put unto. To make one veſſel to honour, and another to diſhonour, is for God to appoint creatures, which are to be made out of the ſame maſs and lump, for his own glory; which end, his own glory, he determines to bring about by different means, as theſe following: with reſpect to the veſſels of honour, whom he appoints for his glory, he determines to create them; to ſuffer them to fall into ſin, whereby they become polluted and guilty; to raiſe and recover them, by the obedience, ſufferings, and death of his Son; to regenerate, renew, and ſanctify them, by his Spirit and grace, and to bring them to eternal happineſs; and hereby compaſs the aforeſaid end, his own glory, the glorifying of his grace and mercy, in a way conſiſtent with juſtice and holineſs: with reſpect to the veſſels of diſhonour, whom he alſo appoints for the glorifying of himſelf, he determines to create them out of the ſame lump; to ſuffer them to fall into ſin; to leave them in their ſins, in the pollution and guilt of them, and to condemn them for them; and hereby gain his ultimate end, his own glory, glorifying the perfections of his power, juſtice, and holineſs, without the leaſt blemiſh to his goodneſs and mercy: now if a potter has power for his own advantage and ſecular intereſt, to make out of the ſame clay what veſſels he pleaſes; much more has God a power, out of the ſame maſs and lump of creatureſhip, to appoint creatures he determines to make, to his own glory; which he brings about by different methods, conſiſtent with the perfections of his nature.

Ver. 22. *What if God, willing to ſhew his wrath, &c.*] The Apoſtle proceeds to clear God from any charge of cruelty and umercifulneſs, by obſerving his conduct in time, both towards thoſe he paſſes by, and towards thoſe he chuſes; for in this and the following verſe, nothing is ſaid relating to any act of God before time, every thing of that kind being conſidered already. In this verſe, the Apoſtle conſiders the conduct of God towards the veſſels of diſhonour; and let it be obſerved, that theſe are called *veſſels of wrath fitted for deſtruction*; they are ſaid to be *veſſels*, and ſo no longer conſidered in the clay, in the maſs and heap of creatureſhip, but as creatures formed and made, and brought into being; and ſo to be uſed as inſtruments in God's hands, to ſubſerve his ends and purpoſes, and therefore called *veſſels*; and not only ſo, but *veſſels of wrath*, fallen ſinful creatures, and ſo deſerving of the wrath of God and objects of his vindictive juſtice, in whom he may righteouſly diſplay his wrath and vengeance: hence they may be ſo called, being as veſſels filled with his wrath; as ſuch who are the inſtruments and executioners of his wrath are called, in *Iſa.* xiii. 5. כלי זעמו, *veſſels of his wrath*; and in *Jer.* l. 25. where the *Septuagint* uſe the ſame phraſe as here: and they are moreover ſaid to be *fitted for deſtruction*, as *Haman* is ſaid to be by the *Jews*[o]; whom they affirm to be the ſame with *Memucan*, and aſk why is his name called *Memucan*? and anſwer, שמוכן לפורענות, *becauſe he was fitted for puniſhment*: ſo theſe are ſaid to be *fitted for deſtruction*, that is, eternal damnation; not by God, for this does not reſpect God's act of ordination to puniſhment; but by ſatan, the god of this world, that blinds them, who works effectually in them, and leads them captive at his will; and by themſelves, by their own wickedneſs, hardneſs of heart, and impenitence, do they treaſure up to themſelves wrath, againſt the day of wrath, ſo that their deſtruction is of themſelves: a phraſe ſomewhat like this is uſed in *Pſal.* xxxi. 12. where the *Pſalmiſt* under ſome diſmal apprehenſions of himſelf ſays, that he was like, כלי אבד, *a periſhing veſſel*, or *a veſſel of perdition*; the *Septuagint* render it, σκευος απολωλος, *a loſt veſſel*. Now what is the method of the divine conduct towards ſuch perſons? he *endures* them *with much long ſuffering*; as he did the old world, before he deſtroyed it; and as he did *Pharaoh*, before he cut him off: God not only ſupports ſuch perſons in their beings, amidſt all their impieties and iniquities, but follows and fills them with his providential goodneſs, inſomuch that many of them have more than heart can wiſh; nay, to many he affords the outward means of grace, which they ſlight and deſpiſe; externally calls them, but they refuſe, loving darkneſs rather than light, and therefore are inexcuſable: now if after all this patience, indulgence, and forbearance, when he could in juſtice have ſent them to hell long ago, he is *willing to ſhew his wrath*; his diſplicency at ſin and ſinners, his vindictive juſtice, his righteous vengeance: *and to make his power known*; what it is he can do, by the utter deſtruction and damnation of ſuch perſons; what man in his ſenſes, can ever find fault with ſuch a procedure, or charge it with tyranny, cruelty, and unmercifulneſs?

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[a] T. Bab. Taanith, fol. 20. 2. Maſſechet Derech Eretz, c. 4. fol. 18. 1.

Ver. 23. *And that he might make known the riches of his glory*, &c.] That is, his glorious riches, the perfections of his nature, his love, grace, and mercy, his wiſdom, power, faithfulneſs, juſtice, and holineſs; all which are moſt evidently diſplayed, in the ſalvation of his people, here called *veſſels of mercy, which he hath afore prepared unto glory*. They are ſaid to be *veſſels*, and ſo conſidered as creatures, made and brought into being; *veſſels of mercy*, and ſo fallen creatures, and by ſin become miſerable, for only ſuch are objects of mercy: they are not called ſo, becauſe deſerving of mercy more than others; they are in no wiſe better than others, and are by nature children of wrath, even as others; but becauſe God of his infinite goodneſs, fills them with his mercy, diſplays it in them, in the redemption of them by his Son, in the regeneration of them by his Spirit, and in their eternal ſalvation: and theſe are by him *afore prepared unto glory*; to everlaſting happineſs, which he has choſen them to before time, and calls them to in time; to this glory he does not take them, until he has prepared them for it; which act of preparation does not regard the eternal predeſtination of them to eternal life, but an act of his grace towards them in time; and which lies in putting upon them the righteouſneſs of his Son, and in putting his grace into them; or in other words, in juſtifying them by the imputation and application of the righteouſneſs of his Son unto them, and by the regeneration, renovation, and ſanctification of their hearts, by his Spirit. Now what if God willing to make known his glorious perfections, by diſplaying his mercy to ſuch ſinners, and by preparing them for heaven in a way conſiſtent with his holineſs and juſtice, what can any man that has the exerciſe of his reaſon, object to this? The whole of his conduct, is free from blame and cenſure; the veſſels of wrath he ſhews his wrath upon, are ſuch as fit themſelves for deſtruction, and whom he endures with much long ſuffering and patience, and therefore he cannot be chargeable with cruelty; the veſſels of mercy he brings to glory, none of them are taken thither, until they are prepared for it, in a way of righteouſneſs and holineſs, and therefore he can't be charged with acting contrary to the perfections of his nature.

Ver. 24. *Even us whom he hath called*, &c.] From election the Apoſtle proceeds to vocation, the fruit and evidence of it, taking the ſame method he did in ch. viii. 30. with a view to treat of the call of the *Gentiles*, of which he afterwards gives proof from prophecy; whence it appears to be according to divine predeſtination, upon which prophecy is founded; for God foretels that ſuch a thing will be, becauſe he has foreordained it ſhall be. Theſe words are explanative of the former, and ſhew who the veſſels of mercy are; they are ſuch whom God calls by his grace. Election may be known by vocation, as the cauſe by its effect, and that without an extraordinary revelation. This may as well be known, as man's adoption, juſtification, and the forgiveneſs of his ſins; for as all the choſen are, and ſhall be called in time, ſo all that are truly called by the grace of God, are manifeſtly, and to a demonſtration, the choſen veſſels of ſalvation: if a man is ſatisfied of his calling, he ought to be equally ſo of his election, the one being demonſtrable by the other; and for ſuch a one to doubt of it, is his ſin and crime. Moreover, the above phraſe *afore prepared for glory*, is here further explained; to be afore prepared for glory, is no other than to be called, ſanctified, and juſtified, in the name of the Lord Jeſus, and by the Spirit of our God; for this is the ſaints preparation for glory, before they come to it; and hereby the means are expreſſed, even ſanctification of the Spirit, and belief of the truth, through which God appoints his people unto ſalvation: now this calling is to be underſtood, not of a call to any office, as of *Aaron* to the prieſthood, of *Saul* to the kingdom, of the diſciples of Chriſt to Apoſtleſhip, or of miniſters to the work of the miniſtry; for perſons may be called to the higheſt office in church and ſtate, as *Judas* to Apoſtleſhip, and *Pharaoh* to the throne of *Egypt*, and yet have no ſhare in electing grace: nor of a call by the external miniſtry of the word, which is often ſlighted, deſpiſed, and of none effect; in this ſenſe many are called, who are not choſen: but of a call that is by the powerful, efficacious, and irreſiſtible grace of God; a call that is internal, that reaches the heart, and not the ear only; a ſpecial one that is peculiar to God's elect, is by ſpecial grace, and is to ſpecial bleſſings, as both grace and glory; it is an high, heavenly, and holy calling, and is without repentance; between which and glorification, as between it and eternal election, there is a cloſe and an inſeparable connexion. The objects of this grace follow, *not of the Jews only, but alſo of the Gentiles*; not all the *Jews*, nor all the *Gentiles*, but ſome of each; as all are not choſen, all are not redeemed, only ſome out of every kindred, tongue, nation, and people; ſo not all, but ſome only are called by grace: and this is not peculiar to the *Jews*, it reaches to the *Gentiles* alſo; and under the preſent diſpenſation, to the far greater number of them.

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[o] T. Bab. Megilla, fol. 12. 2.

Ver. 25. *As he alſo ſaith in Oſee*, &c.] Ch. ii. 23. ſo *Hoſea* is called *Oſee*, as here, in the *Septuagint* in *Neh.* x. 23. *Hoſ.* i. 1, 2. That is, as God ſays in the prophecy of *Hoſea*, which was given by divine inſpiration; and ſpeaks of the calling of the *Gentiles*, as the ſpiritual *Iſrael*, after God had wrote a *Lo ammi*, and a *Loruhamah*, upon the people of the *Jews*; and ſhows, that he had appointed ſome from among the *Gentiles*, to obtain ſalvation by Jeſus Chriſt; ſince he foretels their vocation, long before they were in being; which could have no other foundation, than his own eternal ſovereign will and pleaſure: *I will call them my people, which were not my people*; his people they were before he called them, in ſome ſenſe; inaſmuch as he had choſen them for his people, had promiſed in covenant they ſhould be, had given them to Chriſt as his people, and him to be a covenant to them; who as ſuch, made reconciliation for them, ſanctified them by his blood, redeemed and ſaved them: but then they were not known to be the people of God, neither by themſelves, who knew not God, and ſo could not know themſelves to be his people; nor by others, by the *Jews*, by whom they were called the uncircumciſion, ſinners of the *Gentiles*; looking upon the character of the people of God, as only belonging to themſelves: God had not as yet laid hold on them as his people, and claimed his right in them, and made known himſelf to them as their covenant God; he had not avouched them to be his people, nor had they avouched him to be their God; as yet they were not his willing people, nor a holy people, not being formed for himſelf, by his mighty grace; nor a people near unto him, with reſpect to worſhip and fellowſhip, but afar off from him. His calling them his people, is his acquainting them with their relation to him, which he had taken them in to himſelf, of his own grace; for ſo it is in *Hoſ.* ii. 23. *And I will ſay unto them which were not my people, thou art my people*; in effectual vocation, the Spirit of God is ſent down into the hearts of his people, to witneſs their relation to him, and to work faith in their ſouls, to receive the teſtimony; when they reply and ſay, *thou art my God*; and ſo they come to know themſelves to be the people of God, of which they were before ignorant; and to be known by others, by being made a willing people, in the day of God's power upon them, willing to be ſaved by him in his own way, and willing to ſerve and worſhip him in his own ordinances, and according to his own appointment; and by being holy and righteous, having the characters, and enjoying the privileges of the people of God: *and her beloved, which was not beloved*. In the text in *Hoſ.* ii. 23. it is, *I will have mercy on her that had not obtained mercy*; hence the *Vulgate Latin* has added this clauſe to the text, though unſupported by any copy, or other verſion. The Apoſtle is to be juſtified in his verſion, by the *Septuagint* interpreters, who have rendered the paſſage in *Hoſea*, *I will love her that was not beloved*; and by the true ſenſe of the word רחם there uſed, which ſignifies to love in the moſt kind, tender, and endearing manner; ſee *Pſal.* xviii. 1. where the word is uſed and ſo rendered. The ſenſe is not, that God's choſen ones among the *Gentiles*, were not the objects of his love before calling; for their very calling is the fruit, effect, and ſo the evidence of love before. The love of God is from everlaſting to everlaſting, invariably and unchangeably the ſame; he had choſen them in his Son; he had made a covenant with them in Chriſt, had put them into his hands, and made them his care and charge; he had ſent him to die for them, and obtain eternal redemption for them; and all this before he called them, which abundantly proves his love to them: but this love was not manifeſted to their ſouls; it had not been ſhed abroad in their hearts; they had no ſenſation of it in their breaſts; the ſtreams of that river of God had not as yet flowed into their ſouls; nor were they partakers of the effects of it in themſelves; but being called by grace, they feel, they experience, and enjoy that, and all the happy fruits and effects of it; the loving kindneſs of God is let down into their hearts in effectual vocation, and with it he draws them to himſelf, as a fruit and evidence of his everlaſting and unchangeable love to them.

Ver. 26. *And it ſhall come to paſs that in the place*, &c.] This is another citation out of *Hoſea*, and is to be ſeen in ch. i. 10. and the meaning is, that in thoſe countries, as here in *Great-Britain*, in the very ſelf-ſame place, or ſpot of ground, *where it was ſaid unto them ye are not my people*; where were nothing but idolatry and idolatrous worſhippers, and whoſe worſhip, works, and actions, declared them not to be the people of God: *there ſhall they be called the children of the living God*; not only children of God, but of the *living* God; in oppoſition to their idol gods, their lifeleſs deities, and ſenſeleſs ſtatues of gold, ſilver, braſs, wood, or ſtone, they fell down to and worſhipped. The choſen of God among the *Gentiles*, were from all eternity predeſtinated to the adoption of children; this bleſſing was provided, laid up, and ſecured for them, in the covenant of grace; in this relation of children were they given to Chriſt, and under this conſideration of them, did he partake of the ſame fleſh and blood with them, and died, to gather them together, who were ſcattered abroad in the ſeveral parts of the world; and becauſe they were antecedently ſons by adopting grace, therefore the Spirit of God in effectual calling, is ſent down into their hearts, to bear witneſs to their ſpirits, that they are the children of the living God, and to work faith in their ſouls to believe it; by which grace they receive this bleſſing, as all others, even the right and privilege of being the children of God; by this they claim it, and enjoy the comfort of it; and ſo are manifeſtatively, both to themſelves and others, the children of God by faith in Chriſt Jeſus; though this will more clearly appear another day, than it does now.

Ver. 27. *Eſaias alſo crieth concerning Iſrael*, &c.] The Apoſtle having produced proper teſtimonies in proof of the calling of the *Gentiles*, proceeds to mention others; ſhewing, that ſome few of the *Jews*

Jews alſo were to be called according to prophecy, founded upon divine predeſtination; which though they are full proofs of the calling of ſome from among the *Jews*, yet at the ſame time ſuggeſt the caſting off of the far greater number of them; and which is the Apoſtle's view in citing them, as appears from what he ſays both here and in the two following chapters. The firſt teſtimony is taken out of *Iſa.* x. 22, 23. and is prefaced or introduced with theſe words; which either expreſs the great concern of mind and ſorrow of heart, with which the prophet ſpoke them, even with ſtrong crying and tears, ſeeing a remnant of them only was to be ſaved; or they ſhew his heart's deſire and prayer to God, *for Iſrael*, as the words may be rendered, how that he cried to the Lord for them, intreated him with earneſtneſs and importunity, and wreſtled with him on their behalf; or they declare the preſence of mind, the freedom of expreſſion, the boldneſs and intrepidity with which he delivered this meſſage to the *Jews*, which he knew muſt be ungrateful to them; in doing which, he run the riſk of loſing his intereſt in their affections, if not his life; and inaſmuch very probably they did not chuſe to hear it, but turned away from him, he cried aloud, he ſpared not, he lift up his voice like a trumpet, as he is bid to do elſewhere, reſolving they ſhould hear what he had to ſay, from the Lord of hoſts. This is a form of ſpeech uſed by the *Jews*, in citing ſcripture; thus, הנביא צוח, *the prophet cries* [p], namely in *Iſa.* xxvi. which is ſpoken of the ſame prophet as here; and again [q], *the holy Spirit*, צוחת, *cries, and ſays*, in ſome certain paſſage of ſcripture; and in another place [r] the holy Spirit *cried*, ſaying as in *Joel* iii. 3. *they have caſt lots for my people. Though the number of the children of Iſrael be as the ſand of the ſea*; this part of the teſtimony, ſeems rather to be taken from *Hoſ.* i. 10. which may eaſily be accounted for; ſince the Apoſtle had juſt cited the words in *Hoſea*, and ſo carrying them in his mind, tranſcribes this ſentence from thence; it perfectly agreeing in ſenſe, with the paſſage in *Iſaiah* he had in view, where it ſtands thus, *though thy people Iſrael be as the ſand of the ſea*; that is, though the number of them be ſuch as to be compared thereunto; though they are many as the ſand of the ſea, as the *Targum*, *Kimchi*, and *Aben Ezra* explain it. This was promiſed unto *Abraham*, and had its accompliſhment in the days of *Solomon*, and in after times; they were for quantity, for number, as the ſand of the ſea, even innumerable; and for quality, being barren and unfruitful, a people laden with iniquity, a ſeed of evil doers: *a remnant ſhall be ſaved*; that is, a few perſons only; המעט יקרא שאר, *few are called a remnant*, as *Kimchi* on the place obſerves; theſe are the remnant among the *Jews*, according to the election of grace; the few that were choſen, though many were called by the external miniſtry of Chriſt and his Apoſtles; the little city, and few men in it; even the eſcaped of *Iſrael*, he that was left in *Zion*, and that remained in *Jeruſalem*; the little flock among them, which were as ſheep among wolves; the few that entered in at the ſtrait gate, and found the way to eternal life; the few that ſhall be ſaved, and theſe ſhall certainly be ſaved, with a ſpiritual and eternal ſalvation. Theſe, according to the prophecy, were to return to the mighty God, the Lord Jeſus Chriſt, the promiſed Meſſiah; be converted to him, and ſo ſaved by him with an everlaſting ſalvation: God had reſolved upon it, whoſe counſel ſhall ſtand; he had promiſed it in covenant, which is ordered in all things and ſure; he ſent his Son to ſave theſe his people from their ſins, who is become the author of eternal ſalvation to them; the grace of God is efficacious and powerful enough, to make them willing to be ſaved by Chriſt, and to bring them to him, to venture upon him, and commit their ſouls to him, to be ſaved by him; and almighty power is concerned, to keep them through faith unto ſalvation: ſo that this little remnant, through the Father's everlaſting and unchangeable love, the Son's purchaſe, prayers, and preparations, and the Spirit's grace, which works them up for this ſelf-ſame thing, ſhall be certainly and compleatly ſaved; though with reſpect to the difficulties attending it, which could have been ſurmounted by none but Chriſt, and by reaſon of their diſcouragements ariſing from ſin, temptations, and perſecutions, they may be ſaid to be *ſcarcely* ſaved.

Ver. 28. *For he will finiſh the work*, &c.] This paſſage has ſome difficulty in it: ſome inſtead of *work*, read *account*, and ſuppoſe it is an alluſion to the ballancing of accounts, when the remainder is cut off, which commonly is but little; and ſo regards the ſmall number of the *Jews* that ſhall be called and ſaved, as before: others read it *the word*, and differently explain it; ſome underſtanding it of the incarnate Word, of his being emptied, and made of no reputation, of his being cut off in a very ſhort time, a few years after he had entered upon his publick miniſtry, and of the few perſons converted under it; others of the law, of the cutting off, or aboliſhing the ceremonial law, perfecting or compleating the moral law, and abbreviating it, or reducing it into a ſhort compendium; others of the Goſpel, bringing in and revealing a perfect righteouſneſs, for the juſtification of ſinners, which the law could not do; all foreign to the Apoſtle's purpoſe. Thoſe who think God's work, his ſtrange work is meant, his work of punitive juſtice he will finiſh, *and cut it ſhort in righteouſneſs, becauſe a ſhort work will the Lord make upon the earth*, when he cut off and deſtroyed the greater part of the people of the *Jews*, and ſaved a remnant, ſeem to come nearer the mind of the Prophet and the Apoſtle's deſign, in citing this paſſage. The words as in *Iſaiah*, I would chuſe to render and explain thus; כליון חרוץ, *the abſolute*, or *preciſe decree*, ſo *Aben Ezra* interprets it, גזור מהשם, *that which is decreed by God*, the decree concerning the ſalvation of the remnant, שוטף צדקה, *he*, *i. e.* God *ſhall cauſe to overflow in righteouſneſs*, as an overflowing river; that is, he ſhall abundantly execute it, he ſhall compleatly fulfil it, to finiſh and cut it ſhort in the moſt righteous manner, conſiſtent with all his divine perfections; כי כלה ונחרצה, *for the decree and that determined*; ſo *Aben Ezra*, גזרה נגזרת, *the decree decreed* by God, *the Lord God of hoſts*, עשה, *ſhall execute*, accompliſh, make ſhort and full work of it, *in the midſt of all the land*, that is, of *Judea*: ſo that the words contain a moſt ſtrong and invincible reaſon, why the remnant ſhall be ſaved; becauſe God has made an abſolute decree, concerning the ſalvation of it, which he will accompliſh in the fulleſt manner, agreeable to his juſtice and holineſs: the λογος, or *word*, the Apoſtle from the Prophet ſpeaks of, that ſhould be finiſhed, and cut ſhort and accompliſhed in righteouſneſs, is the ſentence, counſel, or decree, conceived in the divine mind, concerning this matter: hence as the decree of election ſtands firm and ſure, not upon the works of men, but upon

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[p] Tanchuma, fol. 17. 3. apud Surenhuſ. Biblos Katallages, p. 14.

[q] Mechilta, fol. 15. 1. Ib.

[r] Megillat Eſther, fol. 93. 1.

the abſolute, ſovereign, and efficacious will of God; ſo the ſalvation of his choſen people, is no precarious, but a moſt ſure and certain thing.

Ver. 29. *And as Eſaias ſaid before,* &c.] In the beginning of his prophecy, in ch. i. 9. *Except the Lord of ſabaoth had left us a ſeed*; the title and character the great God goes by here, is *Lord of ſabaoth*, that is, *of hoſts*, or *armies*; the *Septuagint* often leave the word untranſlated, as here and elſewhere, as in 1 *Sam.* i. 11. and xvii. 45. He is Lord of the hoſts of heaven, the ſun, moon, and ſtars, whom he brings forth by number, calls by their names, and them to praiſe him; of the angels, the multitude of the heavenly hoſt, that do his pleaſure, fight under him, and for him; and of the hoſts of nations, of the ſeveral kingdoms of the world, who are all under his government, and among whom he acts according to his ſovereign will and pleaſure. *Kimchi* on the place ſays, he is called ſo, " becauſe of *the hoſts above*, and becauſe " of *the hoſts below*, who are the *Iſraelites*, that " are called *hoſts*; wherefore he would not con" ſume us all, as we deſerved:" no, according to the counſel of his own will, he left them *a ſeed*; or as it is in *Iſaiah*, *a very ſmall remnant*; and ſo the *Syriac* here, סרידא, *a remnant*; both ſignify one and the ſame, namely, a few perſons only: a *remnant* ſignifies a few, which remain out of a large number; and ſo does *ſeed*, which is reſerved for ſowing again, after the whole ſtock is ſold off, or conſumed: and the leaving of this ſmall number, deſigns God's gracious acts of reſerving in election, a people for himſelf; the calling them by his grace in time, and preſerving them from general corruption; which if he had not done among the *Jews*, as *Jarchi* on the text ſays, " of himſelf, and by his " mercies, and not for our righteouſneſſes," *we had been as Sodoma, and been made like unto Gomorrha*; the cities which God deſtroyed with fire and brimſtone from heaven, for their iniquities: had it not been for electing grace, they would have been like the inhabitants of theſe cities for wickedneſs; and the caſe would have been the ſame with us and with the whole world, had it not been for God's act of election, chuſing ſome to holineſs here, and happineſs hereafter. The decree of election is ſo far from being a door to licentiouſneſs, that it is the true ſpring and ſource of all real holineſs, that has been, or is in the world; and had it not been for this, there would have been no ſuch thing as holineſs in the world; and conſequently not only *Judea*, but the whole world, were it not for this, muſt have been long before now, like *Sodom* and *Gomorrah* in their puniſhment.

Ver. 30. *What ſhall we ſay then?* &c.] To God's calling of a large number of the *Gentiles*, and only a very few of the *Jews*, according to his eternal purpoſes and decrees; what can be objected to it? is he chargeable with any unrighteouſneſs? muſt it not be referred to his ſovereign will and pleaſure? is it not an inſtance of his grace and goodneſs, that he calls and ſaves ſome, when they were all ſo wicked, that he might in juſtice have deſtroyed every individual of them? or what is further to be ſaid, concerning both *Jews* and *Gentiles?* or what can be objected to what may be further obſerved concerning them? as *that the Gentiles which followed not after righteouſneſs*; the very ſame perſons among them, who are called by grace, and are veſſels of mercy, before their calling were without a righteouſneſs, ſtout-hearted, and far from one; being without Chriſt, and deſtitute of his Spirit, they were ignorant of righteouſneſs, of the righteouſneſs of God, and of his law, and conſequently of what true righteouſneſs is; they were unconcerned about it, and did not labour after it, as the *Jews* did. They did not purſue and improve the light of nature, about God and things of a moral kind, as they might have done; but held the light and truth they had in unrighteouſneſs, and indeed were filled with nothing elſe: and yet theſe perſons *have attained to righteouſneſs, even the righteouſneſs which is of faith.* The righteouſneſs they attained unto, was not a righteouſneſs of their own, not the righteouſneſs of works, or a righteouſneſs by the deeds of the law, to which the righteouſneſs which is of faith is always oppoſed; nor faith itſelf, which is diſtinguiſhed from it; but the righteouſneſs of Chriſt, ſo called, not becauſe that faith is the cauſe or condition of it, but becauſe the diſcovery of it is made to faith; that receives it, lays hold on it, and exerciſes itſelf on it; by it the ſoul renounces its own righteouſneſs, looks to, and depends on Chriſt's, and rejoices in it. Theſe *Gentiles* being called by grace, *attained*, *comprehended*, or *apprehended* this righteouſneſs; not by the light of nature, which makes no diſcovery, nor gives the leaſt hint of it; but by the light of faith they apprehended it, as revealed in the Goſpel; which faith they had not of themſelves, but of God; ſo that the whole of this account, is a wonderful inſtance of the grace of God, and abundantly confirms the obſervation made before by the Apoſtle, that *it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*; ſince theſe perſons had nothing in them, diſpoſing and qualifying them for a juſtifying righteouſneſs, and yet attained one; and the grace appears to be the more diſtinguiſhing, by what follows.

Ver. 31. *But Iſrael, which followed after the law of righteouſneſs,* &c.] The *Iſraelites*, the far greater part of the *Jews*, who were not called by the grace of God, were all very zealous of the law, called *the law of righteouſneſs*; becauſe the matter of it was righteous, it was ſo in its own nature; and becauſe perfect obedience to it is righteouſneſs; as alſo becauſe they ſought for righteouſneſs by the deeds of it. They very violently and eagerly purſued after it, they tugged and toiled, and laboured with all their might, as perſons in running a race, to get up to the law, and the righteouſneſs of it; and yet *Iſrael*, with all the pains and labour taken, *hath not attained to the law of righteouſneſs:* ſome of them fancied they had, ſuppoſing an external conformity to it, to be all that it inſiſted upon; not knowing the ſpirituality of it, that it required truth and holineſs in the inward parts; and that he that offended in one point of it, was guilty of all, and therefore could not be juſtified by it.

Ver. 32. *Wherefore? becauſe they ſought it not by faith,* &c.] The queſtion is aſked, why they did not attain to that, which with ſo much diligence they preſſed after? the anſwer is, becauſe, as they did not ſeek for righteouſneſs in a right place, or object, they ſought for it in the law, and the works of it, where it is never to be found by a ſinful creature, and not in Chriſt, in whom only are righteouſneſs and ſtrength; ſo they did not ſeek for it in a right way, by faith in Chriſt, without which it is impoſſible to pleaſe God, and by which only true righteouſneſs is diſcerned and received: *but as it were by the works of the law*; not by works which looked like works of the law, and were not; but they ſought it as if they expected their juſtification before God, was to be by works of righteouſneſs done by them; or as if it was partly by their own works, and partly by the goodneſs of God, accepting of them for a juſtifying righteouſneſs. The *Alexandrian* copy, and ſome others read only, *as it were by works*; and ſo does the *Vulgate Latin* verſion: another reaſon, or elſe a reaſon of the former is, *for they ſtumbled at that ſtumbling-ſtone*; meaning the word of the Goſpel, at which *Peter* ſays they ſtumbled, and particularly the doctrine of juſtification by the righteouſneſs of Chriſt; or rather Chriſt himſelf, who was *to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs.*

Ver. 33. *As it is written*, &c.] In *Iſ.* viii. 14. and xxviii. 16. for the beginning and end of this citation, are out of the latter, and the middle of it, out of the former. This is an inſtance of מדלג, *ſkipping*, from place to place, concerning which the rules with the *Jews* were [s], that the reader "might ſkip from text to text, but he "might not ſkip from prophet to prophet, except "only in the twelve prophets, only he might not "ſkip from the end of the book to the beginning; "alſo they might ſkip in the prophets, but not in "the law;" which rules are exactly complied with by the Apoſtle. The beginning of this citation is out of *Iſ.* xxviii. 16. *behold I lay in Zion.* The *ſtone* ſaid to be laid in *Zion*, is by the *Chaldee paraphraſt*, interpreted of a *king*; by *R. David Kimchi* of king *Hezekiah*, and by *Jarchi* of the king *Meſſiah*; and is truly applied by the Apoſtle to Jeſus Chriſt: the layer of this ſtone is God the Father, who laid him as the foundation ſtone, in his eternal purpoſes and decrees, in his counſels and covenant, in promiſe and in prophecy, in the miſſion of him into this world, and in the preaching of the everlaſting Goſpel: the place where he is laid is *Zion*, meaning either literally *Judea* or *Jeruſalem*, where the *Meſſiah* was to appear, whither he came, and from whence his Goſpel went forth; or myſtically the church, where he is laid as the foundation of it, and of the ſalvation of all the members thereof; tho' thro' the ſin and unbelief of others, he proves to be *a ſtumbling-ſtone, and rock of offence*; which phraſes are to be ſeen in *Iſ.* viii. 14. and are ſpoken of, and aſcribed to a divine perſon, even to the Lord of hoſts; and are by the *Targumiſt* thus paraphraſed, *and if ye obey not*, מימריה *his word ſhall be for revenge, and for a ſtone ſmiting, and a rock of offence*; and in the *Talmud* [t], it is ſaid, that "the Son of *David*, (the Meſſiah) ſhall not "come until the two houſes of the fathers are de"ſtroyed out of *Iſrael*; and theſe are the head of "the captivity which is in *Babylon*, and the prince "in the land of *Iſrael*, as it is ſaid, *Iſ.* viii. 14." So that according to the ancient *Jews*, this paſſage belongs to the *Meſſiah*, and is properly made uſe of for this purpoſe by the Apoſtle, who had ſeen the accompliſhment of it in the *Jews*; who ſtumbled at the outward meanneſs of *Jeſus* of *Nazareth*, at his parentage, the manner of his birth, his education, the mean appearance of himſelf and followers; at his company and audience, his miniſtry, miracles, death, and the manner of it; and ſo believed not in him, for righteouſneſs, life, and ſalvation; and thus it came about that they did not attain, or come up to the law of righteouſneſs, or the righteouſneſs of the law: but *whoſoever believeth on him ſhall not be aſhamed*; that is, who believes in Chriſt unto righteouſneſs, who builds his faith, and hope of eternal ſalvation on him, the foundation God has laid in *Zion*, and at which the unbelieving *Jews* ſtumbled and fell; he ſhall neither be aſhamed here nor hereafter: he ſhall not be aſhamed of his faith and hope in Chriſt; nor of Chriſt, as the Lord his righteouſneſs; nor ſhall he be aſhamed or confounded at his appearing, but ſhall be juſtified before men and angels, and be received into his kingdom and glory. There is ſome difference between the paſſage as here cited, and as it ſtands in *Iſ.* xxviii. 16. where it is read, *he that believeth ſhall not make haſte*; either to lay any other foundation, being fully ſatisfied with this, which is laid by God; or ſhall not make haſte to flee away, thro' fear of any enemy, or of any danger, being ſafe as built on this foundation; and ſo ſhall never fall, be moved, or aſhamed and confounded. Some have fancied a various reading, but without any reaſon. A very learned *Oriental* critic [u] of our own nation has obſerved, that the *Arabic* words *Hauſh* and *Hiſh*, anſwer to the *Hebrew* word יחיש, the prophet uſes, and which have three ſignifications in them, to *haſten*, to *fear*, and be *aſhamed*; the firſt of theſe is retained here by the *Jewiſh* commentators and modern verſions; the ſecond by the *Chaldee paraphraſt*, and *Syriac* tranſlation; and the third by the *Septuagint*, and the Apoſtle; and they may be all taken into one ſenſe, for he that is afraid, runs about here and there, and at length is put to ſhame and confuſion.

CHAP. X.

IN this chapter are contained an account of the two righteouſneſſes of faith and works, a ſummary of the Goſpel of Chriſt, a deſcription of the grace of faith, in the nature, uſe, and means of it, and ſeveral teſtimonies concerning the calling of the *Gentiles*; and whereas the Apoſtle knew that this, as well as what he had ſaid in the latter part of the preceding chapter, that the *Jews* had not attained to the law of righteouſneſs, but ſtumbled at the ſtumbling ſtone, would be offenſive to his countrymen the *Jews*; wherefore that it might appear, that he ſaid this not out of diſaffection and ill will to them, he declares his ſincere regard unto them, and the great reſpect he had for them, by calling them *brethren*, by expreſſing his good will to them, by praying for the ſalvation of them, ver. 1. by bearing teſtimony of their zeal for God, ver. 2. tho' he faithfully obſerves to them, that it was an ignorant zeal, of which ignorance he gives an inſtance, ver. 3. particularly in the attribute of God's righteouſneſs; from which ignorance, aroſe all their miſconduct in religious things, eſpecially in the article of juſtification; hence they ſought to be juſtified by their own righteouſneſs, and rejected the righteouſneſs of Chriſt, and then points out to them the true end of the law, for righteouſneſs which is Chriſt, ver. 4. which if they had known would have ſet them right, and which is another inſtance of their ignorant and miſguided zeal: this leads him on to what he had in view, which was to give an account of the two righteouſneſſes he had ſuggeſted in the latter part of the former chapter, the righteouſneſs of the law, which the *Jews* ſought for and found not, and the righteouſneſs of faith, which the *Gentiles* without ſeeking for enjoyed; and this account he gives in the words of *Moſes*, for whom they had the greateſt regard: the deſcription of the former is given in his words, in ver. 5. which ſuggeſt the impoſſibility of keeping the law, and obtaining life by it, and therefore it is a vain thing to ſeek for righteouſneſs by the works of it; the latter is deſcribed, ver. 6, 7. by the certainty of it, being wrought out by Chriſt, who came down from heaven, fulfilled the law, and died, and roſe again from the dead; and by the plainneſs and evidence of it, as revealed in the Goſpel, ver. 8. the ſum of which Goſpel is, that whoever believes in Chriſt and confeſſes him ſhall be ſaved, ver. 9. which faith and confeſſion, when genuine, are with the heart and mouth agreeing together; the conſequences of which, are righteouſneſs and ſalvation, comfortably apprehended and enjoyed, ver. 10. and that the above is the ſum of the Goſpel, and that there is ſuch a connexion between faith and righteouſneſs, and between confeſſion and ſalvation, is confirmed, ver. 11. by a teſtimony from the prophet, *Iſ.* chap. xxviii. 16. which being expreſſed in ſuch a general manner, as to extend to every believer, whether *Jew* or *Gentile*, reaſons are given, ver. 12. in ſupport of ſuch an explanation of that paſſage, taken from the equal condition of all, there being no difference between them naturally, from the univerſal dominion of God over them, and from his liberal communication of grace and goodneſs to all that call upon him; which laſt reaſon is confirmed, ver. 13. by a paſſage of ſcripture in *Joel* ii. 32. on occaſion of which, the Apoſtle proceeds to treat of the calling of the *Gentiles*, and of the means of it, the preaching of the Goſpel, which was neceſſary to it, which is made out by a train of reaſoning after this manner; that ſeeing ſalvation is only of ſuch that call upon the name of the Lord, and there could be no calling upon him without believing in him, and no believing without hearing, and no hearing without preaching, and no preaching without miſſion, which is proved by a citation out of, *Iſ.* lii. 7. and no ſucceſs in preaching, when ſent, without the exertions of efficacious grace, as appears from the caſe of the *Jews*, who had the miniſtration of the Goſpel to them by *Iſaiah*, and yet all did not believe it; as is evident from *Iſ.* liii. 1. and ſeeing the concluſion of which is, that faith comes by preaching, and preaching by the order and command of God, ver. 14, 15, 16, 17. it follows, that it was proper that miniſters ſhould be ſent, and the Goſpel preached to the *Gentiles*, and that attended with power, in order that they ſhould believe in the Lord, and call upon his name and be ſaved; and which method God had taken, and which he had foretold he would take, in the prophecies of the Old Teſtament, and which were now fulfilling: that the Goſpel was preached to them, and they heard it, were matters of fact, and were no other than what ſhould be, or might be concluded, from *Pſal.* xix. 4. cited, ver. 18. and that the *Jews* could not be ignorant of the calling of the *Gentiles* is clear, firſt from the words of *Moſes*, *Deut.* xxxii. 21. which the Apoſtle produces, ver. 19. and from a paſſage in the prophecy of *Iſaiah*, chap. lxv. 1. So that this was no other than what *Moſes* and the prophets ſaid ſhould be, ver. 20. and the chapter is cloſed, ver. 21. with another paſſage out of the ſame prophet in the next verſe, ſhewing the rejection of Chriſt and his Goſpel by the *Jews*, and which juſtifies their being caſt off by him, of which the Apoſtle treats largely in the next chapter.

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[s] T. Bab. Megilla, fol. 24. 1. Yoma, fol. 69. 2. Maimon. Tephilla, c. 12. §. 14.

[t] T. Bab. Sanhedrin, fol. 38. 1.

[u] Pocock. Not. Miſcell. in Port. Moſis, p. 10, 11.

Ver. 1. *Brethren, my hearts deſire*, &c.] The Apoſtle having ſuggeſted, that a few of the *Jews* only ſhould be called and ſaved; that the far greater part ſhould be rejected; that the *Iſraelites* who ſought for righteouſneſs, did not attain it when the *Gentiles* did, but ſtumbled and fell at Chriſt, and would be aſhamed and confounded; and knowing the prejudices of that people againſt him, therefore leſt what he had ſaid, or ſhould ſay upon this ſubject, ſhould be thought to ariſe from hatred and ill-will to them, he judged it proper, as before, to expreſs his trouble and ſorrow on their account; ſo now his great love and affection to them, and which he ſignifies by calling them *brethren:* for not the *Roman* believers are here addreſſed, as if he was telling them how much he loved his own nation; but either the *Jews* in general, whom he looked upon and loved as his brethren, according to the fleſh; and whatever they thought of him, he conſidered them in ſuch a relation to him, which obliged him to a concern for their good and welfare; or rather the believing *Jews*, that were members of the church at *Rome*, whom, beſides uſing the common ſtile of the *Jewiſh* nation, who were wont to call all of their country brethren; he could ſpeak to, as being ſuch in a ſpiritual relation, being children of the ſame father, partakers of the ſame grace and priviledges, and heirs of the ſame glory. Now he declares to theſe perſons, that the *deſire* of his *heart* was towards *Iſrael*, he bore a good will to them, his mind was well diſpoſed and affected towards them, he had a cordial, ſincere, and hearty reſpect for them; and ſo far was he from being their enemy, that he continually bore them upon his mind at the throne of grace: and his *prayer to God for Iſrael* was, *that they might be ſaved*; not only that they might be ſaved in a temporal ſenſe, from theſe grievous calamities, and ſore judgments he ſaw were coming upon them, which he had reaſon to believe would iſſue in the deſtruction of them, as a nation and church; but that they might be ſpiritually converted, turned from their evil ways, and brought to believe in Chriſt, whom they had deſpiſed and rejected, and ſo be ſaved in the Lord with an everlaſting ſalvation: this he might deſire not only from a natural affection for them, but as a miniſter of the Goſpel, who can't but wiſh that all that hear him might be converted and ſaved; and as a believer in Chriſt he might pray for this in ſubmiſſion to the will of God; and eſpecially as he knew there was a ſeed, a remnant according to the election of grace, at that preſent time among them that ſhould be ſaved, tho' the larger number of them were caſt off. The *Alexandrian* copy, and ſome others read *for them*, inſtead of *for Iſrael*; not naming them, being eaſily underſtood; and ſo the *Vulgate Latin* and *Syriac* verſions.

Ver. 2. *For I bear them record, that they have a zeal of God*, &c.] A zeal for God; for the being and unity of God, againſt the polytheiſm and idolatry of the *Gentiles*; for the word of God, the writings of the Old Teſtament, of which they were zealous defenders and preſervers, and which they diligently read and heard explained, and whereby they thought to obtain eternal life; for the law of God, moral and ceremonial, eſpecially for the rituals of the *Moſaic* œconomy; and for the ſervice and worſhip of God, they ſpared no pains, but compaſſed ſea and land to bring in proſelytes to their religion; all which the Apoſtle could teſtify from his own knowledge, and by his own experience, who had been as great a zealot as any of them all. But now whilſt the Apoſtle is expreſſing his ſtrong affection for this people, he is careful to act the faithful part to them, and points out their miſtakes, and ſhews them their faults; which he does in this and the following verſe, by obſerving, that they had a zeal of God indeed, *but not according to knowledge*: it was not well regulated, it proceeded on miſtaken principles, and moved in a wrong way, in perſecuting the church of God, in doing things contrary to the name of Chriſt, in putting to death his miniſters and members, thinking that hereby they did God good ſervice; which aroſe from their ignorance of the Father, and of the Son: tho' they had a zeal of God, they knew neither God nor Chriſt aright; they did not know God in Chriſt, nor Jeſus to be the true Meſſiah; they underſtood neither law nor Goſpel truly, and fancied the Goſpel was contrary to the law, and an enemy to it; and therefore in their great zeal oppoſed it, and the profeſſors of it; they were zealous of the law, and of doing the commands of it, but knew not the true nature, uſe, and end of the law; as appears by what follows.

Ver. 3. *For they being ignorant of God's righteouſneſs*, &c.] Either of the righteouſneſs of God revealed in the Goſpel, which is no other than the righteouſneſs of Chriſt, and which they knew nothing of, the whole Goſpel being a ſealed book, and wholly hidden from them; or of the righteouſneſs of God required in the law, they imagining that only an external conformity to the commands of the law, was all that was neceſſary to attain to a juſtifying righteouſneſs by it, not knowing the ſpirituality of it, and that it required conformity of heart and nature, as well as life and converſation; or rather of the attribute of God's righteouſneſs, the ſtrictneſs of his juſtice, the purity and holineſs of his nature: for tho' they knew that he was holy, juſt, and righteous, yet did not think he was ſo ſtrict as to inſiſt upon every punctilio, and to take notice of every little default and defect in obedience; and eſpecially that he had any regard to the heart and the thoughts of it, and required perfect purity there; or that he would accept of nothing leſs than an abſolutely perfect and compleat righteouſneſs; nor juſtify any without full ſatisfaction to his juſtice: hence they were *going about to eſtabliſh their own righteouſneſs*; which they would never have done, had they known the righteouſneſs of God, in either of the above ſenſes; the *Alexandrian* copy, and ſome others, omit the word *righteouſneſs*, and only read, *their own*, leaving it to be underſtood, and which is eaſily done; and ſo reads the *Vulgate Latin* verſion: by *their own righteouſneſs*, as oppoſed to God's, is meant the righteouſneſs of works, their obedience to the law, an outward conformity to it, an obſervance of the rituals of it, and a little negative holineſs. This they endeavoured to *eſtabliſh* or *make to ſtand* in the ſight of God, as their juſtifying righteouſneſs, which is all one as ſetting chaff and ſtubble, briars and thorns, to a conſuming fire; as the attempt expreſſes madneſs in them, the phraſe ſuggeſts weakneſs in their righteouſneſs, which they would fain make to ſtand, but could not, it being like a ſpider's web before the beſom, or like a dead carcaſs, which men would ſet upon its feet to ſtand alone, but it cannot; than which nothing can be a greater inſtance of egregious folly: their *going about* or *ſeeking* to do this, ſhews their ignorant zeal, and the toil, the pains, the labour they uſed to effect it, but all in vain, and to no purpoſe; as appears by their hearing, reading, faſting, praying, giving alms to the poor, and tithes of all they poſſeſſed; all which they were very careful and ſtudious of, and eſpecially to have them done in the ſight of men: and ſo it was that they *have not ſubmitted themſelves to the righteouſneſs of God*; that is, the righteouſneſs of Chriſt, ſo called, becauſe approved and accepted of by God, imputed by him to his people, and given them by him as a free gift, and which only juſtifies in his ſight; and becauſe it is wrought by Chriſt, who is truly and properly God, and revealed and applied by the Spirit of God. This the *Jews* ſubmitted not to, becauſe they had no true humble ſenſe of themſelves as ſinners, nor did they care to acknowledge themſelves as ſuch; which ſubmiſſion to Chriſt's righteouſneſs requires and neceſſarily involves in it; no man will ever be ſubject to it, till he is made ſenſible of the exceeding ſinfulneſs of ſin, and brought to an humble acknowledgment of it; the Spirit of God firſt convinces of ſin and then of righteouſneſs; and becauſe they had an over-weaning opinion of their own righteouſneſs, which they truſted to, and depended upon, imagining it to be blameleſs, and to contain all that the law required, and therefore they ſtood in no need of any other; and as for the righteouſneſs of Chriſt they had it in contempt, their carnal minds being enmity to him, were not ſubject to his righteouſneſs, nor could they, nor can any be, without the powerful efficacious grace of God, making them willing in the day of his power. This phraſe denotes the rebellion of their wills, againſt Chriſt and his righteouſneſs, they acting as rebellious ſubjects againſt their ſovereign prince.

Ver. 4. *For Chriſt is the end of the law*, &c.] The Apoſtle here obſerves that to them which had they known, would have regulated their zeal, removed their ignorance and ſet them right, in that which they ſtumbled at, and fell. By the *law* here, is not meant the ceremonial law, of which indeed, they were all very zealous, and of which Chriſt alſo was the end in many reſpects; he was the final cauſe of it, or that for the ſake of which it was; it had not been given had it not been for him; all its inſtitutions, ordinances, and ſacrifices were on his account; they were all ſhadows of him, and he the body and ſubſtance of them; he was the end or mark and ſcope at which they all aimed; every type looked to him, and every offering directed the worſhipper to him; he was the terminus of it, to whom it was to reach, and beyond whom it was not to go; it was a ſchool-maſter for inſtruction and direction until Chriſt came, and no longer. He was the fulfilling end of it, every thing in it had its accompliſhment in him; and then laſtly, he put an end to it, he diſanulled it becauſe of its after weakneſs and unprofitableneſs; he blotted out this hand-writing of ordinances, and entirely aboliſhed this law of commandments; but then Chriſt was not the end of this law for righteouſneſs; Chriſt's obedience to it is no part of juſtifying righteouſneſs, eſpecially not to every one that believes, not to the *Gentiles* who never were under any obligation to obſerve it: the moral law is here deſigned, and when Chriſt is ſaid to be the *end* of it, the meaning is not that he was the end of its being given; for that was to be a rule of righteouſneſs and life to men, and a miniſtration of death in caſe of diſobedience: or that he was the ſcope of this law, tho' the *Syriac* verſion renders it, סכה. *the ſcope* of the law is the *Meſſiah*, the mark at which it aimed, or which it directs perſons to; for the law does not direct to Chriſt at all, in any way; it requires and inſiſts upon a perfect righteouſneſs, but gives not the leaſt hint of the righteouſneſs of Chriſt, nor does it in any form direct unto it; by it is the knowledge of ſin, but no knowledge of a Saviour from ſin; not the law, but the Goſpel directs and encourages ſenſible ſinners to believe in Chriſt and be ſaved; on the contrary, the law is a killing letter, and the miniſtration of condemnation and death; but Chriſt is either the conſuming or conſummating, the deſtroying or fulfilling end of the law. He is the deſtroying end of the law, not as to the nature, being, matter and ſubſtance of it, which is invariable and eternal, and is not, and cannot be made void by the doctrine of faith; nor as to the true uſe of it; but as a covenant of works, as to the miniſtry of it by *Moſes*, and as to its curſe and condemnation. Tho' I rather think the latter is here meant, namely, that Chriſt is the fulfilling end of the law, ſince it is added, *for righteouſneſs*; for the bringing in an everlaſting righteouſneſs; a righteouſneſs juſtifying in the ſight of God; a righteouſneſs ſinners wanted, and could not obtain of themſelves, and could never be obtained but by a perfect fulfilling of the law: this Chriſt has done partly by the conformity of his nature, being exactly like that, and what it requires holy, juſt, and good; and partly by perfect obedience of his life to all its precepts; and alſo by ſuffering the penalty of it, death, in the room and ſtead of all his people; and ſo the whole righteouſneſs of the law is fulfilled by him, and he becomes the end of it, for a juſtifying righteouſneſs before God, *to every one that believes*: not to him that works for life, and in order to obtain a righteouſneſs of his own; nor to the *Jew* only, but alſo to the *Gentile*, even to every one, be who he will, that has faith in Chriſt; not that faith is either the matter, cauſe, or condition of righteouſneſs, but this righteouſneſs is only revealed unto, and received by the believer, and can only be pleaded by him, as his juſtifying righteouſneſs. Moreover, this phraſe is deſcriptive of the perſons to whom Chriſt is the end of the law for righteouſneſs, and ſuggeſts that for whomſoever he has fulfilled the law, in order to bring in for them a juſtifying righteouſneſs, faith in conſequence is given to them, to receive and embrace it, and enjoy all the comfort and priviledges of it.

Ver. 5. *For Moſes deſcribeth the righteouſneſs which is of the law*, &c.] In this, and ſome following verſes, an account is given of the two righteouſneſſes before-mentioned, called their own and the righteouſneſs of God; and that chiefly in the words of *Moſes*, which is wiſely done by the Apoſtle, he and his writings being in great eſteem among the *Jews*. The deſcription he gives of the righteouſneſs of the law, that is, of that righteouſneſs which the law requires, and is done in obedience to its commands, is, *that the man which doth thoſe things, ſhall live by them*, or *in them*; and which is to be ſeen in *Lev.* xviii. 5. *ye ſhall therefore keep my ſtatutes and my judgments, which if a man do, he ſhall live in them*; from whence it appears, that by *thoſe things* a man is to do, are meant the ſtatutes and judgments of God, not the ordinances of the ceremonial, but the precepts of the moral law; and that the righteouſneſs of the law lies in *doing* and keeping thoſe ſtatutes, not merely externally, but internally, with all the heart, and ſoul, and ſtrength; the law requires love to God, fear of him, and faith in him, and an inward diſpoſition of the mind towards him, and a conformity of heart and nature to his law, as well as outward obedience; and all this is to be done perfectly and compleatly, in every punctilio the law requires, otherwiſe no life is to be expected, nor any righteouſneſs to be had by it. The *Jewiſh* writers underſtand the life promiſed by the law, to be eternal life. The two *Targums* of *Onkelos* and *Jonathan ben Uzziel*, paraphraſe the words thus, *he ſhall live in them*, בחיי עלמא, *in eternal life*; in like manner *Jarchi* explains them, *he ſhall live*, לעולם הבא, *in the world to come*; to which agrees the note of *R. Aben Ezra*, who interprets it of life in both worlds; he ſays the ſtatutes of the law are life to them that do them in both worlds, for if a man underſtands the ſecret of them, he ſhall live for ever, and ſhall never die. The life which the law promiſed to *Adam* in his ſtate of perfection, who was the only mere man that ever was capable of perfectly fulfilling it, was the continuance of the happy life he enjoyed; the life it promiſed to the *Iſraelites*, at the renewing of it on mount *Sinai*, was a long and proſperous life in the land of *Canaan*; as for the promiſe of eternal life, that was made before the world began, in the covenant of grace, and is a peculiar promiſe and bleſſing of that covenant, is an entire gift of God's grace, and never was deſigned to be enjoyed thro' mens obedience to the law of works, but thro' the righteouſneſs and death of Chriſt, who is the fulfilling end of the law: hence it appears, that as the righteouſneſs of the law is a righteouſneſs of works done by men, it cannot be the righteouſneſs God imputes, for that is without works, and by which a man can be juſtified before God; and ſince the law requires internal and perfect obedience to it, tis certain that it cannot be yielded by fallen creatures; hence it follows, that there can be no life, and ſo no righteouſneſs by it, the conſequence of which when obſerved by ſinful men, is horror, terror, and gloomy deſpair; the very reverſe of which, is the language of the righteouſneſs of faith.

Ver. 6, 7. *But the righteouſneſs which is of faith*, &c.] Or *with reſpect to the righteouſneſs of faith*; the other righteouſneſs before called the righteouſneſs of God, becauſe God is the author of it, here the righteouſneſs of faith, becauſe that receives it, *ſpeaketh on this wiſe*; the ſelf-ſame writer who deſcribes the righteouſneſs of the law in ſuch a manner, that it gives no room to a fallen creature ever to expect life and ſalvation by it, gives ſuch an account of the righteouſneſs of faith, as forbids all doubting and deſpair: *ſay not in thine heart*; let not ſuch a thought enter into thy mind, much leſs expreſs it with thy lips; *who ſhall aſcend into heaven? that is, to bring Chriſt down from above, or who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.* Theſe words are not properly a citation of *Deut.* xxx. 12, 13. but the Apoſtle makes uſe of ſome phraſes which are there, with his own explications of them; tho' the difference between them ſtript of theſe explications is not very material: in the firſt clauſe, *who ſhall aſcend into heaven?* the Apoſtle leaves out the phraſe, *for us*; which as to the ſenſe, was not abſolutely neceſſary to retain; the difficulty indeed, ſeems greater in the latter clauſe, *who ſhall deſcend into the deep?* which in the text of *Moſes* is, *who ſhall go over the ſea for us?* but when it is conſidered that the ſea is often called the deep, and that ſailing on it and over it, is expreſſed by *going down to the ſea in ſhips*, *Pſal.* cvii. 23. and moreover, when tis obſerved that the *Jeruſalem Targum* paraphraſes it thus, "the law is not in "heaven that it ſhould be ſaid, oh that we had one "of us, as *Moſes* the prophet, who could go up to "heaven and bring it to us! nor is it beyond the great "ſea, that it ſhould be ſaid, oh that we had one of "us, as *Jonah* the prophet, דייחות לעומקי ימא רבא, "*who could deſcend into the depths of the great ſea*,

“ and bring it to us;” the Apoſtle is to be juſtified in his expreſſions. His ſenſe, indeed, may ſeem to be different from that of *Moſes*, and of the common interpretations ef the *Jewiſh* writers, as in the above *paraphraſe*, and in the following account of them from the *Talmud*, underſtanding them of the law[w]; “ ſays *Abdimo bar Chama bar Douſa*, what “ is the meaning of that ſcripture, *neither is it in* “ *heaven, nor is it beyond the ſea?* it is not in “ heaven, for if it was in heaven you muſt needs “ go up after it, and if it was beyond the ſea, you “ muſt needs go over after it; *Rabba* ſays, not in “ heaven is it, you won't find it in him that exalts “ his knowledge in himſelf as the heavens, nor will “ you find it in him that enlarges his knowledge “ in himſelf, as the ſea; *R. Jochanan* ſays, not in “ heaven is it, you won't find it in thoſe that are “ of a haughty ſpirit, nor beyond the ſea is it, you “ won't find it among traders abroad, or merchants.” Tho' the Apoſtle's ſenſe may be brought pretty near to this, after this manner; who ſhall go up to heaven, or down to the deep, either to bring us the knowledge of the law, and yield an obedience to it which that requires of us, or to give us a full account of the Goſpel of the grace of God? there is no room, nor reaſon, for men to ſay this in their hearts, or to make a doubt of them, as if they were not done already; to do ſo, is to deny that Chriſt is come in the fleſh, and riſen from the dead, who has given the true ſenſe and knowledge of the law, and has perfectly fulfilled it, in the room and ſtead of his people, and by whom the doctrine of grace and truth is come, particularly the doctrine of a ſinner's juſtification before God; this is brought nigh in the miniſtration of the word, ſo that there is no need of ſuch enquiries as theſe. Moreover, for the illuſtration of theſe words, let it be obſerved, that theſe phraſes are proverbial, and often uſed to expreſs things impoſſible, of which take the following inſtances; “ it is a tradition of the *Rabbins*[x], “ if a man ſays to his wife, lo, this is thy divorce, “ on condition that *thou aſcendeſt to the firmament*, “ on condition *that thou deſcendeſt into the deep*; on “ condition that thou paſſeſt over the great ſea “ on foot, this is no divorce;” the reaſon is, שאי איפשר, *becauſe it is impoſſible.* Again[y], “ if “ a man ſays to a woman, if thou wilt *aſcend into* “ *the firmament*, or if thou wilt *deſcend into the deep*, “ lo, thou art eſpouſed to me by this penny; but “ if thou wilt not go up into the firmament, nor “ go down into the deep, thou ſhalt not be eſpouſed; and after that he puts the penny into her “ hand, lo, the condition becomes void, and behold ſhe is eſpouſed immediately, for the thing “ is known שאי איפשר, *that it is impoſſible* for her “ to fulfil the condition.” So here are forbidden all ſuch thoughts, words, or expreſſions which carry ſuch a ſenſe as this; who will go down to the deep to fetch ſuch a wretch as I am, out of the loweſt hell, to deliver me from the curſes of the law, and the wrath of God, and bring me out of this wretched miſerable condition in which I am? or go up to heaven and carry me there, and put me in the poſſeſſion of the undefiled inheritance? all this is as impoſſible to be done, as for a man to aſcend to heaven, or go down into the deep: now tho' the righteouſneſs of the law, encourages ſuch deſpondency and black deſpair, the righteouſneſs of faith, or the doctrine of juſtification by faith in Chriſt's righteouſneſs, forbids every thing of this kind; aſſuring the ſinner, that Chriſt is come down from heaven in human nature, that he has fulfilled all the righteouſneſs of the law by his obedience in life, and has bore the penalty of it in his ſufferings and death, and is riſen again for juſtification; ſo that ſuch queſtions ſhould not be put, nor ſuch deſpairing thoughts encouraged: beſides, to think and ſpeak in this manner, is to ſet aſide the whole ſcheme of the Goſpel, and ſuppoſes the perſon to doubt whether Chriſt is come down from heaven; and therefore aſks, who ſhall go up to bring him down? and that he is not riſen from the dead; and therefore puts the queſtion, who will go down to the deep to fetch him up? whereas he is already come, has obeyed, ſuffered, and died, and roſe again, and is become the end of the law, for righteouſneſs to every one that believes.

Ver. 8. *But what ſaith it,* &c.] The ſcripture; ſo ſome copies, and the *Vulgate Latin* and *Ethiopic* verſions read, *what ſaith the ſcripture?* the *Arabic* verſion, *what doſt thou ſay?* or *what ſaith he, Moſes?* for what follow are manifeſtly his words, in *Deut.* xxx. 14. *the word is nigh thee, even in thy mouth, and in thy heart*; which is to be underſtood not of the law, for *Moſes* himſelf is not ſpeaking of the law only, but either of the whole word of God, both law and Goſpel; or particularly of the Goſpel, which holds forth thoſe ſpecial bleſſings and promiſes of grace, pardon of ſin, and circumciſion of the heart, which are mentioned in the context, as what ſhould be beſtowed upon the people of the *Jews* in the latter days; and ſo is rightly applied by the Apoſtle to the then diſpenſation, and is to be underſtood of the Goſpel; which was nigh both in the miniſtration of it, by the Apoſtles, to *Jews* and *Gentiles*, and in the application and experience of it; it was not only *in the mouth* of the preachers, but alſo of the hearers of it, by a hearty and ſincere confeſſion; and *in* their *hearts*, being attended with the power of God, and received in the love of it, was truly believed in, and cordially embraced; *that is, the word of faith.* This phraſe, מלה דמהימנותא, *the word of faith*, may be ſeen in the *Jewiſh* writings[z]; and this ſhews what word is here meant, even the Goſpel ſo called, becauſe it contains doctrines which are to be believed upon the teſtimony of God, and particularly the doctrine of juſtification by the righteouſneſs of Chriſt received by faith; and becauſe it propoſes Chriſt as the object of faith, and encourages ſouls to believe in him for life and ſalvation; and is alſo the means of begetting and implanting faith in the heart, and without it the preaching of it is of no avail: and it is further deſcribed by the miniſtration of it, *which we preach*; being ſent commiſſioned, qualified, and aſſiſted by Chriſt thereunto; which ſhews the agreement between *Moſes* and the Apoſtles of Chriſt; for the word which he ſpoke of, they preached, and indeed, ſaid no other things than what the prophets and *Moſes* ſaid ſhould come, that Chriſt ſhould ſuffer in the ſtead of his people, and riſe again for their juſtification; the ſum of which is delivered in the following verſe.

Ver. 9. *That if thou ſhalt confeſs with thy mouth the Lord Jeſus,* &c.] That is, if a man ſhall make a good, ſincere and hearty confeſſion to God, before the church and people of God, and before the world, that Chriſt is his Lord and Saviour, whom he deſires to ſerve, and to be ſaved by; and this as ariſing from a comfortable experience of the grace of God in his ſoul, and from a true faith in Chriſt in his heart, wherefore it follows, *and ſhall believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved*; for this article of Chriſt's reſurrection, includes the ſeveral other articles of faith: it ſuppoſes his death, and that ſuppoſes his life, and the obedience of it; and his life implies his being here on earth, and that his coming down from heaven to do the will of his Father; and this is the rather mentioned, which is here aſcribed to God the Father, tho' not to the excluſion of the Son and Spirit, becauſe that Chriſt is riſen again for our juſtification, with which true faith is principally concerned; for ſuch a faith is intended, not which lies in a mere aſſent to the truth of this, or any other article of the chriſtian religion; but which is concerned with Chriſt for righteouſneſs, life, and glory; and with ſuch a faith ſalvation is certainly and inſeparably connected.

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[w] T. Bab. Erubin, fol. 55. 1. Maimon. Talmud Tora, c. 3. §. 8.

[x] T. Bab. Gittin. fol. 84. 1. & Bava Metzia, fol. 94. 1.

[y] Maimon. Hilchot Iſhot. c. 6. §. 7. Vid. Zohar in Exod. fol. 40. 4. & 43. 1.

[z] Zohar in Gen. fol. 45. 4.

Ver. 10. *For with the heart man believeth unto righteouſneſs*, &c.] The Apoſtle here explains the nature and uſe, both of faith and confeſſion; as true faith does not lie in the bare aſſent of the mind to the Goſpel, or any truth contained in it, reſpecting the perſon and office of Chriſt, ſo neither does it lie, as not in the brain, ſo not in the tongue, but in the heart; it is not a notional knowledge of things to be believed; nor is it ſaying that a man believes; but it is heart-work, a believing with all the heart; ſuch a faith in which all the powers of the ſoul, the underſtanding, will, and affections are concerned, it is a ſeeing of the Son, a beholding of the glory, fulneſs, ſuitableneſs, ability, and willingneſs of Chriſt as a ſaviour, with the eye of the underſtanding ſpiritually enlightened; it is a going out of the ſoul to Chriſt, in various acts, ſuch as venturing into his preſence, proſtrating itſelf at his feet, reſolving if it periſhes it will periſh there; a giving up itſelf unto him, determining it will have no other Saviour, leaning and relying on him, and living upon him; which faith works by love to Chriſt, moves the affections, ſtirs up the deſires of the ſoul to his name, and endears him and all that belong to him to it. The uſe of this grace is, *unto righteouſneſs*; it is not inſtead of one, for faith is not our righteouſneſs; nor is it in order to work out one, for this grace puts a ſoul on renouncing its own righteouſneſs; but its uſe is to receive one, even the righteouſneſs of Chriſt, which when it ſpies, it admires, receives, lays hold on, and rejoices in looking on itſelf as righteous thro' this righteouſneſs, and ſo has peace with God thro' Chriſt: *and with the mouth confeſſion is made unto ſalvation.* This is to be underſtood not of confeſſion of ſin, tho' that is proper and requiſite to be made, both with reſpect to the participation, and enjoyment of ſalvation, particularly pardoning grace and mercy, and to an admiſſion to Goſpel-ordinances; but of confeſſion of Chriſt, as appears from the preceding verſe, which lies in a frank and open acknowledgment of what Chriſt is in himſelf, as that he is truly and properly God, the Son of God, the true Meſſiah, the Mediator between God and man, and the only Saviour of loſt ſinners, and of our faith in him, with reſpect to ourſelves, to our pardon, juſtification, acceptance and ſalvation in him and thro' him; in aſcribing the whole of our ſalvation to him, and giving him the glory of it; in declaring to the churches of Chriſt what he has done for our ſouls, and in ſubjecting ourſelves to his ordinances. This confeſſion muſt be made both by words and facts, muſt be open, viſible, and before men; and alſo real, hearty, and ſincere, the words of the mouth agreeing with the experience of the heart; and ſuch a good profeſſion made before God, angels, and men, highly becomes all that believe with the heart. This was the practice of the primitive ſaints; yea, all nations own, acknowledge and profeſs the God they worſhip; and ſhould not we confeſs our God, Saviour and Redeemer? Chriſt himſelf confeſſed a good confeſſion before *Pontius Pilate*, and is the Apoſtle and high-prieſt of our profeſſion. So to *do*, makes both for the glory of God, and for our own real good and advantage. Yea, it is *unto ſalvation*; not as a cauſe of it, for Chriſt alone is the author of eternal ſalvation; but a ſincere and well made confeſſion of Chriſt, points out to all that know us, where and from whom we expect to have ſalvation; it is what lies in the way, and is to be taken up by all that believe in Chriſt, and to be held faſt without wavering until we receive the end of our faith, even the ſalvation of our ſouls.

Ver. 11. *For the ſcripture ſaith*, &c.] Of this form of expreſſion, or mode of ſpeaking, ſee the note on chap. ix. 17. The paſſage referred to is, *Iſ.* xxviii. 16. cited before in chap. ix. 33. the view with which it is produced, is to prove the certain connexion between faith and righteouſneſs, and confeſſion and ſalvation; or in other words, to obſerve that ſuch who cordially believe in Chriſt, and make a ſincere profeſſion of their faith in him, ſhall be ſaved. There are ſome things ſomewhat different from, tho' agreeing in ſenſe with, the words as they ſtand in the prophet; there it is indefinitely ſaid, *he that believeth*, here an univerſal is made uſe of, *whoſoever*, or *every one that believeth*; which phraſes are equipollent, and a certain truth it is, that whoſoever believes in Chriſt, whether *Jew* or *Gentile*, be he who he will, ſhall ſurely be ſaved: here the object believed in, is expreſſed *in him*, which is there implied, and may eaſily be underſtood of the ſtone laid in *Zion*, for a foundation which is Chriſt; for other foundation can no man lay, and whoever by faith builds on this foundation is ſafe: *and ſhall not be aſhamed*; neither in this world, nor in that to come; in the *Hebrew* text it is, *ſhall not make haſte*; how this may be reconciled, ſee the note on chap. ix. 33.

Ver. 12. *For there is no difference between the Jew and the Greek*, &c.] Some reaſons are here aſſigned, confirming the Apoſtle's ſenſe of the prophet's words, that every one that believes in Chriſt ſhall be ſaved; for there is no diſtinction of nations, no ſuperiority on account of carnal deſcent, or fleſhly priviledges, no preheminence on the ſcore of the laws and ordinances of the former diſpenſation, all which are now aboliſhed; nor is there any difference in their ſtate Godward, all being under ſin, and without a righteouſneſs, and all ſtanding in need of the righteouſneſs of Chriſt, and ſalvation by him; to which is added another reaſon, *for the ſame Lord over all*, or *is over all*: by whom is meant, either God the Father, who is the God of the *Gentiles* as well as of the *Jews*, chap. iii. 29, 30. or rather the Lord Jeſus Chriſt, who is Lord of all; and is to be underſtood, not of his being ſo merely by creation, but redemption, he having bought with his blood all the elect of God, both among the *Jews* and among the *Gentiles*; ſo that he has the ſame equal propriety in one as another, and they the ſame claim to him, and the ſame encouragement to believe in him, for righteouſneſs and life: and moreover, he *is rich unto all that call upon him*; he is not only rich as God, being poſſeſſed of all divine perfections and glory, but as mediator, having the riches of grace and glory in him; and is rich, beneficent, liberal and free in diſpenſing, pardoning, juſtifying, and ſanctifying grace to all that come unto him, throw themſelves at his feet, implore his grace and righteouſneſs, and call upon him with faith and fervency. Such as theſe are here deſigned, and not all that make mention of his name, or are called by it; but who are the true worſhippers of him in faith and fear; for the invocation of his name includes all worſhip of him, and exerciſe of grace upon him; hence this paſſage is no inconſiderable proof of his proper deity.

Ver. 13. *For whoſoever ſhall call upon the name of the Lord*, &c.] This teſtimony is taken out of *Joel* ii. 32. and is brought to prove the truth of what the Apoſtle had juſt ſuggeſted, that all that call upon the name of the Lord Jeſus Chriſt, will find him rich and plenteous in mercy, and ready to diſpenſe his grace and ſalvation to them: ſuch *ſhall be ſaved*; be they who they will, whether *Jews* or *Gentiles*; not with a temporal ſalvation only, but with a ſpiritual and eternal one; for the words of the prophet refer to Goſpel-times, as the context ſhows, and is cited and applied thereunto by the Apoſtle *Peter*, *Acts* ii. 16—21. beſides, the deliverance and ſalvation *Joel* ſpeaks of, is of a *remnant whom the Lord ſhall call*; and deſigns the remnant according to the election of grace, whether among *Jews* or *Gentiles*, whom God calls by his efficacious grace; between which call and eternal glory, there is a certain and inſeparable connexion.

Ver. 14. *How then ſhall they call on him in whom they have not believed?* &c.] The Apoſtle having obſerved, that whoever, *Jew* or *Gentile*, believe in the Lord and call upon his name, ſhall be ſaved; and that the ſame Lord was ready, and willing to diſpenſe his grace, without any difference to them; ſuggeſts, that it was therefore abſolutely neceſſary, that the Goſpel ſhould be preached to the *Gentiles*, as well as to the *Jews*; that it was the will of God it ſhould be; that what he and others did, was by a divine commiſſion; that they were ſent by the Lord to preach the Goſpel to them; that hearing they might believe, and ſo call upon the name of the Lord, and be ſaved; and therefore the *Jews* ought not to blame them for ſo doing, for there was a real neceſſity for it, ſince there can be no true calling upon God without faith, no faith without hearing, no hearing without preaching, and no preaching without a divine miſſion. The firſt of theſe is ſignified by this interrogation. Every man calls upon the God he believes in, and him only; this has been the practice of all men, in all nations; ſuch as have not believed in God and Chriſt, do not call upon them; tis true indeed, there may be an external invocation of them, where there is no true faith; but then this is not calling upon them in truth and ſincerity; as is their faith, ſo is their calling upon them; as the one is hiſtorical, the other is only external; for there is no true invocation without faith, or any that is acceptable to God, or of any avail to men; for calling on the name of the Lord, as it ought to be practiſed in all religious worſhip, ſo it includes faith, and every part of worſhip as done in faith: *and how ſhall they believe in him of whom they have not heard?* the meaning is, that there is no faith in Chriſt without hearing of him; as it is in human, ſo in divine faith, there may be believing without ſeeing, but not without hearing; ſo we believe that there were ſuch men as *Alexander* and *Julius Cæſar*, and other perſons now in being, tho' we never ſaw them, having heard of them, or had a report made of them, which we have reaſon to give credit to; ſo there may be, and is faith in Chriſt without ſeeing him with our bodily eyes, tho' not without hearing of him; for of an unheard of perſon, there can be no faith in him, becauſe no exerciſe of thought about him. This is to be underſtood of outward hearing of the word, and of adult perſons only; for that infants may have the grace of regeneration, and ſo faith wrought in them by the Spirit of God, without hearing the word, is not to be denied; ſince as they are capable of the principles of corruption, why not of grace? and alſo of ſuch perſons as have the right and free exerciſe of the faculties of hearing, and ſpeaking, and not of ſuch who never could hear, and ſpeak; for as the Spirit works where, and how he pleaſes, ſo he can work faith in the hearts of ſuch perſons who never heard the word, and enable them to exerciſe it on the proper object, and cauſe them ſecretly to call upon the name of the Lord, with groans which cannot be uttered. Moreover, this is to be underſtood of the ordinary way and means of believing; for tho' God can, and ſometimes does work by other means, and even without any, yet his uſual way and method is, to bring men to faith and repentance by the hearing of the word: *and how ſhall they hear without a preacher?* or there's no hearing without preaching; there may be reading without it, and this ought to be where there is preaching, to ſee that what is preached is agreeable to the ſcriptures; but there is no hearing the word explained without preaching; explaining the word is preaching. There is no hearing of Chriſt, and ſalvation by him, without the preaching of the Goſpel; the uſual and ordinary way of hearing from God, and of Chriſt, is by the miniſtry of the word: this ſhews not only the neceſſity and uſefulneſs of the Goſpel-miniſtry, but alſo points out the ſubject matter of it, which is Chriſt, and him crucified. They that preach ought to preach concerning the perſon of Chriſt, his offices, grace, righteouſneſs, blood, ſacrifice and ſatisfaction, otherwiſe men may hear the preacher, and not hear Chriſt.

Ver. 15. *And how ſhall they preach, except they be ſent*, &c.] There's no proper, rightful, regular, and lawful preaching of the word without a miſſion, which is either extraordinary, or ordinary; extraordinary miſſion, was ſuch as the Apoſtles themſelves had; who as they were called to extraordinary ſervice, had extraordinary qualifications, and were ſent forth in an extraordinary manner, with a power of doing miracles, and immediately by Chriſt himſelf. Ordinary miſſion is of men to be paſtors and teachers, which includes qualifications for the miniſterial work; for whom Chriſt ſends forth into ſuch ſervice, he beſtows gifts on them, fitting them for it, ſome more, ſome leſs, but all have ſome; and it alſo includes a call unto it, which is either internal, and by the Spirit of God, and lies partly in the furniture he gives, and the inclination of the heart to this good work which he forms; and which ariſes not from a vanity of mind, and a deſire of popular applauſe, and worldly views, and ſiniſter ends; but from a real concern for the good of ſouls, and the glory of Chriſt, being willing to deny themſelves, and forſake all for Chriſt, to ſuffer reproach for his name ſake, and to forego all worldly intereſt, and ſecular views: or is external, which is given by the churches of Chriſt, after due trial and examination of gifts, and a ſerious conſideration of the matter, and that in the moſt ſolemn manner; and this is what may be properly called a preacher's miſſion, and none but ſuch who are in this way ſent out, ought to preach the Goſpel: and to ſuch well agrees, and may be applied, that paſſage in *Iſa.* lii. 7. where *it is written, how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things*; which words are not to be underſtood of the meſſengers that brought the tidings of deliverance from the *Babyloniſh* captivity, but of the miniſters of the Goſpel. In the text in *Iſaiah* it is expreſſed in the ſingular number, *how beautiful are the feet of him*, &c. and is by ſome underſtood of Chriſt, as it is alſo by many *Jewiſh* writers: thus interpreting the *turtle's voice* in *Cant.* ii. 12. "this, "ſay they [a], is the voice of the king *Meſſiah*, pro-"claiming and ſaying, *how beautiful on the moun-"tains*, &c." And elſewhere [b] it is obſerved, that the "*Rabbins* ſay, great is peace for when "the king *Meſſiah* comes, he does not open but "with peace, as it is ſaid, *how beautiful upon the* "*mountains*, &c." And ſays [c] another, "one "verſe ſays, *how beautiful upon the mountains are* "*the feet of him, that bringeth good tidings*, "פירש המלך המשיח, *the explanation*, or meaning "is, *the king Meſſiah*:" and ſome of the more modern ones [d] of them, own theſe words are, מענין הגאולה וביאת המשיח, *concerning the redemption, and the coming of the Meſſiah*: and ſo the words, however they may principally regard the *Meſſiah* and his miniſtry, are properly applied to the Apoſtles of Chriſt; and may be rightly underſtood of any miniſter of the Goſpel, whoſe buſineſs it is to *preach the Goſpel of peace*: which is ſo called, from the ſubject matter of it, peace made by the blood of Chriſt, which it proclaims; from the effect of it, producing peace and tranquillity in diſtreſſed minds, and making men of peaceable diſpoſitions; and from the uſe of it, which is to direct men to the way of peace, to guide their feet in it, and lead them to eternal peace: their work is alſo to *bring glad tidings of good things*; ſuch as reconciliation, righteouſneſs, pardon, life, and eternal ſalvation, by a crucified Chriſt; and the preaching of ſuch a Goſpel, and bringing ſuch news, make their *feet beautiful*: one ſhould have thought, rather their lips than their feet, would be took notice of; the reaſon of this is, partly becauſe of the agreeableneſs of their walk and converſation to the doctrine they preach; and partly becauſe of their readineſs to preach it every where, though they run the utmoſt riſque in ſo doing; and alſo becauſe of their ſwiftneſs, particularly of the Apoſtles, in going through the cities of *Iſrael*, and running over the *Gentile* world with the Goſpel of peace, in ſo ſhort a time they did; and more eſpecially becauſe of the acceptableneſs of their meſſage, with which they were ſent and ran; ſee 2 *Sam.* xviii. 27. And ſo this paſſage is pertinently alledged to prove, that miſſion is neceſſary to preaching; ſince theſe words declare the character of Goſpel miniſters, as publiſhers of peace, and meſſengers of good tidings; and expreſs the meſſage itſelf, and the nature of it; both which ſuppoſe them to be ſent by another, even the Lord, under whoſe authority, and by whoſe warrant they act; juſt as ambaſſadors, heralds, and meſſengers do, by virtue of a commiſſion they receive from their prince.

Ver. 16. *But they have not all obeyed the Goſpel*, &c.] Who hear it, and to whom it is preached; for though miniſters may be regularly ſent forth, and rightly preach the Goſpel in the purity of it, yet there's no ſucceſs, without the power of God attending it: miniſters may preach, and men may hear, and yet not obey the Goſpel; that is, cordially embrace the doctrines, and ſincerely ſubmit to the ordinances of it: for *Eſaias ſaith, Lord, who hath believed our report*; or *our hearing*, agreeable to the *Hebrew* word in *Iſa.* liii. 1. שמועתנו, and which deſigns not the *hearing* with which the Apoſtles heard Chriſt, though what they heard from him, they made known to men; but the hearing, or the word heard, which others had from them, namely, the report they made in their miniſtry, of the perſon and grace of Chriſt, which was diſregarded, when the arm and power of the Lord were not revealed and exerted: this was the caſe of the *Jews* in *Iſaiah*'s time, and the ſame in the times of Chriſt and his Apoſtles, and is always the caſe, when divine power does not attend the preaching of the Goſpel.

Ver. 17. *So then faith comes by hearing*, &c.] That is, by preaching; for the word *hearing*, is uſed in the ſame ſenſe, as in the preceding verſe; and deſigns the report of the Goſpel, or the preaching of the word, which is the means God makes uſe of, to convey faith into the hearts of his people; for preachers are miniſters, or inſtruments, by whom others believe: *and hearing by the word of God*; or *of Chriſt*, as ſome copies read, and ſo do the *Vulgate Latin* and *Ethiopic* verſions; and intends either the holy ſcriptures, which have God for their author, and Chriſt for the ſubject of them; and which furniſh the men of God, or miniſters of the Goſpel, with proper materials to preach; and ſo hearing or preaching, is by them: or elſe the command of God or Chriſt, which ρημα more properly ſignifies; and the ſenſe is, that men preach the Goſpel, is in obedience to the commandment of the everlaſting God, and according to the orders, miſſion, and commiſſion, warrant, and authority, of the Lord Jeſus Chriſt: and ſo theſe words are the concluſion, and ſum of the whole; that as invocation is owing to faith, ſo faith to hearing, hearing to preaching, preaching to a miſſion; whence it follows, that it is the original will of God, to ſend forth his Apoſtles and miniſters, to preach the Goſpel to the *Gentiles*, as well as to the *Jews*; that they hearing might believe, and believing call upon the Lord, and ſo be ſaved by him: it is a ſaying of the *Jews*, שמיעה בדבור תליא, *hearing depends upon the word* [e].

Ver. 18. *But I ſay, have they not heard?* &c.] ואני אומר, *but I ſay*, is a phraſe frequently uſed by the *Jewiſh* doctors in diſputation, either in forming or anſwering objections. The *Ethiopic* verſion confines theſe words to *Iſrael*, and reads, *have not Iſrael heard?* whereas they are to be underſtood both of *Jews* and *Gentiles*; the queſtion refers to each, and the anſwer is, *yes, verily*: which the *Arabic* renders juſt the reverſe, *no*, or *not at all, notwithſtanding their ſound went into all the earth*; and ſo makes this an aggravation of their ſtupidity, and obſtinate rejection of the Goſpel, that they would not hear it, though its ſound reached every place; but the anſwer is in the affirmative, they did hear. The *Jews* heard the Goſpel in the times of *Iſaiah*, and other prophets, though they diſbelieved the report of it; they heard it from *John* the *Baptiſt*, and were pleaſed with his miniſtry for a while; yea, they heard Chriſt himſelf preach it, who ſpake as never man did, with power and authority, as the *Scribes* did not, and wondered at his gracious words; they heard the Apoſtles of Chriſt, who for ſome time were limited in their miniſtry to them only, and after their commiſſion was enlarged, were ordered to preach firſt to them; ſo that they could not ſay they had not heard it, and they were left entirely inexcuſable. The *Gentiles* alſo had heard it; the Apoſtles were bid to go into all the world, and preach the Goſpel to every creature; and at a proper opportunity, they did as the Lord commanded them, and the *Gentiles* heard the Goſpel with joy and pleaſure; multitudes were converted every where, and churches raiſed through their miniſtry, according to the will of God: thus *their ſound went into all the earth, and their words unto the ends of the world*; the paſſage referred to, is *Pſal.* xix. 4. which ſome here, as there, underſtand literally of the works of nature, the heavens, the firmament, the ſun, moon, and ſtars, proclaiming every where the being of God, his perfections, eſpecially his wiſdom, power, and goodneſs; ſo that the *Gentiles* were not without hearing of God, even whilſt they were deſtitute of a divine revelation; which was a ſort of a prelude of the after extenſive ſpread of the Goſpel among them: a voice, or ſound, is aſcribed to the inanimate creatures; and which is ſo loud, that it reaches to the end of the earth. There are three voices the *Jews* ſay[f], which go *from one end of the world to the other*; and one of them is, קול גלגל חמה, *the voice of the orb of the ſun*: others underſtand theſe words of the law, of which many *encomiums* are given in the *Pſalm*, from whence this paſſage is taken; and though it was delivered peculiarly to the people of the *Jews*, yet the fame of it reached the nations of the world, as *Moſes* ſuggeſts it would, *Deut.* iv. 6. and the *Jews* ſay[g], "that when the law was given "to *Iſrael*, קולו הולך מסוף העולם ועד סופו, *its* "*voice went from one end of the world to the other*." Or as it is better expreſſed by *Philo*[h], and almoſt in the words of this text, "the fame of the laws "which *Moſes* left, is gone throughout all the "world, unto the ends of the earth." But certain it is, that the Apoſtle is ſpeaking neither of the light of nature, nor of the law of *Moſes*, but of the preaching of the Goſpel; and what the *Pſalmiſt* literally underſtood, ſays of the heavens, that the Apoſtle in an allegorical and myſtical ſenſe, or by an argument from the leſſer to the greater, or by way of alluſion, applies to the Apoſtles and miniſters of the Goſpel, the luminaries of the world, and ſtars of heaven; whoſe miniſtry by this time, had reached the then known parts of the habitable world; as it was to do, before the deſtruction of *Jeruſalem*, according to Chriſt's prediction, *Matt.* xxiv. 14. and as the Apoſtle *Paul* teſtifies it had, *Col.* i. 6. and in which he himſelf had a very conſiderable ſhare, having preached the Goſpel from *Jeruſalem*, round about unto *Illyricum*. There is ſome little difference between the paſſage in the *Pſalms*, and as cited or referred to by the Apoſtle, who inſtead of *their line*, reads *their ſound*; which have made ſome ſuſpect a corruption of the preſent *Hebrew* text, or a various reading; and that the *Septuagint* followed by the Apoſtle, uſed a copy which had not, קום, *their line*, but קולם, *their voice*, and which was the true reading; but then how came the *Chaldee* paraphraſe to render it by, מתח, *extenſion*, and *Aquila* by κανων, *a canon*, or *rule?* and beſides, the *Maſora* obſerves, that this word is no where elſe read, which is not true of, קולם, for that often occurs; to which may be added, had this been the reading, the *Septuagint* would have rendered it moſt probably, as they do elſewhere, *by voice*, and not *ſound*: but for the reconciliation of this let it be obſerved, that the *Hebrew* word ſignifies a rule, or plummet, or ſuch a line as builders uſe in their work, as a direction to them, hence *Kimchi*[i] explains it by, בניינם, *their building*; and ſo it may ſignify any rule, or direction, whether given by writing, and ſo *Aben Ezra*[k] interprets it by, מכתב, *writing*, or by word of mouth; beſides, the carpenter's line when ſtretched out, and remitted upon the timber, makes a ſound, and hence the word might be uſed for one: all this agrees with the miniſtry of the Apoſtles, who were builders; and as they worked by a line and rule themſelves, ſo they gave out rules and directions to others, both by writing and preaching, both which reached far and near; this the Apoſtle ſeems to allude to, in 2 *Cor.* x. 13, 14, 15, 16. where he ſpeaks of the meaſure, line, and rule, of their miniſtry, which reached to *Corinth* and further, without going into another man's line: moreover, that great *Oriental* critick, and our countryman, Mr. *Pocock*[l], has ſhewn from the uſe of the word קוה, in the *Arabic* language, that the word in the *Pſalms* may ſignify a loud cry, or noiſe, as well as a line, or rule; ſo that the *Pſalmiſt* and the Apoſtle may be eaſily reconciled.

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[a] Shirhaſhirim Rabba, fol. 11. 4.
[b] Vajikra Rabba Paraſh, c. 9. fol. 153. 2. Perek Shalom, fol. 20. 1.
[c] Raziel, fol. 23. 2.
[d] Menaſſeh ben Iſrael Niſhmath Chayim, fol. 41. 2.
[e] Zohar in Deut. fol. 110. 3.

Ver. 19. *But I ſay, did not Iſrael know?* &c.] Some ſupply the word *God*, did not *Iſrael* know God? verily, they did; they knew the being and perfections of God, the unity of God, and the trinity of perſons in the divine eſſence; they knew the will of God, and the right way of worſhipping him; for they were favoured with a divine revelation; to them were committed the oracles of God, and to them belonged the giving of the law, and the ſervice of God: others ſupply the word *Goſpel*, did not *Iſrael* know the Goſpel? yes, they did; they not only heard it, but knew it; not ſpiritually and experimentally, but notionally and ſpeculatively, and againſt the light and conviction of their own minds, obſtinately rejected it with contempt: but I rather think this queſtion refers to the calling of the *Gentiles*, and their own rejection; and the ſenſe is, did not *Iſrael* know, that the *Gentiles* were to be called by the grace of God, and that they themſelves were to be caſt off? they did know this, at leaſt ſomething of it, though not ſo clearly as it is now revealed to the holy Apoſtles and Prophets, by the Spirit; but in ſome meaſure they could not but know it, ſince there were ſuch ſtrong hints of it in the writings of the Old Teſtament, ſome of which are hereafter produced: *firſt Moſes ſaith*; not *Moſes the firſt*, as if there was another, or a ſecond *Moſes*, but either *Moſes*, who is the firſt of the inſpired writers, and chief of the Prophets; or rather this regards order of time, *Moſes* in the firſt place ſays ſo and ſo, for other teſtimonies are after cited; the paſſage in *Moſes* referred to, is *Deut.* xxxii. 21. *I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you.* The *Gentiles* are here deſigned, by *them that are no people*; who before God, and in his ſight, as all nations are, were as a drop of the bucket, as the ſmall duſt of the balance; nay, even as nothing, yea, leſs than nothing and vanity: likewiſe they were no people of any account, of any name; they were mean and contemptible, neglected and overlooked by God himſelf,

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[f] T. Bab. Yoma, fol 20. 2.

[g] T. Bab. Zebachim, fol. 116. 1.

[h] De vita Moſis, l. 1. p. 657.

[i] In Pſal. xix. 4.

[k] In ib.

[l] Not. in Portam Moſis, c. 4. p. 48, &c.

ſelf, and treated with contempt by the *Jews*, his profeſſing people: and beſides, they were not as yet openly and viſibly the people of God; they neither called upon his name, nor were they called by his name; he had not as yet taken from among them a people for his name: theſe are alſo meant, by *the fooliſh nation*; *Jarchi*[m] ſays, the *Cuthites*, or *Samaritans*, are intended; who were neighbours to the *Jews*, and greatly hated by them: but it may more rightly be applied to all the *Gentiles* in general, who notwithſtanding their large pretenſions to natural, civil, and moral wiſdom, yet being without the true knowledge of God, Chriſt, and the Goſpel, were a fooliſh people; and in nothing more did their folly appear, than in their idolatry and ſuperſtition. Now the Lord threatened by theſe people, to provoke the *Jews* to jealouſy, and to anger them; and this was but juſt, and by way of retaliation; for ſince they provoked him to jealouſy and anger, by worſhipping ſtrange gods, which plainly declared their want of faith in him, affection for him, and their departure from him; it was a righteous thing in him, to provoke them to jealouſy of him, as if he had no affection for them, who had been ſo long in ſome ſenſe, an huſband to them all; and as about to caſt them off; and to anger them, by ſending his Goſpel among the *Gentiles*, and calling them by his grace, and making them partakers of his ſpecial favours; whereby this prophecy had its full accompliſhment: for though the *Jews* rejected and deſpiſed the Goſpel themſelves, yet nothing more provoked them, than that it ſhould be carried among the *Gentiles*; ſee *Acts* xxii. 21, 22. 1 *Theſſ.* ii. 16. Now from theſe words of *Moſes*, the *Iſraelites* muſt needs know, they could not but know that it was the will of God to call the *Gentiles*, and reject them.

Ver. 20. *But Eſaias is very bold, and ſaith*, &c.] The Apoſtle here produces another teſtimony in proof of this, that the *Iſraelites* muſt needs have ſome knowledge of this truth, the calling of the *Gentiles*; ſince a famous prophet of theirs, *Iſaiah*, alſo ſpake it out with great freedom; he did not mince the matter, or cover it with dark ſayings, but with all plainneſs and perſpicuity, and with great courage and intrepidity declared it; though he knew he run the riſque, not only of his fame and credit among the *Jews*, but of his life alſo, for ſo doing: the citation is made from *Iſa.* lxv. 1. *I was found of them that ſought me not*, *I was made manifeſt unto them that aſked not after me*; here alſo the *Gentiles* are meant, by *them that ſought me not*, *and aſked not after me*; the *Meſſiah*; and ſo *R. Moſes* the prieſt ſays[n], that theſe words are to be underſtood, על אומות העולם, *concerning the nations of the world.* The common people among them, ſought after the things of the world; their philoſophers ſought after the wiſdom of it; and the more devout and religious among them, ſought the obſervance of ſuperſtitious rites and ceremonies, and at beſt and moſt, a little morality and external righteouſneſs; but none ſought after Chriſt, for they knew nothing of him, and therefore did not ſo much as aſk after him; they did not aſk counſel of him, nor aſk concerning him, nor aſk for him; not for his coming into the world, as the *Jews* did, nor for the preaching of the Goſpel among them, for it came among them unaſked for, unexpected, and undeſired, as well as undeſerved by them, nor for any bleſſing of his; and yet ſuch was his grace and goodneſs, that he was *found* of theſe perſons, in the preaching of the Goſpel; which by his kind providence was brought among them, and they were brought under the hearing of it; and by the Spirit of God directed to him in it, in whom they found life, peace, pardon, righteouſneſs, food, and reſt, and every valuable bleſſing; a pearl of great price they found, a finding which can never be loſt: he is alſo ſaid to be *made manifeſt* unto them, not in the fleſh, but in the miniſtry of the word; in which his perſon, blood, righteouſneſs, and ſacrifice, are evidently ſet forth, and clearly manifeſted; and beſides the outward manifeſtation of Chriſt to them by the Goſpel, they had an internal revelation of him in their hearts by his Spirit, ſetting forth to them his grace and fulneſs, and ſhewing them their intereſt therein: from this prophecy alſo, the *Jews* could not but have ſome knowledge of this myſtery of grace.

Ver. 21. *But to Iſrael he ſaith*, &c.] Or againſt *Iſrael*, or concerning *Iſrael*, he ſaith in the ſame prophecy in the next verſe, ver. 2. *All day long I have ſtretched forth my hands*, *unto a diſobedient and gainſaying people*; very rightly does the Apoſtle apply theſe words to *Iſrael*, as he does the former to the *Gentiles*; and juſt in like manner does the abovementioned *Jewiſh* writer, *R. Moſes* the prieſt, interpret them. The Lord's *ſtretching out* his *hands all the day long* to them, deſigns the miniſtry of the prophets one after another to them, the preaching of *John the Baptiſt*, of Chriſt and his Apoſtles among them: but they were a ſtiff necked and rebellious people, uncircumciſed in heart and ears; would have none of his counſel, and deſpiſed his reproof; contradicted and blaſphemed the word; rejected the Meſſiah and his Goſpel; killed the prince of life, and perſecuted his Apoſtles; ſo that it was juſt with God to write a *lo ammi* upon them, and caſt them off; and to pave the way for the account of the rejection of theſe people in the next chapter, is all this ſaid, and theſe teſtimonies produced.

CHAP. XI.

THE Apoſtle having ſpoken of the calling of the *Gentiles*, and given a hint of the perverſeneſs of the *Jews* in ſlighting the Goſpel, proceeds in this chapter to treat of their rejection; in which he ſhews, that it was not univerſal, though of the greater part in his time; and which he confirms by ſome paſſages out of the Old Teſtament, and then points at the end and deſign of God in the caſting them off; and exhorts the *Gentiles* not to inſult them, but to learn to be humble and cautious by what was done to them; and foretels the converſion of the *Jews* in the latter day which will be general, ſo that their rejection is not final; and reſolves the whole diſpenſation of God, both with reſpect to *Jews* and *Gentiles*, into the unſearchable wiſdom and ſovereign will of God: he begins with an objection he ſaw would be made upon what he had ſaid, concerning the calling of the *Gentiles*, and the unbelief of the *Jews*, that then God had wholly caſt off his people, ver. 1. to which he anſwers, with a *God forbid*, by way of deteſtation; and by inſtancing in himſelf, who was of the people of the *Jews*, and yet was called; and by diſtinguiſhing between ſome and others among them; there were

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[m] In Deut. xxxii. 21.

[n] In Aben Ezra in Iſa. lxv. 1.

ſome who were foreknown, loved, and choſen of God from everlaſting; theſe were not caſt off, but others who were not foreknown, ver. 2. and then he illuſtrates the preſent caſe of the *Jews* by obſerving, how it was with them in the times of *Elias*; who though he complained of their apoſtacy and cruelty, and imagined that there were none left but himſelf, that worſhipped the true God, yet there were then ſeven thouſand, which were preſerved from the idolatry of *Baal*, ver. 2, 3, 4. and ſo the Apoſtle obſerves it was now, ver. 5. there was a ſmall number whom God of his free grace had choſen, and reſerved for himſelf, and ſo were not all caſt away, as the objection ſuggeſted; and having called this choice an election of grace, he argues the contrariety and inconſiſtency of grace and works in this affair, ver. 6. and ſince it appeared that there were two ſorts of people among them, one that were choſen and the other not, hence it was that though *Iſrael* did not obtain righteouſneſs they ſought for, yet they that were choſen obtained it, and ſo were not caſt away, when the reſt were, ver. 7. and that ſo it ſhould be, or that this ſhould be the caſe of the greater part of the *Jews*, that they ſhould be given up to blindneſs and hardneſs of heart, the Apoſtle proves by ſome teſtimonies of *Iſaiah* and *David*, which he produces, ver. 8, 9, 10. hence follows an objection, that if this be the caſe, then God had appointed them to ſtumble, that they might fall, even all of them, and always continue fallen; to which the Apoſtle anſwers with a *God forbid*, as uſual, when any thing is objected which is abhorred; and by obſerving the view, event, and order of things; ſhewing, that the fall of the *Jews*, iſſued in the ſalvation of the *Gentiles*; and the ſalvation of the *Gentiles*, was to provoke the *Jews* to ſeek the ſame mercy, ver. 11. and then follows an improvement and illuſtration of this end, or event of their fall, ver. 12. that if the fall and leſſening of the *Jews*, were the means of enriching the *Gentiles* with the riches of Chriſt and his grace, what a glory muſt be brought to them, when they ſhould all of them be converted and join them! and that the rejection of the *Jews*, was neither total or final, the Apoſtle argues from his office, even as an Apoſtle of the *Gentiles*, whom he addreſſes as ſuch, ver. 13. and from his view and end in executing that office, which was to provoke the *Jews* to emulate the *Gentiles*, and ſo ſave ſome of them, ver. 14. and then he repeats in other words, ver. 15. the argument he had uſed in ver. 12. and proves the future converſion of the *Jews*, from the inſtances of converſion and ſanctification, which had been, and were then among them; which were as the firſt-fruits to the lump, and the root to the branches; and were pledges and tokens, of a general converſion and ſanctification of them hereafter, ver. 16. and by occaſion of the metaphor of the root and branches before uſed, he expreſſes the rejection of the *Jews*, by the breaking off ſome of the branches, and the reception of the *Gentiles*, by their engrafture into a Goſpel church-ſtate, among the converted *Jews*, enjoying the ſame privileges with them, ver. 17. and ſince they were originally of a wild olive-tree, and merely of grace partook of the root and fatneſs of the good olive of the Goſpel church-ſtate, as conſiſting firſt of the *Jews*, they ought not to be haughty and inſolent, and boaſt and brag over the *Jews*, ſince they were beholden to them, and not the *Jews* to them, ver. 18. and whereas an objection might be made, that the *Jews* were caſt off, to make room for the *Gentiles*, ver. 19. and therefore the one muſt be more deſerving than the other; the Apoſtle replies to it, ver. 20. by granting, that the one were broken off, or rejected, that the other might be engraſted, or taken in; but then as it was owing to unbelief in the *Jews* that they were caſt off, in which the *Gentiles* were before converſion as well as they, ſo it was by faith they ſtood in their church-relation, which was the gift of God, and owing to his grace; ſo that their engraſture and continuance in a Goſpel church-ſtate, were not the effect of merit in them; wherefore he gives them this good advice, not to be proud and lifted up with their privileges, as though they were of their own deſerving, but to fear the Lord and his goodneſs, from whence they ſprung; and ſuggeſts, that they ſhould be ſo far from making ſuch an uſe of the rejection of the *Jews*, that it ought rather to engage them to caution, care, and fear; for they were the natural branches in the olive-tree, and if theſe were not ſpared when behaving diſagreeably, they muſt not expect to fare otherwiſe, who were originally of the wild olive-tree, ſhould they act unworthy of the privileges they enjoyed, ver. 21. wherefore the Apoſtle recommends to their ſerious conſideration, the ſeverity of God, in the caſting off of the *Jews*, and his goodneſs in taking in them the *Gentiles*; and threatens them with cutting off, ſhould they ſlight, neglect, or miſuſe the goodneſs of God to them in his houſe and ordinances, ver. 22. and on the other hand, an intimation is given, that the *Jews*, though broken off, ſhall be grafted in again, ſhould their unbelief diſcontinue, and faith in Chriſt be given them, which was not impoſſible with God; he is able both to remove their unbelief, give them faith, and re-inſtate them in a church-relation, ver. 23. and as it is without doubt he can do it, it looks very likely that he will; which may be argued from the engraſture of the *Gentiles*, who were like the olive-tree, wild by nature; were cut out from thence, and contrary to nature, grafted into the good olive-tree; wherefore by an argument from the leſſer to the greater, much more may it be thought, that the *Jews*, the natural branches, will in God's own time, be grafted in their former church-ſtate, ſome of their anceſtors were in, ver. 24. yea, the Apoſtle argues the certainty of their converſion, and re-inſtatement into the Goſpel church, from the deſign of providence in ſuffering blindneſs in part to happen to them; which was not intended always to continue, only until all the elect of God are gathered in among the *Gentiles*; and this myſtery of providence and grace, he thought fit to acquaint the *Gentiles* with, leſt they ſhould be conceited of themſelves, as if they only ſhared the favour of God, and were deſerving of it, to the contempt of the *Jews*, ver. 25. Moreover, the Apoſtle affirms that all *Iſrael* ſhall be ſaved, ver. 26. which is conſequentially deduced from what he had ſaid, and which he proves by a paſſage out of *Iſa.* lix. 20. and by its being a principal part of the covenant, which God has made with them, which he will not break, but ſhall be fulfilled; when he ſhall make them ſenſible of their ſins, and take them away by the application of his pardoning grace, ver. 27. and whereas the implacable enmity of the *Jews* to Chriſt and his Goſpel, might be objected to ſuch a gracious procedure of God towards them, the Apoſtle removes the objection, by granting that they were enemies to the Goſpel on account of the *Gentiles*, to whom it was preached; but then there was a choſen people among them, who were beloved of God; which would be made manifeſt, becauſe of the oath and promiſe made unto their fathers, ver. 28. wherefore as the purpoſes, promiſes, and covenant of God are immutable, ſo the gifts of his grace, and the calling of his people included in them, are things certain and irrevocable, ver. 29. and ſo the calling of the *Jews*, and the gifts of his grace deſigned for them, which is another proof of their vocation and converſion; and which is further argued, and made both more probable and certain, by comparing the caſe of the *Jews* and *Gentiles* together; as for the *Gentiles*, they were formerly infidels and obtained mercy, through the unbelief of the *Jews*, ver. 30. wherefore arguing from the leſs probable to that which is more ſo, the *Jews*, though for the preſent unbelievers, yet it may be thought, that through the mercy the *Gentiles* had received, they would ſome time or other be provoked to ſeek for, and ſo obtain the ſame mercy, ver. 31. and the rather this may be given into and received, not only becauſe they both have been in a ſtate of unbelief, but the end and deſign of God in concluding them in it, were to have mercy on each of them, ver. 32. which diſpenſation of God both to one and to the other by turns, in different ways, was ſo amazing and unaccountable to the Apoſtle, that he breaks out into admiration at the wiſdom and knowledge of God; which were ſo abundant, that they could not be ſearched out, conceived of, and expreſſed, ver. 33. the reaſons of which lay in his own breaſt, and are only known to himſelf, no one having known his mind, or been his counſellor, ver. 34. nor is he obliged to give an account of his matters, and the reaſons of his proceedings, to any of his creatures; he is not indebted to them for any thing, nor does he any injuſtice to any of them, by whatſoever ſteps he takes in providence and grace; let that appear, and recompence will be made, ver. 35. every thing muſt be reſolved into his ſovereign will and pleaſure, and ſo this of chuſing ſome, and leaving others, of rejecting the *Jews*, and receiving the *Gentiles*, and alſo that of calling the *Jews* again; as it is reaſonable every thing ſhould, ſince all things are from him, through him, and to him, ver. 36. and ſo all glory is due unto him, and here ends the doctrinal part of this epiſtle.

Ver. 1. *I ſay then, hath God caſt away his people?* &c.] The *Alexandrian* copy adds here, *whom he foreknew*, as in the next verſe: upon the citation of the above paſſages out of *Moſes* and *Iſaiah*, relating to the calling of the *Gentiles*, and the rejection of the *Jews*, the Apoſtle ſaw an objection would ariſe, which he here takes up from the mouth of an adverſary, and propoſes it; in which is ſuggeſted, that God has caſt away all his people the *Jews*, according to this account; and if ſo, where's his covenant with *Abraham?* what's become of his promiſes? and how is his faithfulneſs to be accounted for? and what hope can any *Iſraelite* have, of ever obtaining ſalvation? than which, nothing can be thought more injurious to God, and abſurd in itſelf. This was an old prejudice of the *Jewiſh* nation, and ſtill continues, that God never would, nor has he caſt them away, even in their preſent condition; it is one of the articles of their creed, received by the *Karaites*[*], a ſect among them, that "the bleſſed God, לא מאס לאנשי הגלות, *hath* "*not caſt away the men of the captivity*, though "they are under the chaſtizements of God; but "it is fit that they ſhould every day obtain ſalva"tion by the hands of *Meſſiah*, the ſon of *David.*" Now to this objection the Apoſtle makes anſwer; *firſt*, in his uſual way, *God forbid*, when any thing was objected which was diſpleaſing to him, abhorred by him, which was not agreeable to the perfections of God, to the truth of his word, and promiſes, and could by no means be admitted of; and *next* by obſerving his own caſe, which was a ſtanding inſtance to the contrary; for God had choſen him unto eternal ſalvation, Chriſt had redeemed him by his blood, and he was effectually called by grace; and as to his eternal ſtate, he had no doubt or ſcruple about it; and beſides, the Lord had made him a miniſter of the Goſpel, had greatly qualified him for that work, had raiſed him to the high office of an Apoſtle, and had made him very uſeful to the ſouls of many, both *Jews* and *Gentiles*; and yet he was one of the nation of the *Jews*, and therefore God had not caſt them all away, as the objection inſinuates: *for I alſo am an Iſraelite*; according to the fleſh, by lineal deſcent from *Jacob* or *Iſrael*; ſee 2 *Cor.* xi. 22. *Phil.* iii. 5. as well as in a ſpiritual ſenſe: *of the ſeed of Abraham*; *the grandfather* of *Iſrael*; the head of the *Jewiſh* nation he was, both of his natural and of his ſpiritual ſeed, who is the father of us all: *of the tribe of Benjamin*; a very little tribe, which in the time of the *Judges* was near being deſtroyed, and upon the return from the captivity of *Babylon*, was very ſmall, as it was at this time; and yet God had not caſt away this, much leſs all the tribes of *Iſrael*.

Ver. 2. *God hath not caſt away his people which he foreknew*, &c.] The Apoſtle goes on with his anſwer to the objection, by diſtinguiſhing and explaining, who he meant by the people God had not caſt away, namely, which were *foreknown* by him; for all mankind are in a ſenſe his people, being made, maintained, and ſupported in their beings by him, yet they are not all foreknown; for were they, they would be all predeſtinated, called, conformed to the image of Chriſt, juſtified and glorified; but ſome of them will be caſt away, being bad and wicked, and will be ſent into everlaſting puniſhment: and though the people of the *Jews* in general, were the people of God, being in a ſenſe choſe, known, and diſtinguiſhed by him from the reſt of the world, yet they were not all a *foreknown* people, in the ſenſe the Apoſtle uſes the word; wherefore a great number of them were caſt away, of which afterwards the Apoſtle ſpeaks largely in this chapter; but then there were a people among them, that were the people of God in a more ſpecial ſenſe; they were choſen by him from everlaſting to be his people; they were taken into the covenant of his grace as ſuch; they were given to Chriſt as his people, and were redeemed and ſaved by him on that account; and were, or were to be called, with an holy calling, when they are openly declared to be the people of God, whom he foreknew: he not merely knew them before, by his general preſcience and foreknowledge, which extends to all perſons and things; or foreſaw their faith, holineſs, and good works, and ſo choſe them for himſelf; for faith, holineſs, and good works, are fruits and effects of electing grace; but he ſo knew them before, even from all eternity, as that he approved of them, liked them, loved them, and took delight and complacency in them: now theſe his people he never did, nor never will caſt away. Their numbers may be but very ſmall in ſome periods of time, yet none of them are caſt away; God may not immediately ariſe to their help and aſſiſtance in time of diſtreſs, or ſo ſoon as they deſire and expect; he may withdraw his preſence, hide himſelf, and ſtand at a diſtance from them; he may afflict them in a fatherly way, when they may think he has caſt them off, or caſt them away; whereas he never caſts any of them away, not out of his heart's love, nor out of his ſight, nor out of the covenant of his grace, nor out of the hands of his Son, nor out of his family, or ſo as that any of them ſhall periſh eternally; ſo far from it, that he takes the utmoſt delight in them, grants them the greateſt nearneſs to himſelf, bears the ſtrongeſt affection for them, and takes the moſt diligent care of them; whoever caſts them out of their affection and company, he will not; the reaſons are, becauſe his love to them is unchangeable, his purpoſe concerning their ſalvation ſtands firm and ſure, his word and oath are unalterable, his gifts and calling are without repentance; and they are his jewels, portion, and inheritance; they are as the apple of his eye, and continually held by his right-hand. The Apoſtle next replies to this objection, by putting them in mind of the caſe and ſtate of the church of God, in the times of *Elijah*; and what judgment that prophet formed of it, and in which he appeared to be miſtaken: *wot ye not what the ſcripture ſaith of Elias?* do ye not know? ye cannot be ignorant who have, and read the ſcripture, what it ſays of *Elias*, or *in Elias*; that is, as the *Arabic* verſion renders it, *in the hiſtory of Elias*; in the account it gives of his life and times: *how he maketh interceſſion to God againſt Iſrael, ſaying*; that is, how he ſpoke to God in prayer, concerning *Iſrael*; and inſtead of praying for them, as the prophets were wont to do, he was obliged to bring a complaint againſt them for their idolatry, contempt of the worſhip of God, and violent perſecution of his true followers. The Apoſtle choſe to mention this inſtance, becauſe there was ſome likeneſs between his caſe and *Elijah*'s; and the ſtate of the people of *Iſrael* at the then preſent time, and as in the times of *Elijah*; for as the *Jews* in his time killed and perſecuted the prophets of the Lord, ſo in the preſent time, they had killed the Lord Jeſus Chriſt, and perſecuted his Apoſtles; and as *Elijah*, though one of their own prophets, was obliged to make interceſſion againſt them, ſo the Apoſtle, though one of their own countrymen, could not but ſpeak againſt them, and of their juſt rejection by God: and this he obſerves, to ſoften their reſentments againſt him, when ſo great a prophet had done ſo before him: and this the *Jews* themſelves own [p], for they ſay that *Elijah*, מדבר קטיגורייא על ישראל, *brought an accuſation againſt Iſrael*: and it is obſerved by another [q], that "coals are ſaid of *Iſaiah* and *Elijah*, becauſe they delivered *an accuſation againſt Iſrael*; one called them a people of unclean lips, "and the other ſaid, for they have forſaken thy "covenant:" which is the Apoſtle's ſenſe.

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[*] Apud Trigland. de Sect. Karæorum, c. 10. p. 151.

Ver. 3. *Lord, they have killed thy prophets*, &c.] By the order of *Jezebel*, wife of *Ahab* king of *Iſrael*, 1 *Kings* xviii. 4. This ſin of ſlaying the prophets of the Lord, is charged upon the *Jews* by Chriſt, *Matt.* xxiii. 31, 37. and by the Apoſtle, 1 *Theſſ.* ii. 15. In the text in 1 *Kings* xix. 14. 'tis added, *with the ſword*; which expreſſes the manner of death they were put to; and this clauſe is there put after the following, according to a rule of tranſpoſition among the *Jews*; ſee it in the note on *Matt.* xxvii. 10. *And digged down thine altars*; either the altars which the patriarchs had formerly built, and were ſtill in being; and though not uſed, yet were kept and had in great veneration; wherefore the pulling of them down, was done in contempt of them, and of the worſhip of God, which had been formerly performed there; or elſe ſuch altars, which the religious among the ten tribes built, ſince the times of *Jeroboam*, who forbad them to go up to *Jeruſalem*, but ordered them to go to *Dan* or *Bethel*; which they not chuſing to do, erected altars in different places for divine ſervice, and which the *Jews* [r] ſay were allowed; for from that time, the prohibition of altars at other places then at *Jeruſalem* ceaſed: *and I am left alone*; meaning either as a prophet, not knowing that *Obadiah* had hid an hundred prophets by fifty in a cave, 1 *Kings* xviii. 4. or elſe as a worſhipper of the true God, imagining that he was the only perſon in *Iſrael*, that had a true zeal for the Lord of hoſts: *and they ſeek my life*; lay in wait for it, *Jezebel* by her emiſſaries being in queſt of him; 'tis added in 1 *Kings* xix. 14. *to take it away*; for ſhe had ſwore by her gods, that by the morrow about that time, his life ſhould be as the life of one of the prophets of *Baal* he had ſlain; and in one copy it is added here.

Ver. 4. *But what ſaith the anſwer of God unto him?* &c.] The divine reſponſe, or oracle; the בת קול, *Bath Kol*, or voice from heaven; the ſtill ſmall voice of the Lord, which *Elijah* heard: *I have reſerved to myſelf*; for his worſhip and ſervice, to be partakers of his grace, inheritors of his kingdom, to ſhew forth his praiſe, and for his name's ſake, for his honour and glory: theſe he reſerved in eternal election, in the council and covenant of peace; ſeparated them in time from others by his grace, and preſerved them from the general defection and apoſtacy: even *ſeven thouſand men*; meaning either that preciſe and exact number, which was but ſmall in compariſon of the very large multitude of perſons that were in the ten tribes, or elſe a certain number for an uncertain: *who have not bowed the knee*; a ſign of reverence and adoration: *to* the image of *Baal*; *Jezebel*'s god, the god of the *Zidonians*; a name common to many of the *deities* of the *Gentiles*, and ſignifies *lord*, or *maſter*; we read of *Baalim* in the plural number, for there were *lords many* of this name: in the *Greek* text the article is of the feminine gender, wherefore our tranſlators have ſupplied the word *image*. This word has in the *Septuagint* verſion, ſometimes a feminine article as here; ſee 2 *Kings* xxi. 3. *Jer.* ii. 8, 23, 28. and vii. 9. and xi. 13. and xii. 16. and xix. 5. and xxiii. 27. and xxxii. 29, 35. *Hoſ.* ii. 8. and xiii. 1. but in 1 *Kings* xix. 18. from whence this paſſage is taken, the article is maſculine, as it is alſo in *Judg.* ii. 11, 13. and in other places. This deity being either of both ſexes, or of no diſtinguiſhed ſex; or it may be, the reaſon it has ſo often a feminine article is, becauſe it was a young heifer, or in the form of one; ſo in the hiſtory of *Tobias*, ch. i. 5. it is ſaid, that *all the tribes which apoſtatized together, ſacrificed* τη Βααλ τη δαμαλει, *to Baal the heifer*. The Apoſtle's view in mentioning this inſtance is to ſhew, that when the church and cauſe of God are at the loweſt, God has always ſome true worſhippers of him; and that he never caſts away his foreknown people, whoſe numbers are generally more than they are thought to be, by the ſaints themſelves; good men, as *Elijah*, may be miſtaken in this matter; all which he accommodates to the then preſent ſtate of God's people, in the following verſe.

Ver. 5. *Even ſo then at this preſent time alſo*, &c.] In which the Apoſtle lived, the time of preaching the Goſpel, the accepted time, the day of ſalvation, which then was, and alſo now is; at that time when the Goſpel was ſent unto the *Gentiles*, and God took out of them a people for his name; when multitudes of them were converted, and embraced the faith of Chriſt; and when the *Jews* in general had rejected the *Meſſiah*, killed the Lord Jeſus, perſecuted his Apoſtles, and contradicted and blaſphemed the Goſpel; yet ſtill God had made a reſerve of ſome among them, for himſelf: *there is a remnant*; alluding either to *Iſa.* x. 21, 22. or to the oracle delivered to *Elijah* ſaying, *I have reſerved*, or *left*, &c. that as God had reſerved for himſelf in *Elijah*'s time, a number of perſons, who had not gone into the idolatrous worſhip of *Baal*, when the greater part of the *Iſraelites* did, ſo he had taken care to make a like reſerve in the Apoſtle's time, when the bulk of the *Jewiſh* nation had refuſed the *Meſſiah*, and deſpiſed his Goſpel. This is a further proof, that God had not caſt away all the people of the *Jews*; and that as *Elijah* was not the only worſhipper of the true God in his time, ſo the Apoſtle was not the only inſtance of grace, among that people now: there was a number of them; the number of the diſciples after our Lord's aſcenſion, was an hundred and twenty; upon the firſt ſermon preached by *Peter*, three thouſand were converted, and added to them; after that, they are ſaid to be about five thouſand, and ſtill multitudes were added, both of men and women, and a great company of the prieſts were obedient to the faith; ſo that before the diſperſion of the church at *Jeruſalem* by a perſecution, there might be at leaſt ſuch a number called by grace, as God had reſerved in *Elijah*'s time; though theſe, when compared with the generality of the nation, which remained in unbelief, were but a few, and therefore called *a remnant*, or a *reſerve*, as the word may be rendered; for theſe were a ſett of men, whom God had reſerved and preſerved in his Son, and in the covenant of his grace, from everlaſting; and had kept a watchful eye over them in time, reſerved them in his providence, and ſaved them to be called; and by calling them, had reſerved them by his grace, and preſerved them by his power, from the general unbelief, impenitence, blindneſs, and ignorance, which prevailed over the people of the *Jews*: which reſerve, was not owing to their ſuperior goodneſs, they being in no wiſe with reſpect to nature, birth, and privileges, better than thoſe who were not reſerved; nor to the diſpoſition of their minds and wills, their minds and conſciences being defiled, and their wills naturally as obſtinate and perverſe as others; nor to any good works done by them, ſince works before calling are not properly good, and thoſe after, are the fruits of that grace: but this reſerve was made, *according to the election of grace*; God's choice of theſe perſons before the world was, which is the ſource and ſpring of all the bleſſings of grace, both in time and eternity: hence theſe perſons were put into the hands of Chriſt, ſecured in an everlaſting covenant, took ſpecial care of by divine providence, were effectually called by grace, juſtified, ſanctified, and at laſt glorified: and this choice is owing to *grace*, for not mens choice of God's grace, but God's choice, owing to his own grace, is here meant. The *Pelagians* would have it, that this election is the choice which man makes of the grace of God; whereas ſuch is the enmity of man's nature and will againſt God and his grace, that he would never make choice of that, if the grace of God did not firſt make choice of him, and lay hold upon him: *grace* here, does not deſign the object of the choice, but the cauſe, ſpring, and motive of it, which is not any habit or quality in men, as faith and holineſs, for theſe are fruits and effects of electing grace, and ſo not cauſes, motives, or conditions of it, but the free love and favour of God in his own heart; and ſhews the ſovereignty and freeneſs of election, which is no ways depending on the will and works of men, but upon the ſovereign good-will and pleaſure of God.

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[p] Laniado in 1 Kings xix. 14.

[q] Jarchi in Iſa. vi. 6.

[r] Kimchi in 1 Kings xviii. 30.

Ver. 6. *And if by grace, then is it no more of works*, &c.] Upon election, being called *the election of grace*, the Apoſtle forms an argument, ſhewing the contrariety and inconſiſtency of grace and works, in that affair; proving, that it muſt be by the one or the other; and if by the one, then not by the other; and that theſe two cannot be mixed and blended together in this matter. If election is *by grace*, as it certainly is; for no other reaſon can be given, why God has choſe one, and not another, but his own ſovereign pleaſure, or that free favour and unmerited love, with which he loves one and not another; and not becauſe they are better, or had done, or would do, better things than others; *then it is no more*, or not at all, for it never was *of works*; was not influenced by them, does not ariſe from them; for it paſſed before ever any were done; and thoſe that are done aright, ſpring from it, and therefore could never be the rule and meaſure, cauſes, motives, and conditions of it: *otherwiſe grace is no more grace*; for "grace, "as *Auſtin* has long ago obſerved, is not grace, "unleſs it is altogether free:" it will loſe its nature, and ought to change its name, and be no more called or reckoned grace, but a due debt; and a choice of perſons to ſalvation, ſhould be thought, not to be what God is free to make or not, but what he is obliged to, as a reward of debt to mens works: *but if it be of works, then it is no more grace*; if election ſprings from, and depends upon the works of men, let no man aſcribe it to the grace of God; for there is nothing of grace in it, if this be the caſe: *otherwiſe work is no more work*; that will loſe its nature, and ought to loſe its name too, and not be called a debt, but a free gift: but theſe things are contrary to one another; and ſo unalienable and unalterable in their natures, that the one cannot paſs into the other, or the one be joined with the other, in this or any other part of man's ſalvation; for what is here ſaid of election, holds true of juſtification, pardon of ſin, and the whole of ſalvation. The *Ethiopic* verſion applies it to juſtification.

Ver. 7. *What then?* &c.] What can be ſaid to the point the Apoſtle is upon? 'tis as clear as the ſun, 'tis out of all queſtion, that God has not caſt away all the people of the *Jews*, nor any whom he foreknew, in any age or period of time; neither in the time of *Elijah*, nor in the Apoſtle's, he always having a reſerve of ſome for himſelf; which reſerve is owing to a previous choice of them, and that previous choice to be aſcribed not to any works of theirs, but to his free grace and ſovereign pleaſure. Indeed *Iſrael hath not obtained that which he ſeeketh for*; that is, carnal *Iſrael*, the body and bulk of that people; who ſought for life and righteouſneſs by their obedience to the law, and which they in general were in queſt of, and purſuit after, but did not obtain, though ſome of them might imagine they did; for the thing was impracticable and impoſſible, no life nor righteouſneſs, are ever to be had by the law of works; they did not obtain life and righteouſneſs, becauſe they ſought them in a wrong place, and in a wrong way; they ſought them not by faith in Chriſt Jeſus, where they are only to be had, but by their own works, which fall abundantly ſhort of procuring them for them: *but the election hath obtained it.* The Apoſtle divides *Iſrael* into two parts, *the election* and *the reſt:* by *the election* he means, elect men, the remnant among them, whom God had reſerved for himſelf; juſt as *circumciſion* deſigns circumciſed perſons, and *uncircumciſion* uncircumciſed perſons, and *calling* called ones, and *righteouſneſs* righteous men and women; ſee *Rom.* iii. 30. 1 *Cor.* i. 26. 2 *Pet.* iii. 13. Now theſe choſen ones obtained mercy, grace, life, and righteouſneſs in Chriſt, as the Apoſtle himſelf did, who was one of them; and that by virtue, and in conſequence of their election, for which reaſon the word is here uſed; hence mercy was ſhewn them, grace was beſtowed upon them, the righteouſneſs of Chriſt was imputed to them, faith was given them, holineſs was wrought in them, and they entitled to, and made meet for eternal life: theſe among *Iſrael* then obtained ſuch favours and bleſſings; and ſo God's elect, in all ages and nations, obtain the ſame things, and will obtain; for the purpoſe of God according to election ſtands ſure, his word and oath are immutable, his covenant inviolable, his grace unalienable, and his power omnipotent: *and the reſt were blinded*; the non-election, or thoſe who were not choſen and reſerved, to whom Chriſt was *a ſtone of ſtumbling, and a rock of offence*; and who *ſtumbled at the word* of the Goſpel, *being diſobedient* to the divine revelation, *whereunto they were appointed*, 1 *Pet.* ii. 8. hence they obtained no mercy, grace, faith, life, righteouſneſs, and eternal ſalvation, but were *blinded*; left in that native blindneſs and ignorance, in which they were born and brought up; were blinded by themſelves wilfully more and more; as they knew not the Meſſiah, ſo neither would they underſtand; they ſinned wilfully againſt light and knowledge; they ſhut their eyes againſt all that evidence and demonſtration given, of *Jeſus* of *Nazareth* being the *Meſſiah*, by his doctrines and miracles; and they were blinded by ſatan, the god of this world, by whom they were led captive; who wrought effectually in them, and ſtirred up the malice and enmity of their minds, againſt Chriſt and his Goſpel; for they were of their father the devil, and his luſts they would do; and they were alſo blinded by God himſelf, ſo that they could not believe; for after all this, it was but juſt with God to give them up to judicial blindneſs and hardneſs of heart.

Ver. 8. *According as it is written*, &c.] In *Iſa.* xxix. 10. and vi. 10.. which paſſages the Apoſtle ſeems to refer to, though it is not exactly word for word as here, yet the ſenſe is the ſame: *God hath given them the ſpirit of ſlumber*; of ſtupidity and inſenſibility, ſo that they were as perſons in a deep ſleep; their ſenſes locked up, without any knowledge of, or concern about, the danger they were in; having no ſenſe of ſin, or of the need of a Saviour; or of their being upon the borders of eternal ruin and damnation, or of any ways and means to eſcape it; but careleſs and ſecure, as perſons faſt aſleep in the midſt of the ſea, or upon the top of a maſt, who when ſtricken and beaten, feel it not; but if by jogging are awaked at all, immediately return to ſleep again, and ſo ſleep the ſleep of eternal death: *eyes that they ſhould not ſee*; which being cloſed by the deep ſleep and ſtupidity of mind they were judicially given up to, could ſee no beauty in Chriſt, wherefore they ſhould deſire him; none of the glories and excellencies of his perſon, blood, righteouſneſs, and ſacrifice; nothing amiable and agreeable in his Goſpel, and the truths of it; nor had they any light in the prophecies of the Old Teſtament, which were ſo remarkably fulfilled in him; their minds were blinded, a vail was upon their hearts, and which remains to this day: *and ears that they ſhould not hear*; for perſons in a ſleep, as their eyes are cloſed that they cannot ſee, ſo their ears are ſtopped that they cannot hear: and thus it was with theſe *Jews*, the awful judgment being upon them; they were uncircumciſed in heart and ears; they were like the deaf adder, ſtopping their ears to the charming voice of Chriſt in the Goſpel; and being given up in a judicial way, could neither underſtand his ſpeech, nor hear his word: and this ſpirit of ſtupidity and inſenſibility, as it appeared in the times of *Iſaiah*, ſo it continued *unto this day*; the then preſent time, in which the Apoſtle lived; and has continued ever ſince, at leaſt in part, and will until the fulneſs of the *Gentiles* is brought in. Theſe paſſages, with ſome others following, are produced by the Apoſtle out of their own prophets, to take off their reſentment againſt him; and leſt he ſhould be thought to be ſevere upon them, when he ſaid no more of them, but what had been propheſied long before concerning them. So *Jarchi* on *Iſa.* xxix. 10. ſays, that *Iſaiah* propheſies, על פושעי ישראל, *concerning the tranſgreſſors of Iſrael.*

Ver. 9. *And David ſaith*, &c.] That is, Chriſt by the mouth of *David*, or *David* in the perſon of Chriſt; for the *Pſalm* out of which the following words are taken, is a prophecy of the Meſſiah, as appears from ſome paſſages cited out of it in the New Teſtament, and applied to Chriſt; compare ver. 4. with *John* xv. 25. and ver. 9. with *John* ii. 17. *Rom.* xv. 3. and ver. 21. with *John* xix. 28, 29. and what are here cited, are not ſo much imprecations, as predictions of what ſhould befal the *Jews*, by way of recompence for their ill uſage of the Meſſiah, in giving him gall for meat, and vinegar for drink: *let their table be made a ſnare, and a trap and a ſtumbling-block.* By their *table* may be meant, the altar; ſee *Mal.* i. 7, 12. and the ſacrifices offered up upon it, their meat-offerings and drink-offerings, and all others; likewiſe the laws concerning the difference of meats, and indeed the whole ceremonial law may be intended, which lay in meats and drinks, and ſuch like things: now the *Jews* placing their juſtifying righteouſneſs before God, in the obſervance of theſe rites and ceremonies, and imagining that by theſe ſacrifices their ſins were really expiated and atoned for, they neglected and ſubmitted not to the righteouſneſs of Chriſt, but went about to eſtabliſh their own; ſo that that which ſhould have led them to Chriſt, became an hand-writing of ordinances againſt them, and rendered Chriſt of no effect to them: moreover, the ſacred writings, which are full of ſpiritual food and divine refreſhment, the prophecies of the Old Teſtament, which clearly pointed out Chriſt, not being underſtood, but miſapplied by them, proved a trap, a ſnare, and a ſtumbling-block to them; ſo that they rejected the true Meſſiah, which iſſued in their utter ruin and deſtruction; yea, the preaching of the Goſpel, the ſalutary truths and wholeſome words of our Lord Jeſus Chriſt, were a ſtumbling-block to the *Jews*, nay, even the ſavour of death unto death. Though theſe words may be literally underſtood of their table mercies, the neceſſary proviſions of life, their common food and drink, of which they had great ſcarcity in their laſt wars; ſo that they not only by wicked methods ſtole it from one another, but eat what was forbidden by their law, and what was abhorrent to nature, as one is ſaid to eat her own child: nor is it to be overlooked, what is ſuggeſted by ſome, that the paſſover may be meant by their *table*; which was their grand yearly feaſt, and which they were eating [*], when they were ſurrounded and taken by the *Roman* army, like birds in a net, or beaſts in a trap: and all this as *a recompence to them*; a juſt judgment upon them, by way of retaliation for their ill treatment of Chriſt when on the croſs, giving him gall and vinegar, for his meat and drink.

Ver. 10. *Let their eyes be darkened, that they may not ſee*, &c.] Which is to be underſtood not literally of their being ſtruck with blindneſs, as the men of *Sodom* were by the angels, and as *Elymas* the ſorcerer was by the Apoſtle *Paul*; but myſtically, of the eyes of their underſtandings being darkened, as they were by themſelves and by ſatan, and judicially by God; ſo that they could not ſee into the true ſenſe of the prophecies and promiſes concerning Chriſt; and how all the characters of the *Meſſiah*, met in *Jeſus* of *Nazareth*; their eyes were ſo blinded, that they could ſee no beauty nor comelineſs in him; no excellency in his perſon, nothing wonderful in his works, nor amiable in his doctrine; nay, not only ſpiritual things, the things of the Goſpel, were hid from the moſt wiſe and prudent among them, from their doctors and *Rabbins*, but alſo the things which regarded their temporal peace and happineſs, were hid from their eyes; their eyes were not only darkened with reſpect to things ſpiritual and evangelical, but even with regard to things natural and civil: never did a people act more imprudently for their temporal ſafety and welfare, or appear ſo infatuated in all their conduct, as they did, as the hiſtory of their wars does abundantly declare: *and bow down their back alway*; which may denote their ſubjection and bondage to the *Romans*, when taken and carried captive by them; who laid very heavy burdens on them, which bowed down their backs indeed, multitudes of them being condemned to the mines; or this may deſign the general diſpoſition of the minds of theſe people, which are bowed to the earth, for they mind nothing but earth and earthly things; the acquiring of which they are bent upon at any rate, and are infamous for their earthly mindedneſs, covetouſneſs, extortion, uſury, tricking, and overreaching: or this phraſe may be expreſſive of that trembling, diſtreſs, horror, and deſpair, which ſhall ſeize them; eſpecially when the Son of man comes in the clouds of heaven, and they that have pierced him ſhall behold him, and wail becauſe of him; for in the *Pſalms* the words are, *make their loins continually to ſhake*.

Ver. 11. *I ſay then, have they ſtumbled that they ſhould fall?* &c.] This is an objection, which the Apoſtle takes from the mouth of an adverſary; and the purport of it is, you ſay that the people of the *Jews* being blind, have ſtumbled at Chriſt and his Goſpel, as was propheſied of them, and to which they were appointed; pray what were God's view and end in this? was it, that they ſhould fall and periſh eternally? if it be ſo, is not this doing himſelf, what he forbids others, namely, *to put a ſtumbling-block before the blind?* and can he be excuſed from cruelty, and rejoicing at the miſery of others? or is their ſtumbling permitted, that they ſhould *all* fall through unbelief, and be caſt away? and ſo it is an objection of the ſame kind with ver. 1. or ſince they have ſtumbled, and have thereby fell into a forlorn and miſerable condition, are they *always* to continue in it, as the laſt clauſe in the above-cited paſſage ſuggeſts? To which the Apoſtle anſwers, *God forbid*; neither of theſe are to be admitted of. The end which God had in view, in ſuffering the *Jews* to ſtumble and fall, was not their deſtruction, but rather the ſalvation of the *Gentiles*; and eſpecially not the deſtruction of *all* of them, blindneſs had only happened *in part* to them; for there was a remnant among them according to the election of grace, which ſhould be ſaved; a choſen number, which obtained life and righteouſneſs by Chriſt; yea, a fulneſs of them, how ſmall ſoever their number might be now, which ſhould be brought in; and ſtill leſs that they ſhould always continue in this ſad condition, their unbelief had brought them into; for the time would come, when there would be a receiving of them as life from the dead, when all *Iſrael* ſhould be ſaved. And at preſent there appeared nothing ill in view, *but rather through their fall, ſalvation is come unto the Gentiles.* That is, the Goſpel; which is ſometimes called *ſalvation*, the Goſpel of our ſalvation, the word of ſalvation; becauſe it is a declaration of ſalvation by Chriſt, and is the power of God unto it; or a means made effectual by the power of God to convince perſons, both of their need, and of the worth of it, and alſo a means of the application of it to them, by the Spirit of God: now this came to the *Gentiles* by the miniſtry of the Apoſtles, according to the orders and command of Chriſt; and, that through the fall of the *Jews*, their unbelief and rejection of the Meſſiah; for the Goſpel was firſt preached to them, but they contradicting and blaſpheming it, the Apoſtles turned to the *Gentiles*, and preached it to them, as the Lord had commanded them: and thus they came to be acquainted with the doctrine of ſalvation by a crucified Chriſt, and to have it powerfully applied to their ſouls by the Spirit of God; when ſalvation might be ſaid to *come* to them, in ſuch ſenſe as our Lord ſays it did to *Zaccheus* and his houſe: and another end is to be anſwered hereby, which is *for to provoke them to jealouſy*; that is, to provoke the *Jews* to jealouſy; not in an ill ſenſe, as in ch. x. 19. and as they were provoked upon the firſt ſending of the Goſpel to the *Gentiles*, and the calling of them, when they diſcovered a great deal of envy, wrath, and bitterneſs; but in a good ſenſe, as will appear in the latter day, when being convinced of their ſin in rejecting the Meſſiah, and obſerving the many advantages the *Gentiles* have received by embracing him, and they have loſt by their contempt of him, will be provoked to an holy emulation of them, and be ſtirred up through their means to ſeek the Lord their God, and *David* their king; and thus things will wind about in providence. The fall of the *Jews*, makes way for the Goſpel among the *Gentiles*; and this having had its effect with them, will be a means of putting the *Jews* upon ſerious thoughts about, and a ſtudious enquiry after, the true Meſſiah, and ſalvation by him; all which is a full anſwer to the queſtion, and the objection contained in it.

Ver. 12. *Now if the fall of them be the riches of the world*, &c.] By *the world*, as is clear from the next clauſe, is meant the *Gentiles*; who were frequently called ſo by the *Jews*, who reckoned themſelves to be *the church*, and all the nations round about them, *the world*; which obſervation may ſerve to illuſtrate other paſſages of ſcripture; ſee *John* iii. 16. 2 *Cor.* v. 19. 1 *John* ii. 2. now the fall of the *Jews*, which was a leſſening of them, was the riches of the *Gentiles*; *and the diminiſhing of them the riches of the Gentiles*; the number of true believers in Chriſt among them were very few, the generality of them received him not, but ſtumbled at him, and fell thro' unbelief; but the few that did believe were the means of carrying and ſpreading the Goſpel, which is, *the unſearchable riches of Chriſt*, in the *Gentile* world: thus at firſt a perſecution being raiſed againſt the church at *Jeruſalem*, the miniſters of the Goſpel were ſcattered abroad, and went every where preaching the word; and afterwards the *Jews* behaving in a very indecent manner towards the Apoſtles of Chriſt, they turned in a manner wholly to the *Gentiles*; and thus by the means of a few, a diminutive company, of which the Apoſtle *Paul* was one, the Goſpel, the pearl of great price, treaſure hid in a field, and put into earthen veſſels, was carried into the heathen world, and by it they were enriched. This handful of men that went out of *Judea*, were the means of converting vaſt numbers, large multitudes of ſouls among the *Gentiles*, which may be alſo deſigned by *riches*; this word ſometimes ſignifying plenty, ſee chap. ii. 4. and alſo of enriching them with the gifts and graces of the Spirit, and of directing them to Chriſt, who has durable riches, treaſures of wiſdom and knowledge, riches of grace, and riches of glory. Now the Apoſtle argues, that if ſuch a ſmall number of the *Jews* who embraced Chriſt, were of ſo much advantage to the *Gentiles*, *how much more their fulneſs?* when converts to Chriſt among them, will be as the ſand of the ſea, a nation of them ſhall be born again at once, and all *Iſrael* be ſaved. This will be a great acceſſion to the *Gentile* church, bring much glory to it, contribute greatly to its welfare, and be a means of eſtabliſhing their faith, and of putting freſh life and vigour into them, and of inſpiring them with more zeal for Chriſt, and for his honour and glory.

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[*] Joſephus de Bello Jud. l. 6. c. 9.

Ver. 13. *For I ſpeak to you Gentiles*, &c.] The church at *Rome*, as the primitive churches for the moſt part did, conſiſted of *Jews* and *Gentiles*; hence the Apoſtle ſometimes addreſſes the one, as in chap. ii, 17, 25. and vii. 1. and ſometimes the other, as here; and this he does to obſerve unto them the grace and goodneſs of God, in enriching them with the Goſpel of ſalvation; and that they might not deſpiſe the *Jews*, from whom it firſt came out, and thro' whoſe fall it came to them, and was preached among them by ſome of that nation: *in as much as I am the Apoſtle of the Gentiles*. He was ordained and ſet apart by God, in his eternal purpoſes, to be a teacher of the *Gentiles*; he was ſent immediately by Chriſt to bear his name among them, tho' not among them only, to the excluſion of the people of *Iſrael*; he chiefly preached the Goſpel to them, tho' ſometimes to the *Jews* alſo; and the ſucceſs of his miniſtry was moſtly among the uncircumciſion, tho' he ſought by all ways and means to gain both *Jews* and *Gentiles*: hence he addreſſes the *Gentiles* with greater freedom and boldneſs, becauſe he was their Apoſtle, and had been ſo uſeful among them; and is a reaſon why we *Gentiles* ſhould have a ſpecial regard to his writings; for tho' every word of God is pure, and all ſcripture is divinely inſpired, and is profitable on one account or another; nor is any part of it to be ſlighted and neglected; yet as *Paul*'s epiſtles are written chiefly to the *Gentile* churches, excepting that to the *Hebrews*, and which ſome queſtion whether it is his, they ought eſpecially to be attended to by us; tho', alas, of all the inſpired writings they are had in the leaſt eſteem: *I magnify mine office*; not himſelf, for he was not of a ſelf-exalting ſpirit, but humble and lowly minded, ready at all times to own himſelf to be leſs than the leaſt of ſaints, and the chief of ſinners; but his office, which he had received from Chriſt, as an inſtance of his grace and favour. This was magnified partly by the miracles, ſigns, and wonders done by him, in proof, and for the confirmation of his Apoſtleſhip; and partly by his conſtant, diligent, and faithful preaching of the Goſpel; as alſo by the unwearied pains he took to ſpread it far and near; and likewiſe by the numbers of ſouls he was the means of bringing to the knowledge of Chriſt; and it was no ſmall acceſſion of glory to his office, as an Apoſtle of the *Gentiles*, that he was an inſtrument of the converſion of many among the *Jews*.

Ver. 14. *If by any means I may provoke to emulation*, &c.] What he had in view, even in diſcharging his office among the *Gentiles* with ſo much labour, aſſiduity, and indefatigableneſs was, that if poſſible he might ſtir up the *Jews* to emulate and imitate the *Gentiles*, in ſeeking after Chriſt; for theſe he means when he ſays, *them which are my fleſh*; they being his brethren and kinſmen according to the fleſh, for it was common with the eaſtern nations, to call ſuch perſons their fleſh; ſee *Gen.* xxix. 14. and xxxvii. 27. *Iſ.* lviii. 7. and carries in it a reaſon why he was ſo ſolicitous for their welfare, becauſe of the relation of them to him, and the natural affection he bore towards them; and his hope was, that they ſeeing the nations of the earth bleſſed in the promiſed ſeed, thro' his preaching the Goſpel to them, great gatherings of the people to *Shiloh*, and the *Gentiles* ſeeking to the root of *Jeſſe*, ſet up for an enſign to the people, might be provoked to an emulation of them; and likewiſe ſeek the Lord their God, and *David* their king, and thereby have his end he ſo much wiſhed for and deſired: *and might ſave ſome of them*; he ſays *ſome*, not all, for he knew the bulk of the people was rejected, only a ſeed was left among them, a remnant according to the election of grace that ſhould be ſaved, and which did obtain righteouſneſs and life, while the reſt were blinded. The miniſters of the Goſpel may be ſaid to ſave ſouls, not efficiently, for the author or efficient cauſe of ſalvation is God only; the Father has choſe unto it, the Son has effected it, and the Spirit applies it; but inſtrumentally, as the word preached by them is the means of regeneration, faith, and converſion, with which ſalvation is connected; and as they ſhew unto men the way of ſalvation, and encourage ſouls to believe in Chriſt, in whom alone it is. Now the Apoſtle argues from his office, and the uſefulneſs of it, to ſome among the *Jews*, to ſaving purpoſes, to prove that their rejection was not total.

Ver. 15. *For if the caſting away of them*, &c.] This argument, as before, in ver. 12. is from the leſſer to the greater, ſhewing that as the *Gentiles* received preſent advantage thro' the rejection of the *Jews*, they would receive far greater at their future recovery, and which proves that their rejection is not final; for by *the caſting away of them*, is meant the rejection of the *Jews*, and refers to God's writing a *Lo ammi* upon them, and his taking away the Goſpel from them, and which were the occaſion of *the reconciling of the world*, the *Gentiles*; not of God's drawing the ſcheme of their reconciliation in his Son; nor of the actual reconciliation of them by his ſufferings and death; but of the Goſpel, the word of reconciliation being carried among them upon the *Jews* diſbelief and contempt of it, which was made effectual by the power of divine grace, to the reconciling of them to God, to the way of ſalvation by Chriſt; to be willing to ſerve him, and be ſaved by him; to lay down their arms, ſurrender to his victorious grace, and become obedient to him both by word and deed; and if this was the caſe then, as it was, he aſks, *what ſhall the receiving of them be, but life from the dead?* By *the receiving of them*, is meant the converſion of the *Jews* in the latter day, when they will be received by Chriſt, on whom they will look with an eye of faith, and mourn in an evangelical manner, for their ſins againſt him; who caſts out none that come unto him, but receives them into his arms in the moſt kind and tender manner; and when they will be alſo openly received into the houſe and family of God, into the viſible church of Chriſt; and as the Apoſtle afterwards ſays, *be grafted into their own olive tree:* and this their reſtoration will be as, *life from the dead*; which regards not ſo much the quickning of the *Jews* themſelves, tho' their converſion will be, as the converſion of every ſinner is, a reſurrection from the death of ſin, to a life of grace, and is ſo repreſented in *Ezek.* xxxvii. but rather the reviving the work of God among the *Gentile* churches, who having lain long in a dead, lifeleſs, lukewarm, and indifferent frame of ſpirit, will be arouſed and quickned, at this wonderful work of grace upon the *Jews*; and beſides it will be as unexpected by them, and as ſurprizing to them, as a perſon's being raiſed from the dead would be; yea as joyful, and as welcome to them, as if a man received his neareſt relation and friend from the dead; add to this, and which ſome of the ancients make to be the ſenſe of the place, quickly after the converſion of the *Jews*, the fulneſs of the *Gentiles* being brought in, and nothing more to be done in a way of grace, the firſt reſurrection from the dead will follow, and happy is he that will have part in it.

Ver. 16. *For if the firſt-fruit be holy*, &c.] Some by *the firſt-fruit* and *root* underſtand Chriſt, who is ſometimes called, *the firſt-fruits of them that ſlept*, and *the root of Jeſſe and David*, and indeed of all the righteous; and certain it is, that ſince he is holy, has all the holineſs of his people in him, and is ſanctification unto them, they ſhall be holy likewiſe; have it imparted to them in this life, and perfected in them in another: but this does not ſeem to agree with the Apoſtle's argument. Others think that by them are meant the *Jewiſh* anceſtors, and particularly *Abraham*, and dream of a holineſs derived from him to his natural ſeed; but if no ſuch holineſs was derived from him, to his immediate offſpring, *Iſhmael*, it can hardly be thought any ſhould be communicated by him, to his remote poſterity; and to theſe here deſigned at the diſtance of four or five thouſand years from him: but by them are intended the firſt converts among the *Jews*, under the Goſpel-diſpenſation; it being uſual with the Apoſtle to call thoſe perſons, that were firſt converted in any place, the firſt-fruits of it; ſee *Rom.* xvi. 5. 1 *Cor.* xvi. 15. Theſe were they who received the firſt-fruits of the Spirit in *Judea*, and who firſt among the *Jews* hoped and believed in Chriſt; theſe were but few in number, as the *firſt-fruit* is but ſmall in compariſon of *the lump*, and mean, abject, and deſpicable, as the *root* under, and in a dry ground is; but yet were pledges and preſages of a larger number of ſouls among that people, to be converted in the latter day: now the Apoſtle's argument is, *if the firſt-fruit be holy, the lump is alſo holy, and if the root be holy, ſo are the branches*; that is, that whereas thoſe perſons who were converted among the *Jews*, however few in number, and deſpicable in appearance they might be, yet were truly ſanctified by the Spirit of God; and as they were, ſo ſhould the whole body of that people be in the laſt days, when *holineſs* ſhall *be upon the horſes bells*, and *every pot in Judah and Jeruſalem ſhall be holineſs unto the Lord of hoſts*, *Zech.* xiv. 20, 21. by which metaphorical expreſſions is meant, that holineſs ſhould be common to the whole nation, and all the inhabitants of it, of which the call of ſome few among them was a pledge and preſage. The alluſion in the former clauſe is to the holy offering of firſt-fruits to the Lord, the two wave loaves, *Lev.* xxiii. 14, 17. whereby the whole lump was ſanctified, for after uſe throughout the year following; and that in the latter clauſe, to the holineſs of trees; that is to trees devoted to ſacred uſe, or that were planted in a field appropriated thereunto: hence we read [t], that the men of *Jericho* permitted, or as other exemplars read it, cut down גמז יות של הקדש, *branches of holineſs*, or *holy branches*; and eat fallen fruit on the ſabbath day. [u] *Bartenora* explains theſe branches, of ſuch that grow upon a tree devoted to holy uſes; and *Maimonides* [w] obſerves, that they thought it lawful to eat what grew in a holy field.

Ver. 17. *And if ſome of the branches be broken off*, &c.] This is to be underſtood, not of the excluſion of the *Jews* from their national church; for the perſons deſigned by the *branches*, were the principal members of it, as the civil and eccleſiaſtical rulers, the prieſts, *Scribes* and *Phariſees*, and the far greater part of the people; and on the other hand, the Apoſtles and followers of Chriſt were put out of their ſynagogues, and deemed by them hereticks and Apoſtates: nor of the deſtruction of the *Jewiſh* nation, city, and temple; for as yet they exiſted as a nation, their city of *Jeruſalem* was in being, and their temple ſtanding: but of their being left out of the Goſpel-church, gathered among them, they not believing in the Meſſiah, but rejected and crucified him; and tho' afterwards the Goſpel was preached to them, they deſpiſed, contradicted, and blaſphemed it; ſo that it pleaſed God to take it wholly away from them, when they might be truly ſaid to be, as *branches broken off*; which phraſe ſeems to be borrowed from *Jer.* xi. 16. they were withered, lifeleſs, and hopeleſs, being caſt off by God, and neglected by his miniſters, the Goſpel being removed from them, and they without the means of grace and ſalvation: and this was the caſe of the generality of the people; for tho' the Apoſtle only ſays *ſome*, making the beſt of it in their favour againſt the *Gentiles*, and ſpeaking in the ſofteſt terms; yet they were only a few, a ſeed, a remnant, that were taken into the Goſpel-church, and the reſt were blinded, hardened, rejected, and left out for their unbelief: *and thou being a wild olive-tree*; ſpeaking to the *Gentiles*, to ſome, not to all of them; for not a whole tree, but a part of one, what is cut out of it, a ſcion from it is grafted into another; and ſo they were a certain number which God took out from among the *Gentiles*, to be a people for his name and glory, and who before converſion were comparable to a wild olive-tree; for tho' they might have ſome ſhew of morality, religion, and worſhip, yet lived in groſs ignorance, ſuperſtition, idolatry, and prophaneſs; were deſtitute of a divine revelation, of all ſpiritual light and knowledge, of true righteouſneſs and the grace of God; were barren and unfruitful in good works, were without hope, God and Chriſt in the world. This metaphor rather regards their character, caſe, and manners, than their original; in reſpect of which they and the *Jews* were on a level, being by nature equally corrupt, and children of wrath; and yet tho' a wild olive-tree, *were grafted in amongſt them*; meaning either the broken branches, in whoſe ſtead they were grafted; the *Syriac* verſion favours this ſenſe, reading it, בדוכיתהין, *in their place*; as alſo in ver. 19. and ſo the *Ethiopic* verſion: or rather the believing *Jews*, of whom the firſt Goſpel-church and churches conſiſted; for the *Jews* firſt truſted in Chriſt, received the firſt-fruits of the Spirit, and were firſt incorporated into a Goſpel-church-ſtate; and then the *Gentiles* which believed, were received among them. The firſt coalition of *Jews* and *Gentiles*, or the engrafture of the *Gentiles* in among the *Jews* that believed, was at *Antioch*, when dropping their diſtinctive names of *Jews* and *Gentiles*, they took the common name of *chriſtians*, *Acts* xi. 19, 20, 21, 26. So that this is not to be underſtood of an engrafture into Chriſt, unleſs by a viſible profeſſion, but of being received into a Goſpel-church-ſtate; which is ſignified by *the olive-tree* in the next clauſe: *and with them partakeſt of the root and fatneſs of the olive-tree*; the Goſpel-church is ſo called for its excellency, the olive-tree being a choice tree, as they were a choſen generation, a royal prieſthood, a holy nation, a peculiar people; for its fruitfulneſs, bringing forth berries that are wholeſome, delightful, and uſeful, ſo the ſaints are filled with the fruits of grace, and good works, which are by Chriſt to the praiſe and glory of God; for its beauty when laden with fruit, ſo a Goſpel-church is beautiful, maintaining the purity of Goſpel-doctrine, diſcipline, worſhip and converſation; *His beauty ſhall be as the olive-tree*, *Hoſ.* xiv. 6. ſee *Jer.* xi. 16. and for its verdure and durableneſs, and growing on the mountains, all which may denote the continuance and firmneſs of the church of Chriſt. Now the *Gentiles* being grafted into a Goſpel-church-ſtate with the believing *Jews*, partook of the ſame *root and fatneſs* as they did, being built upon the ſame *foundation of the Apoſtles and prophets*; rooted, grounded, and built up in the ſame church-ſtate, they enjoyed the ſame priviledges, had the doctrines of Chriſt and his Apoſtles preached to them, communicated with them in the ordinances of the Goſpel, and were ſatisfied with the goodneſs and fatneſs of the houſe of God; for they became *fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel*, *Epheſ.* iii. 5. the Apoſtle ſpeaks according to the nature of the olive-tree, which is unctuous, from whence an oil is taken, which makes the face of man to ſhine, the fruit of which fattens thoſe that are lean; and hence it loſes not its leaves, δια το θερμον και λιπαρον, *becauſe of its heat and fatneſs*, as *Plutarch*[x] ſays.

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[t] Miſn. Peſachim. c. 4. §. 8.

[u] In ib.

[w] In ib.

Ver. 18. *Boaſt not againſt the branches*, &c.] Thoſe that were broken off: the Apoſtle would not have them vaunt it over them, deſpiſe them, and trample upon them; but pity them, and pray for them, and be abundantly thankful and humbled before God, under a ſenſe of his ſovereign and diſtinguiſhing grace, who had ſettled them in a Goſpel-church-ſtate, who were before comparable to a wild olive-tree; and much leſs ſhould they glory over the believing *Jews*, among whom they were, there being no difference between them, for they were all one in Chriſt Jeſus: *but if thou boaſt*; but if ſuch a vain temper of mind ſhould prevail, he ſuggeſts they would do well to ſit down and conſider, what little reaſon they had on their ſide to glory; and that if ſuch glorying and boaſting, one againſt another was lawful, the *Jews* had the greateſt reaſon for it; for adds the Apoſtle, *thou beareſt not the root, but the root thee*. The *Jews* received no advantages from the *Gentiles*, but on the contrary the *Gentiles* from the *Jews*, to whom were committed the oracles of God, and by whom they were faithfully kept and tranſmitted to the *Gentiles*; the Goſpel itſelf came out firſt from among them; the firſt preachers of it were *Jews*, who carried it into the *Gentile* world, where it was greatly ſucceeded to the converſion of many, who by this means were brought into a Goſpel-church-ſtate, and ſo enjoyed all the priviledges they did; yea, Chriſt himſelf, according to the fleſh, came of them, was ſent unto them, was the miniſter of them, lived and died among them, and wrought out the great ſalvation for his people; hence *ſalvation* itſelf is ſaid to be *of the Jews*, *John* iv. 22. ſo that the root and foundation of all their enjoyments were from the *Jews*, and not thoſe of the *Jews* from them; hence there was no room, nor reaſon, for boaſting againſt them, and vaunting it over them.

Ver. 19. *Thou wilt ſay then*, &c.] This is an objection which the Apoſtle foreſaw the *Gentiles* would make againſt what he had ſaid, and in favour of their boaſting; *the branches were broken off, that I might be grafted in*. The ſenſe of which is, that the *Jews* were rejected and left out of the Goſpel-church, on purpoſe to make way for the *Gentiles*, that they might be put in their room; and conſequently the *Jews* muſt be more vile and unworthy, and the *Gentiles* more deſerving of ſuch favours and priviledges, or God would never have taken ſuch a ſtep, to leave out one to make room for the other.

20. *Well*, &c.] To this the Apoſtle anſwers, by approving and granting in part what was ſaid, that the unbelieving *Jews* were broken off and rejected, and that the *Gentiles* that believed in Chriſt were grafted in among the *Jews* that profeſſed his name; but then he tacitly denies that it was for their ſakes, and on their account they were broken off, but for their own incredulity: *becauſe of unbelief they were broken off*; becauſe of their diſbelief and contempt of the Meſſiah, they were rejected of God, and died in their ſins; that which excluded their forefathers from the land of *Canaan*, ſhut them out of the Goſpel-church-ſtate, and the kingdom of heaven: *and thou ſtandeſt by faith*; which is not of a man's ſelf, but the gift of God; ſo that it was not by their merits, and better deſervings, but by the grace of God, that they were in the ſituation they were; they were bleſſed with faith in Chriſt, and having made a profeſſion of it, were admitted to Goſpel-ordinances, and into a Goſpel-church; and being helped hitherto to hold the profeſſion of their faith in a becoming manner, they ſtood their ground, and continued in their church-relation; and therefore ought not to give way to a vain boaſting ſpirit, but to be humble, modeſt, and dependant; wherefore he gives them this proper, pertinent, and wholeſome advice, *be not high-minded, but fear*. The Apoſtle would have them not be elated with their gifts, priviledges, and enjoyments, and look over others, or down upon them with contempt and diſdain, conſidering that all they had and en-

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[x] Sympoſ, l. 8. qu. 10.

joyed were owing to the goodneſs of God, and not to any deſerts of theirs; and therefore ſhould fear the Lord and his goodneſs: for not a fear of hell and damnation, or a diſtruſt of the grace of God is here meant; but a fear of offending him, and that not from a dread of puniſhment, but from a ſenſe of his grace and goodneſs; and alſo deſigns humility of ſoul, in oppoſition to pride, haughtineſs, and elation of mind, a lowly carriage and behaviour to others, and an humble dependance on grace and ſtrength from above, to enable to perſevere and hold out to the end; for *let him that thinks he ſtands take heed leſt he fall* into ſin, 1 *Cor.* x. 12. ſo as to diſhonour God and Chriſt, grieve the holy Spirit, wound his own conſcience, and bring himſelf under the cenſure of the church, and to be cut off from the good olive-tree, the root and fatneſs of which he now partakes.

Ver. 21. *For if God ſpared not the natural branches,* &c.] That is, executed his righteous judgments, inflicted due puniſhment upon the *Jews*, unchurched them, and ſtript them of thoſe priviledges they enjoyed in a church-ſtate; who were the natural deſcendants of *Abraham*; were naturally, and as born into the world, in a national church-ſtate, and in that national covenant God made with that people; to whom belonged a national adoption, in which ſenſe they were the ſons of God, his firſt-born; they were choſen by him as a ſpecial and peculiar people, to very great favours and priviledges; they were Chriſt's own, he came of them according to the fleſh, and was particularly ſent unto them, and miniſtered among them; wherefore if at laſt, God did not ſpare this people, tho' he had for a long time done it, but ſtirred up all his wrath againſt them, they diſbelieving his ſon, rejecting and deſpiſing the Meſſiah, and ſalvation by him, this ſhould awaken the fear, care, and caution of the *Gentiles* in a church-ſtate, leſt if they behave not well, he ſhould deal in like manner with them: *take heed leſt he alſo ſpare not thee*; for whatever was done to the *Jews* in former or latter times, are written for the inſtruction and admonition of *Gentiles*; and the uſe they are to make thereof is, to be careful and cautious, leſt by imbibing principles derogatory from the grace of God and glory of Chriſt, or by an unbecoming walk and converſation, they provoke the Lord to unchurch them, as he has done the *Jews* before them; and which they may the rather fear, ſince the *Jews* were the natural branches, and they formerly ſtrangers and aliens.

Ver. 22. *Behold therefore the goodneſs, and ſeverity of God,* &c.] The conſideration of both the grace and kindneſs of God to ſome, and his ſeverity or ſtrict juſtice towards others, is recommended by the Apoſtle as very proper to abate pride, vain glory, and haughtineſs of ſpirit; and to engage to humility, fear, care, and caution: *on them which fell ſeverity*; the *Jews*, who ſtumbled at Chriſt and his Goſpel, and fell by unbelief, God in ſtrict juſtice and righteous judgment, not only deſtroyed, as afterwards, their nation, city, and temple, and ſcattered them abroad in the world to be a reproach, a proverb, a taunt, and a curſe in all places; but caſt them off as his people, broke his covenant with them, took away his Goſpel from them, left them out of a Goſpel-church-ſtate, except a few, and gave up the generality of them to blindneſs and hardneſs of heart; ſo that wrath is come upon them to the uttermoſt, both with reſpect to things civil and religious, and they continue as living, ſtanding monuments of God's ſeverity and juſtice, to be beheld by us *Gentiles* with pity and concern, and to excite in us the fear of God, and caution as to our conduct and behaviour in the world, and in the church: *but towards thee, goodneſs*; the *Gentiles*, who not only ſhare in the goodneſs and grace of God diſplayed in the election of many of them, to eternal life, in their redemption by Chriſt, and the effectual vocation of them by the grace of God; but in their church-ſtate, they being made fellow-citizens with the ſaints, fellow-heirs, and of the ſame body, and having a place and a name in God's houſe, better than that of ſons and daughters; and therefore under great obligation to fear the Lord, aud his goodneſs, and to walk worthy of the vocation wherein they are called, in all humility and lowlineſs of mind: *if thou continue in his goodneſs*; meaning not the love, grace, and free-favour of God, or the grace of the Spirit, a continuance in which no *if* is to be put upon; for ſuch who are intereſted in the love of God always continue in it, and nothing can ſeparate them from it; and ſuch as have the graces of the Spirit implanted in them, as faith, hope, and love, can never loſe them; theſe always remain in them, and they in the poſſeſſion of them, tho' not always in the exerciſe of them; but the goodneſs of God in a church-ſtate is here meant, as the means of grace and comfort, the miniſtration of the word and ordinances; and the ſenſe is, if thou doſt not deſpiſe the riches of divine goodneſs in a church-relation, if thou doſt not abuſe it, or walk unworthy of it, if thou abideſt by it, and retaineſt a value for it, thou wilt ſtill ſhare the advantages of it: *otherwiſe thou alſo ſhalt be cut off*; from the good olive tree, the Goſpel-church-ſtate, into which the *Gentiles* were taken; and which, with reſpect to particular perſons, may intend the act of excommunication by the church, expreſſed in ſcripture by purging the old leaven, putting away the wicked perſon, withdrawing from ſuch that are diſorderly, and rejecting hereticks, that is, from the communion of the church; and with reſpect to whole bodies and ſocieties, an entire unchurching of them by removing the Goſpel, and the ordinances of it; which threatning has been awfully fulfilled in many *Gentile* churches, in *Aſia*, *Africa*, and *Europe*; and therefore may ſerve to awaken our fear, care, and caution, leſt we ſhould be treated in like manner.

Ver. 23. *And they alſo, if they abide not ſtill in unbelief,* &c.] The Apoſtle ſuggeſts that the *Jews* alſo might be recovered and brought into a Goſpel-church-ſtate, provided they did not continue in infidelity; but inaſmuch as they ſeem to lie under invincible ignorance, obſtinacy and unbelief, and were ſuch bitter enemies to the Goſpel, and abhorrers of Goſpel-ordinances, and a Goſpel-church-ſtate; yea, that they muſt and will abide in unbelief, unleſs the Spirit of God convinces them of it, and it is given to them to believe in Chriſt, and they are powerfully drawn by the Father to come to the Son, there is no poſſibility or likelihood that they *ſhall be grafted in*, or taken into a Goſpel-church-ſtate; to which the Apoſtle anſwers, and argues for their engrafture, and the poſſibility of it from the power of God: *for God is able to graft them in again*; as many of them were in the times of the Apoſtles, and ſome ſince, for nothing is impoſſible with God; he can remove their unbelief, knock off the ſhackles and fetters in which they are held, and bring them out of the priſon of infidelity, in which they are ſhut up; he is able to take away the blindneſs of their minds, and the hardneſs of their hearts, the vail that is over them, and turn them to the Lord; he can by his mighty power work faith in them, and cauſe them to look on him whom they have pierced, and mourn in an evangelical manner; he can bring them to Chriſt, and into his churches, and among his people, and fold them with the reſt of his ſheep; ſo that there may be one fold of *Jew* and *Gentile*, under one ſhepherd, Jeſus Chriſt.

Ver. 24. *For if thou wert cut out of the olive-tree*, &c.] As the Apoſtle argues the poſſibility of bringing the *Jews* into a Goſpel-church-ſtate, from the power of God; ſo here the probability of it, or the eaſineſs and likelihood of its being performed, from the engrafture of the *Gentiles*; who were originally like an olive-tree, *which is wild by nature*, grows in the field, bears no fruit, and is uſeleſs and unprofitable; ſo they by nature were ſinners of the *Gentiles*, children of wrath, full of unrighteouſneſs, without any fruit of holineſs; being not within the pale of the *Jewiſh* church and common-wealth; but in the wide field of the world, worthleſs, and of no account; and yet many were *cut out of* this wild olive-tree; were thro' the miniſtration of the Goſpel, by the power of divine grace ſeparated from the reſt of the world; were effectually called and brought into a Goſpel-church-ſtate; God took out from among them a people for his name. This their being cut out of the wild olive, as it expreſſes the power and grace of God towards them, ſo it might teach them humility, as it led them to obſerve their original ſtate and condition: *and wert grafted, contrary to nature, into a good olive-tree*; for an olive-tree being full of fatneſs will not admit of engrafture; nor was it ever uſual to engraft upon olives; hence the *Jews* ſay[y], זתים אין בהן הרכבה, *there is no engrafture on olives*; beſides, tis contrary to nature, uſe, and cuſtom, to engraft wild ſcions, or grafts of any ſort into a good ſtock; but always good ſcions or grafts into a wild ſtock, for in wild hungry ſtocks, grafts grow beſt: but in the engrafture of the *Gentiles* into a Goſpel-church-ſtate, juſt ſuch a method was taken, as if a wild graft were let into a good ſtock; ſo that this engrafture was not of nature, it was contrary to it; but of pure grace, and ſovereign good will and pleaſure; and the Apoſtle's argument is this, that if the *Gentiles* who were originally as a wild olive-tree; if ſome as grafts were taken out from among them, and quite contrary to their own nature, and the nature of things, were by the goodneſs and grace of God, grafted into a good olive, the Goſpel-church-ſtate; *how much more ſhall theſe which be the natural branches, be grafted into their own olive-tree?* that is, there is a greater likelihood, and more eaſily may it be, according to all appearance of things, that the *Jews*, the natural branches or deſcendants of *Abraham* ſhould be brought into a Goſpel-church-ſtate, which firſt began among them, and which at firſt only conſiſted of ſome of their nation. The Goſpel-church is called *their own olive-tree*, in alluſion to *Iſrael*, or the *Jewiſh* church, which is often ſo called in their writings. "Says[z] "*R. Joſhua ben Levi*, to what are the *Iſraelites* "like? לזית, *to an olive-tree*; to teach them that "as the leaves of an olive-tree do not fall, neither "on ſun-ſhine days, nor on rainy days; ſo the "*Iſraelites* will never ceaſe, neither in this world, "nor in the world to come; and ſays *R. Jochanan*, "to what are the *Iſraelites* like? *to an olive*; to "teach thee that as an olive does not ſend forth its "oil, but by the means of preſſing, ſo the *Iſraelites* "don't return to do good, but by the means of "chaſtiſement:" and ſays another[a] of their writers, "as oil aſcendeth above all liquids, and is not "mixed with them; ſo the *Iſraelites* aſcend above "all nations, and are not mixed with them; and "there is an intimation that they are even like "לזית, *to an olive*, that is preſſed or ſqueezed; "for ſo the *Iſraelites* are bruiſed and afflicted, and "yet notwithſtanding all this, they aſcend by virtue "of the law, which is called *oil olive*." It is eaſy to ſee from whence this ſimile is borrowed.

Ver. 25. *For I would not, brethren*, &c.] The Apoſtle, in order to raiſe the attention of the *Gentiles* to what he was about to deliver to them, not only ſtiles them *brethren*, expreſſing his affection for them, and their relation to him and other believing *Jews*, and to one another, being all one in Chriſt Jeſus, partakers of the ſame grace, and heirs of the ſame glory; but alſo tells them that what he had to acquaint them with, was a *myſtery*, a thing ſecret and hidden, which had not been heard of and known, at leaſt not ſo fully and clearly, as he was about to reveal it; and becauſe of his great reſpect for them, he was unwilling, as he ſays, *that ye ſhould be ignorant of this myſtery*; he was deſirous that they ſhould abound and improve, in all ſpiritual knowledge and judgment, and among the reſt, be better informed of this particular article, the call of the *Jews*: and his view in apprizing them of it, is expreſſed in the following clauſe, *leſt ye ſhould be wiſe in your own conceits*; leſt they ſhould imagine that they were the only wiſe and knowing perſons, and be elated in their minds with their knowledge and underſtanding, and look with contempt upon the poor, blind, ignorant *Jews*, as if they were always to remain in ſuch a ſtate of darkneſs and infidelity. The thing he had to inform them of is, *that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in*; by *Iſrael* is meant the *Jews*, the deſcendants of *Jacob*, whoſe name was *Iſrael*. *Philo* the *Jew* obſerves[b], that this name ſignifies ὁρασιν Θεȣ, *the viſion of God*; indeed, *Jacob* had it given him when he wreſtled with the angel, and ſaw God face to face, tho' it does not ſeem to be for that reaſon; however, blindneſs had now befallen the *Jews*, who had been favoured with a divine revelation, with the knowledge of God, his will and worſhip; and none were more blind than thoſe who were called the ſervants and meſſengers of the Lord of hoſts, as the *Scribes* and *Phariſees*, the prieſts and princes of the *Jewiſh* world. This *blindneſs* deſigns their unbelief, the hardneſs of their hearts, and darkneſs of their underſtandings with reſpect to God himſelf, whom they knew not in Chriſt; not as the Father of Chriſt; nor even the perfections of his nature, particularly his righteouſneſs; which was the reaſon of their ſetting up their own righteouſneſs, and of their non-ſubmiſſion to the righteouſneſs of Chriſt: they were blind as to the Meſſiah; they knew him not, when he came; they ſaw no beauty and comelineſs in him; could not diſcern the characters of him in Jeſus, tho' they were ſo manifeſt; and rejected him notwithſtanding the clear evidence of his miniſtry and miracles. They were in the dark about the ſenſe of the prophecies of the Old Teſtament; a vail was upon their hearts when they read them, ſo that they underſtood them not, and could not ſee their accompliſhment in Chriſt; they were even ignorant of the law, the ſpiritual nature, true uſe, and right end and ſcope of it; and it is no wonder that the Goſpel ſhould be hidden from them. This blindneſs *happened* to them not by chance, but befel them by the decree, and according to the will of God, who hardens whom he pleaſes; and according to various predictions in the Old Teſtament, cited in *Matt.* xiii. 14, 15. *John* xii. 39, 40. *Rom.* xi. 8, 9, 10. and in righteous judgment, for ſince they liked not to retain God and his Chriſt in their knowledge, it was but juſt in God to give them up to reprobate minds, to judicial blindneſs, and hardneſs of heart: but then this blindneſs only happened to them *in part*; not that it was only in ſome meaſure or ſome degree, for it was total, they were darkneſs itſelf, and had no ſpiritual and evangelic light at all on whom it fell; but that this blindneſs was not general with reſpect to perſons, there were ſome few, a ſeed, a remnant, that were delivered from it, tho' the far greater part of the nation were involved in it, and continue in it to this day; and will do, *until the fulneſs of the Gentiles be come in*; that is, till the whole number of God's elect among them, be called and brought into the Goſpel-church-ſtate, which in the latter day will be very great; when the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea; when the kingdoms of this world ſhall become the kingdoms of our Lord and his Chriſt; and the abundance of the ſea ſhall be converted, and the forces of the *Gentiles* ſhall come to the church, and multitudes of them ſhall flock thither, as doves to their windows: and ſince the blindneſs of the *Jews* is not yet removed, it ſeems plain that the full number of God's choſen ones among the *Gentiles*, is not yet compleated in regeneration; for as ſoon as ever they are all called and brought in, the vail will be taken away from the *Jews*, and they will be turned unto the Lord.

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[y] T. Hieroſ. Celaim, c. 1. fol. 27. 2.

[z] T. Bab. Menachot, ſol. 53. 2.

[a] R. Abraham Seba, Tzeror Hammor, fol. 83. 4.

[b] De Temulentia, p. 251. & de Sacrificiis Abel & Cain, p. 151.

Ver. 26. *And ſo all Iſrael ſhall be ſaved*, &c.] Meaning not the myſtical, ſpiritual *Iſrael* of God, conſiſting both of *Jews* and *Gentiles*, who ſhall appear to be ſaved in the Lord with an everlaſting ſalvation, when all God's elect among the latter are gathered in, which is the ſenſe many give into; but the people of the *Jews*, the generality of them, the body of that nation, called *the fulneſs* of them, ver. 12. and relates to the latter day, when a nation of them ſhall be born again at once; when their number, being as the ſand of the ſea, they ſhall come up out of the lands where they are diſperſed, and appoint them one head, Chriſt, and great ſhall be the day of *Jezreel*; when they, as a body, even the far greater part of them that ſhall be in being, ſhall return and ſeek the Lord their God, and *David* their king; ſhall acknowledge Jeſus to be the true Meſſiah, and ſhall look to him, believe on him, and be ſaved by him from wrath to come. There is a common ſaying among them [c], כל ישראל יש להם חלק לעולם הבא, *all Iſrael ſhall have a part*, or *portion in the world to come*; and in ſupport of this they uſually produce the paſſage in *Iſ.* lx. 21. *thy people alſo ſhall be all righteous*: yea, they even go ſo far as to ſay [d], "that hell-fire "will have no power over the tranſgreſſors of "*Iſrael*;" fancying, that every individual perſon of their nation will be ſaved; tho' they ſometimes except ſuch who deny the reſurrection of the dead, and that the law is from heaven, or is an epicure, and he that reads foreign books, or is an enchanter, or pronounces the ineffable name: but the Apoſtle is not to be underſtood with ſuch a latitude; he refers to the laſt times, and to a very general converſion of them to the Meſſiah: *as it is written*, *Iſ.* lix. 20. *there ſhall come out of Zion the deliverer*: the words of the prophet are, *and the redeemer ſhall come to Zion*: by the *redeemer*, or *deliverer*, words of the ſame ſignification, is meant the *Meſſiah*, as the *Jews* [e] themſelves own, and apply this paſſage to him; who is the *Goel*, or near kinſman of his people, to whom the right of their redemption belongs as man; and who as God was able to effect it, and as God-man and mediator, was every way qualified for it, and has obtained it for them: and whereas, in the prophet *Iſaiah*, he is ſaid to *come to*, and by the Apoſtle, *out of Zion*, this may be reconciled by obſerving, that the ſervile letter ל ſometimes ſignifies *from*, as well as *to*, when it is put in the room of מ; of which inſtances may be given, as *Exod.* xvi. 1. and xix. 1. *Numb.* xxxiii. 38. *Ezra* iii. 8. 1 *Kings* xii. 24. compared with 2 *Chron.* xi. 4. Beſides, the Meſſiah was to come out of *Zion*, as well as to come to it, according to *Pſ.* xiv. 7. ſo that the Apoſtle fitly expreſſes the faith and expectation of the old *Jewiſh* church in this citation: *and ſhall turn away ungodlineſs from Jacob*; in the prophet it is, *and unto them that turn from tranſgreſſion in Jacob*. The Apoſtle follows the tranſlation of the *Septuagint*, and which is favoured by the *Chaldee Paraphraſe*, which runs thus; *the redeemer ſhall come to Zion, and to turn the rebellious ones of the houſe of Jacob to the law*; ſo that the *Jew* [f] has no reaſon to charge the Apoſtle with a perverſion of the prophet's words, when they are cited ſo agreeable to their own *Targumiſt*: and the ſenſe of them relates not to what Chriſt did on the croſs, when the iniquities of his people were laid on him, and he bore them, and removed them all in one day from them; but to what he will do to the *Jews* in the latter day, in conſequence thereof; he'll convince them of their ungodlineſs, give them repentance for it, and remiſſion of it.

Ver. 27. *For this is my covenant unto them*, &c.] This is what God has promiſed to them in covenant, and he'll be as good as his word; his covenant will never be broken, it will always remain ſure and inviolable; ſo that there is not only a poſſibility, and a probability, but even a certainty, of the call and converſion of the *Jews*; which promiſe and covenant will have their accompliſhment, *when I*, ſaith the Lord, *ſhall take away their ſins*: ſome think that the Apoſtle alludes to *Jer.* xxxi. 34. others, that he takes this paſſage out of *Iſa.* xxvii. 9. where in the *Septuagint* verſion, the ſelf-ſame phraſe is uſed; though it may be no citation, or reference, but the Apoſtle's own words, explaining what is meant by *turning away ungodlineſs from Jacob*; and as before, regards not the taking away of their ſins by the ſacrifice of Chriſt, which is done already, and is what the blood of bulls and goats could not do; but of the removing of their ſins from themſelves, from their conſciences, by the application of the blood of Chriſt, and the imputation of his righteouſneſs.

Ver. 28. *As concerning the Goſpel*, &c.] Whereas it might be objected to the call and converſion of the *Jews*, their implacable enmity to the Goſpel, the Apoſtle replies, by granting, that with reſpect to that, they were *enemies* to God and Chriſt, to the Goſpel, and the miniſters of it, and particularly to the Apoſtle: *for your ſakes*; the *Gentiles*, to whom it was preached, and by whom it was received, and which greatly irritated and provoked the *Jews*; or the ſenſe is, that they were ſuffered to reject the Goſpel, and treat it with hatred and virulence,

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[c] Miſn. Sanhedrin, c. 11. §. 1. T. Bab. Sanhedrin, fol. 98. 1.

[d] T. Bab. Erubin, fol. 19. 1. & Chagiga, fol. 27. 1.

[e] Aben Ezra in loc.

[f] R. Iſaac, Chizzuk Emuna, par. 2. c. 81.

lence, that by this means it might be taken away from them, and carried to the *Gentiles*; ſo that the preſent enmity of the *Jews* to the Goſpel, turned to the advantage of the *Gentiles*, and ſhould not hinder the future converſion of God's elect among them in the latter day: *but as touching the election, they are beloved for the fathers ſakes*; as many of them as belong to the election of grace, are beloved of God; and will appear to be ſo, when they are called by grace, as they will be, for the confirming of the promiſes, concerning their future reſtoration made unto their fathers; not one of which ſhall ever fall to the ground, or they be deprived of any gifts and bleſſings of grace, which God has purpoſed for them, or promiſed to them, as is clear from what follows.

Ver. 29. *For the gifts and calling of God*, &c.] By *gifts* are meant, not the gifts of nature and providence, as life, health, ſtrength, riches, and honour, which God ſometimes gives, and repents of, and takes away; as he repented that he had made man upon earth, and *Saul* king of *Iſrael*; which muſt be underſtood by an *Anthropopathy*, after the manner of men, and that not of a change of the counſel of his mind, but of the courſe of his providence: nor do gifts here deſign external gifts of grace, or ſuch gifts of the Spirit, which qualify men for miniſterial work, for publick ſervice in the church; for theſe may be taken away, as the *parable* of the *talents* ſhews; ſee 1 *Cor.* xiii. 8. but the ſpecial and ſpiritual gifts of God's free grace, which relate to the ſpiritual and eternal welfare of the ſouls of men, even that *grace* which was *given* to God's elect in Chriſt before the world was, and all thoſe ſpiritual bleſſings wherewith they were then bleſs'd in him: theſe *are without repentance*; that is, they are immutable and unalterable; God never revokes them, or calls them in again, or takes them away from the perſons to whom he has made ſuch a previous donation: the reaſons are, becauſe that his love from whence they ſpring is always the ſame; it admits of no diſtinction, nor of any degrees, nor of any alteration; and electing grace, according to which theſe gifts are beſtowed, ſtands ſure and immoveable; not upon the foot of works, but of the ſovereign will of God, and always has its ſure and certain effect; and the covenant of grace, in which they are ſecured, remains firm and inviolable; and indeed, theſe gifts are no other than the promiſes of it, which are all yea and *Amen* in Chriſt, and the bleſſings of it, which are the ſure mercies of *David*. Whatever God purpoſes, or promiſes to give, or really does give to his people, whether into the hands of Chriſt for them, or into their own, he never repents of or reverſes. Agreeable to theſe words of the Apoſtle, the *Jews* ſay [g], "that the holy bleſſed God after, שנתן המתנה, *that he hath given a gift*, לא יקחנה המקבל, *never takes it away from the receiver*; and this is the *Gemara*, or doctrine of the *Rabbins* [h], דמיהב יהבי משקל לא שקלי, *that giving they give, but taking away they do not take away*; the Gloſs upon it is, בתר דיהבי, *after it is given*:" the meaning is, that what is once given to men from heaven, is never taken away from them up into heaven: and elſewhere [i] they aſk, "is there any ſervant to whom his maſter gives a gift, and returns and takes it away from him?" Moreover, the Apoſtle here ſays the ſame of the *calling of God*, as of gifts; by which is meant, not a bare external call by the miniſtry of the word, which oftentimes is without effect, and may be where perſons are neither choſen, nor converted, nor ſaved; but an internal effectual call, by ſpecial, powerful, and efficacious grace; and deſigns either actual vocation, to which are inſeparably annexed final perſeverance in grace, and eternal glorification; or rather the purpoſe of God from eternity, to call his people in time, and which is never repented of, or changed. The Apoſtle's argument here is this, that ſince there is a number of people among the *Jews* whom God has loved, and has choſen to everlaſting ſalvation, and has in covenant promiſed to them, and ſecured and laid up gifts for them, and has determined to call them by his grace; and ſince all theſe are unchangeable and irreverſible, the future call and converſion of theſe perſons, muſt be ſure and certain.

Ver. 30. *For as ye in times paſt have not believed God*, &c.] The times referred to, are the times of ignorance, idolatry, and ſuperſtition; when God ſuffered the *Gentiles*, for many hundreds of years, to walk in their own ways; while the *Jews* were his favourite people, were choſen by him above all people, ſeparated from them, and diſtinguiſhed by his goodneſs; had his word and oracles, his judgments and his ſtatutes to direct them, and many other valuable bleſſings: the times before the coming of the Meſſiah are here meant, when theſe people ſat in darkneſs, and in the region of the ſhadow of death; till Chriſt who came to lighten the *Gentiles*, ſent his Goſpel among them, and which has been attended with great ſucceſs; in theſe times they were in a ſtate of incredulity: they either, as ſome of them, did not believe there was a God, or that there was but one God, at leaſt but very few believed it; and theſe did not know who he was; nor did they glorify him as God, or perform any true ſpiritual worſhip to him; the far greater part believed there were more Gods, and did ſervice to them which by nature were no Gods, and fell down to idols of gold, and ſilver, and wood, and ſtone: *and yet have now obtained mercy through their unbelief*; that is, they were regenerated, effectually called and converted, through the rich and abundant mercy of God; repentance unto life was granted to them; and faith in our Lord Jeſus, as a free-grace gift was beſtowed upon them; and they had an application of pardoning grace and mercy, through the blood of Chriſt made unto them; and all this through the unbelief of the *Jews*: not that their unbelief could be the cauſe of their obtaining mercy; but the *Jews* not believing in the Meſſiah, but rejecting him, and contradicting and blaſpheming his Goſpel, it was taken away from them, and carried to the *Gentiles*; which was the means of their believing in Chriſt, and obtaining mercy; ſo that the unbelief of the *Jews*, was the occaſion and means in providence, of bringing the Goſpel to the *Gentiles*, whereby faith came; ſee ver. 11. This mercy they are ſaid to enjoy *now*; for the preſent time of the Goſpel, is the diſpenſation of mercy to the *Gentiles*.

Ver. 31. *Even ſo have theſe alſo now not believed*, &c.] Now is the time of the *Jews* unbelief, blindneſs has happened to them, the vail is over their hearts; as the *Gentiles* formerly did not believe God, ſo the *Jews* do not now; though they believe there is a God, and that there is but one God, yet they don't believe God in Chriſt; nor that he is the Father of Chriſt; or that Chriſt is the Son of God, the true Meſſiah, and Saviour of the world; they do not believe, as ſome read the words, connecting them with the next clauſe, and ſo they ſtand in the original text, *in your mercy*; meaning either Chriſt, in whom the *Gentiles* obtained mercy; or the Goſpel, the means of it; or the ſenſe is, that they do not believe that mercy belongs to the *Gentiles*, having entertained a notion, that the Meſſiah, and the bleſſings of mercy and goodneſs by him, are peculiar to *Iſrael:* but our verſion after *Beza*, who follows *Theophylact*, connects the clauſe with the following, *that through your mercy, they may obtain mercy*; not through the mercy the *Gentiles* ſhew to others, but which they have received of God; and principally intends faith, which ſprings from the mercy of God, and is a gift of his pure, free, rich grace; and ſtands oppoſed to the unbelief of the *Jews*, through which the *Gentiles* are ſaid to obtain mercy; and the meaning is, that in time to come, the *Jews* obſerving the mercy obtained and enjoyed by the *Gentiles*, will be provoked to jealouſy, and ſtirred up to an emulation of them, to ſeek for the ſame mercy at the ſame hands, and in the ſame way, they have had it; ſee ver. 11. The Apoſtle's argument in favour of the call and converſion of the *Jews*, upon the whole is this, that ſince the unbelief of the *Gentiles* was no bar to their obtaining mercy, and that through the infidelity of the *Jews*; then it can't be thought, that the preſent blindneſs, hardneſs of heart, enmity, and unbelief, which now attend the *Jews*, can be any obſtacle to their obtaining mercy in the ſame way the *Gentiles* have; but as the one has been, the other alſo will be.

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[g] R. Saphorno apud R. Juda Muſcato in Sepher Coſri, fol. 43. 1.

[h] T. Bab. Taanith, fol. 25. 1.

[i] T. Bab. Erachin. fol. 15. 1.

Ver. 32. *For God hath concluded them all in unbelief*, &c.] Both *Jews* and *Gentiles*, particularly God's elect among them: ſome think the metaphor is taken from the binding up of ſheaves in bands; and that *Jews* and *Gentiles* are the ſheaves, and unbelief the band, in which they are bound together; but the Apoſtle is not ſpeaking of their being together in unbelief, but as ſeparate, firſt the *Gentiles*, and now the *Jews:* rather it ſeems to be taken from a priſon, and *Jews* and *Gentiles* are repreſented as priſoners, and unbelief the priſon, in which they are ſhut up by God: not that God is the author of unbelief, or of any other ſin in men; he does not put it into them, or them into that, but finding them in unbelief, concludes them in it, or leaves them in ſuch a ſtate, and does not as yet however deliver out of it, or ſay to the priſoners go forth: moreover, to be *concluded in unbelief*, is the ſame as to be *concluded under ſin*, *Gal.* iii. 22. that is, to be thoroughly convinced of it; and to be held and bound down by ſuch a ſenſe of it in the conſcience, as to ſee no way to eſcape deſerved puniſhment, or to obtain ſalvation, but by fleeing to the mercy of God in Chriſt: *that he might have mercy upon all*; not upon all the individuals of *Jews* and *Gentiles*; for all are not concluded in, or convinced of the ſin of unbelief, but only ſuch who are eventually believers, as appears from the parallel text, *Gal.* iii. 22. and deſigns all God's elect among the *Jews*, called *their fulneſs*, ver. 12. and all God's elect among the *Gentiles*, called *the fulneſs of the Gentiles*, ver. 25. for whom he has mercy in ſtore, and will beſtow it on them; and in order to bring them to a ſenſe of their need of it, and that he may the more illuſtriouſly diſplay the riches of it, he leaves them for a while in a ſtate of unbelief, and then by his Spirit thoroughly convinces them of it, and gives them faith to look to, and believe in, the mercy of our Lord Jeſus Chriſt, unto eternal life.

Ver. 33. *O the depth of the riches, both of the wiſdom and knowledge of God!* &c.] Theſe words are the epilogue, or concluſion of the doctrinal part of this epiſtle, and relate to what is ſaid throughout the whole of it hitherto; particularly to the doctrines of ſalvation by Chriſt, juſtification by his righteouſneſs, predeſtination, the calling of the *Gentiles*, the rejection of the *Jews*, and their reſtoration in the latter day; upon the whole of which, the Apoſtle breaks forth into this pathetic exclamation; the deſign of which is to ſhew, how much of the wiſdom and knowledge of God is diſplayed in theſe doctrines, and how ſmall a part of it is known by the beſt of men, and therefore ought not to be cavilled at and objected to, becauſe of ſome difficulties attending them, but to be received upon the teſtimony of divine revelation: and if there was a depth in theſe things unſearchable and paſt finding out, by ſo great a man as the Apoſtle, who had by revelation ſuch knowledge in the myſteries of grace, and who had been caught up into the third heaven, and heard things unutterable, how much leſs is it to be fathomed by others, and therefore ſhould be ſilent: by *the wiſdom and knowledge of God*, one and the ſame thing is meant; and deſign not ſo much the perfections of the divine nature, which are infinite and unſearchable, the underſtanding of which is too high for creatures, and not to be attained to by them; nor the diſplay of them in the works of creation and providence, in which there are moſt glorious and amazing inſtances; but rather the effects of them, the counſels and decrees of God; which are ſo wiſely formed and laid, as not to fail of their accompliſhment, or to be fruſtrated of their end; and the doctrines of grace relating to them, in which are treaſures, *riches*, that is, an abundance of wiſdom and knowledge; and a *depth*, not to be reached to the bottom of, in this imperfect ſtate, and in which the knowledge and wiſdom of God are wonderfully diſplayed: thus in the doctrine of redemption and ſalvation by Chriſt, wherein God has abounded in all wiſdom and prudence; in the perſon fixed upon to be the Saviour, his own Son; who by the aſſumption of human nature, being God and man in one perſon, was very fit and proper to be a mediator between God and man, to tranſact the affair of ſalvation; was every way qualified for it, and able to do it: ſo likewiſe in the manner in which it is accompliſhed, being done in a way which glorifies all the divine perfections; in which the rights of God's juſtice, and the honour of his holineſs are ſecured, as well as his love, grace, and mercy, diſplayed; in which ſatan is moſt mortified, ſin condemned, and the ſinner ſaved; and alſo in the perſons, the ſubjects of it, ungodly ſinners, enemies, the chief of ſinners, whereby the grace of God is the more illuſtrated, and all boaſting in the creature excluded. The wiſdom of God manifeſtly appears, in the doctrine of a ſinner's juſtification; which though it proceeds from grace, yet upon the foot of redemption and ſatisfaction, in a way of ſtrict juſtice; ſo that God is juſt, whilſt he is the juſtifier; it is of perſons ungodly, and without a righteouſneſs in themſelves, and yet by a perfect and compleat righteouſneſs, anſwerable to all the demands of law and juſtice; and the grace of faith, is wiſely made the recipient of this bleſſing, that it might appear to be of free-grace, and not of works, and that the juſtified ones might have ſolid peace, joy, and comfort, from it. The doctrine of predeſtination is full of the wiſdom and knowledge of God; his choice of ſome to everlaſting life in his

Son, through ſanctification of the Spirit, and belief of the truth, for the glorifying of his grace and mercy, in a way of righteouſneſs; and his paſſing by others, leaving them to themſelves, and in their ſins, juſtly to periſh for them, for the glorifying of his juſtice, are acts of the higheſt wiſdom, and done according to the counſel of his will. The account juſt given of the call of the *Gentiles*, and the rejection of the *Jews*, is an aſtoniſhing ſcheme of infinite wiſdom; that, on the one hand ſalvation ſhould come to the *Gentiles*, through the fall of the *Jews*, and they ſhould obtain mercy through their unbelief; and on the other hand, that the reſtoration of the *Jews*, ſhould be as life from the dead to the *Gentiles*; and the *Jews*, through their mercy, obtain mercy; and that both in their turns, ſhould be ſhut up in unbelief by God, that he might have mercy on them all, *O the depth*, &c. To which is added, *how unſearchable are his judgments!* which are not to be underſtood of his awful judgments on wicked men in particular, nor of the adminiſtrations of his providence in general; though theſe are a great deep, and in many inſtances are unſearchable, and can't be accounted for in the preſent ſtate, but will hereafter be made manifeſt; nor of the commands of God, ſometimes called his judgments, which are all plain, and may be eaſily ſearched out in his word; but rather of the counſels and purpoſes of God, and the doctrines of grace relating thereunto; which are the deep things of God, and are only ſearched out by the Spirit of God, who reveals them to us: *and his ways paſt finding out!* not the methods and courſe of his providence, though his way in this reſpect is often in the deep, his footſteps are not to be known, diſcerned, and traced, by finite creatures; but rather the goings forth and ſteps of his wiſdom from everlaſting, in his purpoſes and decrees, council and covenant, which are higher than the ways of men, even as the heavens are higher than the earth; and which are all mercy and truth to his choſen people, and ſtrict juſtice to others, and not to be found out by any; particularly his ways and methods, and dealings, with both *Jews* and *Gentiles*; that he ſhould for ſo many hundred years leave the *Gentiles* in blindneſs and unbelief; and now for as many years his favourite people the *Jews* in the ſame, and yet gather in his elect out of them both; theſe are things out of our reach and comprehenſion.

Ver. 34. *For who hath known the mind of the Lord?* &c.] The intentions of his mind, the thoughts of his heart, and the counſels of his will: theſe could never have been known, if he had not revealed them; nor can the doctrines relating to them, though externally revealed, be known by the natural man, or by the mere dint of nature, but only by the light of the Spirit of God; who ſearches them, and makes them known in a ſpiritual manner, to ſpiritual men, who have a ſpiritual diſcerning of them; and yet even by theſe they are not known perfectly, only in part, and are ſeen through a glaſs darkly: *or who hath been his counſellor?* or was of his council, when all things were fixed according to his ſovereign will: when the ſcheme of man's ſalvation was conſulted and agreed upon between the eternal Three, there was no creature, angel, or man there; no created angel, only the increated one, *the counſellor*, *Iſa.* ix. 6. or as the *Septuagint* there ſtile him, αγγελος μεγαλης βουλης, *the angel of the great council*; none but Father, Son, and Spirit were preſent, when the book of life was made, when the names of God's elect were put into it, and others left out; when all things relating to his choſen ones, both for time and eternity, whether among *Jews* or *Gentiles*, were determined, ordered, and ſettled; and as there was no creature that aſſiſted, or could give any advice about theſe matters, ſo there were none that were privy to the reſolutions, determinations, and counſels of his will; which were purpoſed in himſelf, and in his Son, and were known only to them and his Spirit, which is in him: from the whole it appears, that predeſtination is not according to mens works, or the foreſight of them; for then theſe things would be plain and eaſy, they would not be unſearchable and paſt finding out; there would not be an unfathomable depth in them; the mind and counſels of God, and the ſprings of them would be obvious; but it is according to his ſecret, ſovereign, and unchangeable will.

Ver. 35. *Or who hath firſt given to him*, &c.] See *Job* xli. 11. and xxxv. 7. no man can give God any thing, which he has not firſt given him, or which he has not a prior right to, or a claim upon him for; *Adam* in innocence, was not able to give God any thing, nor are the angels in heaven, much leſs ſinful men on earth; their bodies and ſouls, and all their enjoyments, all that is good in them, or done by them, are from the Lord; men by all their good works, beſt duties and ſervices, give nothing to God, nor lay him under any manner of obligation to them: hence no man can merit any thing at the hands of God, if he could, *it ſhall be recompenſed to him again*; but it is impoſſible there ſhould be merit in a creature, who has nothing but what he has from God, and does nothing but what he is obliged to do; and that not by his own ſtrength, but by the grace and ſtrength of God; and therefore there's no retribution made by God as of debt, but of grace: hence it follows, that God is indebted to, and obliged by none, and may do what he will with his own; love *Jacob* and hate *Eſau*; chuſe one and not another; reject the *Jews*, and call the *Gentiles*; ſave and juſtify ſome, and not others; none can call him to account, or ſay unto him what doſt thou? or why doſt thou thus?

Ver. 36. *For of him, and through him, and to him are all things*, &c.] Not only all things in nature and providence, he being the maker and efficient cauſe of all things, and the preſerver and ſupporter of them in their beings, and to whoſe glory they are all deſigned and directed; but all things in grace owe their original to him, as their firſt cauſe; they are produced by him, and make for his glory; they all ſpring from his ſovereign will, are brought about by his almighty power, and tend to the glory of his grace; as does every thing in election, redemption, and regeneration: particularly the counſels and purpoſes of God reſpecting men, may be here meant; which all riſe out of his own heart, without any motive or inducement to them in the creature; are accompliſhed by his divine power, notwithſtanding all the oppoſition of men and devils; and all iſſue in his glory, even ſuch of them as may ſeem to carry in them ſeverity to ſome of his creatures: and ſince this is the caſe, the following doxology, or aſcription of glory to God, is juſtly and pertinently made, *to whom be glory for ever*; and which will be given to him by angels and men to all eternity, for the perfections of his being, the counſels of his will, and the works of his hands, both of nature and grace: to which the Apoſtle annexes his *Amen*, ſo be it, aſſenting to it, wiſhing for it, and believing of it.

CHAP. XII.

THE doctrines concerning predeſtination, juſtification, &c. being eſtabliſhed, the duties of religion are built upon them, and enforced by them in this and the following chapters. The Apoſtle firſt exhorts all the members of the church in common, to a regard to the worſhip of God, in oppoſition to the things of the world; and then the officers of the church particularly, to the diſcharge of their duty; and next all of them, both officers and members, to the performance of various duties reſpecting God, themſelves, one another, and the men of the world. The duty of attending public worſhip is firſt mentioned, ſignified by a preſentation of their bodies to the Lord, ver. 1. to which they are moved, partly by the plenteous mercy and goodneſs of God to them; and partly by the acceptableneſs of it to God; as alſo by the reaſonableneſs of the thing: then follows a dehortation from conformity to the world, the men and manners of it, in ſuperſtition and will-worſhip, or in acts of immorality, ver. 2. and alſo an exhortation to a different courſe of life, in ſeeking to pleaſe God; which is propoſed upon a principle of grace in them, being renewed in the ſpirit of their mind; and with this end and view, that they might the better prove, try, and diſcern, and come at, a greater knowledge of the mind and will of God: and whereas gifts are apt to ſwell men with pride and vanity, ſuch as qualify men to bear any office in the church, the Apoſtle cautions againſt this ſpirit and conduct, and exhorts to ſobriety and humility; by obſerving, that what gifts they have, are ſuch that God has given them, and which they have not of themſelves; and what they have is only in part and in meaſure, ſome one and ſome another; and none have all gifts, ver. 3. this he illuſtrates, ver. 4. by an human body and the members of it, which being many, have not the ſame office, but ſome one and ſome another; which he accommodates to the body of Chriſt the church, ver. 5. which though but one in Chriſt, has many members; and theſe are members one of another, and are deſigned mutually to ſerve and help each other, for which the gifts among them were beſtowed: and then the Apoſtle proceeds to take notice of the particular officers in the church, and exhorts them to the function of their offices, according to their different gifts; as firſt, the preacher to preach according to the rule of faith, and the meaſure of gifts beſtowed, ver. 6. and then the deacon, the other officer, to attend to his deaconſhip, ver. 7. and inaſmuch as theſe officers, according to their different gifts, may be diſtinguiſhed, ſome having a talent for ſtating, explaining, and defending doctrines, and may be called doctors, or teachers, let them attend to the doctrinal part of the word; and others having a talent in the practical way of preaching, whether by way of exhortation or comfort, and may be called exhorters or comforters, let them attend to that branch of the miniſtry, ver. 8. and as for the deacon, the performance of his office, whether it be by diſtributing to the poor, let him do it impartially and faithfully; or by aſſiſting in the government of the church, let it be done with all diligence; or by ſhewing mercy to the poor in diſtreſs, beſides what they uſually receive, let it be done with a chearful countenance: next follow various duties which are mentioned, not in an exact order or method, but may be reduced to theſe heads; ſuch as concern God, an unfeigned love of him, abhorrence of all evil, and a cloſe attachment to whatſoever is good, ver. 9. and alſo the worſhip of him, which is to be performed with diligence and fervency, ver. 11. the exerciſe of the grace of hope with joy, patience in the midſt of tribulations, and perſeverance in prayer, ver. 12. then ſuch duties as concern one another, as chriſtians and brethren in a church-relation; as to exerciſe an affectionate brotherly love to each other, and to honour one another; and even to give each other the preference, who may be equal or ſuperior, both in ſpiritual gifts, and in temporal things, ver. 10. and with reſpect to poor ſaints, to communicate chearfully to their neceſſities; and with reſpect to ſtrangers, to entertain them hoſpitably, ver. 13. and as to every member, whether in proſperous or adverſe circumſtances, to bear a part with them, rejoicing with the one, weeping with the other, ver. 15. and to behave with humility, modeſty, and ſobriety, towards all, ver. 16. and next ſuch duties as concern the men of the world, particularly to bleſs, and not curſe perſecutors, ver. 14. not to retaliate evil for evil, but to do every thing that is of good report in the ſight of men, ver. 17. to ſtudy, if poſſible, to live peaceably with all men, ver. 18. to bridle paſſion and refrain from wrath, and not ſeek private revenge, but leave it with the Lord to take vengeance, ver. 19. on the other hand, to be kind and beneficent to enemies, by giving them food and drink when hungry and thirſty, expreſſed in the words of *Solomon*, *Prov.* xxv. 21, 22. the reaſons for which are, becauſe hereby an enemy may be wrought upon, and be brought either to ſhame or repentance, and become a friend, ver. 20. and becauſe by doing otherwiſe, reſenting and returning the evil, a man is conquered by it; whereas by the other method, the enemy is conquered by good, ver. 21. and it is much more commendable and honourable to be a conqueror, than to be conquered.

Ver. 1. *I beſeech you therefore brethren, by the mercies of God*, &c.] The Apoſtle having finiſhed the doctrinal part of this epiſtle, proceeds to that which is more practical; and enforces the ſeveral duties of religion, upon the principles he had before laid down, a method generally obſerved by him in all his epiſtles. The illative particle *therefore*, ſhews that the following exhortations, are ſo many concluſions, conſequences, and inferences, deduced from what had been ſaid in the latter part of the preceding chapter; that ſince all things are of God, and by him and to him, then the ſaints ought to preſent their bodies to him, and to know, approve, and do his will; and ſince they have nothing but what they have received from him, they ought not to think too highly of, or glory in their attainments. The introduction to theſe exhortations, is in a very kind and affectionate manner; the ſaints are addreſſed as *brethren*, and very appoſitely; ſince this expreſſes the relation they ſtood in to the Apoſtle, for whom he had an hearty love and concern; and therefore what he preſſed them to, was out of a ſincere regard to their good, as well as to the glory of God; alſo their relation to each other, and which ſeveral of the duties he urges, had a connexion with; likewiſe their relation to God, being of his family, having one and the ſame Father, and ſo under obligation to regard his will, honour and reverence him: moreover, theſe things are moved, not in an imperious way, in an authoritative manner, but by way of intreaty, *I beſeech you*; as an ambaſſador of Chriſt, and as though in his ſtead: nor are they enforced by terrors, threats, and menaces, but *by the mercies of God*; that is, the abundant mercy of God, diſplayed in their election, regeneration, and vocation; than which, nothing can have a greater influence on a believer, to engage him to holineſs of life and converſation; and ſhews, that the doctrines of grace are no licentious ones, nor do they render uſeleſs precepts, exhortations, intreaties, cautions, and advice, particularly ſuch as follow: *that ye preſent your bodies*; not barely that part of them commonly ſo called, for this is not to be underſtood of a mere preſentation of the body in publick worſhip; for though this ought to be, yet not without the heart engaged therein, otherwiſe bodily exerciſe will be of no avail; nor of a bare abſtinence from groſſer ſins done in the body, and againſt it, and which defile and diſhonour it; much leſs of a maceration, and keeping under the body, by watchings, faſting, *&c.* and ſtill leſs of an offering of the body at death in a way of martyrdom, though this ought to be chearfully complied with when called for: but by their bodies are meant, themſelves, their whole ſouls and bodies, all the powers and faculties of their ſouls, and members of their bodies; and the preſenting of them, deſigns a devoting of them, with all readineſs and willingneſs, to the ſervice of God, for his honour and glory, without putting any confidence in, or placing any dependance upon them; which would be ſacrificing to their own net, and burning incenſe to their drag; it includes the whole of their ſervice, converſation, and religion, internal and external. So the *Jews* [k] ſay, “worthy is the portion of the righteous, who “offer every day this offering before the Lord; “and what is it? גרמייהו ונפשייהו, *their bodies* “*and their ſouls*, which they offer before him.” The alluſion is to the rite of ſacrificing, to the bringing of the ſlain beaſt, and laying it on the altar, and there preſenting and offering it to the Lord. Under the Goſpel-diſpenſation all believers are prieſts; and the ſacrifices they bring are not the bodies of ſlain beaſts, but their own bodies, their whole ſelves; and theſe *a living ſacrifice*, in oppoſition to the bodies of ſlain beaſts offered under the legal diſpenſation, and to the dead works of ſuch as are deſtitute of faith in Chriſt, and to the lifeleſs performances of the ſaints themſelves at certain times; and deſigns ſuch a preſentation of themſelves in the performance of religious duties, as ſprings from a principle of life under the quickening influences of the Spirit of God, with faith and fervency; tho' without any view to obtain life hereby, for that is only by the offering up of the body of Chriſt once for all. Another epithet of this ſacrifice of our bodies to God is *holy*, in alluſion to the ſacrifices under the law, which were ſeparated from common uſe, and devoted to God, and were not to have the leaſt ſpot and blemiſh in them; and regards men ſanctified by the Spirit of God, and whoſe actions flow from a principle of holineſs, and are performed under the influence of the holy Spirit; and ſuch ſacrifices as are both living and holy, cannot but be *acceptable* to God thro' the mediation of his Son, by whom, as the perſons, the ſouls and bodies of his people, ſo their ſpiritual ſacrifices, whether of prayer or praiſe, are only acceptable to him: *which is your reaſonable ſervice*; it is agreeable to reaſon, and eſpecially as ſanctified, that men who have their beings from God, and are upheld in them by him, and are followed with the bounties of providence; and eſpecially who are made new creatures, and are bleſſed by him with all ſpiritual bleſſings in Chriſt, that they ſhould give up themſelves to him, and chearfully ſerve him in their day and generation: ſuch ſervice is alſo agreeable to the ſcriptures of truth, the ſtandard of faith and practice, and contain and enforce nothing but what is highly reaſonable to be complied with; 'tis ſuch ſervice as lies not in the ſlaying of irrational creatures, but in the preſenting of men endued with rational powers unto God; and is of a ſpiritual nature, performed by ſpiritual men, under the influence of the Spirit of God; and is ſuitable to the nature and perfections of God, and ſtands oppoſed to the corporal and carnal ſervice of the *Jews*.

Ver. 2. *And be not conformed to this world*, &c.] By *this world* is meant, either the *Moſaic* diſpenſation, and *Jewiſh* church-ſtate, ſo called in oppoſition to עולם הבא, *the world to come*, the Goſpel-diſpenſation; in which there were a worldly ſanctuary, and the rites and ceremonies of which are ſtiled the rudiments and elements of the world; to which believers in the preſent ſtate are by no means to conform, there being ſacrifices and ordinances of another nature, it is the will of God they ſhould obſerve and attend unto: or elſe the men of the world are deſigned, carnal and unregenerate men, among whom they formerly had their converſation, from among whom they were choſen, called, and ſeparated, and who lie and live in wickedneſs, and therefore ſhould not be conformed unto them: which is to be underſtood, not in a civil ſenſe of conformity to them in garb and apparel, provided that pride and luxury are guarded againſt, and decency and ſobriety obſerved, and the different abilities of perſons and ſtations in life are attended to; or to any other civil uſages and cuſtoms which are not contrary to natural and revealed religion; but of a conformity in a moral ſenſe to the evil manners of men, to walk vainly, as other *Gentiles* do, to go into the ſame exceſs of riot with them; for this is contrary both to the principle and doctrine of grace, which teach men to deny ungodlineſs and worldly luſts; and of a compliance with the men of the world in a religious ſenſe, by joining with them in acts of idolatry, ſuperſtition, and will-worſhip, and in any thing that is contrary to the order, ordinances, and truths of the Goſpel. *But be ye transformed by the renewing of your mind*; which regards not the firſt work of converſion and renovation; for in this ſenſe theſe perſons were transformed, metamorphoſed, changed, and renewed already; but the after-progreſs and carrying on of the work of renovation, the renewing of them day by day in the Spirit of their minds; ſee *Eph.* iv. 23. 2 *Cor* iv. 16. which believers ſhould be deſirous of, and pray for, and make uſe of thoſe means which the Spirit of God owns for this purpoſe, attending to the ſpiritual exerciſes of religion, as reading, meditation, prayer, conference, the miniſtration of the word and ordinances, which is the reverſe of conformity to the world: and the end to be attained hereby is, *that ye may prove what is that good, and acceptable, and perfect will of God*; by which is meant not the ſecret will of God, which can't be ſearched into, proved, and known, till time and facts diſcover it; but the revealed will of God, both in the law, as in the hands of

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[k] Zohar in Lev. fol. 4. 2.

Chriſt, which contains nothing but what is good; and which when done in faith, from a principle of love, and to the glory of God, is acceptable thro' Chriſt; and is perfect as a law of liberty, and rule of walk and converſation; and which is to be proved and approved of by all the ſaints, who delight in it after the inward man: and alſo that which is contained in the Goſpel; as that all that the Father hath given to Chriſt ſhould be redeemed by him, that theſe ſhould be ſanctified and perſevere to the end, and be glorified; all which is the good will of God, an acceptable ſaying to ſenſible ſinners, and ſuch a ſcheme of ſalvation as is perfect and complete, and needs nothing to be added to it; and is by ſuch who are daily renewed in the ſpirit of their minds, more and more proved, tried, diſcerned, and approved of, even by all ſuch who have their ſpiritual ſenſes exerciſed to diſcern things that differ.

Ver. 3. *For I ſay, through the grace given unto me*, &c.] The *Ethiopic* verſion reads, *the grace of God*; and ſo two of *Stephens*'s copies. By which the Apoſtle intends, not that internal grace which was wrought in his ſoul; nor the Goſpel of the grace of God, which he preached; nor the gifts of grace which qualified him for that ſervice; but the grace of Apoſtleſhip, or that authoritative power which he, as an Apoſtle, received from Chriſt to ſay, command, give orders and inſtructions to churches, and particular perſons: *to every man that is among you*; every member of the church, in whatſoever ſtate or condition, whether in office or not; of whatſoever abilities and capacity, having gifts, whether more or leſs; the manifeſtation of the Spirit being given to every one to profit with, for his own and the good of others: *not to think* of himſelf *more highly than he ought to think*; that is, either not to arrogate to himſelf what does not belong to him, and detract from others, who may have equal, if not ſuperior abilities to him; or not to glory in what he has, as if he had not received it, and as if it was altogether owing to his own ſagacity, penetration, diligence, and induſtry; or not to ſearch into things too high for him, that are out of his reach, and beyond his capacity; tho' this is not to be underſtood as diſcouraging a ſearch into the ſcriptures of truth, the more difficult parts of it, and the more knotty points of controverſy; but as forbidding enquiry into things not lawful to be ſearched into, or if lawful, as requiring ſuch a ſcrutiny to be made with modeſty, and an humble dependance on ſuperior light and aſſiſtance, and a diſcovery of it with humility and lowlineſs of mind: *but to think ſoberly, according as God hath dealt to every man the meaſure of faith*; ſuch ought to conſider that what gifts, abilities, light, and knowledge they have, they have them not of themſelves but from God; that they have not all faith, and all knowledge, or don't know the whole of the faith of the Goſpel, only a meaſure of it, which is dealt out, divided, and parted to every man, ſome having a greater degree of evangelical light than others; and that all have ſome, but none all. The *Syriac* verſion renders it, *faith in meaſure*; one of *Stephens*'s copies read, the *meaſure of grace*; ſee *Eph.* iv. 7.

Ver. 4. *For as we have many members in one body*, &c.] The Apoſtle illuſtrates what he ſaid laſt concerning God's dealing to every man the meaſure of faith, by comparing the church of Chriſt to an human body, which is but one, and has many members in union with it, and one another; and which are placed in an exact ſymmetry and proportion, and in proper ſubſerviency to each other, and for the good of the whole: *and all members have not the ſame office*, or *action*; they don't exerciſe the ſame function, and perform the ſame operation, but each that which is peculiar to itſelf: the eye only ſees, but does not hear, nor taſte, nor ſmell; the ear only hears, but neither ſees, or does any of the foreſaid things; the palate taſtes, the noſe ſmells, the hand handles, the foot walks, and the ſame may be obſerved of the other members of the body, which have not the ſame, but their particular offices, and all and each of them their uſefulneſs.

Ver. 5. *So we being many are one body in Chriſt*, &c.] This is the application of the above ſimile. The choſen of God, the redeemed of Chriſt, and thoſe that are juſtified by his righteouſneſs, and ſanctified by his Spirit; tho' they are but few in compariſon of the men of the world, but conſidered in themſelves are many, and yet make up but one body the church, of which Chriſt is the head: and tho' this general aſſembly, or church univerſal, may be diſtinguiſhed into ſeveral congregational churches and diſtinct communities, yet each community, conſiſting of divers perſons, is but one body *in Chriſt*, united and knit togther by joints and bands, under him their head, Lord, and king; in him, and not in *Cæſar*, or any earthly monarch, to diſtinguiſh this body from bodies politic, or any civil community among men: *and every one members one of another*; as in union with Chriſt their head, ſo to one another in love, walking in holy fellowſhip together, ſympathizing with, and ſerving each other.

Ver. 6. *Having then gifts, differing*, &c.] As in a natural body, the various members of it have not the ſame office, and do not perform the ſame actions, thus they have not the ſame, but different faculties; one has one faculty, another another; the eye has the faculty of ſeeing, the ear of hearing, *&c.* thus in the ſpiritual body the church, as there are different members, theſe members have not the ſame work and buſineſs aſſigned them; ſome are employed one way, and ſome another; alſo they have diverſities of gifts for their different adminiſtrations and operations, and all from Chriſt their head, by the ſame ſpirit, and for the ſervice of the whole body: *according to the grace that is given unto us*; for all theſe gifts are not the effects of nature, the fruits of human power, diligence, and induſtry, but flow from the grace of God, who diſpenſes them when, where, and to whom he pleaſes in a free and ſovereign manner; and therefore to be acknowledged as ſuch, and uſed to his glory, and for the good of his church and people. Wherefore *whether propheſy*, let us propheſy, *according to the proportion of faith*. The offices here, and hereafter mentioned, are not of an extraordinary, but ordinary kind, ſuch as are laſting, and will continue in the church unto the end of time; and are divided into two parts, which are after ſubdivided into other branches. The diviſion is into *propheſying* and *miniſtring*. By *propheſying* is meant, not foretelling things to come, tho' this gift was beſtowed upon ſome, as *Agabus*, and others in the chriſtian church; but this, as it is of an extraordinary nature, ſo it is not ſtinted and limited according to the proportion of faith; but preaching the Goſpel is here deſigned, which is the ſenſe of the word in many places of ſcripture, particularly in 1 *Cor.* xiii. and xiv. Now ſuch who have this gift of prophecy, or of opening and explaining the ſcriptures, ought to make uſe of it, and conſtantly attend to it: *let us propheſy*, diligently prepare for it by prayer, reading, and meditation, and continually exerciſe it as opportunity offers; nor ſhould any difficulty and diſcouragement deter from it: or whereas this laſt clauſe is not in the original text, it may be ſupplied from ver. 3. thus, *let us think ſoberly*, who have this gift, and not be elated with it, or carry it haughtily to thoſe who attend on the exerciſe of it; but behave with ſobriety, modeſty, and humility in the diſcharge thereof: *according to the proportion of faith*. There muſt be faith, or no propheſying; a man muſt believe, and therefore ſpeak, or ſpeak not at all; a Goſpel-miniſter ought not to be a ſceptick, or in doubt about the main principles of religion; ſuch as concern the three divine perſons, the office, grace, and righteouſneſs of Chriſt, and the way of ſalvation by him: he ſhould be at a point in theſe things, ſhould firmly believe, and with aſſurance aſſert them, nor fear to be called dogmatical on that account: he is to preach according to his faith, the proportion of it, which may be the ſame with the meaſure of it, ver. 3. And ſo the *Syriac* verſion reads it, איך משוחתא דהימנותה, *according to the meaſure of his faith*; to which the *Arabic* verſion agrees; that is, according to the meaſure of the gift of Chriſt he has received; according to the abilities beſtowed on him; according to that light, knowledge, faith, and experience he has; he ought to preach up unto it, and not in the leaſt come ſhort of it: or by *the proportion*, or *analogy of faith*, may be meant a ſcheme of Goſpel truths, a form of ſound words, a ſett of principles upon the plan of the ſcriptures, deduced from them, and agreeable to them; and which are all of a piece, and conſiſtent with themſelves, from which the propheſier or preacher ſhould never ſwerve: or the ſcriptures themſelves, the ſure word of prophecy, the rule and ſtandard of faith and practice: the ſcope of the text is to be attended to, its connexion with the preceding, or following verſes, or both; and it is to be compared with other paſſages of ſcripture, and accordingly to be explained; and this is to follow the rule directed to.

Ver. 7. *Or miniſtry*, let us wait *on our miniſtry*, &c.] The word διακονια ſometimes ſignifies the whole eccleſiaſtical miniſtry, even the office of apoſtleſhip, as well as the ordinary miniſtration of the Goſpel; ſee *Acts* i. 17. and vi. 4. but here *deaconſhip*, or the office of miniſtring to the poor ſaints, as in *Acts* vi. 1. 1 *Cor*. xvi. 15. being a diſtinct office from propheſying or preaching the word, and ſhould be uſed, exerciſed, and attended to with diligence, care and conſtancy; for ſuch who are appointed to this office, are choſen not only to a place of honour, but of ſervice and buſineſs, in which they ſhould behave with prudence, ſobriety, and humility: *or he that teacheth, on teaching*. The gift of propheſying or preaching is ſub-divided into *teaching* and *exhorting*; the one belongs to *teachers* or doctors, the other to *paſtors*; as the diſtinction is in *Epheſ*. iv. 11. not that different officers and offices are intended, but different branches of the ſame office; and one man's talent may lie more in the one, and another man's in the other; and accordingly each ſhould in his preaching attend to the gift, which is moſt peculiar to him; if his gift lies in teaching, let him conſtantly employ himſelf in that with all ſobriety and humility: *teaching* does not deſign an office in the ſchool, but in the church; it is not teaching divinity as men teach *Logic*, *Rhetoric*, and other arts and ſciences, in the ſchools; but an inſtructing of churches and the members thereof, in the doctrines of the Goſpel, in order to eſtabliſh and build them up in their moſt holy faith; ſee 1 *Cor*. xii. 28. *Epheſ*. iv. 11, 12. it chiefly lies in a doctrinal way of preaching, in opening, explaining, and defending the doctrines of Chriſt, as diſtinct from the practical part of the miniſtry of the word, and the adminiſtration of ordinances, in which the paſtor is employed as well as in this.

Ver. 8. *Or he that exhorteth, on exhortation*, &c.] This is the other branch of propheſying or preaching, and which is more practical, and lies in giving a word of exhortation to the ſaints, as their particular caſes call for; for as prophets were teachers, *Acts* xiii. 1. ſo alſo exhorters, *Acts* xv. 32. and one conſiderable branch of the miniſtry, and which is more principally the paſtor's work, as well as to teach, is to exhort all ſorts of perſons young and old, rich and poor, high and low, bond and free, under his care, with all long-ſuffering and doctrine. The words will bear to be read, *he that comforteth on conſolation*; and ſo the *Syriac* verſion renders them, ואית דמביאנא הו בבויאה, *and another who is a comforter, in his conſolation*. Tho' all the miniſters of the Goſpel are to ſpeak comfortably to the ſaints, by preaching the doctrines of free juſtification by Chriſt's righteouſneſs, and remiſſion of ſins by his blood, by bringing the good news of ſalvation by him, and by opening the exceeding great and precious promiſes of the Goſpel; yet ſome have a greater talent this way than others; ſome are *Boanergeſes*'s, ſons of thunder, and others *Barnabas*'s, ſons of conſolation; and each ſhould attend to that with all diligence and humility, he is beſt qualified for. *He that giveth*, let him do it *with ſimplicity*. Here begins the ſub-diviſion of the deacon's office into its ſeveral branches, *giving*, *ruling*, and *ſhewing mercy*: by *giving* is meant, not giving of his own, or performing acts of charity, which is common to all the members of the church, who ought liberally to contribute to the relief of the poor; but imparting or diſtributing the church's money to proper objects, which is to be done *with ſimplicity*; with all faithfulneſs and integrity, without fraud or embezzling the church's ſtock, with impartiality, and without reſpect of perſons, and liberally and bountifully, as the word here uſed ſignifies; ſee 2 *Cor*. viii. 2. and ix. 13. *he that ruleth, with diligence*; deacons are the *helps*, *governments*, mentioned in 1 *Cor*. xii. 28. who are aſſiſting to the paſtor in the government of the church; their buſineſs is, to obſerve the converſations of the members of the church, and to warn them that are unruly and walk diſorderly, to compoſe differences, and prepare matters to lay before the church; a deacon is προιςαμενος, *one that goes before*, and leads on others by way of example in his conduct and converſation; or as the *Syriac* renders it, דקאםברישא *that ſtands at the head* of affairs in the church; in the management of which he ought to uſe all ſtudy, thoughtfulneſs, care and diligence: *he that ſheweth mercy with chearfulneſs*; which is not to be underſtood of ſhewing compaſſion to miſerable objects in common, or of giving alms to neceſſitous perſons, and which ought to be done according to the *Jewiſh*[1] canons, בסבר פנים יפות, *with a chearful countenance*; and is what is highly pleaſing to God, who *loves a chearful giver*; but of a branch of the deacon's office, whoſe work among other things is to viſit the ſick and diſtreſſed, and communicate to them as their wants require; all which ſhould be done, not in a moroſe and frowning manner, but with a pleaſant look and chearful countenance, which makes the viſit and the gift more welcome, acceptable, and uſeful.

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[1] Maimon. Hilch. Mattanot Anayim, c. 10. §. 4. 13.

Ver. 9. *Let love be without diſſimulation*, &c.] The Apoſtle having given out ſuitable exhortations to the officers of this church, miniſters and deacons, proceeds to ſtir up to the exerciſe of grace, and the diſcharge of ſuch duties as were common to all the members of the church; and begins with *love*, which is the cement of ſaints, and the bond of perfectneſs, without which all the gifts that men have, the profeſſion they make, and works they do, are of no avail, and they themſelves nothing. Here it is to be taken in the largeſt and moſt comprehenſive ſenſe, for love to God, Chriſt, the ſaints, and fellow-creatures, and ought with reſpect to each, to *be without diſſimulation*; or *hypocriſy*: love to God ſhould be with all the heart, ſoul, and mind, otherwiſe the fear of him, and obedience to him, will be only outward, formal, cuſtomary, and hypocritical; love to Chriſt ſhould be with ſincerity, and ſo it is where 'tis right, hearty and genuine, ſuch can appeal to him as the ſearcher of hearts, that from the heart they love him; and love to one another ſhould be not in word, and in tongue only, but in deed and in truth; yea, the love profeſſed to fellow-creatures, ought never to be thro' fear of men or mercenary views, but honeſt, upright and ſincere. *Abhor that which is evil*; ſin, both in its principle and in its actings; it being hateful to God, Father, Son, and Spirit, contrary to the nature, being, and perfections of God, a tranſgreſſion of his righteous law, exceeding ſinful in itſelf, and pernicious in its effects and conſequences; for all which it is to be abhorred by the ſaints: the word αποςυγουντες, here uſed, deſigns the greateſt averſation imaginable, a turning away from it, as what is the moſt loathſome, deteſtable, and abominable; and ſuch an hatred of it with horror, as of the *Stygian* lake, or hell itſelf: *cleave to that which is good*; to God, who is originally, infinitely, and immutably good; who is good in his nature, and works, and to all his creatures, and eſpecially his choſen people, and therefore ſhould be cleaved unto; to his will, his ways and worſhip; and to Chriſt the good ſhepherd of the ſheep, the lamb that is to be followed and cleaved unto, whitherſoever he goes; and to the good Spirit of God, after whom we ſhould walk, and not after the fleſh; and to the good people of God, aſſembling with whom ſhould not be forſaken; and to the good Goſpel of Chriſt, and the truths of it, which ſhould be held faſt; and to the ordinances of the Goſpel, which ought to be conſtantly attended on; and to every good work, to which we ſhould be ready, careful to maintain, and ever follow, both among ourſelves and all men: they ſhould even be glued unto it, as the word here ſignifies.

Ver. 10. *Be kindly affectioned one to another with brotherly love*, &c.] This is one branch of that love, before adviſed to, which ſhould be unfeigned, and without guile and deceit. The objects of this grace are *brethren*, not in ſuch ſenſe as all the deſcendants of *Adam* are, or men of the ſame country be, or as ſuch who are born of the ſame parents in a natural ſenſe are; to each of whom love is due under their reſpective characters and relations: but ſuch who are ſo in a ſpiritual ſenſe, who are born of God, are of his houſhold, belong to his family, are the brethren of Chriſt, and one another; and are either members of the ſame church, incorporated together in the ſame church-ſtate, or at leaſt members of Chriſt, and of the church univerſal. Now love to theſe ſhould be kind, tender, and affectionate, reciprocal and mutual; ſuch ſhould love one another; there ſhould be no love wanting on either ſide; and it ought to be univerſal, and reach to all the ſaints, tho' of different gifts, light, knowledge and experience, or whether high or low, rich or poor; and ſhould ſhew itſelf by bearing one another's burdens, bearing with, and forbearing each other, forgiving one another, and by edifying one another in their moſt holy faith, and praying with, and for one another. *In honour preferring one another*; ſaints ſhould think honourably of one another, and entertain an honourable eſteem of each other; yea, ſhould eſteem each other better than themſelves; and not indulge evil ſurmiſes, and groundleſs jealouſies of one another, which is contrary to that love that thinks no evil. They ſhould ſpeak honourably of each other in chriſtian company, and diſcourage that evil practice of whiſperings, backbitings, and innuendo's; they ſhould treat each other with honour and reſpect in their common converſation, and eſpecially when met together as a church of Chriſt. They ſhould go before each other in giving honour, and ſhewing reſpect, as the word προηγουμενοι ſignifies: they ſhould ſet each other an example; and which alſo may be taken into the ſenſe of the word, ſhould prevent one another, not waiting until reſpect is ſhewn on one ſide to return it again. Nor does this rule at all break in upon that order that ſhould ſubſiſt, and be maintained in bodies civil and eccleſiaſtical, which requires ſuperior honour to be given to perſons according to their character, office, and ſtation in which they are.

Ver. 11. *Not ſlothful in buſineſs*, &c.] Meaning not worldly buſineſs, or the affairs of life; though ſlothfulneſs in this reſpect is ſcandalous to human nature, and eſpecially in perſons under a profeſſion of religion; men ſhould diligently purſue their lawful callings for the ſupport of themſelves and families, and the intereſt of Chriſt: but ſpiritual buſineſs, the affairs of piety and religion, the ſervice of God, private and public, to which we ſhould not be backward, nor ſlothful in the performance of; ſuch as preaching, hearing, reading, praying, and other ordinances of God; yea, we ſhould be ready and forward to every good work, and particularly, and which may be here greatly deſigned, miniſtring to the poor ſaints in their neceſſity; in doing which we ſhew that kind, tender, affectionate, brotherly love, and give that honour and reſpect, at leaſt that part of it, which is relief, required in the foregoing verſe; ſee *Heb.* vi. 10, 11, 12. Remarkable is that ſaying of *R. Tarphon*[m]: "The day is ſhort, and the work great, "והפועלים עצלים, *and workmen ſlothful*, and the "reward much, and the maſter of the houſe is urgent." *Fervent in ſpirit*; in their own ſpirits, for the glory of God, the honour of Chriſt, and the cauſe of religion, in imitation of Chriſt himſelf, and as *Phinehas* and *Elijah* were: which fervency of ſpirit is oppoſed to that lukewarmneſs of ſoul, that coldneſs of affection, and leaving of the firſt love, ſo much complained of, and reſented by Chriſt in his people: or elſe in the Spirit of God; for there may be fervency in mens ſpirits, which comes not from the Spirit of God, as in the *Jews*, and particularly *Saul*, before his converſion, who had a zeal of God, but not according to knowledge: but when the love of God is ſhed abroad in the heart by the Spirit of God, this will make a man's ſpirit fervent in the ſervice of God, for which the Apoſtle would have theſe believers concerned. A diſciple of the wiſe men among the *Jews* is [n] ſaid to be רתח, *fervent*, becauſe the law is as a boiling pot unto him; much more ſhould a diſciple of Chriſt be fervent, who has the Goſpel of Chriſt, the love of God, and the grace of the Spirit to inflame his ſoul with true zeal and fervour. *Serving the Lord*; ſome copies read, *ſerving time:* the likeneſs of the words, καιρος and κυριος, eſpecially in an abbreviation, may have occaſioned this different reading; which ſhould it be followed, is not to be underſtood in an ill ſenſe, of temporizing, or time-ſerving, of mens accommodating themſelves, their ſentiments and conduct, according to the times in which they live, in order to eſcape reproach and perſecution; but of redeeming the time, improving every ſeaſon to do good, and taking every opportunity of ſerving God. But as the reading our verſion follows, is confirmed by authentic copies, and by the *Syriac*, and other *Oriental* verſions, 'tis beſt to adhere to it: by *the Lord* is here meant either God, Father, Son, and Spirit, who are the alone object of divine ſervice and religious worſhip; or the Lord Jeſus Chriſt, who moſt frequently goes by the name of *Lord* in the New Teſtament; and who is the one Lord, whoſe we are, and whom we ſhould continually ſerve, being under the greateſt obligations to him, not only as our creator, but as our head, huſband, and redeemer. Very rightly does the Apoſtle premiſe fervency in ſpirit to ſerving the Lord; for without the Spirit of God there's no true worſhipping and ſerving of him, and which ought to be done with fervency as well as with conſtancy. The *Syriac* verſion renders it, *ſerve your Lord*.

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[m] Pirke Abot, c. 2. §. 15.

Ver. 12. *Rejoicing in hope*, &c.] Of the glory of God, than the hope of which nothing can make a believer more chearful in this world; the ſaints joy is therefore called the *rejoicing of the hope*, *Heb.* iii. 6. This is placed between ſerving the Lord, and being patient in tribulation; for nothing tends more to animate the people of God to a chearful ſerving of him, or to make them more patient under afflictions than a hope of being for ever with the Lord: *patient in tribulation*; whilſt the ſaints are in this world they muſt expect tribulation; their way to heaven lies thro' it; and it becomes them to be patient under it, not murmuring againſt God, on the one hand, nor reviling of men, on the other. *Continuing inſtant in prayer*; prayer is needful at all times, but eſpecially in a time of tribulation and diſtreſs, whether inward or outward. This ſhould be made without ceaſing; ſaints ſhould watch unto it with all perſeverance; men ſhould pray always, and not faint; never give out and over, or be diſcouraged. This advice is rightly given and placed here, to teach us that we are to go to the throne of grace continually for freſh ſupplies of grace, and ſtrength to enable us to exerciſe the grace, and perform the duties exhorted to both in the preceding and following verſes.

Ver. 13. *Diſtributing to the neceſſity of ſaints*, &c.] Or *communicating*, as many verſions render the word; diſtributing more properly belongs to the officers of the church, the deacons, and communicating to the members of it in common. All men in general are to be relieved that are in want, even our very enemies, and particularly ſuch as are our own fleſh and blood, nearly related to us, aged parents, *&c.* and eſpecially they that are of the houſhold of faith, here called *ſaints*; and indeed, ſuch only come under the care and notice of a church: and they are ſuch, whom God has ſet apart for himſelf, has choſen in his Son, that they ſhould be holy; whom Chriſt has ſanctified, or whoſe ſins he has expiated by his blood; and to whom he is made ſanctification; and in whoſe hearts a work of grace and holineſs is wrought by the Spirit of God, which is the ſanctification of the Spirit they are choſen through, as a mean to eternal ſalvation by Chriſt; and in conſequence of this, they live ſoberly, righteouſly, and godly, and have their converſations as become the Goſpel of Chriſt: and ſuch as theſe, being in neceſſitous circumſtances, are to be communicated to; for not all, or any of the ſaints, but only ſuch as are in *neceſſity*, are here pointed at; it is not communicating to the ſaints, but to their neceſſity, which is recommended. It is the will and pleaſure of God, that ſome of his dear children ſhould be in ſtrait circumſtances of life, be reduced to want and diſtreſs, partly to try their own graces, their faith and truſt in God, and dependance on him; and partly the graces of others, the charity, liberality, and beneficence of thoſe who have of this world's goods; and who are the perſons that are to *communicate*, not words only, ſaying, be warmed and filled, and give nothing; but their ſubſtance, they are to deal their bread to the hungry, cloath the naked, and give a portion to as many as are in need: and theſe acts of giving and receiving, are one way by which the ſaints have communication with each other, and which is ſuggeſted by the word *communicating* here uſed; for fellowſhip does not lie merely in private converſation, and in ſitting down together at the Lord's table, but in communicating to one another ſuch things as are needful, as for the ſoul, ſo for the body. Some copies read, *communicating to the memories of the ſaints*; not making images of them, and praying to them, but ſpeaking well and honourably of them, and imitating them in what they did well; ſee *Prov.* x. 7. *Given to hoſpitality*; or, as it may be rendered, *purſuing*, or *following after love to ſtrangers*; which is properly hoſpitality: reſpect is to be ſhown not to ſuch only who are members of the ſame community with us, but alſo to ſuch of the people of God, that may be of another country, or of ſome diſtant parts of our own, not before known by us; who by perſecution, and diſtreſs of ſome ſort or another, or by ſome providence or another, are obliged to remove from their native place. Theſe we are to love, and ſhew our love to, not only by directing and adviſing, but, if need be, by giving them food, and raiment, and lodging them: this is a duty incumbent on miniſters of the Goſpel, and on private members, and on all who are in any capacity to perform it; and which ſhould be done chearfully, and without grudging; and what perſons ſhould uſe, inure, and give themſelves to, yea, ſhould ſeek after, and call to objects of it; as *Abraham* and *Lot* did, who thereby entertained angels unawares, and is what the Apoſtle here means by purſuing and following after it.

Ver. 14. *Bleſs them which perſecute you*, &c.] It is the lot of God's people in this world to be perſecuted by the men of it, in ſome ſhape or another, either by words or deeds; either by reviling and reproaching them, and ſpeaking all manner of evil of them; or by hindering them the free exerciſe of religious worſhip, by confiſcation of their goods, impriſonment of their perſons, by violently torturing their bodies, and taking away their lives; under all which circumſtances they are taught to

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[n] T. Bab. Taanith, fol. 4. 1.

bleſs them; that is to pray for them, that God would ſhew them their evil, give repentance to them, and the remiſſion of their ſins; which is the order Chriſt gave to his diſciples, *Matt.* v. 44. and encouraged to an obſervance of, by his own example, *Luke* xxiii. 34. and has been followed herein by his diſciples and Apoſtles, *Acts* vii. 60. 1 *Cor.* iv. 12, 13. Moreover, by *bleſſing* may be meant, giving them good words, mild and ſoft anſwers, not rendring evil for evil, railing for railing; but on the contrary, bleſſing, in imitation of Chriſt, who when he was reviled, reviled not again: *bleſs and curſe not*; to have a mouth full of curſing and bitterneſs, is the character of an unregenerate man, and what by no means ſuits one who names the name of Chriſt; for bleſſing and curſing to proceed out of the ſame mouth, is as abſurd and unnatural, as if it ſhould be ſuppoſed that a fountain ſhould ſend forth ſweet water and bitter, or ſalt and freſh. The imprecations upon wicked men, uſed by *David* and other good men, are no contradictions to this rule; ſince they were made under the inſpiration of the Spirit of God, and were predictions of God's vengeance, which in righteous judgment ſhould fall on them, and are not to be drawn into an example by us.

Ver. 15. *Rejoice with them that do rejoice,* &c.] Not in any thing ſinful and criminal, in a thing of nought, in mens own boaſtings; all ſuch rejoicing is evil, and not to be joined in; but in things good and laudable, as in outward proſperity; and to rejoice with ſuch, is a very difficult taſk; for unleſs perſons have a near concern in the proſperity of others, they are very apt to envy it, or to murmur and repine, that they are not in equal, or ſuperior circumſtances; and alſo in things ſpiritual, with ſuch who rejoice in the diſcoveries of God's love to their ſouls, in the views of intereſt in Chriſt, and of peace, pardon, and righteouſneſs by him, and in hope of the glory of God; when ſuch ſouls make their boaſt in the Lord, the humble hearing thereof will be glad, and will, as they ought to do, join with them in magnifying the Lord, and will exalt his name together: *and weep with them that weep*; ſo Chriſt, as he rejoiced with them that rejoiced, at the marriage in *Cana* of *Galilee*, wept with them that wept, with *Mary* at the grave of *Lazarus*. The deſign of theſe rules, is to excite and encourage ſympathy in the ſaints with each other, in all conditions inward and outward, and with reſpect to things temporal and ſpiritual; in imitation of Chriſt their great high-prieſt, who cannot but be touched with the infirmities of his people; and as founded upon, and ariſing from, their relation to each other, as members of the ſame body; ſee 1 *Cor.* xii. 26.

Ver. 16. *Be of the ſame mind one towards another,* &c.] Which is not to be underſtood of the ſameneſs of their judgment, or of their agreement in ſentiments, eſpouſing the ſame doctrines, obſerving the ſame ordinances, and in the ſame manner, and attending to the ſame form of diſcipline; but of their having the ſame love, and being of the ſame accord and affection to one another, entertaining the ſame good opinion, or a better of others, than of themſelves; and ſo the *Syriac* verſion renders the paſſage, *what ye think of yourſelves, think alſo of your brethren:* think of one another, as equally intereſted in the love of God, redeemed by the blood of Chriſt, bleſſed with the ſame ſpiritual bleſſings in him, and called in the ſame hope of your calling; and don't think of one another, as being one richer or wiſer than another, don't value yourſelves upon that: *mind not high things*; be not high minded, don't think too highly of yourſelves, and deſpiſe others; meddle not with, nor graſp at things too high for you, that are out of your reach, and beyond your capacity; nor ſeek great things for yourſelves, as riches, honours, &c. nor covet great company: *but condeſcend to men of low eſtate*; or *to low things*; be content with mean and low things in life, and diſdain not to take notice of, and converſe with, men in a low condition, whether in things temporal or ſpiritual; who may be poor in this world, be very ignorant and illiterate, as to general knowledge and learning; be men of mean parts and abilities, of very ſmall gifts, and be weak in faith and experience; condeſcend to their weakneſſes, bear their infirmities, and become all things to them for their good, and God's glory: conſider the Apoſtle is writing to citizens of *Rome*, who might be tempted to look upon themſelves above others, and to look diſdainfully upon others, as citizens too often do on country people, as if they were below them, as perſons of low life to them: *be not wiſe in your own conceits*; ſee *Prov.* iii. 7. This is attended with bad conſequences, ſpoils a man's uſefulneſs, prevents his improvement in knowledge, tempts him to reject all counſel and advice given him, and to treat his fellow creatures and chriſtians, with haughtineſs and inſolence, and expoſes him to the ſcorn and contempt of men: or *be not wiſe by, or with yourſelves*; imagining you have all the wiſdom, and others have none; or keeping it to yourſelves, what wiſdom you have communicate it to others; the *Ethiopic* verſion reads, *ſay not, we are wiſe*; ſee *Job* xii. 2, 3.

Ver. 17. *Recompenſe to no man evil for evil,* &c.] Neither evil words for evil words, railing for railing; nor evil deeds for evil deeds, one ill turn for another; nor the evil of puniſhment for the evil of fault, unleſs it be by perſons, who under God have an authority to inflict it; as the civil magiſtrate, who *is the miniſter of God, a revenger to execute wrath upon him that doth evil*; but private revenge, is what is here forbidden: *providing things honeſt in the ſight of all men.* The *Vulgate Latin* reads, *not only in the ſight of God, but alſo in the ſight of all men*; and the *Alexandrian* copy reads, *in the ſight of God and in the ſight of men*; which clauſe ſeems to have crept in here, out of 2 *Cor.* viii. 21. The words are not to be underſtood of a man's providing things honeſt, decent, and commendable, as ſuitable food and raiment for his family, in the ſight of all men, to the honour of religion, and the credit of his profeſſion, which is right to be done; but of a provident, thoughtful, and ſtudious concern, to do every thing that is laudable and of good report among men. The *Syriac* verſion renders the words after this manner, אלא נתבטל לכון דתעבדון טבתא, *but be careful to do well*, or exerciſe beneficence before all men; either reſtraining it to acts of beneficence, even to them that do us ill, in oppoſition to rendering evil to them; or applying it to all offices of humanity, and every good work, which are to be done in the ſight of men; not merely to be ſeen of them, and in a vain-glorious way, in order to obtain their eſteem and applauſe, as did the *Phariſees*; but to avoid offence; to put to ſilence by well-doing, the ignorance of wicked men; and to ſhame them, that falſly accuſe the good converſation of the ſaints; and to recommend the Goſpel and true religion, and win men over to it thereby, and give an occaſion to them of glorifying God.

Ver. 18. *If it be poſſible, as much as lieth in you, live peaceably*, &c.] Or *be at peace*, ſeek after peace, purſue it, and cultivate it: *with all men*; with thoſe that we are immediately concerned with, in a natural relation; ſo huſbands ſhould live peaceably with their wives, and wives with their huſbands; parents with their children, and children with their parents; maſters with their ſervants, and ſervants with their maſters; and one brother, relation, and friend with another: and ſo with all we are concerned with in a ſpiritual relation, as members of Chriſt, and in the ſame church-ſtate; ſuch ſhould be at peace among themſelves; peace ſhould rule in their hearts, and they ſhould ſtudy to keep the unity of the Spirit, in the bond of peace: yea, with all we are concerned in a civil ſenſe; ſaints ſhould live peaceably in the neighbourhood, towns, cities, and countries, where they dwell, and ſhew themſelves to be the quiet in the land; ſhould pray for the peace of the place where they are; and do all that in them lies, to promote it, by living themſelves peaceably and quietly, in all godlineſs and honeſty; yea, they ſhould live peaceably with their very enemies, *if it be poſſible*; which is rightly put, for there are ſome perſons of ſuch tempers and diſpoſitions, that it is impoſſible to live peaceably with; for when others are for peace, they are for war; and in ſome caſes it is not only impracticable, but would be unlawful; as when it can't be done conſiſtent with holineſs of life and converſation, with the edification of others, the truths of the Goſpel, the intereſt of religion, and the glory of God; theſe are things that are never to be ſacrificed, for the ſake of peace with men: the Apoſtle adds another limitation of this rule, *as much as lieth in you*; for more than this, is not required of us; nothing ſhould be wanting on our parts; every ſtep ſhould be taken, to cultivate and maintain peace; the blame ſhould lie wholly on the other ſide; it becomes the ſaints to live peaceably themſelves, if others will not with them.

Ver. 19. *Dearly beloved*, &c.] This affectionate appellation the Apoſtle makes uſe of, expreſſing his great love to them, the rather to work upon them, and move them to an attention to what he is about to ſay; which they might aſſure themſelves was in great tenderneſs to them, and for their good, as well as the glory of God: moreover, he may hereby ſuggeſt to them, not only that they were dear to him, but that they were greatly beloved of God, that they were high in his favour and affection; and this he might hint unto them, in order to melt them into love to their fellow chriſtians and fellow creatures, and even to their enemies, and never think of private revenge: *avenge not yourſelves*; this is no ways contrary to that revenge, a believer has upon ſin, and the actings of it, which follows on true evangelical repentance for it, 2 *Cor.* vii. 11. and lies in a diſplicency at it, and himſelf for it, and in abſtaining from it, and fighting againſt it; nor to that revenge a church may take, of the diſobedience of impenitent and incorrigible offenders, by laying cenſures on them, withdrawing from them, and rejecting them from their communion; nor to that revenge, which civil magiſtrates may execute upon them that do evil; but this only forbids and condemns private revenge in private perſons, for private injuries done, and affronts given: *but rather give place to wrath*; either to a man's own wrath, ſtirred up by the provocations given him; let him not ruſh upon revenge immediately; let him ſit down and breath upon it; let him *give*, אתרא, *ſpace* unto it, as the *Syriac*, which may ſignify time as well as place; and by taking time his wrath will ſubſide, he'll cool and come to himſelf, and think better on't: or to the wrath of the injurious perſon, by declining him, as *Jacob* did *Eſau*, till his wrath was over; or by patiently bearing without reſiſtance the evil done, according to the advice of Chriſt, *Matt.* v. 39, 40. or to the wrath of God, leave all with him, and to the day of his wrath and righteous judgment, who will render to every man according to his works; commit yourſelves to him that judgeth righteouſly, and never think of avenging your own wrongs: and this ſenſe the following words incline to, *for it is written*, *Deut.* xxxii. 35. *vengeance is mine*, *I will repay*, *ſaith the Lord*; vengeance belongs to God, and to him only; it is proper and peculiar to him, not to heathen deities, one of which they call *δικη*, *vengeance*; ſee *Acts* xxviii. 4. nor to ſatan, who is of a revengeful ſpirit, and is ſtiled the enemy and the avenger; nor to men, unleſs to magiſtrates under God, who are revengers and executioners of his wrath on wicked men; otherwiſe it ſolely belongs to God the lawgiver, whoſe law is broken, and againſt whom ſin is committed: and there is reaſon to believe he will *repay* it, from the holineſs of his nature, the ſtrictneſs of his juſtice, his power and faithfulneſs, his conduct towards his own people, even to his Son, as their ſurety; nor will he neglect, but in his own time will avenge his elect, which cry unto him day and night; and who therefore ſhould never once think of avenging themſelves, but leave it with their God, to whom it belongs.

Ver. 20. *Therefore if thine enemy hunger, feed him*, &c.] Theſe words are taken from *Prov.* xxv. 21, 22. and to be underſtood, as a *Jewiſh* [o] writer obſerves, כמשמעו, according to *their literal ſenſe*; though ſome of the Rabbins explain them in an allegorical way, of the corruption of nature. The *Alexandrian* copy and ſome others, and the *Vulgate Latin* verſion read, *but if*; ſo far ſhould the ſaints be from meditating revenge upon their enemies, that they ſhould do good unto them, as Chriſt directs, *Matt.* v. 44. by feeding them when hungry, and giving drink unto them when thirſty: *if he thirſt give him drink*; which includes all offices of humanity and beneficence to be performed unto them: the reaſon, or argument inducing hereunto is, *for in ſo doing, thou ſhalt heap coals of fire on his head*; not to do him hurt, not to aggravate his condemnation, as if this would be a means of bringing down the wrath of God the more fiercely on him, which is a ſenſe given by ſome; as if this would be an inducement to the ſaints, to do ſuch acts of kindneſs; which is juſt the reverſe of the ſpirit and temper of mind the Apoſtle is here cultivating; but rather the ſenſe is, that by ſo doing, his conſcience would be ſtung with a ſenſe of former injuries done to his benefactor, and he be filled with ſhame on account of them, and be brought to repentance for them, and to love the perſon he before hated, and be careful of doing him any wrong for the future; all which may be conſidered as a prevailing motive to God's people, to act the generous part they are here moved to: in the paſſage referred to, *Prov.* xxv. 21, 22. *Bread* and *water* are mentioned as to be given, which include all the neceſſaries of life; and it is added for encouragement, *and the Lord ſhall reward thee.* The ſenſe given of this paſſage by ſome of the *Jewiſh* commentators on it, agrees with what has been obſerved in ſome meaſure; ſays one [p] of them, "when he remembers the food and drink "thou haſt given him, thou ſhalt burn him, as if "thou putteſt coals upon his head to burn him, "וישמור מעשות לך רע, *and he'll take care of doing thee any ill*;" that is, for the time to come: and another of them obſerves [q], that "this matter "will be hard unto him, as if thou heapeſt coals "on his head to burn him, מרוב בשתו, *becauſe of* "*the greatneſs of his ſhame*, on account of the good "that he ſhall receive from thee, for the evil which "he hath rendered to thee." This advice of ſhewing kindneſs to enemies, and againſt private revenge, is very contrary to the dictates of human nature, as corrupted by ſin. The former of theſe, *Julian* the emperor repreſents [r] as a *paradox*, though he owns it to be lawful, and a good action, to give cloaths and food to enemies in war; and the latter, to revenge an injury, he ſays [s], is a law common to all men, *Greeks* and *Barbarians*; but the Goſpel and the grace of God, teach us another leſſon.

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[o] Jarchi in Prov. xxv. 21.

Ver. 21. *Be not overcome of evil*, &c.] Neither of the evil one ſatan, who is very buſy to ſtir up the corruption of nature to an hatred of enemies, and to ſeek revenge; but give no place nor heed unto him, reſiſt him, and he'll flee from you; put on the whole armour of God, whereby you may defend yourſelves, that he cannot touch you: nor of the evil of ſin that dwells in you; for of whom a man is overcome, of the ſame is he brought in bondage; nor of the evil of the man that has done you an injury, as you will be, if you return evil for evil, or take any ſteps and meaſures to avenge yourſelves; for then not you, but he that has done you the wrong, will be the conqueror: *but overcome evil with good*; overcome the evil man, and the evil he has done you, by doing good to him, by feeding him when hungry, by giving him drink when thirſty, by cloathing him when naked, and by doing other offices of kindneſs and humanity to him; which is moſt likely to win upon him, and of an enemy to make him your friend: and if not, however it will ſhew that you are conquerors, yea, more than conquerors, through the grace and ſtrength of him that has loved you, over ſatan, over the corruptions of your own hearts, and over the malice and wickedneſs of your enemies.

CHAP. XIII.

THE principal things contained in this chapter, enjoined the ſaints, are the duties of ſubjection to magiſtrates, love to one another, and to all men, and temperance and chaſtity in themſelves: it begins with duties relating to the civil magiſtrates, requiring obedience of every one unto them, ver. 1. and that for theſe reaſons, becauſe the civil magiſtracy, or government, is by divine appointment; wherefore to obey them in things of a civil nature, is to obey God; and to reſiſt them, is to reſiſt God; and alſo becauſe of the pernicious conſequence of ſuch reſiſtance, damnation to themſelves, ver. 2. for the magiſtrate not only cauſes terror by penal laws, but he inflicts puniſhment on delinquents, and is the executioner of God's wrath and vengeance on ſuch, ver. 3, 4. and likewiſe becauſe of the profit and advantage to obedient ſubjects; ſuch not only have the good-will and eſteem of their rulers, and are commended by them, but are defended and protected in their perſons and properties, ver. 3, 4. moreover, the Apoſtle enforces the neceſſity of ſubjection to them, not only in order to avoid puniſhment, but to anſwer a good conſcience; this duty being according to the light of nature, and the dictates of a natural conſcience; which if awake, muſt be uneaſy with a contrary behaviour, ver. 5. and for the ſame reaſon he urges the payment of tribute to them, as well as on account of the reaſonableneſs of it, taken from magiſtrates ſpending their time, and uſing their talents, in an attendance on the ſervice of the public, ver. 6. and which is further confirmed, by the general rule of juſtice and equity, or of doing that which is juſt and right, to every one, of which particulars are given, ver. 7. and then after a general exhortation to pay all ſorts of debts owing to ſuperiors, inferiors, or equals, the Apoſtle paſſes to the debt of love owing to one another, and to all mankind; which is exhorted to on this conſideration, that the performance of it is a fulfilling the law, ver. 8. which is proved, by ſhewing that the ſeveral precepts of the law, of which an enumeration is given, are reducible to, and are included in love to our neighbours as ourſelves, ver. 9. and ſince it is the nature of love not to work ill, but to do good to the neighbour, the concluſion follows, that it muſt be as aſſerted, that love is the fulfilment of the law, and ought by all means to be attended to, as a principal duty of religion, ver. 10. next the Apoſtle proceeds to exhort the ſaints, to a watchful, chaſte, ſober, and temperate courſe of life; as being perfectly agreeable to the privileges they enjoyed, to the preſent condition they were in, and to that future ſtate of happineſs they were in expectation of: he exhorts to be watchful and ſober, and not indulge ſleep and ſlothfulneſs, in conſideration of the time in which they were, and with which they were acquainted, it being not night, but day; at leaſt the one was wearing off, and the other coming on; the time of life being ſhort, and the day of ſalvation approaching nearer and nearer, ver. 11, 12. wherefore ſuch actions ſhould be done, as are agreeable to the day, and not the night, to light, and not darkneſs; and particularly ſuch works of darkneſs are diſſuaded from, which are contrary to temperance and ſobriety, as rioting, and drunkenneſs; and to chaſtity, as chambering and wantonneſs; and to peace and concord, as ſtrife and envying, which frequently follow upon the former: and the chapter is concluded with an exhortation to faith in Chriſt, and an imitation of him, expreſſed in a figurative way by a metaphor, taken from the putting on of garments; and with a dehortation from an immoderate proviſion for the fleſh, ſo as to promote, excite, and cheriſh, the luſts of it, ver. 13.

Ver. 1. *Let every ſoul be ſubject unto the higher powers*, &c.] The Apoſtle having finiſhed his exhortations to this church, in relation to the ſeveral duties incumbent upon both officers and private chriſtians, as members of a church, and with reference to each other, and their moral conduct in the world; proceeds to adviſe, direct, and exhort them to ſuch duties as were relative to them as members of a civil ſociety; the former chapter contains his chriſtian *Ethicks*, and this his chriſtian *Politicks*.

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[p] R. Aben Ezra in loc.

[q] R. Levi ben Gerſom in loc. Vid. Tzeror Hammor, fol. 147. 2.

[r] Fragment. inte opera, par. 1. p. 533.

[s] Ad Athenienſ. p. 501.

Politicks. There was the greater reaſon to inſiſt upon the latter, as well as on the former, ſince the primitive ſaints greatly lay under the imputation of being ſeditious perſons and enemies to the commonwealth; which might ariſe from a very great number of them being *Jews*, who ſcrupled ſubjection to Heathen magiſtrates, becauſe they were the ſeed of *Abraham*, and by a law were not to ſet one as king over them, that was a ſtranger, and not their own brother, and very unwillingly bore the *Roman* yoke, and paid tribute to *Cæſar*: hence the chriſtians in common were ſuſpected to be of the ſame principles; and of all the *Jews* none were more averſe to the payment of taxes to the *Roman* magiſtrates than the *Galileans*; ſee *Acts* v. 37. *Luke* xiii. 1. And this being the name by which Chriſt and his followers were commonly called, might ſerve to ſtrengthen the above ſuſpicion of them, and charge againſt them. Moreover, ſome chriſtians might be tempted to think that they ſhould not be ſubject to Heathen magiſtrates; ſince they were generally wicked men, and violent perſecutors of them; and that it was one branch of their chriſtian liberty to be freed from ſubjection to them: and certain it is, that there were a ſett of looſe and licentious perſons, who bore the name of chriſtians, that deſpiſed dominion, and ſpoke evil of dignities; wherefore the Apoſtle judged it adviſeable, eſpecially to exhort the church of *Rome*, and the members who dwelt there, where was the ſeat of power and civil government, ſo to behave towards their ſuperiors, that they might ſet a good example to the chriſtians in the ſeveral parts of the empire, and wipe off the aſperſion that was caſt upon them, as if they were enemies to magiſtracy and civil power. By *the higher powers*, he means not angels, ſometimes called principalities and powers; for unto theſe God hath not put in ſubjection his people under the Goſpel-diſpenſation; nor eccleſiaſtical officers, or thoſe who are in church-power and authority; for they don't bear the temporal ſword, nor have any power to inflict corporal puniſhment: but civil magiſtrates are intended, ſee *Tit.* iii. 1. and theſe not only ſupreme magiſtrates, as emperors and kings, but all inferior and ſubordinate ones, acting in commiſſion under them, as appears from 1 *Pet.* ii. 13, 14. which are called *powers*, becauſe they are inveſted with power and authority over others, and have a right to exerciſe it in a proper way, and in proper caſes; and the *higher* or ſupereminent ones, becauſe they are ſet in high places, and have ſuperior dignity and authority to others. The perſons that are to be ſubject to them are *every ſoul*; not that the ſouls of men, diſtinct from their bodies, are under ſubjection to civil magiſtrates; for of all things they have the leaſt to do with them, their power and juriſdiction not reaching to the ſouls, the hearts, and conſciences of men, eſpecially in matters of religion, but chiefly to their bodies, and outward civil concerns of life: but the meaning is, that every man that has a ſoul, every rational creature ought to be ſubject to civil government. This is but his reaſonable ſervice, and which he ſhould from his heart, and with all his ſoul, chearfully perform. In ſhort, the ſenſe is, that every man ſhould be ſubject: this is an *Hebraiſm*, a common way of ſpeaking among the *Jews*, who ſometimes denominate men from one part, and ſometimes from another; ſometimes from the body or fleſh, thus *all fleſh is graſs*, that is, all men are frail; and ſometimes from the ſoul, *all ſouls are mine*, all belong to me; as here, *every ſoul*, that is, every man, all the individuals of mankind, of whatſoever ſex, age, ſtate, or condition, eccleſiaſticks not excepted: the pope, and his clergy, are not exempted from civil juriſdiction; nor any of the true miniſters of the Goſpel; the prieſts under the law were under the civil government; and ſo was Chriſt himſelf, and his Apoſtles, who paid tribute to *Cæſar*; yea, even *Peter* particularly, whoſe ſucceſſor the pope of *Rome* pretends to be. *Subjection* to the civil magiſtrates deſigns and includes all duties relative to them; ſuch as ſhewing them reſpect, honour, and reverence ſuitable to their ſtations; ſpeaking well of them, and their adminiſtration; uſing them with candour, not bearing hard upon them for little matters, and allowing for ignorance of the ſecret ſprings of many of their actions and conduct, which if known might greatly juſtify them; wiſhing well to them, and praying conſtantly, earneſtly, and heartily for them; obſerving their laws and injunctions; obeying their lawful commands, which do not contradict the laws of God, nature, and right reaſon; and paying them their juſt dues and lawful tribute, to ſupport them in their office and dignity: *for there is no power but of God*; God is the fountain of all power and authority; the ſtreams of power among creatures flow from him; the power that man has over all the creatures, the fowls of the air, the beaſts of the field, and the fiſhes of the ſea, is originally of God, and by a grant from him; the leſſer powers, and the exerciſes of them, in the ſeveral relations men ſtand in to one another, are of God, as the power the huſband has over the wife, parents over their children, and maſters over their ſervants; and ſo the higher power that princes have over their ſubjects: for it is the God of heaven that ſets up kings, as well as pulls them down; he is the king of kings, from whom they derive their power and authority, from whom they have the right of government, and all the qualifications for it; it is by him that kings reign, and princes decree juſtice. *The powers that be are ordained of God.* The order of magiſtracy is of God; it is of his ordination and appointment, and of his ordering, diſpoſing, and fixing in its proper bounds and limits. The ſeveral forms of government are of human will and pleaſure; but government it ſelf is an order of God. There may be men in power who aſſume it of themſelves, and are of themſelves, and not of God; and others that abuſe the power that is lodged in them; who, tho' they are by divine permiſſion, yet not of God's approbation and good-will. And it is obſervable, that the Apoſtle ſpeaks of powers, and not perſons, at leaſt not of perſons, but under the name of powers, to ſhew that he means not this, or the other particular prince or magiſtrate, but the thing itſelf, the office and dignity of magiſtracy itſelf; for there may be ſome perſons, who may of themſelves uſurp this office, or exerciſe it in a very illegal way, who are not of God, nor to be ſubject to by men. The Apoſtle here both uſes the language, and ſpeaks the ſentiments of his countrymen the *Jews*, who are wont to call magiſtrates, *powers*: hence thoſe ſayings were uſed among them; ſays *Shemaiah*[t], "אל תתודע לרשות, *be not too familiar with the power*;" that is, with a magiſtrate, which oftentimes is dangerous. Again, " ſays[u] *Rabban Gamaliel*, היו זהירין ברשות, *take heed of the power*, (*i. e.* of magiſtrates) for they don't ſuffer a man to come near them, but in neceſſity, and then they appear as friends for their own advantage, but won't ſtand by a man

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[t] Pirke Abot, c. 1. §. 10.

[u] Ib. c. 2. §. 3.

"in the time of diſtreſs." Moreover, after this manner they explain [w] *Prov.* v. 8. "*remove thy way far from her*, this is hereſy; *and come not nigh* the door of her houſe, זו הרשות, *this is the power*. The gloſs on it is, magiſtrates, becauſe they ſet their eyes upon rich men to kill them, and take away their ſubſtance." And a little after 'tis obſerved, that "*the horſe-leach hath two daughters crying give, give*: 'tis aſked, what is the meaning of *give, give?* Says *Mar Ukba*, there are two daughters which cry out of hell, and ſay in this world, give, give, and they are hereſy, והרשות, *and the civil power*." The gloſs on the place is, "hereſy cries, bring a ſacrifice to the idol; *civil power* cries bring money, and gifts, and revenues, and tribute to the king." Nevertheleſs, they look upon civil government to be of divine appointment. They ſay [x], that "no man is made a governor below, except they proclaim him above;" *i. e.* unleſs he is ordained of God: yea, they allow [y] the *Roman* empire to be of God, than which no government was more diſagreeable to them. "When *R. Joſe ben Kiſma* was ſick, *R. Chanina ben Tradion* went to viſit him; he ſaid unto him, *Chanina*, my brother, my brother, knoweſt thou not that this nation, (the *Romans*) מן השמים המליכוה, *have received their empire* from God; for it hath laid waſte his houſe, and hath burnt his temple, and has ſlain his ſaints, and deſtroyed his good men, and yet it endures." Nay, they frequently affirm [z], that the meaneſt office of power among men was of divine appointment. This is the Apoſtle's firſt argument for ſubjection to the civil magiſtrate.

Ver. 2. *Whoſoever therefore reſiſteth the power*, &c.] The office of magiſtracy, and ſuch as are lawfully placed in it, and rightly exerciſe it; who denies that there is, or ought to be any ſuch order among men, deſpiſes it, and oppoſes it, and withdraws himſelf from it, and will not be ſubject to it in any form: *reſiſteth the ordinance of God*; the will and appointment of God, whoſe pleaſure it is, that there ſhould be ſuch an office, and that men ſhould be ſubject to it. This is not to be underſtood, as if magiſtrates were above the laws, and had a lawleſs power to do as they will without oppoſition; for they are under the law, and liable to the penalty of it, in caſe of diſobedience, as others; and when they make their own will a law, or exerciſe a lawleſs tyrannical power, in defiance of the laws of God, and of the land, to the endangering of the lives, liberties, and properties of ſubjects, they may be reſiſted, as *Saul* was by the people of *Iſrael*, when he would have took away the life of *Jonathan* for the breach of an arbitrary law of his own, and that too without the knowledge of it, 1 *Sam.* xiv. 45. but the Apoſtle is ſpeaking of reſiſting magiſtrates in the right diſcharge of their office, and in the exerciſe of legal power and authority: *and they that reſiſt* them, in this ſenſe, *ſhall receive to themſelves damnation*; that is, puniſhment; either temporal, and that either by the hand of the magiſtrate himſelf, who has it in his power to puniſh mutiny, ſedition, and inſurrection, and any oppoſition to him in the juſt diſcharge of his duty; or at the hand of God, in righteous judgment, for their diſobedience to an ordinance of his; as in the caſe of *Korah*, *Dathan*, and *Abiram*, who oppoſed themſelves both to the civil and ſacred government of the people of *Iſrael*; and were ſwallowed up alive in the earth: or eternal puniſhment, unleſs the grace of God prevents; for *the blackneſs of darkneſs is reſerved for ever*, for ſuch perſons, who among other of their characters, are ſaid *to deſpiſe dominion, and ſpeak evil of dignities*, *Jude* v. 8, 13. This is another argument perſuading to ſubjection to magiſtrates.

Ver. 3. *For rulers are not a terror to good works*, &c.] That is, to them that do good works in a civil ſenſe; who behave well in the neighbourhoods, towns, cities, and countries where they dwell. The Apoſtle ſeems to anticipate an objection made againſt governours, as if there was ſomething very terrible and formidable in them; and which might be taken up from the laſt clauſe of the preceding verſe; and which he removes by obſerving, that governours neither do, nor ought to inject terror into men that conduct well, obey the laws, and keep a good decorum among their fellow-ſubjects, not doing any injury to any man's perſon, property, and eſtate. The *Jews* [a] have a ſaying, "that a governour that injects more fear into the people, than is for the honour of God, ſhall be puniſhed, and ſhall not ſee his ſon a diſciple of a wiſe man." *But to the evil*; to wicked men, who make no conſcience of doing hurt to their fellow creatures, by abuſing their perſons, defrauding them of their ſubſtance, and by various illicit methods doing damage to them; to ſuch, rulers are, and ought to be terrors; ſuch are to be menaced, and threatned with inflicting upon them the penalty of the laws they break; and which ought to be inflicted on them by way of puniſhment to them, and for the terror of others. *R. Chanina*, the *Sagan* of the prieſts [b], uſed to ſay, "pray for the peace of the kingdom, for if there was no מוראה, *fear*, (*i. e.* a magiſtrate to inject fear) one man would devour another alive." *Wilt thou not then be afraid of the power?* of the civil magiſtrate, in power and authority, to oppoſe him, to refuſe ſubjection to him, to break the laws, which, according to his office, he is to put in execution. *Do that which is good*; in a civil ſenſe, between man and man, by complying with the laws of the land, which are not contrary to the laws of God; for of doing good in a ſpiritual and religious ſenſe he is no judge: *and thou ſhalt have praiſe of the ſame*; ſhall be commended as a good neighbour, a good citizen, and a good common-wealth's man; an honeſt, quiet, peaceable man, that does not diſturb the peace of civil ſociety, but ſtrengthens and increaſes it.

Ver. 4. *For he is the miniſter of God to thee for good*, &c.] He is a miniſter of God's appointing and commiſſioning, that acts under him, and for him, is a kind of a vicegerent of his, and in ſome ſenſe repreſents him; and which is another reaſon why men ought to be ſubject to him; and eſpecially ſince he is appointed for their *good*, natural, moral, civil, and ſpiritual, as *Pareus* obſerves: for natural good, for the protection of mens natural lives, which otherwiſe would be in continual danger from wicked men; for moral good, for the reſtraining of vice, and encouragement of virtue; prophaneſs abounds exceedingly, as the caſe is, but what would it do, if there were no laws to forbid it, or civil magiſtrates to put them in execution? for civil good, for the preſervation of mens properties, eſtates, rights, and liberties, which would be continually invaded, and made a prey of by others; and for ſpiritual and religious good, as many princes and magiſtrates have been; a ſenſible experience of which we have under the preſent government of theſe kingdoms, allowing us a liberty to worſhip God according to our conſciences, none making us afraid, and is a reaſon why we ſhould yield a chearful ſubjection to it: *but if thou do that which is evil, be afraid*; of the puniſhment of ſuch evil threatned by law, and to be inflicted by the civil magiſtrate; *for he beareth not the ſword in vain.* The *ſword* is an emblem of the power of life and death, the civil magiſtrate is inveſted with, and includes all ſorts of puniſhment he has a right to inflict; and this power is not lodged in him in vain; he may and ought to make uſe of it at proper times, and upon proper perſons: *for he is the miniſter of God*; as is ſaid before, he has his miſſion, commiſſion, power and authority from him; and is *a revenger to execute wrath upon him that doeth evil*; he is a defender of the laws, a vindicator of divine juſtice, an avenger of the wrongs of men; and his buſineſs is to inflict proper puniſhment, which is meant by *wrath*, upon delinquents.

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[w] T. Bab. Avoda Zara, fol. 17. 1.

[x] In Buxtorf. Florileg. Heb. p. 178.

[y] T. Bab. Avoda Zara, fol. 18. 1.

[z] T. Bab. Beracot, fol. 58. 1. Bava Bathra, fol. 91. 2. Jarchi in 1 Chron. xxix. 11.

[a] T. Bab. Roſhhaſhana, fol. 17. 1. Maimon. Hilch. Sanhedrin, c. 25. §. 1.

[b] Pirke Abot, c. 3. §. 2.

Ver. 5. *Wherefore ye muſt needs be ſubject*, &c.] To the higher powers, to the civil magiſtrates; there is a neceſſity of it, becauſe magiſtracy is God's ordinance, it is for the good of men; and ſuch that oppoſe it will ſeverely ſmart for it: but ſubjection to it from chriſtians ſhould be, *not only for wrath*; through fear of puniſhment, and for the ſake of eſcaping it; either the wrath of men or of God, in this or the other world: *but alſo for conſcience ſake*; to keep conſcience clear, to exerciſe a good one void of offence towards God and men; for natural reaſon, conſcience itſelf, dictates that there ought to be ſuch order among men, that civil government ſhould take place, and ought to be ſubmitted to.

Ver. 6. *For, for this cauſe pay you tribute alſo*, &c.] To ſhew that we are ſubject to the higher powers, and as a proof and evidence of our ſubjection to them, we do and ought to pay tribute to them, to ſupport them in their office and dignity; and this is done not for fear of trouble, of diſtreſs on goods and eſtate, or impriſonment of perſon, but for conſcience ſake: payment of taxes is not a mere matter of prudence, and done to avoid dangerous conſequences, but is and ought to be a caſe of conſcience; whatever is any ones due, and of right belongs to him, conſcience dictates it ought to be paid him; as therefore it tells a man, that whatever is God's ſhould be rendered to him, ſo whatever is *Cæſar*'s ſhould be given him; and indeed to do otherwiſe, to refuſe to pay tribute, or by any fraudulent means to deprive the civil magiſtrate of his due, is not only to do an injury to him, but to the whole body politic, which has a greater concern therein than he himſelf; and ſuch a perſon forfeits all right and claim to his protection: *for they are God's miniſters.* This is another reaſon why tribute ſhould be paid them, not only to teſtify ſubjection to them, and keep conſcience clear, but becauſe they are called unto, and put into this high office by God; for promotion to ſuch honour and high places, comes not from eaſt, weſt, north or ſouth; but is by the providence of God, who puts down, and ſets up at pleaſure; they are his vicegerents, they act under him, are in his ſtead, and repreſent his majeſty; and therefore in ſome ſort, what is done to them, is done to him: *attending continually upon this very thing*; not of laying, collecting, and receiving tribute, but of ſervice and miniſtry under God, for the welfare of their ſubjects; for rightly to adminiſter the office of magiſtracy requires great pains, care, diligence, and aſſiduity; and as great wiſdom and thoughtfulneſs in making laws for the good of the body, ſo a diligent conſtant concern to put them in execution, to ſecure the lives of ſubjects from cut-throats and murderers, and their properties and eſtates from thieves and robbers; and they are not only obliged diligently to attend to ſuch ſervice at home, but to keep a good look-out abroad, and penetrate into, and watch the deſigns of foreign enemies, to defend from their invaſions, and fight for their country; that the inhabitants thereof may live peaceable and quiet lives, enjoying their reſpective rights and priviledges; and ſince therefore civil government is a buſineſs of ſo much care, and ſince our rulers are ſo ſolicitous, and conſtantly concerned for our good, and which can't be done without great expence, as well as diligence, we ought chearfully to pay tribute to them.

Ver. 7. *Render therefore to all their dues*, &c.] To all princes, magiſtrates, and officers, that are placed over us, from the ſupreme governor to the loweſt officer under him, ſhould we render as a due debt, and not as a mere gift, whatever belongs to them, or is proper for them for the due diſcharge of their office, to encourage in it, and ſupport the dignity of it, whether external or internal: *tribute to whom tribute is due, cuſtom to whom cuſtom.* Theſe two words include all ſorts of levies, taxes, ſubſidies, *&c.* and the former may particularly deſign what is laid on mens perſons and eſtates, as poll-money, land-tax, *&c.* and the latter, what ariſes from the exportation and importation of goods, to and from foreign parts: *fear to whom fear*; not of puniſhment; for a good ſubject has no reaſon to fear the civil magiſtrate in this ſenſe, only the man that does evil, the malefactor; as for the good neighbour, citizen, and ſubject, he loves the magiſtrate the more, the more diligent he is in putting the laws in execution againſt wicked men; but this is to be underſtood of a fear of offending, and eſpecially of a reverence bore in the mind, and expreſſed by outward actions, and ſuch as has going with it, a chearful obedience to all lawful commands: *honour to whom honour*; there's an honour due to all men, according to their reſpective rank and ſtation, and the relation they ſtand in to each other; ſo ſervants are to honour their maſters, children their parents, wives their huſbands, and ſubjects their princes; all inferior magiſtrates are to be honoured in their place, and more eſpecially the king as ſupreme, in thought, word, and geſture; ſee 1 *Peter* ii. 17.

Ver. 8. *Owe no man any thing*, &c.] From the payment of dues to magiſtrates the Apoſtle proceeds to a general exhortation to diſcharge all ſorts of debts; as not to owe the civil magiſtrate any thing, but render to him his dues, ſo to owe nothing to any other man, but make good all obligations whatever, as of a civil, ſo of a natural kind. There are debts ariſing from the natural and civil relations ſubſiſting among men, which ſhould be diſcharged; as of the huſband to the wife, the wife to the huſband; parents to their children, children to their parents; maſters to their ſervants, ſervants to their maſters; one brother, friend, and neighbour to another. Moreover, pecuniary debts may be here intended, ſuch as are come into by borrowing, buying, commerce, and contracts; which tho' they can't be avoided in carrying on worldly buſineſs, yet men ought to make conſcience of paying them as ſoon as they are able: many an honeſt man may be in debt, and by one providence or another be diſabled from payment, which is a grief of mind to him; but for men induſtriouſly to run into debt, and take no care to pay, but live upon the property and ſubſtance of others, is ſcandalous to them as men, and greatly unbecoming profeſſors of religion, and brings great reproach upon the Goſpel of Chriſt. *But to love one another.* This is the only debt never to be wholly diſcharged; for though it ſhould be always paying, yet ought always to be looked upon as owing. Saints ought to love one another as ſuch; to this they are obliged by the new commandment of Chriſt, by the love of God, and Chriſt unto them, by the relations they ſtand in to one another, as the children of God, brethren, and members of the ſame body; and which is neceſſary to keep them and the churches of Chriſt together, it being the bond of perfectneſs by which they are knit to one another; and for their comfort and honour, as well as to ſhew the truth and reality of their profeſſion. This debt ſhould be always paying; ſaints ſhould be continually ſerving one another in love, praying for each other, bearing one another's burdens, forbearing each other, and doing all good offices in things temporal and ſpiritual that lie in their power, and yet always owing; the obligation to it always remains. Chriſt's commandment is a new one, always new, and will never be antiquated; his and his father's love always continue, and the relations believers ſtand in to each other, are ever the ſame; and therefore love will be always paying, and always owing in heaven to all eternity. But what the Apoſtle ſeems chiefly to reſpect, is love to one another as men, love to another, to the neighbour, as the following verſes ſhew. Love is a debt we owe to every man, as a man, being all made of one blood, and in the image of God; ſo that not only ſuch as are of the ſame family, live in the ſame neighbourhood, and belong to the ſame nation, but even all the individuals of mankind, yea, our very enemies are to ſhare in our love; and as we have an opportunity and ability, are to ſhew it by doing them good. *For he that loveth another hath fulfilled the law*; that is, not who loves ſome one particular perſon, but every other perſon beſides himſelf, even his neighbour, in the largeſt ſenſe of the word, including all mankind, and that as himſelf; ſuch an one has fulfilled the law, the law of the decalogue; that part of it particularly which relates to the neighbour; the ſecond table of the law, as the next verſe ſhews: tho' ſince there is no true love of our neighbour without the love of God, nor no true love of God without the love of our neighbour; and ſince theſe two involve each other, and include the whole law, it may be underſtood of fulfilling every part of it, that is, of doing it; for fulfilling the law means doing it, or acting according to it; and ſo far as a man loves, ſo far he fulfils, that is, does it: but this is not, nor can it be done perfectly, which is evident, partly from the impotency of man, who is weak and ſtrengthleſs, yea, dead in ſin, and unable to do any thing of himſelf; and partly from the extenſiveneſs of the law, which reaches to the thoughts and deſires of the heart, as well as to words and actions; as alſo from the imperfection of love, for neither love to God, nor love to one another, either as men or chriſtians, is perfect; and conſequently the fulfilling of the law by it is not perfect: hence this paſſage yields nothing in favour of the doctrine of juſtification by works; ſince the beſt works are imperfect, even thoſe that ſpring from love, for love itſelf is imperfect; and are not done as they are, in a man's own ſtrength, and without the Spirit and grace of God. Chriſt only has fulfilled the law perfectly, both as to parts and degrees; and to him only ſhould we look for a juſtifying righteouſneſs.

Ver. 9. *For this, thou ſhalt not commit adultery*, &c.] The Apoſtle here reckons up the ſeveral laws of the ſecond table, with this view, that it might appear that ſo far as a man loves his neighbour, whether more near or diſtantly related, he fulfils the law, or acts according to it. He omits the firſt of theſe, the fifth commandment, either becauſe he had urged this before, ſo far as it may be thought to regard magiſtrates; or becauſe, according to the diviſion of the *Jews*, who reckon five commands to each table, this belonged to the firſt; and he puts the ſeventh before the ſixth, which is of no great moment; the order of things being frequently changed in the ſcripture, and which is often done by *Jewiſh* writers, in alledging and citing paſſages of ſcripture; and with whom this is a maxim, אין מוקדם ומאוחר בתורה, *that there's no firſt nor laſt in the law* [c]; that is, it is of no importance which ſtands firſt or laſt in it: it follows, *thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet*; which are the ſixth, eighth, ninth, and tenth commands of the decalogue: *and if there be any other commandment*; of God, reſpecting the neighbour, either in the decalogue, as there was the fifth, or elſewhere, the Apoſtle repeating this by memory: *it is briefly comprehended in this ſaying, namely, thou ſhalt love thy neighbour as thyſelf*; this is the ſummary and epitome of them; ſo Chriſt reduces the laws of the firſt table, to the head of love to God, and thoſe of the ſecond, to the head of love to the neighbour, *Matt.* xxii. 37, 38, 39. as the Apoſtle does here, and in *Gal.* v. 14. and the Apoſtle *James*, in ch. ii. 8.

Ver. 10. *Love worketh no ill to his neighbour*, &c.] That is, the man that truly loves his neighbour, will contrive no ill againſt him, nor do any to him; he'll not injure his perſon, nor defile his bed, nor deprive or defraud him of his ſubſtance; or do hurt to his character, bear falſe teſtimony againſt him, or covet with an evil covetouſneſs, any thing that is his; but on the contrary, will do him all the good he is capable of: *therefore love is the fulfilling of the law*; ſo far as a man loves his neighbour, he acts agreeably to the law, and the particular precepts of it above-mentioned: what the Apoſtle ſays of love to the neighbour, the *Jews* frequently ſay of love to God; "he that loveth "God, they ſay [d], מקיים עשר אמירן, *hath fulfilled the decalogue*, both above and below." And again [e], "there's no ſervice like the love of God, "*R. Aba* ſaith it is, כללא דאורייתא, *the ſum of* "*of the law*; for the ten words of the law, "הכא אתכלילו, *are herein comprehended*, or fulfilled:" and elſewhere [f] they obſerve, that, "כל התורה כלולה באהבת, *the whole law is comprehended*, or fulfilled *in love*."

Ver. 11. *And that knowing the time*, &c.] That it is day and not night, the Goſpel day, the day of ſalvation; in which the grace of God ſhines forth, like the ſun in its meridian glory; life and immortality are brought to light, righteouſneſs and ſalvation are revealed; and ſo a time not for ſloth and ſleep, but buſineſs; in which the ſaints ſhould be active in the exerciſe of grace, and diſcharge of duty; owing no man any thing, but the debt of love; and that the dawn of grace, and day of ſpiritual light, had broke in upon their ſouls, and diſpelled the darkneſs of ſin, ignorance, and unbelief; that the darkneſs was paſt, and the true light ſhined, and the ſun of righteouſneſs was riſen on them: all which they full well knew and were conſcious of, and therefore ſhould obſerve, *that now it is high time for us to awake out of ſleep*; ſince ſleep is for the night, and not the day; the *Alexandrian* copy reads, *for you*. This is to be underſtood, not of the dead ſleep of ſin, in which unconverted perſons are, to be awoke out of which, is a work of divine power; but of the carnal ſecurity and drowſy frame of ſpirit, which ſometimes attend the churches and children of God, the wiſe as well as the fooliſh virgins; and lies in grace being dormant in the ſoul; in a backwardneſs to duty, and a ſlothfulneſs in the performance of it; in reſting in the outward duties of religion; in lukewarmneſs about the cauſe of Chriſt; in an unconcernedneſs about ſins of omiſſion and commiſſion; and in a willingneſs to continue in ſuch a ſluggiſh frame: all which ariſe from a body of ſin and death, and an over anxious care for the things of the world; from a wearineſs in ſpiritual exerciſes, and an abſtinence from ſpiritual company and ordinances, and from outward peace and liberty: ſuch a frame of ſpirit when it prevails and becomes general, is of bad conſequence to the churches of Chriſt; the ſpirit of diſcerning, care and diligence in receiving members, are in a great meaſure loſt, and ſo they are filled with hypocrites and hereticks; Chriſt abſents himſelf from them; leanneſs of ſoul is brought upon them; and they are in danger of being ſurprized with the midnight cry: the methods God takes to awaken his people out of ſuch a ſleep, are various; ſometimes in a more gentle way, by the diſcoveries of his love, which cauſes the lips of thoſe that are aſleep to ſpeak; ſometimes by ſevere reproofs in the miniſtry of the word; and ſometimes by ſharp perſecutions in providence; and at laſt it will be done by the midnight cry: the argument, ſhewing the reaſonableneſs of awaking out of ſleep, and that it was high time to do ſo, follows, *for now is our ſalvation nearer than when we believed*; by which is meant, not temporal ſalvation, or a deliverance from the perſecution the ſaints endured in *Judea*, from their own countrymen, by the departure of them from *Jeruſalem*, a little before its deſtruction, by the deſtruction of that city, and the peaceful times of *Veſpaſian*; but a ſpiritual and eternal ſalvation: not Chriſt the author of it, who was come to effect it; nor that itſelf, as obtained, which was now done, finiſhed, and compleated; nor the application of it to their ſouls, which alſo had been made; but the conſummate enjoyment of it in heaven, the ſalvation of their ſouls at death, and both of ſoul and body at the reſurrection; conſiſting in a freedom from every evil, and in a full poſſeſſion of all that is good and glorious: this is brought nearer to the ſaints, to their ſight and view, as their faith grows and increaſes; and they are nearer the enjoyment of that, than when they firſt believed; and which is a ſtrong reaſon, why a ſluggiſh, ſlothful frame ſhould not be indulged; what ſleep, and heaven ſo near at hand! juſt at their Father's houſe, ready to enter into the joy of their Lord, into his everlaſting kingdom and glory, and yet aſleep!

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[c] T. Bab. Peſachim, fol. 6. 2.

[d] Zohar in Deut. fol. 111. 3.

[e] Ibid. fol. 113. 1.

[f] Moſes Kotſenſis Mitzvot Tora, pracept. affirm. 3. prope finem.

Ver. 12. *The night is far ſpent*, &c.] Not of *Jewiſh* darkneſs, which was gone, and was ſucceeded by the Goſpel day; nor of former ignorance in *Gentiliſm* and unregeneracy, for that was paſt, and the true light ſhined; much leſs of ſecurity in the latter day, which was not yet come on; rather of perſecution and diſtreſs for Chriſt's ſake; but it is beſt of all to underſtand it of the preſent time of life; ſo it is called by the *Jews* [g], העולם הזה דומה ללילה, *this world is like to the night*: and which, in the beſt of ſaints, is attended with imperfection and darkneſs, errors and miſtakes, in principle and practice, in doctrine and converſation; however it is far ſpent, and in a little time will be over: *the day is at hand*; not the Goſpel-day, for that was already come; nor the day of grace, and ſpiritual light and comfort to their ſouls, for that alſo had taken place; nor the latter day glory, which then was at a diſtance; rather the approaching day of deliverance from preſent perſecutions; but it is much better to underſtand it of the everlaſting day of glory, which to particular perſons was then, and now is at hand; a little while and the night of darkneſs, affliction, and diſconſolation will be over, and the day of glory will ſucceed, when there will be no more night, no more darkneſs, no more doubts, fears, and unbelief; but one continued ſeries of light, joy and comfort, and an uninterrupted communion with Father, Son, and Spirit; and which is another reaſon why the ſaints ſhould not indulge themſelves in ſleep, but be active, ſince the Halcyon days are at hand, as well as a reaſon why they ſhould attend to the following exhortations: *let us therefore caſt off the works of darkneſs*; as the Apoſtle had made uſe of the metaphors, of night and day, and of ſleep, and awaking out of ſleep, and riſing in the morning to buſineſs, ſo he continues the ſame; and here alludes to perſons, throwing off their bed-cloaths, and covering of the night, and putting on proper raiment for the day. By *works of darkneſs* are meant evil works, which are oppoſite to the light; to God who is light itſelf; to Chriſt the light of the world; to the word of God, both law and Goſpel, which is a light to our paths; to both the light of nature, and the light of grace: and which ſpring from the darkneſs of the mind, and are encouraged to by the God of this world, and by his angels, the rulers of the darkneſs of it; and which are generally done in the dark, and are ſuch as will not bear the light; and if grace prevent not, will end in outer darkneſs, in blackneſs of darkneſs, reſerved by the juſtice of God, as the puniſhment of them. *Caſting* them *off* expreſſes a diſlike of them, a diſplicency with them, and an abſtinence from them. Some copies read, *the armour of darkneſs*, which agrees with what follows: *and let us put on the armour of light*; the whole armour of God, the uſe of which lies in the exerciſe of grace, and diſcharge of duty; particularly good works are deſigned here, which though they are not the believer's cloathing, his robe of juſtifying righteouſneſs, they are both his ornament and his armour; by which he adorns the doctrine of Chriſt, and defends his own character and principles, againſt the charges and calumnies of men: theſe being performed aright, ſpring from the light of grace in a regenerate man, and are ſuch as will bear the light to be ſeen of men; and are the lights which are to ſhine before men, that they beholding them, may glorify God; ſo virtue was by *Antiſthenes* [h], called αναφαιρετον οπλον, *armour which cannot be taken away*: the alluſion is thought to be to the bright and glittering armour of the *Romans*;

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[g] Tzeror Hammor, fol. 24. 4.

[h] Diogen. Laert. l. 6. in vita Antiſthen. & Heſychius de viris illuſtr. p. 17.

Romans; the *Alexandrian* copy reads, *the works of light*.

Ver. 13. *Let us walk honeſtly as in the day*, &c.] Being under the day of the Goſpel diſpenſation, and the day of grace having dawned, and the day-ſtar of ſpiritual light and knowledge being riſen in our hearts, and we being expoſed to the view of all men in broad day-light, ought not to lie down and ſleep, but to ariſe and be active, and walk decently with the armour of light on us, as becomes the Goſpel of Chriſt; not naked and uncloathed, which would expoſe us and the Goſpel to ſhame and contempt: *not in rioting*; the *Syriac* and *Arabic* verſions read, *in ſinging*, or *ſongs*; meaning lewd ones, ſung at riotous feaſts and banquets, made not for refreſhment, but for pleaſure and debauchery, what the *Romans*[i] call *comeſſations*; feaſts after ſupper in the night-ſeaſon, and deſign all ſorts of nocturnal revels: *Comus*, the word here uſed, is with the heathens the God of feaſts, perhaps the ſame with *Chemoſh*, the god of the *Moabites*, 1 *Kings* xi. 33. *And drunkenneſs*; which always attended ſuch unſeaſonable and immoderate feſtivals: *not in chambering*; in unlawful copulations, fornication, adultery, and all the defilements of the bed: *and wantonneſs*; laſciviouſneſs, unnatural luſts, as ſodomy, *&c.* *not in ſtrife and envying*; contention and quarrels, which are uſually the conſequences of luxury and uncleanneſs.

Ver. 14. *But put ye on the Lord Jeſus Chriſt*, &c.] As a man puts on his cloaths when he riſes in the morning: the righteouſneſs of Chriſt is compared to a garment, it is the beſt robe, it is fine linnen, clean and white, and change of raiment; which being put on by the Father's gracious act of imputation, covers the ſins and deformities of his people, defends them from divine juſtice, ſecures them from wrath to come, and renders them beautiful and acceptable in his ſight: which righteouſneſs being revealed from faith to faith, is received by faith, and made uſe of as a proper dreſs to appear in before God; and may be daily ſaid to be put on by the believer, as often as he makes uſe of it, and pleads it with God as his juſtifying righteouſneſs, which ſhould be continually: moreover, to *put on Chriſt*, and which indeed ſeems to be the true ſenſe of the phraſe here, is not only to exerciſe faith on him as the Lord our righteouſneſs, and to make a profeſſion of his name, but to imitate him in the exerciſe of grace and diſcharge of duty; to walk as he walked, and as we have him for an example, in love, meekneſs, patience, humility, and holineſs: *and make not proviſion for the fleſh*; the body: not but that due care is to be taken of it, both for food and cloathing; and for its health, and the continuance and preſervation of it by all lawful methods; but not ſo as *to fulfil the luſts thereof*; to indulge and gratify them, by luxury and uncleanneſs: it is a ſaying of *Hillell*[k], מרבה בשר מרבה רמה, *he that increaſes fleſh, increaſes worms*; the ſenſe his commentators[l] give of it is, that "he that increaſes by eating and drinking, until he becomes fat and fleſhy, increaſes for himſelf worms in the grave:" the deſign of the ſentence is, that voluptuous men, who care for nothing elſe but the fleſh ſhould conſider, that e'er long they'll be a repaſt for worms: we ſhould not provide, or be caterers for the fleſh; and by pampering it, ſtir up, and ſatisfy its corrupt inclinations and deſires.

CHAP. XIV.

THE Apoſtle having finiſhed his exhortations to duties of a moral and civil kind, proceeds to the conſideration of things indifferent, about eating ſome ſorts of meats, and keeping days; to which he might be led by the laſt clauſe of the preceding chapter, leſt that ſhould be interpreted as referring to thoſe who uſed their chriſtian liberty in eating every ſort of food; in the uſe of which it was requiſite to exerciſe that love which is the fulfilling of the law, he had ſo much preſſed and recommended in the foregoing chapters. The church at *Rome* conſiſted both of *Jews* and *Gentiles*: and the former, tho' they believed in Chriſt, were not clear about the abrogation of the ceremonial law, and thought they ought ſtill to obſerve the diſtinction of meats and days, which were made in it; the latter looked upon themſelves under no manner of obligation to regard them; and even among the *Jews*, ſome might have greater light and knowledge in theſe things than others, and uſed their chriſtian liberty, when others could not; and this occaſioned great animoſities and contentions among them; and ſome, on account of theſe things were called ſtrong, and others weak: and the chief view of the Apoſtle in this chapter, is to give advice to each party how to behave one towards another; how the ſtrong ſhould behave to the weak, and the weak to the ſtrong: and he begins with the ſtrong, and in general exhorts them to a kind, tender, and affectionate regard to their weaker brethren, and not perplex their minds with diſputations about things to little profit, ver. 1. then a diſtribution of the members of this church into two parts, is made, ver. 2. ſhewing the reaſon of the above exhortations; the one ſort being ſtrong believers, the other weak, the one eating all things, the other herbs; when ſome advice is given to each, that the ſtrong ſhould not deſpiſe the weak, nor the weak judge the ſtrong; for which reaſons are given: and the firſt is taken from the common intereſt they both have in the affection of God, and in divine adoption, ver. 3. And another is taken from the relation which believers ſtand in to God, as ſervants; and therefore not to be judged and condemned, but to be left to their Lord and maſter, which is illuſtrated by a ſimile of ſuch a relation among men, ver. 4. and then another inſtance of different ſentiments about *Jewiſh* rites and ceremonies is given, ver. 5. reſpecting the obſervation of days, in which alſo the members of the church were divided, ſome obſerving them, and ſome not; and the Apoſtle's advice is, that every man ſhould act as he was perſuaded in his own mind, and not be uneaſy with another: the reaſon for which he gives, ver. 6. becauſe the end propoſed by the one, and the other, is the honour and glory of God, and which is the ſame in the man that eats, or does not eat meat, ſince both give thanks to God. And this is further confirmed from the general end of the chriſtian's life and death likewiſe, which is not to himſelf, but to the Lord, ver. 7, 8. from whence it is concluded, that they are the Lord's in life and death, and all their actions are devoted to him; who by dying, riſing, and living again, appears to be the Lord of quick and dead, and will judge both, ver. 9. and therefore to his judgment things ſhould be left, and one ſhould not condemn or deſpiſe another, ſince all muſt ſtand at his bar, ver. 10. which is proved ver. 11. from a paſſage in *Iſ.* xlv. 23. from all which it is concluded, ver. 12. that an account muſt be given by every one to God, at the general judgment; wherefore it is right and beſt, not to judge and condemn one another, but to judge this to be the moſt reaſonable and agreeable to chriſtian charity, that care be taken not to offend, or cauſe a brother to ſtumble, ver. 13. and whereas it might be objected, that nothing was impure in itſelf, and therefore might be lawfully eaten, which the Apoſtle allows, and as for himſelf, was fully perſuaded of, yet it was impure to them who thought it ſo, ver. 14. and therefore ſhould not eat; nor ſhould others, when it gave offence to ſuch perſons; and which is diſſuaded from, becauſe to eat to the grief of the brethren, is contrary to chriſtian charity; and becauſe it deſtroys the peace of ſuch perſons, and they are ſuch whom Chriſt has died for, ver. 15. beſides, hereby reproach might be brought upon them, the Goſpel they profeſſed, and the truth of chriſtian liberty they uſed, ver. 16. and moreover, the kingdom of God did not lie in the uſe of theſe things, but in ſpiritual ones, ver. 17. and which ſhould be chiefly regarded, ſince the ſervice of God in them, is what is grateful to him, and approved by all good men, ver. 18. wherefore the things which make for peace and edification, ſhould be followed after, things much preferable to meats and drinks, ver. 19. for the ſake of which the peace of a brother, which is the work of God, ſhould not be deſtroyed, ver. 20. for though all things are pure in themſelves, and lawful to be eaten, yet it is an evil to eat them to the offence of another, and for another to eat them againſt his conſcience, which he may be drawn into by the example of others; wherefore it is beſt to abſtain from eating fleſh, or drinking wine, and every thing elſe that is ſtumbling and offenſive to a weak brother, ver. 21. and whereas the ſtrong brother might object and ſay, I have faith in this matter, I believe it is lawful for me to eat any thing, and why ſhould I not? the Apoſtle anſwers, by granting that he had faith, but then he obſerves, he ought to keep it to himſelf, and not diſturb his weak brother, by putting it into practice openly; but ſhould keep it to himſelf, it being his happineſs not to condemn himſelf by uſing his liberty with offence, ver. 22. and then ſome advice is given to the weak brother, not to eat with a doubting conſcience, ver. 23. becauſe in ſo doing, he would be ſelf-condemned, and becauſe it would not be of faith, and therefore ſinful.

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[i] Suetonius in vita Vitell. c. 13.

[k] Pirke Abot, c. 2. §. 7.

[l] Bartenora in ib. Vid. Fagium in ib.

Ver. 1. *Him that is weak in the faith*, &c.] This addreſs is made to the ſtronger and more knowing chriſtians among the *Romans*, how to behave towards thoſe that were inferior in light and knowledge to them, with regard to things of a ritual and ceremonial kind: and by *him that is weak in the faith*, is meant, either one that is weak in the exerciſe of the grace of faith, who has but a glimmering ſight of Chriſt; who comes to him in a very feeble and trembling manner; who believes his ability to ſave him, but heſitates about his willingneſs; who caſts himſelf with a peradventure on him; and who is attended with many miſgivings of heart, faintings of ſpirit, and fluctuation of mind, about his intereſt in him: or one that is weak in the doctrine of faith; has but little light and knowledge in the truths of the Goſpel; is a child in underſtanding; has more affection than judgment; very little able to diſtinguiſh truth from error; can't digeſt the greater and more ſublime doctrines of grace; ſtands in need of milk, and can't bear ſtrong meat; is very fluctuating and unſettled in his principles, and like children toſſed to and fro with every wind of doctrine: or rather one that is weak in his knowledge of that branch of the doctrine of faith, which concerns chriſtian liberty; and that part of it particularly, which reſpects freedom from the ceremonial law: it deſigns one, and chiefly a *Jew*, who though a believer in Chriſt, and an embracer of the other truths of the Goſpel, yet had but very little knowledge of Goſpel liberty; but thought, that believers were to obſerve all the rituals of the *Moſaic* diſpenſation, not knowing that they were aboliſhed by Chriſt. The phraſe is *Jewiſh*; it is [m] ſaid, "what is the meaning of the "phraſe, in *Rephidim*, *Exod.* xvii. 1? it ſignifies "ſuch as are of weak hands; as if it had been ſaid, "becauſe the *Iſraelites* were, רפים באמונתם, "*weak in their faith.*" The advice the Apoſtle gives, in reference to ſuch a perſon, is to *receive* him; not only into their affections, and love him equally, being a believer in Chriſt, as one of the ſame ſentiments with them, only in this matter, but alſo into church fellowſhip with them. The *Syriac* verſion reads it, הבו לה אידא, *give him the hand*; in token of communion, a form uſed in admiſſion of members. The *Gentiles* were apt to boaſt againſt, and look with ſome contempt upon the *Jews*, and were ready to object to their communion, becauſe of their want of light and knowledge in theſe matters; but this was no bar of communion, nor ought a perſon to be rejected on account of his weakneſs, either in the grace, or in the doctrine of faith, when it appears he has the true grace of God; and much leſs on account of his weakneſs in that branch of it, concerning chriſtian liberty; for ſince Chriſt does not break the bruiſed reed, nor quench the ſmoaking flax, nor deſpiſe the day of ſmall things, churches ſhould not: it may alſo intend a receiving of ſuch into intimate converſation, at their private meetings and conferences; taking particular notice of them; giving them proper inſtructions; praying with them and for them; endeavouring to build them up in their moſt holy faith, and to bring them into the knowledge of thoſe things they are weak in; bearing their weakneſſes patiently, and bearing with them in great tenderneſs: thus ſuch ſhould be received, *but not to doubtful diſputations*; to vain jangling and perverſe diſputings, ſuch as will rather perplex than inform them; and will leave their minds doubtful and in ſuſpenſe, and do them more harm than good.

Ver. 2. *For one believeth that he may eat all things*, &c.] He is fully perſuaded in his mind, that there is nothing in itſelf common, or unclean; that the difference between clean and unclean meats commanded to be obſerved by the law of *Moſes*, is taken away; and that he may now lawfully eat any ſort of food; every creature of God being good, and none to be refuſed, becauſe of the ceremonial law which is abrogated, provided it be received with thankſgiving, and uſed to the glory of God: *another who is weak eateth herbs*; meaning not one that is ſickly and unhealthful, and of a weak conſtitution, and therefore eats herbs for health's ſake; but one that is weak in the faith, and who thinks that the laws concerning the obſervance of meats and drinks, are ſtill in force; and therefore rather than break any of them, and that he may be ſure he does not, will eat nothing but herbs, which are not any of them forbidden by the law: and this he did, either as chuſing rather to live altogether on herbs, than to eat any thing which the law forbids; or being of opinion with the *Eſſenes* among the *Jews*, and the *Pythagoreans* among the *Gentiles*, who thought they were to abſtain from eating of all ſorts of animals.

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[m] Tzeror Hammor, fol. 77. 1.

Ver. 3. *Let not him that eateth, deſpiſe him that eateth not*, &c.] Such who had a greater degree of Goſpel light and knowledge, and made uſe of their chriſtian liberty in eating any ſort of food, were not to deſpiſe, as they were apt to do, ſuch as abſtained therefrom, on account of the ceremonial law, as weak, ignorant, ſuperſtitious, and bigotted perſons; or were not to ſet them at naught, or make nothing of them, as the word ſignifies, have no regard to their peace and comfort; but on the other hand, were to conſider them as brethren in Chriſt, though weak; and as having a work of God upon their ſouls, and therefore to be careful how they grieved them, deſtroyed their peace, or laid ſtumbling-blocks in their way: *and let not him which eateth not, judge him that eateth*; ſuch who thought it not their duty to eat any thing, but to forbear the uſe of ſome things directed to in the law, were not to cenſure and condemn, as they were apt to do, thoſe who uſed their liberty in theſe things, as profane perſons, and tranſgreſſors of the law of God; but leave them to the laſt and righteous judgment, when every one muſt be accountable to God for the various actions of life: the reaſon uſed to enforce this advice on both parties is, *for God hath received him*; which reſpects both him that eateth, and him that eateth not, him that is deſpiſed, and him that is judged; and is a reaſon, why one ſhould not deſpiſe, nor the other judge, becauſe God had received both the one and the other, into his heart's love and affection, into the covenant of grace, and into his family by adoption: they were received by Chriſt, coming to him as periſhing ſinners, according to the will of God; whoſe will it likewiſe was, that they ſhould be received into church fellowſhip, as being no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and God had alſo received them into his ſervice, and they were made willing to ſerve him, as well as to be ſaved by him; and did ſerve him acceptably with reverence and godly fear, in righteouſneſs and holineſs; and this is the rather to be taken into the ſenſe of this paſſage, becauſe of what follows.

Ver. 4. *Who art thou that judgeſt another man's ſervant*, &c.] This is another reaſon, diſſuading from cenſoriouſneſs and raſh judgment, taken from civil things; one man has nothing to do with another man's ſervant; he has no power over him, nor any right to call him to an account for his actions; nor has he any buſineſs to cenſure or condemn him for them, or concern himſelf about them: ſo the believer ſuppoſed to be judged, does not belong to him that takes upon him to judge and condemn him; he's another's ſervant, he is the ſervant of God: he's choſen by God the Father for his ſervice, as well as unto ſalvation; he's bought with the price of Chriſt's blood, and therefore not his own, nor another's, but Chriſt's, he is bought with his money; and he is alſo born in his houſe, the church; the Spirit of God in regeneration, forms him for himſelf, for righteouſneſs and holineſs; under the influence of whoſe grace, he voluntarily gives up himſelf to the ſervice of God, and is aſſiſted by him to keep his ſtatutes and do them; and what has another to do with him? what power has he over him? or right to judge him? *to his own maſter he ſtandeth or falleth*; the meaning of which is, either if he *ſtands*, that is, if he ſerves his Lord and maſter, of which *ſtanding* is expreſſive; and continues in the ſervice of him, whoſe ſervant he profeſſes to be; this is to his maſter's advantage and profit, and not to another's: and if he *falls*, that is, from his obedience to him, as ſuch who profeſs to be the ſervants of God may; they may fall off from the doctrine of grace they have embraced; and that either totally and finally, as ſuch do who never felt the power of it in their hearts; or partially, from ſome degree of ſtedfaſtneſs in the faith; and ſuch alſo may fall from a lively exerciſe of the graces of faith, hope, and love, and into great ſins, which is to their maſter's diſhonour, and cauſe his ways and truths to be evil ſpoken of; and ſo it is to their own maſter they fail: or elſe the ſenſe is, to their own maſter they are accountable, whether they ſtand or fall, ſerve or diſobey him; and it is according to his judgment and not another's, that they *ſtand*, or are and will be juſtified and acquitted, and will hear well done good and faithful ſervant; and according to the ſame they will *fall*, or be condemned, and hear, take the ſlothful and unprofitable ſervant, and caſt him into outer darkneſs: ſo the words *ſtanding* and *falling*, are uſed by the *Jews* in a forenſic ſenſe, for carrying or loſing a cauſe, for juſtification or condemnation in a court of judicature, and particularly in the laſt judgment; and ſo they explain *Pſal.* i. 5. *the ungodly ſhall not ſtand in the judgment*; the *Targum* paraphraſes it, "the "wicked ſhall not be juſtified in the great day;" and *Jarchi* upon the place ſays, there ſhall be no הקמת רגל, *ſtanding of the foot* of the wicked, in the day of judgment; ſee *Luke* xxi. 36. 1 *John* ii. 28. *Yea, he ſhall be holden up*; which words ſeem to be a ſort of correction of the Apoſtle's as if he ſhould ſay, why do I talk of falling, one that is a true ſervant of the Lord's ſhall not fall, at leaſt not totally and finally, nor in the laſt judgment; for he is holden by the right-hand of God, by the right-hand of his righteouſneſs, and is kept by the power of God through faith unto ſalvation: *for God is able to make him ſtand*; and will make him ſtand; words of power oftentimes include willingneſs as well as ability; ſee *Jud. v.* 24. God will make ſuch to perſevere to the end, becauſe he has loved them with an everlaſting love, choſen them in Chriſt, made a covenant with them in him, and has put them into his hands, and made them his care and charge; Chriſt has redeemed them by his blood, now intercedes, and is making preparations for them in heaven; they are united to him, and are built on him the ſure foundation; and the Spirit of God has begun that good work, which ſhall be performed. God will make ſuch to ſtand in judgment with intrepidity, and without ſhame, being cloathed with the righteouſneſs of his Son; and ſhall therefore have the crown of righteouſneſs given them, and an abundant entrance adminiſtered into his kingdom and glory: hence they ought not to be judged by man's judgment, nor need they regard it. The *Alexandrian* copy reads, *the Lord is able*, &c.

Ver. 5. *One man eſteemeth one day above another*, &c.] This is another inſtance of the difference of ſentiments in this church, about the obſervation of rituals; and is not to be underſtood of days appointed by the chriſtian churches for faſting, or abſtinence from certain meats, either once a year, as the *Quadrageſima*, or *Lent*; or twice a week, as *Wedneſdays* and *Fridays*; for theſe are things of much later obſervation, and which had never been introduced into the church of *Rome* in the Apoſtle's time; nor were there any diſputes about them: much leſs of days of heatheniſh obſervation, as lucky or unlucky, or feſtivals in honour of their gods; for the Apoſtle would never ſay, that a man who regarded ſuch a day, regarded it to the Lord; nor would have adviſed to a coalition and chriſtian converſation with ſuch a man, but rather to exclude him from all ſociety and communion: it remains therefore, that it muſt be underſtood of *Jewiſh* days, or of ſuch as were appointed to be obſerved by the *Jews* under the former diſpenſation, and which ſome thought were ſtill to be regarded; wherefore they eſteemed ſome days in the year above others, as the days of unleavened bread, or the paſſover; particularly the firſt night, which was a night to be obſerved throughout their generations; and in their ſervice for it to this day, uſe theſe words, מה נשתנה הלילה הזה מכל הלילות, *how different is this night from every other night*[n]? and the feaſt of tabernacles, eſpecially the laſt and great day of the feaſt, and the day of *pentecoſt*; alſo one day in a month above others, the firſt day of the month, or new moon; and one day in a week, the ſeventh day ſabbath: now there were ſome, who thought that the laws reſpecting theſe days, were ſtill in force, particularly the latter, and therefore eſteemed it above another: but let it be obſerved, that the man that did ſo, was one that was weak in faith; the ſame man that eat herbs, becauſe he would not be guilty of violating thoſe laws, which ordered a diſtinction of meats to be obſerved, the ſame weak man eſteemed one day above another, imagining the laws concerning the diſtinction of days were ſtill obligatory, not rightly underſtanding the doctrine of chriſtian liberty, or freedom from the yoke of the ceremonial law: *another eſteemeth every day alike*; that is, one that is ſtrong in faith, and has a greater degree of the knowledge of the Goſpel, and of evangelical liberty, knows that the diſtinction of days, as well as of meats, is taken away, ſince the Word was made fleſh, and tabernacled among us, Chriſt the paſſover is ſacrificed for us, the firſt fruits of the Spirit have been received, and light by the church from the ſun of righteouſneſs, and Chriſt the true ſabbath and reſt is come; and therefore being firmly perſuaded, there is no more holineſs in days, than there is in places, has the ſame regard for one day as another. The difference between theſe two lay here, the weak brother regarded a day for the ſake of a day, as having by a poſitive law, he ſuppoſed to be in force, a ſuperiority to another, and he regarded worſhip for the ſake of this day; the ſtronger brother, though he alſo obſerved a day for divine worſhip, which is the Lord's day, ſince there muſt be ſome time for it as well as place, yet he obſerved the day for the ſake of worſhip, and not worſhip for the ſake of the day: *let every man be fully perſuaded in his own mind*; this is the advice the Apoſtle gives to both parties; his ſenſe is, that he would have each of them fully enjoy their own principle and practice undiſturbed; he would have the weak brother that eſteemed one day above another, indulged in his way, ſince it aroſe from weakneſs, until he had better light, nor ſhould he be deſpiſed for his weakneſs; he would have the ſtronger chriſtian alſo peaceably enjoy his ſentiment, and purſue what he believed to be right; nor ſhould he be judged, cenſured, and condemned, as a profane perſon, and a tranſgreſſor of the law: his counſel is, that they would ſit down and carefully examine the word of God, and act according to the beſt light they ſhould receive from thence; and take care eſpecially, that they did not act contrary to their own conſciences, with doubt and heſitation; they ought to be thoroughly ſatisfied in their own minds, and being ſo, ſhould content themſelves with their different ſentiments and practices, without deſpiſing or cenſuring one another.

Ver. 6. *He that regardeth the day, regardeth it to the Lord*, &c.] The Apoſtle ſtrengthens the above advice with this reaſon, becauſe what is done both by one and the other, is done unto the Lord. The weak brother that eſteems one day above another, and regards the paſſover, pentecoſt, and feaſt of tabernacles, a new moon, or a ſeventh day ſabbath, does it in obedience to the commands of the Lord, which he thinks are ſtill binding, not knowing that they are diſannulled by Chriſt; and the worſhip performed by him on any of thoſe days, is done in the name and ſtrength of the Lord, with a view to his glory, and as believing, it was pleaſing in his ſight; and whether he is right or wrong, 'tis to the Lord he does it, and to his own maſter he ſtands or falls. The following clauſe is omitted in the *Alexandrian* copy and ſome others, and in the *Vulgate Latin* and *Ethiopic* verſions, but is in moſt *Greek* copies, and retained in the *Syriac* and *Arabic* verſions. *And he that regardeth not the day, to the Lord he doth not regard it*; believing it is the will of the Lord, that all diſtinction of days ſhould ceaſe; and that the law of commandments contained in ordinances, reſpecting ſuch *Jewiſh* days, is aboliſhed by the Lord Jeſus Chriſt; and that it is to the honour of the Lord not to obſerve them: for to regard the days of the feaſt of tabernacles, is tacitly to ſay, that the Word has not tabernacled among us; and to obſerve the days of the paſſover, is virtually to deny, that Chriſt our paſſover is ſacrificed for us; and to keep the day of pentecoſt, is all one as to affirm, that the firſt fruits of the Spirit have not been given; and to regard a new moon, is in effect to ſay, that the church has not received evangelical light from Chriſt, the ſun of righteouſneſs; and to keep a ſeventh day ſabbath, is a ſtrong inſinuation, as if Chriſt the true ſabbath, in whom we have our ſpiritual and eternal reſt, is not come; however, 'tis to the Lord that the ſtronger brother and more confirmed believer, diſregards any of thoſe days; and 'tis to his own maſter he ſtands or falls, nor is he to be judged of man's judgment: and the ſame is the caſe of the eater, or non-eater of meats forbidden by the law: *he that eateth, eateth to the Lord, for he giveth God thanks*. The man that is ſtrong in faith, and is fully perſuaded by the Lord Jeſus, that all diſtinction of meats, as of days is ceaſed, eats any thing, and every ſort of food, that comes in his way, without making any difference; and when he eats or drinks at any time, it is all to the glory of God; which is a clear caſe, by his giving God thanks as becomes him, for the food he eats: he acknowledges that theſe are the creatures of God, and his gifts to him; he gives him thanks for the right he has given him to eat of them, and for taking away the diſtinction of meats, and giving him the free uſe of his creatures; and the more thankful he is when he conſiders, how unworthy he is of the leaſt of theſe mercies: *and he that eateth not, to the Lord*

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[n] Haggada Shel Peſach, p. 5.

he eateth not, and giveth God thanks. The man that is weak in faith, that eateth not food forbidden by the law, abſtains from ſuch food, purely on account of the Lord, in obedience to his will, and with a view to his glory, ſuppoſing ſuch a law to be in full force; and is thankful to God for the herbs he allows him to eat, or for other food not forbidden by the law: and therefore ſince each party ſhows ſuch a religious concern for the glory of the Lord, the Apoſtle argues they ought to be eaſy one with another. The *Alexandrian* copy reads, *and giveth the Lord thanks.*

Ver. 7. *For none of us liveth to himſelf*, &c.] That is, none of us believers; others may, but theſe do not, at leaſt they ought not, nor do they when under the influence of the grace of God: they don't live, neither to righteous, nor to ſinful ſelf; they don't live upon their duties and ſervices; nor do they aſcribe their life, righteouſneſs, and ſalvation to them; nor do they live to their own luſts, or make proviſion for the fleſh to fulfil the luſts thereof, and much leſs to the luſts and wills of others: *and no man dieth to himſelf*; every man dies, and muſt, or undergo a change equivalent to death; believers die as well as others, not eternally, or the ſecond death, but corporally, or a temporal death, but not to themſelves; as they don't ſeek their own will and pleaſure, and profit in life, ſo neither in death; they don't die to their own advantage only; death is gain unto them, it frees them from all their ſorrows, toil, and labours, and introduces them into the preſence of Chriſt, and the enjoyment of everlaſting happineſs; but this is not all their death iſſues in, but alſo in the glory of Chriſt: moreover, no man has the power over life or death; as his life is not from himſelf, he has no power to lengthen or ſhorten it, nor to hinder or haſten death; this belongs to another Lord and maſter, whom life and death are both to ſubſerve. This is an illuſtration of the above reaſon, by which the Apoſtle confirms his advice.

Ver. 8. *For whether we live, we live unto the Lord*, &c.] As natural, ſo ſpiritual life is derived from the Lord, and believers live by faith upon him, and according to his will revealed in the word; and to his honour and glory; at leaſt they deſire ſo to do: *and whether we die, we die unto the Lord*; reſigning up life unto him, whenever it is his pleaſure; magnifying of him, as by life, ſo by death; dying to be with him, to be raiſed again by him, and live with him for evermore; in the faith and hope of this, the believer both lives and dies, and ſo glorifies Chriſt both in life and death: hence this concluſion follows, *whether we live therefore or die, we are the Lord's*; by the gift of the Father to him, by his own purchaſe, and the power of his grace, making them willing to give up themſelves to him: and hence it is, that under a ſenſe of this, that they are his, and not their own, nor another's, they do all they do for his glory; whether they obſerve, or not obſerve a day, it is to the Lord; whether they eat, or not eat things formerly forbidden, it is to him; and whether they live or die, it is to the Lord, whoſe they are: and hence alſo it is, that they are not to be deſpiſed and ſet at nought, or to be judged and cenſured by one another, ſince they belong to another maſter, who is their Lord, and will be their judge.

Ver. 9. *For to this end Chriſt both died, and roſe, and revived*, &c.] This laſt word *revived*, is omitted by the *Vulgate Latin*, but very naturally placed by the *Syriac*, between Chriſt's dying and riſing. The *Alexandrian* copy reads, *died and lived*; and the *Ethiopic* verſion, *died and revived*: the end of all which was, *that he might be the Lord both of the dead and living*; that is, of believers, whether dead or alive; for though he is Lord of all as God and creator, yet his appearing to be Lord by his dying, riſing, and living again, can only have reſpect to them, for whom dying he has aboliſhed death, and deſtroyed ſatan; whom he has redeemed from ſin, and delivered from this preſent evil world; and ſo having freed them from thoſe other lords which had the dominion over them, ſhews himſelf to be their one and only Lord: and by riſing again from the dead, aſcending to heaven, and ſitting at the right-hand of God, all creatures and things being ſubject to him, he's made or declared both Lord and Chriſt; and living again, and continuing to live for ever, he appears to have the keys of hell and death; and will open the graves, and raiſe from thence, and judge both quick and dead, thoſe that will be found alive at his coming, and ſuch as he will cauſe to riſe from the dead then; till which time, the Apoſtle ſuggeſts, the deciſion of theſe differences about meats and days, were to be left; and in the mean time, the ſaints were to cultivate peace and love among themſelves.

Ver. 10. *But why doſt thou judge thy brother?* &c.] Theſe words are ſpoken to the man weak in faith, that ſcrupled eating of certain meats, and choſe rather to eat none, and live on herbs, and who eſteemed one day above another; and was very apt to cenſure and condemn ſuch as made uſe of their chriſtian liberty in theſe things, though they were brethren, not in a natural or civil, but in a ſpiritual relation: *or why doſt thou ſet at nought thy brother?* theſe words on the other hand, are directed to the ſtronger believer, who believed he might eat all things, and eſteemed every day alike; being fully perſuaded, that the diſtinction of meats and of days was now ceaſed; and ſuch were apt to be puffed up with their ſuperior knowledge and faith, and were ready to treat with an air of contempt, thoſe that were weak; ſhewing little or no regard to their peace and edification, though they ſtood in the ſame relation to each other. The emphaſis lies upon the word *brother*, in both branches of the expoſtulation; and the force of the Apoſtle's reaſoning is, that they ſhould not judge or deſpiſe one another, becauſe they were brethren, ſtood in the ſame relation to God and Chriſt, belonged to the ſame family, were partakers of the ſame grace, and had no preheminence one over another; they had but one maſter, and all they were brethren: and which he further enforces with the following reaſon or argument, *for we ſhall all ſtand before the judgment ſeat of Chriſt*; at the laſt day, when he ſhall ſit on his throne of glory, and all nations ſhall be gathered before him, and he ſhall pronounce and execute the deciſive ſentence on each of them: there is a particular, and a general judgment; a particular judgment at death, when the ſoul is immediately conſigned to bliſs or woe; and a general one in the end of time; which may be proved both from reaſon, as from the relation creatures ſtand in to God, from the inequality of things in this life, and the conſcious fears of men with reſpect to a future one; and from divine revelation, Chriſt will be the judge, he is ſo appointed by his Father, and is every way fit for it, being God omniſcient and omnipotent; and when he ſhall appear in his glory, he ſhall ſit on his judgment ſeat, the dead will be raiſed, the books will be opened, and all ſhall be ſummoned to appear before him, of every age and ſex, of every rank and degree, and of every character,

racter, good or bad: here the ſaints are particularly deſigned, *we ſhall all ſtand*; whether miniſters or private chriſtians, weak or ſtrong believers; they that are apt to judge, and others that are too ready to deſpiſe; they ſhall all ſtand before the tribunal of Chriſt, who is ſole judge, and ſhall render to every man according to his works, and from whom they ſhall all receive their ſentence. The alluſion is to human courts of judicature, in which the judge ſits upon a bench, and they that are tried ſtand before him; ſee 2 *Cor.* v. 10. The *Alexandrian* copy reads, *the judgment-ſeat of God.*

Ver. 11. *For it is written*, &c.] In *Iſa.* xlv. 23. though *Juſtin Martyr* [o] cites a like paſſage with what follows, as out of *Ezek.* xxxvii. but no ſuch words appear there, either in the *Hebrew* text, or *Septuagint* verſion: *as I live ſaith the Lord*; the form of an oath, uſed often by the Lord; who becauſe he could ſwear by no greater, he ſwore by himſelf, by his own life; ſignifying, that what he was about to ſay, would as ſurely come to paſs, as that he lived; and in the original text in *Iſaiah* it is, *I have ſworn by myſelf*; which being generally expreſſed, the Apoſtle, perfectly agreeable to the meaning of it, gives the particular form of oath he ſwore, as in *Iſa.* xlix. 18. *every knee ſhall bow to me*; which is not to be underſtood literally of bowing of the knee at the name of Jeſus, which has no foundation in this, nor in any other paſſage of ſcripture, but figuratively, of the ſubjection of all creatures to Chriſt, both voluntary and involuntary. The *Complutenſian* edition adds, *of things in heaven, and things in earth, and things under the earth*, as in *Phil.* ii. 10. from whence theſe words ſeem to be taken: *and every tongue ſhall confeſs to God*; that is, every one that has a tongue, every man, be he who he will, a good or a bad man, ſhall own at the laſt day, that Chriſt is God and Lord of all; ſee *Phil.* ii. 10, 11. It may be aſked, how this paſſage appears to be a proof of what the Apoſtle had aſſerted, for which purpoſe it ſeems to be cited, ſince here is nothing ſaid of Chriſt, nor of his judgment-ſeat, nor of all ſtanding before it? to which may be returned, that it is clear from the context in the prophet, that the Meſſiah is the perſon ſpeaking, who is ſaid to be a juſt God and Saviour; and is repreſented as calling upon, and encouraging all ſorts of perſons to look to him for ſalvation; and as he in whom the church expected righteouſneſs and ſtrength, and in whom all the ſeed of *Iſrael* ſhall be juſtified, and ſhall glory; and which the *Chaldee* paraphraſe all along interprets of, מימרא דיי, *the word of the Lord*; the eſſential Word of God, the true Meſſiah: moreover, the bowing of the knee, and ſwearing, or confeſſing to him, relate to his Lordſhip and dominion over all; and ſuppoſe him as ſitting on his throne of glory, as Lord of all, or as a judge on his judgment-ſeat, in a court of judicature, where ſuch like actions as here mentioned, are performed; and whereas every knee is to bow, and every tongue to confeſs to him, which include all mankind, it follows then, that all the ſaints ſhall ſtand before him, bow unto him, own him as their Lord, and be judged by him. *Kimchi* ſays [p], that this ſhall be, באחרית הימים, *in the laſt days*; and which the Apoſtle rightly refers to the day of the general judgment. This place affords a conſiderable proof of Chriſt's true and proper deity, being in the Prophet ſtiled *Jehovah*, and by the Apoſtle *God*; and ſuch things being aſcribed to him, as ſwearing by himſelf, which no creature may do, and the ſubjection and confeſſion of all creatures to him, whether they will or no.

Ver. 12. *So then every one of us*, &c.] This is the concluſion, drawn from the foregoing account of things, that there will be a general judgment, that Chriſt will be judge, and all muſt appear at his bar; from whence it neceſſarily follows, that every man, and ſo every chriſtian, ſtrong or weak, whatever may be his gifts, talents, and abilities, *ſhall give an account of himſelf to God*; that is, to Chriſt, who is God; which is another proof of his deity, for he will be the judge, the Father will judge no man; 'tis before his judgment-ſeat all ſhall ſtand; and therefore the account muſt be given to him by every one, of himſelf, and not another; of all his thoughts, words, and deeds, which will be all brought into judgment; and of his time and talents, how they have been ſpent and uſed; and of all his gifts of nature, providence, and grace, how they have been exerciſed for the glory of God, his own good, and the good of others: the formal manner in which this will be done, is unknown unto us; however, this is certain, that the ſaints will have upon this reckoning, in what ſort ſoever it may be, a full and open diſcharge, through the blood and righteouſneſs of Chriſt. The *Jews* [q] ſay in much ſuch language as the Apoſtle does, that "when a man removes out of this world, then, "יהיב חושבנא למאריה, *he gives an account to* "*his Lord*, of all that he has done in the world."

Ver. 13. *Let us not therefore judge one another any more*, &c.] With reſpect to the obſervance or non-obſervance of the laws relating to meats and drinks, and days, and times; the Apoſtle means, that they ſhould not judge raſhly, nor any thing before the time; they ſhould not cenſure and judge each others characters and ſtates, on account of theſe things, but leave all to the deciſive day, to Chriſt the judge, and to his bar, before which all muſt ſtand: *but judge this rather*; or reckon this to be the moſt proper, fit and adviſeable: *that no man put a ſtumbling-block, or occaſion to fall in his brother's way*; as in the former part of the advice, the Apoſtle ſeems to have reſpect more eſpecially to the weak brethren, who were ready to judge and condemn ſuch as neglected the obſervance of the laws about meats and days, as tranſgreſſors, and as wicked perſons, that ought not to be in the communion of the church; ſo in this he ſeems more principally to have regard to the ſtronger brethren; who through their imprudent uſe of their chriſtian liberty, offended weaker minds, and were the occaſion of their ſtumbling and falling, which it became them to be careful to prevent; and rather than be a means of any thing of this nature, it was much better, as he afterwards obſerves, neither to eat fleſh, nor drink wine, and entirely drop or forego the uſe of their liberty.

Ver. 14. *I know and am perſuaded by the Lord Jeſus*, &c.] As for the Apoſtle's own ſenſe and judgment about the diſtinction of meats, it was this, *that there is nothing unclean of itſelf*; that every creature, as originally made by God, is good; that what is eatable, or fit for food may be eaten, whatever the *Moſaic* laws, being now abrogated, ſay to the contrary; and that whatever phyſical or natural difference there may be between the creatures of God, one being naturally fit for food, and another not; yet there is no moral diſtinction between them, there's nothing in any of them that can morally defile a man by eating them; nor indeed is there now any ceremonial diſtinction between them, and ſo no ceremonial pollution by them. This was not a bare conjecture, nor a mere opinion, but a point of certain knowledge, a matter of faith, and of full aſſurance of faith; the Apoſtle was thoroughly perſuaded of the truth of it, and had not the leaſt doubt, nor difficulty in his mind about it; he was as fully aſſured of it, as he was of his ſalvation by Chriſt, and of his intereſt in the love of God, from which he could never be ſeparated, and therefore expreſſes it in language equally as ſtrong; and this he came to the knowledge and perſuaſion of, *by the Lord Jeſus*; by his expreſs words, *Matt.* xv. 11, 17, 18. or by a revelation from him, in which way he had the whole Goſpel: he might be informed of this matter in like manner as *Peter* was, by a viſion from heaven, *Acts* x. or he knew this through the abrogation of the whole ceremonial law by Chriſt, who aboliſhed the law of commandments contained in ordinances, and ſo theſe laws relating to the difference of meats among the reſt; and he knew, that all the creatures in their original creation were good, and though curſed for man's ſake, yet Chriſt had removed the curſe, and ſanctified them for the uſe of his people, who under the Goſpel diſpenſation, might make uſe of them at pleaſure, without diſtinction: and the *Jews* themſelves own, that what before was unclean, ſhall in the days of the Meſſiah be clean: ſo they explain *Pſal.* cxlvi. 7. *the Lord looſeth the priſoners*, which they would render, *the Lord looſeth that which was forbidden*; and give this as the ſenſe[r], "every beaſt which was unclean in this world (the "*Jewiſh* ſtate) ה״בה מטהר אותה לעתיד לבוא, "*God will cleanſe it in the time to come* (in the times "of the Meſſiah) when they ſhall be clean as at the "firſt, to the ſons of *Noah*." So they obſerve, that the *Hebrew* word for a hog, חזיר, comes from חזר, which ſignifies to return; becauſe, ſay they[s], hereafter God will cauſe it to return to the *Iſraelites*; and even now as formerly, they allow of eating any thing that is torn, or dies of itſelf, or hog's fleſh to an army entering into a *Gentile* country, and ſubduing it, where they can find nothing elſe[t]: *but to him that eſteemeth any thing to be unclean, to him it is unclean*; ſuch a man that thinks the laws concerning clean and unclean meats are ſtill in force, and binding upon him, ought to refrain from eating them; becauſe he would act contrary to his conſcience, and ſo violate and defile it; wherefore though the Apoſtle was ſo fully ſatisfied in his own mind, yet he would not have weak and ſcrupulous conſciences do themſelves any hurt through his faith; for if they eat doubtingly, and without faith, it was an evil. *Capellus*[u] mentions a rule laid down by the *Jews*, but does not direct where it is to be found, nor have I yet met with it, very agreeable to this of the Apoſtle's, which runs thus; "this is the grand general rule in the law, "that every thing which thou doſt not know, "אם הוא מותר או אסור עליך אסור, *whether it* "*is lawful or unlawful, to thee it is unlawful*, until "thou haſt aſked a wiſe man concerning it, who "may teach thee that it is lawful."

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[o] Apolog. 2. pro Chriſtianis, p. 87.

[p] In Iſa. xlv. 23.

[q] Zohar in Gen. fol. 49. 3.

Ver. 15. *But if thy brother be grieved with thy meat*, &c.] The Apoſtle proceeds to give reaſons why, though he was ſo fully perſuaded that nothing was unclean of itſelf, and ſo he, and any other of the ſame perſuaſion, might lawfully eat any thing; yet they ſhould forbear, and not make uſe of this liberty; becauſe if a brother ſhould be grieved by it, that is, either ſhould be concerned and troubled at it inwardly, both becauſe the perſon that eats is thought by him to have tranſgreſſed a command of God, and becauſe he himſelf is not only deſpiſed as a weak brother, but as if he was a *judaizing* chriſtian, and walked not uprightly, according to the truth of the Goſpel; or elſe ſhould be emboldened thereby to eat, and ſo wound and defile his weak conſcience; or be ſo galled and offended at it, as to ſtumble and fall off from his profeſſion of chriſtianity, and withdraw his communion, as judging there's nothing in it, no regard being had to the law of God: *now walkeſt thou not charitably*; this is a breach of the rule of charity or brotherly love; ſuch an one is a brother, and though a weak one, yet he is to be loved as a brother, and to be charitably walked with: true charity, or love, vaunts not itſelf over, nor is it puffed up againſt a weak brother; nor is it unconcerned for his peace, but bears with his weakneſſes, and forbears the uſe of things grieving to him: *deſtroy not him with thy meat, for whom Chriſt died*. This is to be underſtood not of eternal deſtruction, ſince that can never be thought to be either in the will, or power of any man; ſuch a degree of malice can never ariſe in the heart of any, to wiſh for, deſire, or take any ſtep towards the eternal damnation of another; and could any thing of this kind be among the men of the world, yet ſurely not among brethren of the ſame faith, and in the ſame churchſtate; and were there any ſo wicked as to deſire this, yet it is not in their power to compaſs it, for none can deſtroy eternally but God; ſee *Matt.* x. 28. beſides, it is not reaſonable to ſuppoſe, that eternal damnation ſhould follow upon eating things indifferent, or be cauſed by an offence either given or taken through them: moreover, though ſuch as only think themſelves, or profeſs themſelves, or are only thought by others to be ſuch, for whom Chriſt died, may be eternally deſtroyed, yet none of thoſe can, for whom Chriſt really died; for they are his ſpecial people, his peculiar friends, his own ſheep, his body the church, which can never periſh; and he by dying, has procured ſuch bleſſings for them, ſuch as a juſtifying righteouſneſs, pardon of ſin, peace with God, and eternal life, which will for ever ſecure them from deſtruction: beſides, ſhould any one of them be deſtroyed, the death of Chriſt would be ſo far in vain, nor would it appear to be a ſufficient ſecurity from condemnation, nor a full ſatisfaction to the juſtice of God; or God muſt be unjuſt, to puniſh twice for the ſame fault: but this is to be underſtood of the deſtruction of ſuch a man's peace and comfort, which is ſignified by grieving, ſtumbling, offending, and making him weak; and the words are a freſh reaſon, why they that are ſtrong in the faith of chriſtian liberty, ſhould nevertheleſs forbear the uſe of it, to preſerve the peace of a weak brother; which is a matter of importance, and the rather to be attended to, ſince it is the peace of one that belongs to Chriſt, whom he has ſo loved as to die for, and therefore ſhould be the object of the regard and affections of ſuch, as believe in Chriſt and love him.

Ver. 16. *Let not then your good be evil ſpoken of.*] The *Vulgate Latin* reads it, *our good*, and ſo the *Syriac* verſion; the ſenſe is the ſame, and to be underſtood either of the Goſpel in general, which is good in its author, matter, effects, and conſequences; is good tidings of good things, and which might be blaſphemed by the men of the world, on account of the diviſions and contentions among the profeſſors of it, about ſuch little trivial things, as eating this or the other ſort of food; and therefore care ſhould be taken, that it be not evil ſpoken of through ſuch conduct: or elſe the doctrine of chriſtian liberty in particular, which is a good thing; Chriſt has procured it, and beſtows it upon his people; it is a valuable bleſſing in itſelf, and is attended and followed with many conſiderable privileges and immunities; but may be evil ſpoken of by thoſe, who don't ſo well underſtand it, through an imprudent uſe of it by thoſe who do; and who therefore ſhould guard againſt any reproach, that may be caſt upon it; and rather than this ſhould be the caſe, forego the uſe of it, in things of an indifferent nature; ſee 1 *Cor.* x. 30. ſo that this is another of the Apoſtle's reaſons, why though nothing is of itſelf unclean, yet ſhould be abſtained from on account of others.

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[r] Bereſhit Rabba in Maji Synopſ. Jud. Theolog. p. 224. R. Moſes Hadarſan in Galatin. de arcan. Cathol. ver. l. 11. c. 1 p. 699.

[s] Abarbinel. Roſh Amana, c. 13. fol. 18. 2.

[t] Maimon. Hilch. Melacim, c. 8. §. 1.

[u] In loc.

Ver. 17. *For the kingdom of God is not meat and drink*, &c.] Neither the kingdom of glory, or the ultimate glory and happineſs of the ſaints in the other world, is attained to by any ſuch things; for neither eating and drinking, or not eating and drinking, can recommend to the divine favour, or give a meetneſs for heaven, or a right unto it; ſee 1 *Cor.* viii. 8. nor does the kingdom of grace, the principle of grace, lie in ſuch things, nor in any thing that is external; nor does the Goſpel, or Goſpel church-ſtate, which frequently go under this name of the kingdom of God, conſiſt of ſuch things the ceremonial and the legal diſpenſation did, but the Goſpel and the diſpenſation of grace, are oppoſed unto them; ſee *Heb.* ix. 10. and xiii. 9. *But righteouſneſs, and peace, and joy in the Holy Ghoſt.* The kingdom of glory, which is the kingdom of God, becauſe of his preparing, giving, calling to, and putting into the poſſeſſion of, is attained unto by righteouſneſs; not the righteouſneſs of men, but the righteouſneſs of Chriſt imputed by God, and received by faith; and through peace made by the blood of Chriſt, and rejoicing in him, without having any confidence in the fleſh, which is a branch of the Spirit's grace in regeneration. The kingdom of grace, or the governing principle of grace in the ſoul, and which is of God's implanting there, lies in righteouſneſs and true holineſs, in which the new man is created; in truth and uprightneſs in the inward parts, where the laws of God are put and written; and in peace of conſcience, ariſing from the blood and righteouſneſs of Chriſt; and in that ſpiritual joy and comfort the Holy Ghoſt produces, by leading to a ſight of Chriſt, and an intereſt in him and his atonement. The Goſpel, which gives an account both of the kingdom of grace and of glory, reveals the righteouſneſs of Chriſt, and teaches men to live ſoberly, righteouſly, and godly, in this preſent evil world: it is a publication of peace by the blood of Chriſt; it calls men to peace, to cultivate peace one among another, and to ſeek thoſe things which make for it; and when it comes in power, is attended with joy in the Holy Ghoſt, and is the means of increaſing it; and this is another reaſon, perſuading to chriſtian forbearance, in the uſe of things indifferent.

Ver. 18. *For he that in theſe things ſerveth Chriſt*, &c.] That is, in righteouſneſs, peace, and joy in the Holy Ghoſt; he whoſe faith is an obediential one, and embraces theſe things, and from the heart obeys them; who ſeeks righteouſneſs alone by Chriſt, and peace and pardon through his blood; who rejoices in Chriſt Jeſus, and puts no truſt in the fleſh, in moral duties or ceremonial ſervices; and who from principles of grace, ſerves Chriſt in a way of righteouſneſs, wherein he poſſeſſes true peace of conſcience, and abundance of ſpiritual joy and comfort: the *Alexandrian* copy and ſome others, and the *Vulgate Latin* verſion read, *in this thing*; as if it referred only to the right uſe of chriſtian liberty, about things indifferent: ſuch an one *is acceptable to God*; in Chriſt the beloved, in whom he believes, from whom he derives all his peace, joy, and comfort; and whom he ſerves in righteouſneſs and holineſs, and through whom alſo all his ſervices are acceptable unto God: *and approved of men*; of good men, of ſuch that can diſcern things that differ, and approve thoſe that are excellent; and even of bad men, for ſuch who live honeſtly and uprightly, who cultivate peace and friendſhip among men, and carry themſelves chearfully and civilly to all men, cannot but be approved of by the generality of them, though they may diſlike them on other accounts.

Ver. 19. *Let us therefore follow after the things*, &c.] Since the kingdom of God is in part peace, and the man that ſerves Chriſt in this, as in other things, is accepted with God, and grateful to men, the Apoſtle very pertinently exhorts to ſeek after ſuch things, *which make for peace*: not with God, for, for a ſinful creature to make peace with God, is impracticable and impoſſible, nor is there any exhortation to it in all the word of God; and if there was, would be unneceſſary here; ſince the perſons here exhorted, were ſuch for whom peace with God was made by Chriſt, and who had a clear and comfortable ſenſe of it in their own ſouls; and beſides, for any to be put upon, or to attempt to make their peace with God, muſt highly reflect upon the methods of God's grace, in reconciling ſinners to himſelf; and be injurious to the blood, ſacrifice, and ſatisfaction of Chriſt, by which only peace is made: but the Apoſtle means, either what makes for a man's own peace, or for the peace of others; the things which make for a man's own peace in his own conſcience diſtreſſed with ſin, are looking to, and dealing with the blood of Chriſt, which ſpeaks peace and pardon; and the righteouſneſs of Chriſt, which being apprehended by faith, a ſoul has peace with God through Chriſt; and alſo an embracing the Goſpel, and the truths of it, which direct to Chriſt, which publiſh peace, and are the means of increaſing and eſtabliſhing a ſolid and well grounded peace, on the free grace of God and merits of Chriſt: attending on ordinances, and exerciſing a conſcience void of offence towards God and men, are means of continuing and promoting a man's peace; he enjoys peace in them, though he don't derive it from them; yea, in the peace of others, is a man's own peace; and this is what is chiefly meant, a purſuing of things which make for the peace of others; of all men, and eſpecially of ſaints; this is what ſhould be eagerly followed after, cloſely purſued, and all ways and means ſhould be made uſe of, to promote and ſecure it: this is the will of God; 'tis well pleaſing to Chriſt, and a fruit of the Spirit; it is one part of the Goſpel diſpenſation; church fellowſhip can't be profitable and pleaſant without it; it ſuits with the character of ſaints, who are ſons of peace; and agrees with their privileges they enjoy, or have a right unto, as ſpiritual peace here, and eternal peace hereafter: *and things wherewith one may edify another.* The church is often compared to a building, to a temple, a city, an houſe, and ſaints are the materials thereof;

of; who are capable of being edified, or built up, yet more and more, both by words and by deeds; by words, by the miniſtry of the word, which is ſet up and continued among other things, for the edifying of the body of Chriſt; by praying with, and for each other; and by chriſtian converſation, about the experience of the grace of God, and doctrines of the Goſpel, whereby ſaints may be uſeful in building up one another in their moſt holy faith; and ſo likewiſe by avoiding all filthy, frothy, and corrupt communication; all angry words and wrathful expreſſions, which tend not to profit, and are not for the uſe of edifying, but the contrary: moreover, edification is promoted by deeds, by acts of charity, or love; for charity edifies not by bare words, but by loving in deed and in truth, by ſerving one another in love; for the ſpiritual body of Chriſt his church, makes increaſe unto the edifying of itſelf in love; and alſo by laying aſide the uſe of things indifferent, when diſagreeable to any of the brethren; for though all things may be lawful to be done by us, yet all things do not edify the brethren; and things which make for the edification of the body, as well as our own, are diligently to be ſought after. The *Vulgate Latin* verſion, and ſome copies read, *let us keep*, or *obſerve thoſe things wherewith one may edify another*.

Ver. 20. *For meat deſtroy not the work of God*, &c.] The *Syriac* reads it, *the works of God*; referring either to righteouſneſs, peace, and joy in the Holy Ghoſt, of which the kingdom of God conſiſts; or to the weak brother, who both as a creature, and as a new creature, is the workmanſhip of God; and to the good work of grace, the work of faith upon his ſoul, which is the work of God; or rather to his peace, and the peace of the church of Chriſt, which is both the will and work of God; peace is what he calls his people to, and what he himſelf is the author of; and may be deſtroyed, and ſometimes is, by trifling things; whereas a true believer though ever ſo weak, cannot be deſtroyed, nor the good work of God upon his ſoul be loſt, nor any part of it; not the work of faith, which Chriſt prays for that it fail not, and is both the author and finiſher of; but the work of peace and edification in particular perſons, and in a church, may be deſtroyed, but 'tis pity it ſhould, by ſo ſmall a matter, ſo trivial a thing as meat, or the uſe of any thing that is indifferent: *all things indeed are pure*. The *Ethiopic* verſion adds, *to the pure*; to them that have pure conſciences, ſprinkled by the blood of Chriſt, and have no doubt or ſcruple about eatign things indifferent; but this addition ſeems to be taken out of *Titus* i. 15. tho' it may ſerve to explain the ſenſe, which is, that all ſorts of food, without any diſtinction, may be eaten; there is nothing common or unclean, every creature in itſelf is good, and every chriſtian may lawfully eat thereof, with moderation and thankfulneſs. This is a conceſſion which ſtands thus corrected and reſtrained, *but it is evil for that man who eateth with offence*. The *Arabic* verſion adds, *of his neighbour*; which is a good interpretation of the paſſage; for the Apoſtle means not with offence to a man's own conſcience, though ſo to eat is an evil too, but with offence to a fellow chriſtian; it is not an evil in itſelf to eat, but when this circumſtance of offending another thereby attends it; it is evil, though not in itſelf, yet in its conſequences; it offends a weak brother, diſpleaſes Chriſt, who would not have one of his little ones offended, and brings a woe upon the perſon by whom the offence comes. The *Ethiopic* verſion reads, *who eats inordinately*; which to be ſure is ſinful, but is not the meaning here.

Ver. 21. *It is good neither to eat fleſh*, &c.] Any ſort of fleſh, even that which is not forbidden in the law, rather than offend a weak brother; and the Apoſtle determines for himſelf, that he would not, where there was any danger of doing this, 1 *Cor.* viii. 13. *Nor to drink wine*; not only the wine of libations to heathen deities, but wine in common; which was not prohibited by the law of *Moſes*, but in the caſe of a *Nazarite*, and of vows: *nor any thing*, be it what it will, *whereby thy brother ſtumbleth*. The *Syriac* verſion reads, *our brother*; any one that ſtands in ſuch a ſpiritual relation to any of us; and for which reaſon care ſhould be taken, that no ſtumbling-block or occaſion to fall, ſhould be put in his way; particularly that chriſtian liberty in things indifferent, be not unſeaſonably and imprudently uſed, and ſo become a means of ſtumbling and ſtaggering to weak minds: *or is offended*; to that degree, as to cenſure and judge him that eats, as an impious perſon, and a tranſgreſſor of the law; with whom he can't keep his communion, but withdraws himſelf from it, and is even tempted to drop his profeſſion of the chriſtian religion entirely, being ready to think it is not right, ſince contrary to the law of *Moſes*: *or is made weak*; more weak in the faith than he was before, and his love is weakened and grows very cold and indifferent to his chriſtian brethren, that can take and uſe a liberty which he cannot. Theſe two laſt phraſes are not in the *Syriac* and *Ethiopic* verſions, nor in the *Alexandrian* copy, though in others, and are uſed for the ſake of explanation and amplification.

Ver. 22. *Haſt thou faith? have it to thyſelf before God*, &c.] Which is to be underſtood, not of faith in the Lord Jeſus Chriſt, and in the doctrines of the Goſpel; for a man that has ſuch faith given him, ought not to keep it in his own breaſt, but to declare it to others; he ought to make a publick viſible profeſſion of it, before many witneſſes; it becomes him to tell the church of God what great things the Lord has done for him; and as he believes with the heart, ſo he ought to make confeſſion with the mouth unto ſalvation; but this faith only deſigns a full perſuaſion in a man's own mind, about the free and lawful uſe of things indifferent, the ſubject the Apoſtle is upon; ſee ver. 5, 14. and his advice on this head is, to keep this faith and perſuaſion in a man's own breaſt, and not divulge it to others, where there's danger of ſcandal and offence: he does not adviſe ſuch to alter their minds, change their ſentiments, or caſt away their faith, which was right and agreeable to his own, but to have it, hold and keep it, though within themſelves; he would not have them openly declare it, and publickly make uſe of it, ſince it might be grieving and diſtreſſing to weak minds; but in private, and where there was no danger of giving offence, they might both ſpeak of it, and uſe it; and if they could not, ſhould ſatisfy themſelves that God who ſees in ſecret, knows they have this faith, and ſees their uſe of it, though others do not, for from him they have it; ſo the *Ethiopic* verſion reads it, and *if thou haſt faith with thyſelf, thou art ſecure before God, from whom thou haſt obtained it*; and ſhould be thankful to him for it, and uſe it in ſuch a manner, as makes moſt for his glory, and the peace of his church, ſince to him they muſt give an account another day: ſome copies and verſions read without an interrogation, *thou haſt faith*; and others, *thou, the faith which* *thou haſt, have it to thyſelf*, &c. ſo the *Alexandrian* copy and the *Syriac* verſion. *Happy is he that condemneth not himſelf in that thing which he alloweth*; or *approves of*; that is, it is well for that man who obſerves no difference of meats, if either he does not act contrary to his own conſcience, and ſo condemns himſelf in what he allows himſelf in; or expoſes himſelf to the cenſure, judgment, and condemnation of others, in doing that which he approves of as lawful, and is ſo, but unlawful when done to the offence of others: ſome underſtand this as ſpoken to the weak believer, ſignifying that he is in the right, who through example, and the force of the ſenſual appetite, is not prevailed upon to allow himſelf to eat, contrary to his own conſcience, and whereby he would be ſelf-condemned; but as the ſtrong believer is addreſſed in the beginning of the verſe, I chuſe to think he is intended in this part of it; and the rather, becauſe the weak believer is taken notice of in the next verſe, with a peculiar view to this very thing.

Ver. 23. *And he that doubteth*, &c.] Or makes a difference between meats and meats, or is in ſuſpence whether any difference ſhould be obſerved or no, *is damned*; not with everlaſting damnation, which is not the conſequent of, nor connected with ſuch an action, as eating of a thing indifferent, with a ſcrupulous conſcience; but ſuch an one is condemned in his own conſcience; he's ſelf-condemned, his conſcience condemns him, for what he himſelf does; and he's ſelf-condemned in judging and cenſuring others, for the ſame things: ſo the *Syriac* renders it, אתחייב לה, *he becomes guilty*, or he contracts guilt to himſelf, or is ſelf-condemned; and ſo the *Arabic*, *he is already condemned, becauſe* he eateth *not of faith*; or of a full perſuaſion in his own mind, that he is right in eating; he halts between two opinions, and is doubtful in his own mind what is beſt to do, and therefore whilſt this is his caſe, he ought to refrain: *for whatſoever is not of faith is ſin*. This is a general rule, or axiom, which is not only applicable to the preſent caſe, but to any other, whether of a natural, civil, moral, or evangelic kind: *whatſoever does not ſpring from faith*, as the *Arabic* verſion renders it, cannot be excuſed of ſin; whatever is not agreeable to the word and doctrine of faith, ought not to be done; whatever is done without faith, or not in the exerciſe of it, is culpable, for without faith nothing can be pleaſing to God; and whatever is contrary to the perſuaſion of a man's own mind, is ſo far criminal, as it is a violation of his conſcience; whatever men do, eſpecially in a religious way, they ought to make faith of it, or to be fully perſuaded of it in their own minds, or they act amiſs: in the *Arabic* verſion, the *Complutenſian* edition, the *Alexandrian* copy, and ſome others, the three laſt verſes of the xvith chapter, *now to him that is of power*, &c. are here added; which have induced ſome to think, that the Apoſtle intended to have finiſhed his epiſtle here; but having more time, and other things occurred to write of, he proceeded.

CHAP. XV.

THE Apoſtle in this chapter, purſues his exhortation to mutual affection and forbearance, notwithſtanding their different ſentiments about the uſe of meats, and obſervation of days; excuſes his writing ſo freely to them, which they might bear with, in conſideration of his being an Apoſtle, eſpecially an Apoſtle of the *Gentiles*, and which office he magnified and fulfilled every where; gives them the reaſons why he had not as yet been with them, though he greatly deſired it, and encourages them to expect a viſit from him; and concludes with earneſtly intreating them, that he might have a ſhare in their prayers: and firſt, as an inference from what he had ſaid in the preceding chapter, he lays it down as a duty incumbent on himſelf, and all that were ſtrong in the doctrine of chriſtian liberty, to bear with the infirmities of weak chriſtians, and not pleaſe themſelves, but others, ver. 1. which he enforces, from the uſefulneſs of it, it being for the good and edification of others, ver. 2. and from the example of Chriſt, who pleaſed not himſelf, ver. 3. and which is proved from a paſſage of ſcripture in *Pſal.* lxix. 9. the pertinency of which paſſage, and the citation and application of it to Chriſt and the preſent caſe, are vindicated from this conſideration, that whatever was written in former times, was for the uſe of the ſaints under the Goſpel diſpenſation, ver. 4. and that the exhortation might have its effect upon them, he puts up a prayer to God for them, that ſuch a temper of mind might be in them, which would be for the glory of God, ver. 5, 6. and then he repeats his exhortation, ver. 7. that they would affectionately receive one another; which he urges by the example of Chriſt, who had received them to the glory of God; and that they might glorify him, and this was one way of doing it: and that this argument might have the greater weight with both parties, he obſerves, that Jeſus Chriſt had a ſpecial regard to the *Jews*, and was their miniſter, ſent unto them to fulfil the promiſes made unto their fathers, and had received them; and therefore though they were weak, they were not to be deſpiſed, grieved, and offended, ver. 8. and as for the *Gentiles*, it was a clear caſe that God had had long ago a deſign of mercy to them; and that they were to be, and were now received by Chriſt, and ſo under obligation to glorify God for his mercy; and therefore not to be judged and condemned, though they did not conform to the ceremonial law; and this he proves in ver. 9, 10, 11, 12. from ſeveral paſſages of ſcripture in *Pſal.* xviii. 49. *Deut.* xxxii. 43. *Pſal.* cxvii. 1. *Iſa.* xi. 10. and cloſes this argument he had ſo long inſiſted on, with a prayer to God for them, that they might be in the exerciſe of faith and hope; and in the exerciſe of thoſe graces, be filled with joy and peace, ver. 13. and in order to prevent an objection that might be made to theſe prayers and exhortations of his, that they ſuggeſted that they were wicked and ignorant men, devoid of affection, and knew not how to behave to each other, nor to exhort one another, the Apoſtle ſoftens ſuch a reſentment, by calling them brethren, and by expreſſing his perſuaſion of their abundant goodneſs, knowledge, and abilities, ver. 14. and excuſes the freedom he took with them, by obſerving, that he only acted the part of a monitor, ver. 15. and the rather this freedom might be allowed him, on account of the great gifts beſtowed upon him, qualifying him to be an Apoſtle of Chriſt; and eſpecially as he was an Apoſtle of the *Gentiles*, and ſo their Apoſtle, ver. 16. and on account of his office, gifts, and uſefulneſs, he had reaſon to glory; though through Chriſt only, and in things relating to God, and not himſelf, ver. 17. when he takes an occaſion to enlarge on his miniſtry, and magnify his office; partly from the end and ſucceſs of it, bringing the *Gentiles* to the obedience of Chriſt, ver. 18. and partly from the means and cauſes of ſuch ſucceſs, the preaching of the word, working miracles, and the power of the Holy Ghoſt; and from the extent of it, reaching from *Jeruſalem* to *Illyricum*, ver. 19. and from the difficulty which attended it, he preaching in places where the Goſpel was never preached before, and which he choſe to do, ver. 20. and which was neceſſary to be done, according to a propheſy in *Iſa.* lii. 15. which he cites, ver. 21. and obſerves, that it was his preaching in theſe many and diſtant parts, that was the reaſon of his not having been with the ſaints at *Rome*, ver. 22. but now gives them reaſon to expect his coming; partly becauſe he had finiſhed his travels in thoſe countries, and partly becauſe of the vehement deſire he had to ſee them, ver. 23. and beſides, an opportunity ſeemed to be offering, he intending to take a journey to *Spain*, when it would lie in his way to come to *Rome*, and be for his advantage, ver. 24. in the mean while he informs them what he was engaged in, to carry the contribution of the *Macedonian* and *Achaian* churches to *Jeruſalem*, for the poor ſaints there, ver. 25. on which contributions he enlarges, ſhewing not only who made them, and for whom, but the ſource and ſpring of them, they aroſe from their good-will and pleaſure, ver. 26. and yet they were debtors, and under obligation to do what they did; it was but a piece of juſtice and equity, ſince thoſe churches had received of the ſpiritual things of the *Jews*, ver. 27. and as for his coming to them, he acquaints them of the time that it would be, when he had finiſhed the above ſervice and labour of love, and when he ſhould come into *Spain*, as he had before ſignified, ver. 28. and of the manner in which he ſhould come, of which he was fully perſuaded, as that it would be with the fulneſs of the bleſſing of the Goſpel of Chriſt, ver. 29. and then with great importunity deſires them to pray for him, and that very earneſtly, ver. 30. particularly that he might be delivered from his enemies in *Judea*, and that the ſaints there would accept of what he brought them from the *Gentiles*, ver. 31. and that if it was the will of God, he might come to them and be refreſhed with them, ver. 32. and then cloſes the chapter with a ſalutation of them, or a wiſh that the God of peace might be with them, ver. 33.

Ver. 1. *We then that are ſtrong*, &c.] Meaning not only miniſters of the Goſpel, who are men of ſtrong parts, great abilities, mighty in the ſcriptures, valiant for the truth on earth, and pillars in God's houſe; for though the Apoſtle includes himſelf, yet not merely as ſuch, but as expreſſing it to be his duty in common with other chriſtians; and the rather he does this, to engage them to the practice of it: but the ſtronger and more knowing part of private chriſtians are here intended; the Apoſtle *John*'s young men, who are ſtrong, in diſtinction from little children, or new born babes, that are at preſent weaklings; and from fathers who are on the decline of life, and juſt going off the ſtage; when theſe young men are in the bloom and flower of a profeſſion, in the prime of their judgment, and exerciſe of grace; who are ſtrong in Chriſt, and not in themſelves, in the grace that is in him, out of which they continually receive; who are ſtrong in the grace of faith, and are eſtabliſhed and ſettled in the doctrine of it; and have a large and extenſive knowledge of the ſeveral truths of the Goſpel; and among the reſt, of that of chriſtian liberty: *ought to bear the infirmities of the weak*; of them that are weak in faith and knowledge, particularly in the knowledge of their freedom from *Moſaical* obſervances: their *infirmities*, are partly their ignorance, miſtakes, and errors, about things indifferent; which they conſider and inſiſt on, and would impoſe upon others, as neceſſary and obliging; and partly their peeviſhneſs and moroſeneſs which they ſhew, the hard words they give, and the raſh judgment and rigid cenſures they paſs on their brethren, that differ from them: ſuch perſons and their infirmities are to be born with; they are not to be deſpiſed for their weakneſs; and if in the church, are not to be excluded for their miſtakes; and if not members, are not to be refuſed on account of them; ſince they ariſe from weakneſs, and are not ſubverſive of the fundamental doctrines of the Goſpel: they are not to be treated as wicked men, but as weak brethren; and their peeviſh tempers, moroſe diſpoſitions and conduct, their hard ſpeeches and cenſorious expreſſions, are patiently to be endured; they ſhould be conſidered as from whence they ariſe, not from malice and ill-will, from a malignant ſpirit, but from weakneſs and miſguided zeal, for what they take to be in force, when it is aboliſhed: moreover, they are to be complied with in caſes not ſinful, as the Apoſtle did in circumciſing *Timothy*, and purifying himſelf according to the law; and ſo to the weak he became weak, to gain ſome, and therefore could urge this exhortation by his own example with greater force; and which he repreſents, not only as what would be honourable, and a point of good nature, and as doing a kind action, but as what *ought* to be; what the law of love obliges to, and what the grace of love, which *bears all things*, conſtrains unto; and which indeed if not done, they that are ſtrong do not anſwer one end of their having that ſpiritual ſtrength they have; and it is but complying with the golden rule of Chriſt, to do as we would be done by: *and not pleaſe ourſelves*; either entertain pleaſing thoughts of, and make pleaſing reflections on their ſtronger faith, greater degree of knowledge, ſuperior light and underſtanding; which being indulged, are apt to excite and incourage ſpiritual pride and vanity, and generally iſſue in the contempt of weaker brethren; nor do thoſe things, which are pleaſing and grateful to themſelves, to the offence and detriment of others; for inſtance, and which is what the Apoſtle has reference to, to gratify their appetite, by eating ſuch meat as is forbidden by the law of *Moſes*, to the grieving of the weak brethren, wounding their conſciences, and deſtroying their peace; theſe things ſhould not be done; ſtronger chriſtians ſhould deny themſelves the uſe of their chriſtian liberty in things indifferent, when they can't make uſe of it without offence.

Ver. 2. *Let every one of us pleaſe his neighbour*, &c.] Every man, particularly his chriſtian friend and brother, whom he ſhould ſeek to pleaſe in all things, and by all means lawful; he ſhould carry it affably and courteouſly, ſhould make himſelf agreeable to him; ſhould condeſcend and accommodate himſelf to his weakneſs, and bear his infirmities, and deny himſelf rather than diſpleaſe him. The *Vulgate Latin* verſion and ſome copies read, *let every one of you*; but the other reading is preferable, and beſt agrees with the context, ver. 1, 4. *For his good*; or as the *Syriac* renders it, בטבתא, *in good things*; for he is not to be pleaſed, gratified, and indulged, in any thing that is evil: we are not to pleaſe any man in any thing, that is contrary to the Goſpel of Chriſt, for then we ſhould not be faithful ſervants of his; nor in any thing repugnant to the commands of God, and ordinances of Chriſt, who are to be obeyed and pleaſed, rather than men; nor in any thing that is of an immoral nature, we are not to comply with, though it may be to the diſpleaſure of the deareſt relation and friend; but in every thing that is naturally, civilly, morally, or evangelically good, we ſhould ſtudy to pleaſe them; and in whatſoever may be for their good, temporal, ſpiritual, or eternal: and *to edification*; of our neighbour, brother, and chriſtian friend, for the eſtabliſhment of his peace, the increaſe of his ſpiritual light, and the building of him up in his moſt holy faith; and alſo of the whole community, or church, to which each belong, whoſe peace and edification ſhould be conſulted, and every thing done, which may promote and ſecure it; and among which, this is one, every man to pleaſe his neighbour, in things lawful and laudable.

Ver. 3. *For even Chriſt pleaſed not himſelf*, &c.] He ſought not his own eaſe, pleaſure, profit, honour, and glory, but to do his Father's will and work; and he always did the things which pleaſed him, in his obedience, ſufferings, and death; and ſought not his own, but his glory: moreover, what he did and ſuffered were not for himſelf, but for us; he became incarnate for us; he obeyed, ſuffered, and died for us; he came not to be miniſtered to, to be attended upon as an earthly prince, enjoying his own eaſe and pleaſure, things grateful to nature, but to miniſter to others; hence he appeared in the form of a ſervant, did the work of one in life, and at laſt became obedient to death, even the death of the croſs: not but that he was well pleaſed in doing and ſuffering all this; it was his delight to do the will of God; it was his meat and drink to finiſh his work; yea, that part of it which was moſt diſagreeable to fleſh and blood, was moſt earneſtly deſired by him, even the baptiſm of his ſufferings; and in the view of the ſalvation of his people, and of enjoying their company with him to all eternity, he endured the croſs patiently, and deſpiſed the ſhame with pleaſure: but then he met with many things which were far from being grateful to human nature; ſuch as the hardneſs and unbelief of the *Jews*, with which he was grieved, their ſcoffs and inſults, reproaches and jeers; the ignorance, frowardneſs, and moroſeneſs of his own diſciples, whoſe infirmities he bore; and at laſt the ſufferings of death, that bitter cup, which he as man deſired might paſs from him; but however he ſubmitted to his Father's will; all which prove what the Apoſtle here affirms. This inſtance of Chriſt, the man of God's right-hand, the Son of man, whom he has made ſtrong for himſelf, the head of the church, the leader and commander of the people, bearing the infirmities of the weak, and not pleaſing himſelf, is very pertinently produced, to enforce the above exhortations; who is an example to his people in the exerciſe of every grace, and the diſcharge of every duty; as in beneficence, forgiving of injuries, mutual love, meekneſs and humility, ſuffering of afflictions, and patience. The proof of it follows, *but as it is written*, in *Pſal.* lxix. 9. *the reproaches of them that reproached thee fell on me*; which are the words of Chriſt unto his Father, as the whole pſalm is to be underſtood not of *David*, but of the *Meſſiah*, as is clear from the citations out of it, and references to it in the New Teſtament; ſee *John* ii. 17. and xv. 25. and xix. 28. compared with *Pſal.* lxix. 9, 4, 21. and the meaning of them is, either that the reproaches which were caſt on the houſe, worſhip, and ordinances of God, affected Chriſt as much as if they had been caſt upon himſelf; which ſtirred up his zeal to take the method he did, to ſhew his reſentment at ſuch indignities; ſee *John* ii. 15, 16, 17. or that the ſame perſons by whom the name of God was blaſphemed, his ſanctuary polluted, and his ordinances reproached, alſo reproached him; and he bore in his boſom the reproach of all the mighty people, which were in great plenty poured upon him; they reproached him with being a glutton, a wine-bibber, a friend of publicans and ſinners; they ſaid he was a *Samaritan*, and had a devil; charged him with blaſphemy and ſedition; and when on the croſs, mocked, reviled, and wagged their heads at him; all which he bore patiently, and reviled not again: moreover, by *reproaches* may be meant, the ſins of his people, by which the name of God was blaſphemed, his law trampled upon with contempt, and the perfections of his nature, as his juſtice and holineſs, diſhonoured; and which fell upon Chriſt, not by chance, but by the appointment of God, and according to his own voluntary agreement; and which he bore in his own body, and made ſatisfaction for; which though he did willingly, in order to obtain ſome valuable ends, the ſalvation of his people, and the glorifying of the divine perfections, the honouring of the law, and ſatisfying of juſtice, yet the bearing of them in itſelf, could not be grateful to him as ſuch; neither the charge of ſin, nor the weight of puniſhment; and in this reſpect he pleaſed not himſelf, or did that which was grateful to his pure and holy nature.

Ver. 4. *For whatſoever things were written afore time*, &c.] In the books of the Old Teſtament; the Apoſtle ſays this, to vindicate the pertinency of the above citation, and to prevent any objection that might be made againſt it; ſince whatſoever was written in that *pſalm*, did not belong perſonally to *David*, but to Chriſt; and what is written concerning him, is deſigned for the uſe and inſtruction of his people: yea, whatever is written any where in the ſacred ſcriptures, *were written for our learning*; to inſtruct in the knowledge of Chriſt, of his perſon, offices, grace, righteouſneſs, obedience, ſufferings, death, reſurrection, and aſcenſion; and of the great ſalvation and redemption he came to obtain, and has obtained; and to teach us the doctrines of grace, of pardon through the blood of Chriſt, atonement by his ſacrifice, juſtification by his righteouſneſs, acceptance in his perſon, and eternal life through him; as alſo to inform us of our duty, and how we ought to behave both towards God and men: *that we through patience and comfort of the ſcriptures, might have hope*; the ſcriptures are not only written for our preſent inſtruction, but for the ingenerating, encouraging, and eſtabliſhing, an hope of eternal life in another world; which they are the means of, under the influence of divine grace; ſince they give us a clear account of eternal life; of the promiſe of it in Chriſt; of its being procured by him, and ſecured in him; of the means of enjoying it, through his blood and righteouſneſs; of the declarations of God's free grace and mercy to ſinners, and of the various inſtances of perſons who have been made partakers of it; all which encourage to hope in the Lord, and to rejoice in hope of the glory of God; believing we alſo may have and enjoy the thing hoped for, *through patience and comfort of the ſcriptures*; both which are encouraged thereby: the *patience of the ſcriptures*, is not a ſtoical apathy, a ſtupid indolence; and is of a different kind from that patience, the writings of the heathen philoſophers define

fine and recommend: the ſcripture gives an account of the true nature of patience, in bearing all ſorts of evils for Chriſt's ſake; of the excellency and uſefulneſs of it; and do ſtrongly exhort unto it upon the beſt principles, and with the beſt motives; and are full of promiſes to the exerciſe of it, and furniſh out the beſt examples of ſuffering affliction, and patience: *the comfort of the ſcriptures* is ſuch as is not to be met with elſewhere. Theſe writings abound with exceeding great and precious promiſes, and excellent doctrines, big with conſolation to the ſaints; and both ſerve much to cheriſh, ſupport, and maintain an hope of eternal happineſs; all which prove the divine authority, excellency, and uſefulneſs of the ſacred writings, and recommend the reading of them by us, and the hearing of them explained by others.

Ver. 5. *Now the God of patience and conſolation,* &c.] Theſe titles and characters of God are manifeſtly uſed on account of what is before ſaid concerning the ſcriptures, and to ſhew, that the efficacy and uſefulneſs of them, in producing and promoting patience and comfort, entirely depend upon God the author of them: from exhorting, the Apoſtle proceeds to petitioning; well knowing that all his exhortations would be of no avail without the power of divine grace accompanying them. The words are a prayer. The object addreſſed is deſcribed as *the God of patience*, becauſe he is the author and giver of that grace: it is a fruit of his Spirit, produced by the means of his word, called the word of his patience. The Heathens themſelves were ſo ſenſible that this is a divine bleſſing, that they call patience, θεων ευρημα, *the invention of the gods* [w]. God is the great pattern and exemplar of patience; he is patient himſelf, and bears much and long with the children of men; with wicked men, whoſe patient forbearance and long-ſuffering being deſpiſed by them, will be an aggravation of their damnation; but his long-ſuffering towards his elect iſſues in their ſalvation: he waits to be gracious to them before converſion, and after it bears with their infirmities, heals their backſlidings, forgives their iniquities, patiently hears their cries, requeſts, and complaints, relieves and ſupports them, and carries them even to hoary hairs; and is in all a pattern to be imitated by his people. He is alſo the object of this grace; he it is on whom, and for whom ſaints ſhould and do patiently wait, until he is pleaſed to manifeſt himſelf, and communicate to them for the ſupply of their wants of every ſort; and upon whoſe account, and for whoſe ſake, they patiently ſuffer reproach and perſecution; the exerciſe of patience is what he requires, and calls for, and is very grateful and well-pleaſing to him; to all which add, that he it is who ſtrengthens to the exerciſe of it, and increaſes it; and which he does ſometimes by tribulation; faith and other graces being thereby tried, produce patience; and which at length, thro' divine grace, has its perfect work. Moreover, the object of prayer is deſcribed, as *the God of conſolation*; all true, real, ſolid comfort ſprings from him, which he communicates by his ſon, the conſolation of *Iſrael*; by his ſpirit, the comforter; by his word, the doctrines and promiſes of which afford ſtrong conſolation to the heirs of promiſe, ſenſible ſinners and afflicted ſouls; by the ordinances of the Goſpel, which are breaſts of conſolation; and by the faithful miniſters of Chriſt, who are *Barnabaſes*, ſons of conſolation. The petition follows, *grant you to be like minded one towards another*; which does not reſpect ſameneſs of judgment in the doctrines of faith; tho' this is very neceſſary to an honourable and comfortable walking together in church-fellowſhip; much leſs an agreement in things indifferent: the Apoſtle's meaning is not, that they ſhould all abſtain from meats forbidden by the law of *Moſes*, or that they ſhould all eat every ſort of food without diſtinction; nor that they ſhould all obſerve any *Jewiſh* day, or that they ſhould all obſerve none; rather, that every one ſhould enjoy his own ſentiment, and practiſe as he believed: but this requeſt regards a likeneſs of affection, the ſameneſs of mutual love, that they be of one heart, and one ſoul; that notwithſtanding their different ſentiments about things of a ceremonious kind, yet that they ſhould love one another, and ceaſe either to deſpiſe or judge each other; but think as well and as highly of them, that differ from them, as of themſelves, and of thoſe of their own ſentiments, without preferring in affection one to another; but ſtudying and deviſing to promote and maintain, as the *Syriac* here reads it, שויותא, *an equality* among them; ſhewing the ſame equal affection and reſpect to one as to the other, and to one another; the *Jew* to the *Gentile*, and the *Gentile* to the *Jew*; the ſtrong to the weak, and the weak to the ſtrong. This is what is greatly deſirable. It is grateful to God; it is earneſtly wiſhed for by the miniſters of the Goſpel; and is pleaſant and delightful to all good men; but it is God alone that can give and continue ſuch a ſpirit: this the Apoſtle knew, and therefore prays that he would *grant* it; and for which requeſt there is a foundation for faith and hope concerning it; ſince God has promiſed he'll give his people one heart, and one way, as to fear him, ſo to love one another. The rule or pattern according to which this is deſired, is next expreſſed, *according to Chriſt Jeſus*; according to the doctrine of Chriſt, which teaches, directs, and engages, as to ſameneſs of judgment and practice, ſo to mutual love and affection; and according to the new commandment of Chriſt, which obliges to love one another; and according to the example of Chriſt, who is the great pattern of patience and forbearance, of meekneſs and humility, of condeſcenſion and goodneſs, and of equal love and affection to all his members.

Ver. 6. *That ye may with one mind and one mouth,* &c.] This is the end for which the above requeſt is made, and ſhews, that a cordial and ſincere affection for one another, is neceſſary to the worſhipping of God with one conſent, to a joining together in acts of religious ſervice, both in praying to God, and in praiſing of him, which latter ſeems here chiefly deſigned; for how ſhould there be an agreement of heart and voice, of mind and mouth, in praiſing God, unleſs there is a ſingleneſs of heart, and oneneſs of affection? This is neceſſary in order to *glorify God, even the Father of our Lord Jeſus Chriſt*. The *Syriac* and *Arabic* verſions read, *God the Father of our Lord Jeſus Chriſt*; leaving out the copulative, which we tranſlate *even*, but may as well be rendered *and*; and be read, as by ſome, *the God and Father of our Lord Jeſus Chriſt*. God is the God of Chriſt, as Chriſt is man; who prepared the human nature for him, anointed it with the holy Spirit, ſupported it in life, in ſufferings and death, and glorified it at his own right hand; and in which nature Chriſt exerciſed every grace on him, as faith, hope, and love; diſcharged every duty to him, worſhipped him, prayed unto him, and was in all things obedient to his will: and God is the Father of Chriſt, as Chriſt is God; for as man he had no Father. Now he is *glorified* when the perfections of his nature are aſcribed unto him; when notice is taken of the works of his hands, and the glory of his majeſty, which appears in them; when praiſe is offered up, and thanks given for all mercies, temporal and ſpiritual, he beſtows on his people; when they join together in the ſolemn worſhip of him, preſenting their bodies, and giving up their hearts unto him; when they unite in praying to him, and ſinging his praiſe; and when their lives and converſations are agreeable to their profeſſion of him.

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[w] Archilochus apud Philoſtrat. Vit. Apollon. l. 7. c. 12.

Ver. 7. *Wherefore receive ye one another*, &c.] Into your hearts and affections; embrace one another cordially, the *Jew* the *Gentile*, the *Gentile* the *Jew*, the ſtrong brother the weak, the weak the ſtrong: *as Chriſt alſo received us*. The *Alexandrian* copy, the *Vulgate Latin*, *Syriac*, and *Arabic* verſions read, *you*. Both *Jews* and *Gentiles*, as appears from the following verſes. Chriſt received all the choſen ones into his heart's love and affection from eternity; he received them in the council of peace, and when the covenant of grace was made at his Father's hands, in the moſt tender manner, in order to take the care of them, preſerve and ſave them; he aſſumed their nature, took upon him their ſins, and ſuſtained their perſons in time, when he became incarnate, and ſuffered and died for them; and he receives them in effectual vocation on their coming to him, which he encourages by aſſuring them, that he will in no wiſe caſt them out; ſo far is he from it, that he embraces them with open arms, and in the moſt affectionate manner receives them, though ſinners, and eats with them; and notwithſtanding all their unworthineſs, ſins, and tranſgreſſions: *to the glory of God*; that is, either in order to bring them to the enjoyment of eternal life and happineſs; which is ſometimes ſo called, becauſe of the glory that ſhall be beheld by the ſaints, be revealed in them, and put upon them, both in ſoul and body; and which is all of God's preparing and beſtowing, and will lie in the viſion and enjoyment of him: for this they were choſen in Chriſt, given to him, and received by him before the world began; and that they might enjoy it, Chriſt came into this world, took on him their perſons, and died in their ſtead; and to this they are called by his grace with an holy calling; and when he has guided them with his counſel through this world, he'll receive them to this glory: or elſe by *the glory of God* is meant the glorifying of God, the perfections of God, as his wiſdom, power, faithfulneſs, truth, juſtice, holineſs, love, grace, and mercy, and the like; which is done by Chriſt's becoming the ſurety and mediator of the new covenant, by his aſſumption of human nature, by his obedience, ſufferings, and death, and by obtaining redemption for his people: and the force of the Apoſtle's exhortation and argument is, that as Chriſt has received his people both in eternity and time, in ſo tender a manner, though unworthy, whereby he has glorified God, which was the principal end in view, and next to that the glorifying of them; ſo it becomes them to be like minded to one another, and affectionately receive and embrace each other, that ſo they may join together in glorifying the God and Father of Chriſt alſo.

Ver. 8. *Now I ſay*, &c.] Or affirm that Chriſt has received both *Jews* and *Gentiles*: that he has received the *Jews*, and therefore they are not to be deſpiſed, tho' they are weak, appears from hence, *that Jeſus Chriſt was a miniſter of the circumciſion*; he is rightly called *a miniſter*, for this was the end of his coming into the world, and the whole of his work in it was not to be miniſtred unto, but to miniſter to others, both in life and at death. This character agrees with him in all his offices; as king he miniſters judgment to the people; and as prieſt he is the miniſter of the true tabernacle of the human nature, in which he offered himſelf a ſacrifice for the ſins of his people, and now in it makes interceſſion for them; but here it is expreſſive of his prophetic office, in which he is ſuch a miniſter as never was before, or ſince, or ever will be; if we conſider the dignity of his perſon, being the Son of God; the greatneſs of his qualifications, having the Spirit without meaſure; the nature of his doctrines, which were amazing words of grace and truth; and the manner of his delivery, which was with authority; and that all other miniſters receive their miſſion, qualifications, doctrine and ſucceſs from him: he is ſtiled a miniſter of *the circumciſion*, not literally conſidered, as if he adminiſtred circumciſion to any, which he did not; he was indeed ſubject to it as a ſon of *Abraham*, as a *Jew* by birth, as under the law, and in order to fulfil all righteouſneſs, and to ſhew that he was truly man, and that he had regard to the people and ordinances of the Old Teſtament, as he ſhewed by baptiſm, he had to thoſe of the New, and to ſignify our cleanſing and atonement by his blood; but circumciſion is either to be underſtood in a ſpiritual ſenſe of circumciſion in the Spirit, and not in the fleſh, with which the true circumciſion, or believers in Chriſt, are circumciſed in him, thro' his circumciſion; or rather the word here is to be taken metonymically, for the circumciſed *Jews*, as it often is in this epiſtle; ſee chap. ii. 26. and iii. 30. and iv. 9. So that the meaning is, that Chriſt was their miniſter and preacher, juſt as *Peter* is ſaid to have the apoſtleſhip of the circumciſion, or to be the Apoſtle of the *Jews*; as *Paul* was of the *Gentiles*, and to have the Goſpel of the circumciſion committed to him, it being his province to preach it to them, *Gal.* ii. 7, 8. Chriſt as a miniſter or preacher in the perſonal diſcharge of his prophetic office, was ſent only to the *Jews*; among them he lived, and to them he only preached; nor did he allow his Apoſtles to preach to any other till after his reſurrection; and which is a manifeſt proof that he received the *Jews*, and took them under his care, and ſhewed a particular regard unto them: the ends of his being a miniſter to them were, *for the truth of God*; to preach the Goſpel of ſalvation, the word of truth unto them, for which he was promiſed and ſent; and in doing of which he declared the righteouſneſs, faithfulneſs, loving kindneſs, and truth of God unto them: *and to confirm the promiſes made unto the fathers*; the fathers of the world, *Adam*, *Noah*, &c. or rather the *Jewiſh* fathers, *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *David*, and others; concerning the Meſſiah's being the ſeed of the woman, and of *Abraham*, and of *David*; concerning the coming of *Shilo*, the raiſing up of the great prophet among the *Jews*, &c. all which promiſes are yea and amen in Chriſt, ratified and fulfilled in him.

Ver. 9. *And that the Gentiles might glorify God for his mercy*, &c.] In chuſing them in Chriſt as veſſels of mercy, and in redeeming them by Chriſt as well as the *Jews*, and in regenerating and calling them by his abundant grace; and which as they clearly ſhew that Chriſt has received them, and therefore are not to be cenſured and judged as irreligious perſons, becauſe of the uſe of their chriſtian liberty; ſo theſe things lay them under obligations to glorify God, to ſhew forth his praiſe both by lip and life, ſince what they enjoy is not by promiſe, as the *Jews*, but of mere mercy; not but that promiſes ariſe from grace and mercy, tho' the accompliſhment of them is owing to truth and faithfulneſs; but the *Gentiles* had no promiſes made to them, and yet obtained mercy, tho' there were many promiſes made concerning them, and many oracles and predictions in favour of them, ſtood on divine record; ſome of which the Apoſtle here produces to prove what he had aſſerted, that Chriſt had received them, and they were bound to glorify God on that account: *as it is written*, in *Pſal.* xviii. 49. *for this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name*; which words are not ſpoken unto God by *David* literally conſidered, but as perſonating the Meſſiah; for *David* when he penn'd this *Pſalm* was in the decline of life; the next account after this is of his laſt dying words, 2 *Sam.* xxiii. 1. nor could he hope to praiſe God among the *Gentiles*, nor did he in perſon, but in his Son the Meſſiah. Theſe words are the words of Chriſt unto his Father, who in the title of the *Pſalm* is called *the ſervant of God*, he being the mediator eminently; he is repreſented as encompaſſed with the ſorrows and ſnares of death and the grave, which agree with Jeſus when in the Garden, and on the croſs. God is all along in it ſpoken as his helper and deliverer, as he was to Chriſt in his human nature, having promiſed to be ſo, and on which he depended; and the perſon, the ſubject of the *Pſalm*, is a victorious perſon, one that has got the conqueſt over all enemies, which is in the fulleſt ſenſe true of the Meſſiah, who has overcome the world, made an end of ſin, deſtroyed ſatan, ſpoiled principalities and powers, and aboliſhed death; and particularly is ſaid to be the head of the heathen, and they to be voluntary ſubjects to him, ver. 43, 44. which is expreſſed in much the ſame language as the like things are in *Iſ.* lv. 4, 5. which is ſo manifeſt a prophecy of the Meſſiah; add to all which, that the Lord's anointed, the King Meſſiah, and who is called *David*, is expreſly mentioned in the words following theſe that are cited, and which are applied by the *Jews* [x] themſelves to the Meſſiah; as is the 32ᵈ verſe of this *Pſalm* paraphraſed of him, by the *Targumiſt* upon it: what is here ſaid by the Meſſiah to God, is that he would *confeſs to him among the Gentiles*; which is to be underſtood not of confeſſion of ſin, or of a confeſſion of faith in him; but of praiſe and thankſgiving, a celebration of his perfections, particularly his grace, mercy, and goodneſs; aſcribing honour and glory to him, either for the converſion of the *Gentiles*, as he did in the believing *Jews*, *Acts* xi. 18. or by the mouth of the *Gentiles*, for what God had done in bringing the Goſpel to them, *Acts* xiii. 48. or among them, by his Apoſtles and miniſters of the Goſpel being made very ſucceſsful among them, and made to triumph in Chriſt, whilſt they diffuſed the ſavour of his knowledge in every place. The word *Lord* is omitted in this citation, tho' it appears in the *Vulgate Latin* and *Arabic* verſions, and in the *Complutenſian* edition, and two of *Stephens*'s copies: *and ſing unto thy name*; *Pſalms*, hymns, and ſpiritual ſongs to the glory of his grace, as in all the churches of the *Gentiles*, to which they are directed by the Spirit of Chriſt, *Epheſ.* v. 19. *Col.* iii. 16.

Ver. 10. *And again he ſaith*, &c.] God or Chriſt, in *Deut.* xxxii. 43. *rejoice ye Gentiles with his people*; which from the *Hebrew* text are by ſome rendered, *rejoice his people O ye Gentiles*; to which agree the *Targums* of *Onkelos* and *Jonathan*, who render it, *praiſe O ye nations his people*; or as ſome copies of the former, *the judgment of his people*; and the latter adds, the houſe of *Iſrael*. The note of *R. Sol. Jarchi* on the text is, "at that time the "nations ſhall praiſe *Iſrael*; ſee what is the praiſe "of this people that cleave unto the Lord, &c." But the deſign of this ſong is to praiſe God, and not the people of *Iſrael*; who in it are ſeverely reproved for their many iniquities, and eſpecially their very great ingratitude to God, and are threatned with the heavieſt judgments. This is ſeen by other *Jewiſh* writers, who interpret the words accordingly, as *R. Aben Ezra* does, whoſe note is, "then ſhall they praiſe him, when God ſhall avenge "their blood;" and to this ſenſe is the *Jeruſalem Targum*, "praiſe before him O ye people, praiſe "him O his people of the houſe of *Iſrael*;" but the words may be better tranſlated, either thus, *rejoice O ye nations, his people*; that is, ye *Gentiles* who are his people, whom God has taken into his covenant, and whom he will declare as ſuch in his own time, which time was now come, and therefore had reaſon to rejoice; ſee 1 *Pet.* ii. 9, 10. or thus, *rejoice ye Gentiles, and his people*; let both *Jews* and *Gentiles* rejoice; let them rejoice together when they come to be fellow-heirs, and of the ſame body, and partakers of the ſame promiſes and priviledges; when they ſhall be together in one fold, under one ſhepherd; and eſpecially when the fulneſs of each of them is brought in, and God has avenged himſelf of his and their enemies; and which agrees with the Apoſtle's ſenſe, and whoſe verſion is ſupported by the *Septuagint* interpreters; and his ſupplement is to be juſtified, there only wanting a copulative in the *Hebrew* text, which is often the caſe in that language, and which may eaſily be ſupplied by *and* or *with*; as it is with the latter by the Apoſtle, in perfect agreement with the ſenſe of the words.

Ver. 11. *And again*, &c.] It is written in *Pſ.* cxvii. 1. *praiſe the Lord all ye Gentiles, and laud him all ye people*; that is, praiſe him both *Jews* and *Gentiles*, for his merciful kindneſs and truth, as in ver. 2. the *Gentiles* for his mercy in chuſing, redeeming, and calling them, as before; and the *Jews* for his truth and faithfulneſs in the fulfilment of his promiſes. *R. David Kimchi* on this pſalm obſerves, that "it conſiſts of two verſes only, and that it "belongs, לימות המשיח, *to the days of the Meſſiah*; and intimates, by the compoſition of it in "two verſes only, that all people ſhall be divided "into two parts, or be on two ſides, *Iſrael* ſhall "be in their law, and all the nations in the ſeven "precepts," *i. e.* of *Noah*.

Ver. 12. *And again Eſaias ſaith*, &c.] In ch. xi. 10. *there ſhall be a root of Jeſſe*. This prophecy is applied to the Meſſiah by the *Jews* [y], who ſay, "that when the king Meſſiah is revealed, there "ſhall be gathered to him all the nations of the "world, ſo that that ſcripture ſhall be fulfilled which "is written, *there ſhall be a root of Jeſſe*, &c." This character, *the root of Jeſſe*, may be underſtood of Chriſt with reſpect to his divine nature, who, as God, was before *Jeſſe*, and the author of his being, as of all creatures; juſt in ſuch ſenſe as he is called *the root and offſpring of David*, *Rev.* v. 5. and xxii. 16. the root of *David*, as he is God, and the offſpring of *David*, as he is man; unleſs both are to be interpreted of his human nature, as the phraſe here alſo may be, and denote his deſcent from *Jeſſe* as man; and ſo the *Jewiſh* writers interpret it as well as ſome Chriſtian ones. This is *R. David Kimchi*'s comment; "*and there ſhall be a root of Jeſſe*; the meaning is, היוצא משרש ישי, *which goes out from the root of Jeſſe*, according to ver. 1. for *Jeſſe* is the root. And ſo the *Targum* of *Jonathan*, בר בריה דישי, *the ſons ſon of Jeſſe*;" that is, *David*'s ſon, the king *Meſſiah*, who ſprung from *Jeſſe*'s family, when that family was very low and mean, like to a tree cut down to its roots, and to a root in a dry ground, out of which ſprung the man the branch, *David*'s Son and Lord. This character may be applied to Chriſt as mediator, who as a root is unſeen and unknown to carnal men, and mean, abject, and of no account in the eyes of the world; the root that not only bears *Jeſſe*, *David*, and other good men, but all the branches of God's elect; from whom they have their beings, both in a natural and ſpiritual ſenſe; which communicates life and nouriſhment to them; in whom their life is hid, and is ſafe when ſcarcely to be diſcerned in them; and from whom they have all their fruitfulneſs, and to whom is owing their perſeverance in faith and holineſs. *And he that ſhall riſe to reign over the Gentiles*; or, as the *Syriac* verſion, *and he that ſhall riſe ſhall be a prince unto the Gentiles*; or, as the *Arabic*, *and he that ſhall riſe out of it*, the root, *ſhall rule over the Gentiles*. In the *Hebrew* text in *Iſaiah*, this is ſaid of the root, and to be read thus, *which ſhall ſtand for an enſign of the people*; becauſe mention is made of a root, the Apoſtle expreſſes the ſtanding of it by riſing out of it, which ſignifies both the incarnation and exaltation of Chriſt; and becauſe an enſign is a token of power and government, therefore he has rendered it to *reign*, agreeable enough to the ſenſe; ſince upon Chriſt's exaltation, and ſetting up his enſign or ſtandard, the Goſpel, in the *Gentile* world, multitudes became voluntary ſubjects to him, and ſtill do; over whom he rules by his grace and Spirit, and will more largely and manifeſtly in the latter day, when the kingdoms of this world ſhall be his. In like manner *R. Aben Ezra* explains the words of the *Meſſiah*. "Says he, this may be underſtood, for all the whole world ſhall be, תחת רשותו, *under his power*, or government." And ſo the *Targum* of *Jonathan* paraphraſes them, *and kingdoms ſhall obey him*; ſo that the *Jew* can have no reaſon to complain of the Apoſtle's verſion. *In him ſhall the Gentiles truſt*, or *hope*; this in the *Hebrew* text is, *to him ſhall the Gentiles ſeek*; which can't be truly done without faith and hope; ſee *Heb.* xi. 6. for the hope and faith of enjoying what is ſought for, put perſons upon ſeeking: ſo that the Apoſtle here gives us the true ſenſe of the words, and moſt fully deſcribes the affection of the *Gentiles* to Chriſt; who having ſome knowledge of him, ſeek unto him for life and ſalvation, proſtrate themſelves at his feet, venture upon him, commit themſelves to him, and hope and truſt in him. This part of the prophecy is by the *Jews* underſtood of the *Meſſiah*. "All the *Gentiles*, ſays *R. David Kimchi* on the text, ſhall ſeek, אל המשיח, *to the Meſſiah*, and ſhall go after him to do what he commands; all of them ſhall obey him." But why no mention made of the *Iſraelites* ſeeking to the *Meſſiah*? hear what they ſay, and which ſtill confirms the ſenſe of theſe words *. "The *Iſraelites* will have no need of the doctrine of the king *Meſſiah* in future time, as it is ſaid, *to him ſhall the Gentiles ſeek*, and not the *Iſraelites*." True enough! The Apoſtle dwells on the proof of this point, it not being ſo eaſy of belief with the *Jews*, but makes it clear from the law, pſalms, and prophets, which is the threefold diviſion of the writings of the Old Teſtament; ſee *Luke* xxiv. 44.

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[x] Echa Rabbati, fol. 50. 2. Midraſh Tillim in Tzeror Hammor, fol. 47. 3. Aben Ezra & R. David Kimchi in loc.

[y] Zohar in Exod. fol. 71. 1. Vid. R.

Ver. 13. *Now the God of hope*, &c.] This character is taken from the latter part of the preceding citation, and is occaſioned by it, *in him ſhall the Gentiles truſt*, or *hope*; and is proper to God as he is the author and giver of this grace; for naturally men are without it; that which is a good hope is the gift of God, and thro' his grace, and is wrought in the heart in regeneration; for to this are the children of God begotten again. Moreover, God is the object of it; not wealth and riches, nor works of righteouſneſs, but Jehovah, Father, Son, and Spirit, particularly Chriſt is called the believer's hope; that is, the object of it, in whom the *Gentiles* hope and truſt. Likewiſe, 'tis God that encourages to the exerciſe of it by the proclamations of his grace, and mercy, and plenteous redemption; by the diſcoveries of his love, and views of intereſt in him; and by bringing to mind the paſt experiences of his goodneſs: he preſerves and maintains this grace uſeful and lively, firm and ſtedfaſt, at leaſt in being, which ſometimes ſeems almoſt periſhed and gone; he increaſes it, and cauſes his people to abound in the exerciſe of it, and continues it even unto death. The *Ethiopic* verſion reads, *the God of our promiſes*, which are what hope has reſpect unto, and builds upon: *fill you with all joy and peace in believing*. This is a petition to the God of hope. The Apoſtle has recourſe again to prayer, knowing that all his exhortations would be uſeleſs, without the grace of God accompanying them: and it is obſervable, that he prays for the ſame things mentioned in the above propheſies and promiſes, as joy, peace, and hope; for tho' God has promiſed ever ſo great things concerning his people, he will be enquired of by them to do them for them. One part of this petition is, that God would *fill them with all joy*; not with every kind of joy; not with worldly joy, or with the joy of hypocrites, who rejoice in ſin, or in their own boaſtings, which is evil; but with ſpiritual joy, joy in God as a covenant God and father; in Chriſt, in his perſon, righteouſneſs, and ſalvation; and in the Holy Ghoſt, the author of it, whoſe fruit it is; and in the Goſpel, doctrines, bleſſings, and promiſes of it; and in the view and hope of the heavenly glory, amidſt various afflictions and tribulations: and it deſigns an abundance of it, even a fulneſs thereof; though the petition implies, that as yet it is not full; it is frequently interrupted and broke in upon by the corruption of nature, and falls into ſin, by the temptations of ſatan, thro' divine deſertions, and various trials and exerciſes; yet it ſuppoſes it may be increaſed, as by the renewed diſcoveries of the love of God, of intereſt in Chriſt, and thro' the gracious influences of the Spirit; and even made full and compleat, though not in this, yet in the other world. another branch of the petition is, that God would fill with *peace*, with a ſenſe of their peace with him, made by the blood of Chriſt; with a conſcience-peace in their own breaſts, ariſing from a view of their juſtification by the righteouſneſs of Chriſt, and from the ſprinklings of his blood upon them; and alſo with peace one among another, which was much wanting, and the Apoſtle was very deſirous of: and all this he aſks, that it might come to them *in believing*; in the way of faith, and the exerciſe of that grace; for joy comes this way; faith and joy go together; where one is, the other is alſo; and

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* Bereſhit Rabba, §. 98. fol. 85. 3. & Midraſh Tillim apud Galatin. de Arcan. Cathol. ver. l. 3. c. 9.

as the one increaſes, ſo does the other; a believing view of intereſt in Chriſt is attended with joy unſpeakable, and full of glory: and ſo peace comes in at the door of faith; there's no true peace till a ſoul is brought to believe in Chriſt; and that is promoted and increaſed by repeated acts of faith on Chriſt, or by a conſtant living by faith on him; ſee *Iſ.* xxvi. 3. The end for which this petition is made is, *that ye may abound in hope through the power of the Holy Ghoſt.* By *hope* is meant that grace which God is the author, object, and promoter of; and the *Syriac* verſion reads it, בסברה, *in his hope*, or *the hope of him*; of enjoying him, of meeting with him, and having communion with him in his houſe and ordinances; of having freſh ſupplies of grace from him, and of being favoured with all the bleſſings of grace laid up in an everlaſting covenant, and at laſt with eternal life and glory: to *abound* herein, is to be in the free and frequent exerciſe of this grace, being incouraged by the grace of God, and an enlarged experience of it, and ſupported by faith, the ſubſtance of things hoped for: and this *through the power of the Holy Ghoſt*; not by might or power of man, but by that ſame divine power which firſt began the good work, and muſt fulfil it; which at firſt implanted the grace of hope, and muſt perform the work of that, as of faith. The ſame power is requiſite to cauſe grace to abound, or ſaints to abound in the exerciſe of it, as was to the firſt production of it. The *Vulgate Latin* reads, *that ye may abound in hope, and in the power of the Holy Ghoſt*; but there is no copulative in the *Greek* text.

Ver. 14. *And I myſelf alſo am perſuaded of you,* &c.] This is ſaid by way of prevention to an objection that might be made to the Apoſtle's prayers and exhortations by the *Romans.* What does the Apoſtle mean by all this? what does he think of us, or take us to be? men that live in malice to one another, devoid of all humanity, and mutual reſpect? a parcel of fools and ignorant men, that know nothing of divine things? and though there may be ſome that are much to be blamed for their conduct and carriage to their fellow-chriſtians, what, are there none among us fit to give advice and admonition? To which the Apoſtle replies, that he was far from entertaining ſuch thoughts of them; that tho' he had not ſeen them in perſon, yet he had had ſuch an account of their faith and practice, which were famous throughout the world, that he was thoroughly perſuaded of better things of them, though he thus ſpake; and therefore to mollify them, and abate their reſentment, he adds, *my brethren*; teſtifying his affection to them, owning the ſpiritual relation they ſtood in to him, and declaring the great eſteem he had for them, and the high opinion he had of them: ſaying, *that ye alſo are full of goodneſs*; not naturally, for there's no good thing in men by nature, but what they had was from the Spirit of God, whoſe fruit is *goodneſs*; and by which may be meant, either the good gifts of the Spirit of God, or rather his graces, even the good work of grace in general, and which is goodneſs itſelf: it comes from a good cauſe, the good Spirit of God; is good in its own nature, not having the leaſt mixture or tincture of evil in it; and good in its effects, ſince it makes and denominates a man a good man; now theſe ſaints might be ſaid to be full of this, to denote the abundance, the ſuper-abundance of grace in this work: or particularly beneficence, humanity, and ſympathy to fellow-chriſtians, may be intended. The *Vulgate Latin* verſion reads, *full of love*; but the copies and eaſtern verſions read as we do. *Filled with all knowledge*; not with every ſort of knowledge, with the knowledge of all languages, or of all the arts and ſciences, of all things, natural and political; but with all ſpiritual knowledge relating to God, his nature and perfections, his mind and will; to Chriſt, and the work of redemption by him; to the Spirit, and the operations of his grace; to the Goſpel, and the doctrines of it; to their duty to God, fellow-creatures, and fellow-chriſtians; in ſhort, with all knowledge neceſſary to ſalvation, tho' as yet not perfect, and which will not be in this world, but in another: *able alſo to admoniſh one another*; as they muſt be, ſince they were both good and knowing; goodneſs and knowledge are neceſſary to admonition, and qualify perſons for it: if a man is not a good man himſelf, he's not fit to admoniſh another; and if he has not knowledge, he'll not be able to do it as it ſhould be; and without humanity and tenderneſs, he'll not perform it aright, and with ſucceſs; but all this being in theſe perſons, they were able and fit for it. Some copies read it, *able alſo to admoniſh others*; ſo the *Syriac* verſion renders; which makes the expreſſion ſtill ſtronger, and enlarges their praiſe and commendation.

Ver. 15. *Nevertheleſs, brethren, I have written the more boldly unto you,* &c.] Or freely, in taking notice of their party-contentions and ill uſage of each other, and in reproving, adviſing and exhorting them; and which he excuſes by obſerving that it was, *in ſome ſort*, or *in part* only; meaning either that it was only in ſome part of the epiſtle he had took ſuch a liberty, which is the ſenſe of the *Arabic* verſion, which renders it, *in ſome parts of the oration*; or elſe that he had regard not to all of them, but to ſome only, to a part of the church who were moſt culpable; and did not deſign a charge againſt them all, and that what he ſaid ſhould be applied to the whole body; or rather that the boldneſs and freedom he had taken was but in ſome ſort, it was but in part: this he ſays to mitigate it, and that it might not be thought to be ſo large as it might appear at firſt; it was but *a little more boldly*, that he wrote unto them, as the *Syriac* renders it; for this clauſe is not to be read in connection with the word *written*, as if the Apoſtle had only wrote of the doctrines of grace in ſome ſort, or in part, for he declared the whole counſel of God, and never kept back any thing profitable to the churches: he adds, *as putting you in mind*; which is alſo ſaid to excuſe his writing, and the manner of it; he did not take upon him to be their teacher and inſtructor, to inform them of things they knew nothing of; only to be their monitor, to put them in mind of, and refreſh their memories with what they had been well inſtructed and eſtabliſhed in before; ſee 2 *Pet.* i. 12, 13. *becauſe of the grace that is given to me of God*; meaning not the doctrine of *grace, concerning* which, as the *Ethiopic* verſion renders it, he was putting them in mind; nor the internal grace of the Spirit, by which he was inclined and aſſiſted to write unto them; but the grace of apoſtleſhip, or that high office which by the grace of God, and not becauſe of any merits of his, he was called unto: this he mentions alſo to excuſe the freedom of his writing; ſince what he did was in conſequence of, purſuant and agreeable to his office as an Apoſtle; and therefore could not have anſwer'd it to God, or them, if he had not done it; wherefore he hoped it would be took well by them.

Ver. 16. *That I ſhould be the miniſter of Jeſus Chriſt*, &c.] The office of Apoſtleſhip is here amplified and enlarged on, and the ends ſhewn for which that grace was given to him, that he ſhould be a miniſter; not in holy things about the temple, as the prieſts and *Levites* were; or a teacher of the law, ſome were fond of; but a miniſter of Chriſt, one that was made ſo by him, was qualified and ſent forth to miniſter in his name to men; and who was a preacher of him; Jeſus Chriſt, and him crucified, was the grand ſubject of his miniſtrations: he adds, *to the Gentiles*; for to them, tho' not to the excluſion of the *Jews*, was he appointed a miniſter by Chriſt, and ſent by him to them; among them he chiefly miniſtred, and was particularly and eminently uſeful to them; and this is another reaſon why the *Romans* ought to bear with a little boldneſs and freedom in writing to them, ſince he was the Apoſtle of the *Gentiles*: *miniſtring the Goſpel of God*; not the ſervice of the temple, nor the traditions of the elders, nor the law of *Moſes*, nor the morality of the Heathens; but the Goſpel of which God is the author, whoſe grace is the ſubject, and whoſe glory is the end; and is good news from him to the chief of ſinners; to the preaching of which the Apoſtle was ſeparated by him: *that the offering up of the Gentiles*; not the offering the *Gentiles* offered up, their prayers, praiſes, or good works, tho' theſe are acceptable to God thro' Chriſt; but the *Gentiles* themſelves, by the offering up of whom is meant their converſion; which was the end of the Apoſtle's miniſtring the Goſpel among them, and in which he was the happy inſtrument. The alluſion is to the prieſts ſlaying and offering up ſacrifices under the law. The Apoſtle was a prieſt in a figurative and improper ſenſe; the ſacrifices he offered up were not ſlain beaſts, but men, the *Gentiles*, cut to the heart by the ſword of the Spirit, the miniſtry of the Goſpel; whoſe inſide being laid open to them, and they brought to a ſenſe of their loſt condition, and need of Chriſt, were, thro' the power of divine grace attending the word, made willing to offer, or give up themſelves to the Lord, to be ſaved by him, and him only: this the Apoſtle, as an inſtrument, was concerned in; and all his view was, that it *might be acceptable*; that is, to God; as nothing is more ſo to him, than a broken and a contrite heart, or ſouls brought to a ſenſe of themſelves, and to believe in Chriſt, and ſubmit to his righteouſneſs; and then both miniſters and converts are unto God, a ſweet ſavour of Chriſt: *being ſanctified by the Holy Ghoſt*; this is ſaid in alluſion to the waſhing of the ſacrifices under the law; and intimates, that the *Gentiles*, tho' unclean by nature and practice, yet being ſanctified by the Spirit of God, whoſe proper work it is to ſanctify, become an acceptable, being an holy ſacrifice to an holy God.

Ver. 17. *I have therefore whereof I may glory*, &c.] Not in himſelf, for he that taught others not to glory in men, would not glory in himſelf; not in his carnal deſcent and fleſhly privileges; nor in his knowledge of, and compliance with the ceremonies of the law; nor in his legal, moral, and civil righteouſneſs before God; nor in his gifts and attainments, as merited and procured by himſelf; nor in his labours in the miniſtry, and the ſucceſs of it, as of himſelf: but *through Jeſus Chriſt*; or *in Jeſus Chriſt*, as read the *Vulgate Latin*, *Syriac*, and *Arabic* verſions; in what Chriſt was unto him, wiſdom, righteouſneſs, ſanctification, and redemption: he could boaſt of what he had from him, and through him, even of all ſpiritual bleſſings in him; and of a large meaſure of grace he had received from him; and of great and eminent gifts Chriſt had beſtowed on him; he gloried in his croſs, and boaſted of a crucified Jeſus, whom others deſpiſed; and whom he made the ſubject of his miniſtry, and took delight in preaching; and freely owned that all he did was through Chriſt ſtrengthening him; and that all his ſucceſs in his work was owing to him, and of this he had to glory: and which was *in thoſe things which pertain to God*; not *with God*, as the *Syriac* reads it; for though in ſome caſes it may be lawful to glory before men, yet not before God, or in his preſence: nor is it any thing a man may glory in, not in his own things, but in the things of God; in things relating to the Goſpel of God, to the pure preaching of it, to the furtherance and ſpread of it, and the recommending of it to others; to the worſhip and ordinances of God, and a ſpiritual attendance on them; to the grace of God, and the magnifying of that in the buſineſs of ſalvation; and to the glory of God, which ought to be the chief end of all actions, natural, moral, and religious, and whether private or publick. The Apoſtle has chiefly reference to his miniſterial function, and the things of God relating to that, in which he was employed; ſee *Heb.* v. 1.

Ver. 18. *For I will not dare to ſpeak of any of thoſe things*, &c.] He ſuggeſts that the falſe teachers did ſpeak of things which were not done by them at all, and much leſs were what Chriſt had done by them; and ſignifies that he was a conſcientious man, and could ſpeak nothing but what was truth; his conſcience would not ſuffer him, nor could he allow himſelf to make mention of any thing, that was not done by him, as if it was; nor of any thing that was done by himſelf, nor of any thing that was done, as if it was done by himſelf, but as it was wrought by Chriſt; nor had he any need to ſpeak of any other things which he had wrought himſelf, as he could not of what he had not wrought at all; or as he ſays, *which Chriſt hath not wrought by me*: ſignifying that what he had wrought, and which he could with good conſcience ſpeak of to the honour of Chriſt, and the glory of his grace, were not wrought by himſelf, but what Chriſt wrought by him; he was only the inſtrument, Chriſt was the efficient cauſe: as a chriſtian, it was not he that lived, but Chriſt lived in him; as a miniſter, it was not he that ſpoke, but Chriſt ſpoke in him; nor was it he that laboured, but the grace of Chriſt that was with him; much leſs was it he that converted ſouls, but Chriſt did it by him: *to make the Gentiles obedient*; the nations of the world, who had been brought up in blindneſs and ignorance of God, in rebellion and diſobedience to him. The Goſpel was ſent among them, and was bleſſed unto them, to make them of diſobedient, obedient ones; not to men, but to God; not to magiſtrates and miniſters, though they were taught to be ſo to both, but to Chriſt; to him as a prieſt, by being made willing to be ſaved by him, and him only, renouncing their own works, and diſclaiming all other ways of ſalvation; and to ſubmit to his righteouſneſs for their juſtification before God, and acceptance with him; and to deal with his precious blood for pardon and cleanſing; to rely on his ſacrifice for the atonement of their ſins, and to make uſe of him as the new and living way to the Father, as their one and only mediator, advocate, and interceſſor; and to him as a prophet, to the faith of the Goſpel, and the doctrines of it; not barely by hearing it, and notionally aſſenting to it, but by embracing it heartily, and profeſſing it publickly and ſincerely; and to him as a king, by owning him as ſuch, and as theirs; and by ſubjecting to his ordinances, and obeying his commands in faith and fear, and from love to him: the means whereby theſe perſons were brought to the obedience of Chriſt, and of faith, are *by word and deed*; or *deeds*, as the *Vulgate Latin*, *Syriac*, and the *Ethiopic* verſions read: by the former is meant, the word of the Goſpel and the preaching of it, being ſent unto them, and coming with power, and not as the word of man, but as the word of God; and by the latter, either the laboriousneſs of the Apoſtle, the pains he took, the hardſhips he endured, in miniſtring the Goſpel to them; or his agreeable life and converſation, which were a means of recommending the word, and of engaging an attention to it; or rather the miraculous works and mighty deeds which were wrought by the Apoſtle, in confirmation of the doctrine he preached, as it ſeems to be explained in the following verſe.

Ver. 19. *Through mighty ſigns and wonders*, &c.] Or *in*, or *through the power of ſigns and wonders*, as the *Vulgate Latin*, *Syriac*, and *Arabic* verſions render the words. Theſe carrying along with them evidence and conviction of the truth of what was delivered, wrought wonderfully and powerfully on the minds of the *Gentiles*, to embrace the Goſpel, and ſubmit to the ordinances of it; though all would have been inſufficient, had it not been for what follows, *by the power of the Spirit of God*: the *Alexandrian* copy, and one of *Stephens*'s read, *by the power of the holy Spirit*, and ſo does the *Vulgate Latin* verſion; meaning, either that the mighty ſigns and wonders in healing the ſick, giving ſight to the blind, raiſing the dead, *&c.* were performed not by the efficacy and working of ſatan, as the ſigns and lying wonders of antichriſtian men, but by the Spirit of God, by whom Chriſt and all his Apoſtles wrought the miracles they did; or that the miniſtration of the word in which the Apoſtle laboured, was by the power of the Spirit of God; it was he that imparted all ſpiritual gifts to him, qualifying him for this ſervice; it was he that aſſiſted him in it, and enabled him to go through it; it was in demonſtration of the Spirit and of power, that he performed it; and that not in words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth: or elſe that the obedience of the *Gentiles* to the faith of Chriſt, through the preaching of the Goſpel, and the wonderful works that attended it as means, were purely owing to the power of the Spirit of God, as the efficient cauſe; it was not by might, or power of the preacher; nor merely by the power of ſigns and wonders; but by the powerful and efficacious grace of the Spirit of God, who took away the ſtony, ſtubborn, and diſobedient heart, and gave them an heart of fleſh, a tender, flexible, and obedient one; and cauſed them to walk in, and obſerve the commandments and ordinances of the Lord: *ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the Goſpel of Chriſt*; that which Chriſt as God, is the author of; as man, was a preacher and miniſter of; and as mediator, is the ſubject matter of: this the Apoſtle *preached fully* and compleatly, every part and branch of it, kept back nothing of it, but faithfully declared the whole; and ſo fulfilled it, as the word may be rendered, and his miniſtry; or he filled the Goſpel, the net of the Goſpel, which he ſpread in every place; or rather he diffuſed the knowledge of it every where; he filled all places with it wherever he came, even *from Jeruſalem round about unto Illyricum*: not that he began to preach at *Jeruſalem*, but at *Damaſcus*; from whence he went to *Arabia*, and after that to *Jeruſalem*; but inaſmuch as he was of *Jeruſalem*, and had preached there, from whence the Goſpel originally came, and this was the boundary of his miniſtry one way, he makes mention of it; as *Illyricum* was the boundary of it another way, which was on the extreme part of *Macedonia*: it is now called *Sclavonia*, and is an *European* nation; part of it is *Dalmatia*, mentioned 2 *Tim.* iv. 10. *Apollonia* was in it, according to *Mela* [z], where the Apoſtle is ſaid to paſs through, *Acts* xvii. 1. it has on the ſouth the gulph of *Venice*, on the north the *Danube*, on the weſt *Germany*, and on the eaſt *Thracia* and *Macedonia*: according to *Ptolomy* [a], *Illyris*, or *Illyricum*, was bounded on the north with upper and lower *Pannonia*, now called *Hungary* and *Auſtria*; on the eaſt with upper *Myſia*, now *Servia*; and on the ſouth, with part of *Macedonia*; it lies over-againſt *Italy*, the *Adriatic* ſea being between them; its length from the river *Drinus* to *Arſa*, is reckoned about 480 miles; and its breadth from the mountains of *Croatia* to the ſea, is computed to be about 120: it is by ſome divided into *Slavonia*, *Dalmatia*, and *Albania*; *Slavonia* is the weſtern part, *Albania* the eaſtern, and *Dalmatia* between them; according to others, it includes *Slavonia*, *Croatia*, *Boſnia*, and *Dalmatia*; and had its name of *Illyricum*, from *Illyrius*, the ſon of *Cadmus*; or as others, from *Illyrius*, the ſon of *Celta*: here the Goſpel was preached by the Apoſtle *Paul*, and no doubt with ſucceſs; and churches were planted here, and which remained for ſeveral ages: in the *ſecond* century there was a church in *Illyricum*, and *Eleutherius* was biſhop, who is ſaid to be a famous teacher; he was born at *Rome*, and his mother *Anthia* is reported to be converted by the Apoſtle *Paul*; in the ſame age lived one *Quirinus*, firſt a tribune, and then a biſhop of *Illyricum*, who became a martyr under *Trajan*: in the *third* century there were churches in *Illyricum*, though devaſtations were made in it by the *Goths*: in the *fourth* century, frequent mention is made of the churches in *Illyricum*; and the biſhops convened at *Rome* under *Damaſus* in the times of *Conſtantius*, wrote with great reſpect to the brethren in *Illyricum*; in *Siſcia*, a city in this country, *Quirinus* a biſhop ſuffered martyrdom; here a ſynod met againſt the *Arians*, and yet many in this country were infected with that hereſy, by *Valens* and *Urſatius*; in this age *Hilary*, of *Poictiers* in *France*, ſpread the Goſpel in this country; and he and *Euſebius* of *Vercelli*, in *Piedmont*, viſited the churches, and corrected what was amiſs: in the *fifth* century there was a church in *Illyricum*, and in *Salo*, a city of *Dalmatia*, *Glycerius* was biſhop: in the *ſixth* century there were alſo churches here, as appears from the letter of *Symmachus* to the biſhops of them, and to their people; and in this age alſo *Gregory* wrote to all the biſhops in *Illyricum*, to receive ſuch biſhops as were baniſhed: in the *eighth* century, the biſhops of *Illyricum* were in the *Nicene* ſynod, and *Boniface* gathered a church in *Slavonia* [b]; thus far chriſtianity may be traced in this country: hither the Apoſtle went, not in a direct line, but round about, and took many countries, cities, and towns in his way, as the hiſtory of his journies and travels in the *Acts* of the *Apoſtles* ſhews, and as he here ſuggeſts.

Ver. 20. *Yea, ſo have I ſtrived to preach the Goſpel*, &c.] The ſenſe is, not barely that he ſtrove to preach the Goſpel and not the law, the pure Goſpel, and not a mixed one; nor only that he endeavoured to preach it fully, and leave out nothing; but that he had an holy ambition to preach it, *not where Chriſt was named*; as in *Judea*, where he had been for many ages ſpoken of and expected, and where he had lately appeared, lived, ſuffered, and died, and where his Goſpel had been preached by all the Apoſtles; as alſo in ſuch parts of the *Gentile* world, where others of the Apoſtles had been, and had made mention of his name, and publiſhed the glad tidings of ſalvation by him; but he choſe rather to go to ſuch heathen nations, as were wholly without any knowledge of him; who had only the dim light of nature to guide them; had had no promiſes nor prophecies of the Meſſiah, nor ſo much as any hints, at leaſt very diſtant ones, concerning him; and where as yet the ſound of the Goſpel had not reached: *leſt I ſhould build on another man's foundation*; meaning not the law of *Moſes*, nor the doctrines of the falſe teachers, but the foundation of the true Apoſtles, and which was no other than the foundation Chriſt, he himſelf laid; but he choſe not to go where they had laid the foundation by preaching Chriſt and his Goſpel, that he might not take another man's crown, or boaſt in another man's line, or of other men's labours; but rather to go where others had never been, that he might firſt lay the foundation himſelf, by preaching Chriſt and him crucified, and ſo the more act up to his character as an Apoſtle, and as the Apoſtle to the *Gentiles*.

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[z] De orbis ſitu, l. 2. c. 10.

[a] Geograph. l. 2. c. 17.

[b] Magdeburg. Eccl. Hiſt. Cent. 2. c. 2. p. 4. c. 10. p. 158. Cent. 3. c. 2. p. 4. 14. Cent. 4. c. 2. p. 6. c. 3. p. 22. c. 5. p. 181, 182. c. 7. p. 311. Cent. 5. c. 2. p. 7. Cent. 6. c. 2. p. 7. c. 3. p. 33. Cent. 8. c. 2. p. 7.

Ver. 21. *But as it is written*, &c.] In *Iſa*. lii. 15. *to whom he was not ſpoken of, they ſhall ſee, and they that have not heard ſhall underſtand*; for the *Meſſiah* was not ſpoken of to the *Gentiles*; they were ſtrangers to the covenants of promiſe; the oracles of God were committed to the *Jews*; God gave his word and ſtatutes to them, and not to any other nation: and yet according to this prophecy, the *Gentiles* were to ſee him whom they had had no account of; not in the fleſh with their bodily eyes, in which ſenſe only, or at leaſt chiefly, the *Jews* ſaw him; but with the eyes of their underſtanding, by faith, as exhibited and evidently ſet forth before them as crucified, in the Goſpel and the ordinances of it: and though they had heard nothing of him, having for many hundreds of years been left in ignorance, and ſuffered to walk in their own ways, until the Apoſtles were ſent among them; whoſe ſound went into all the earth, and their words to the end of the world; yet when this would be the caſe, according to theſe words, they would underſtand the mind and will of God, the myſteries of his grace, the nature of the perſon and offices of Chriſt, the deſign of his coming into the world, and the way of ſalvation by him; all which was greatly brought about and accompliſhed, in the miniſtry of the Apoſtle *Paul* among them. The paſſage is very pertinently cited and applied by the Apoſtle. The whole paragraph is to be underſtood of the Meſſiah, from whence it is taken, as it is owned, and accordingly interpreted by many *Jewiſh* writers, both ancient [b] and modern [c]; and theſe words particularly reſpect the kings and nations of the world, who are repreſented as ſtruck with ſilence and wonder, when upon the preaching and hearing of the Meſſiah, they ſhould ſee him by faith, and ſpiritually underſtand what is declared concerning him. The difference between the Apoſtle's verſion of theſe words, which is the ſame with the *Septuagint*, and the text in *Iſaiah*, is very inconſiderable. The firſt clauſe of the *Hebrew* text may be literally rendered thus, *for him, who was not ſpoken of to them, they ſhall ſee*; and the Apoſtle's *Greek* in this manner, *to whom it was not ſpoken of concerning him, they ſhall ſee*; the ſenſe is the ſame, and the perſon intended Chriſt: the latter clauſe, which we from the *Hebrew* text render, *and that which they had not heard, ſhall they conſider*; and here, *they that have not heard, ſhall underſtand*, has nothing material in it, in which they differ; for in the former part of it, both deſign the Meſſiah, and the things concerning him, the *Gentiles* had not heard of; and the latter is rendered and explained by the *Targum*, and by *R. Sol Jarchi*, as by the Apoſtle, אסתכלו, *they ſhall underſtand*; and which fitly expreſſes the ſenſe of the *Hebrew* word uſed by the prophet.

Ver. 22. *For which cauſe alſo*, &c.] By reaſon of being employed for ſo many years, in preaching the Goſpel from *Jeruſalem*, round about to *Illyricum*; taking ſo large a compaſs to miniſter in, and ſtriving to introduce, propagate, and ſpread the Goſpel, where Chriſt was never named before: *I have been much hindered from coming to you*; or he had been often, and by many ways, and upon many accounts, hindered from coming to them; the frequent calls to different and diſtant places, and the great work of preaching the Goſpel in thoſe dark parts of the world, and ſettling churches there, which was upon his hands, prevented his giving them a viſit at *Rome*, which he much and often deſired: as in the preceding verſes the Apoſtle excuſes his freedom of writing to this church, ſo here his long delay of coming to them, aſſigning the reaſon of it.

Ver. 23. *But now having no more place in theſe parts*, &c.] Not becauſe perſecution was too hot for him, and therefore could not ſtay any longer, for this was what he expected every where; nor did it diſcourage him in his work, for he took pleaſure in enduring it for the ſake of Chriſt and his Goſpel; but becauſe he had ſo fully preached the Goſpel from *Jeruſalem*, in his circuit to *Illyricum*, had filled every town and city with it, had planted churches in every place, and ordained elders over them, to whom the care and charge of them were committed; that there were no more places for him to preach in, but either where he himſelf had been already, or ſome other of the Apoſtles; not but that he could have ſtaid with uſefulneſs to theſe new formed churches, for the edifying and confirming of them, for the furtherance of the joy of faith in them, and for the defence of the Goſpel and its ordinances among them; but his proper work as an Apoſtle, being to preach the Goſpel to all nations, and where Chriſt was not named, and to plant churches; and there being no more room in theſe climates, or regions, for ſuch ſervice, he begins to think of ſome other places, particularly *Spain*, where as yet very probably the Goſpel was not preached: however, he found himſelf at leiſure to viſit other places, and hereby gives the church at *Rome* ſome hopes of ſeeing him from this conſideration, as well as from what follows: *and having a great deſire theſe many years to come unto you*; he had not only a deſire, but a very vehement deſire to come to them; he longed to ſee them, as he elſewhere ſays; ſo that ſince now he had leiſure, they might hope it would not be long e'er they did ſee him; eſpecially ſeeing the thing had been upon his mind and thoughts for many years paſt; which ſhews that the Goſpel had been preached very early at *Rome*, that many had been converted by it, and a church had been formed there ſome years ago, and was known to the Apoſtle; on which account, having heard much of their faith and obedience, he had a longing deſire of a great while to ſee them.

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[b] Targum in Iſa. lii. 13. Peſikta in Kettoreth haſſammim in Num. fol. 27. 2. Tanchuma apud Hulſ. Jud. Theolog. p. 321.

[c] Baal Hatturim in Lev. 16. 14. R. Moſes Alſhech in Iſa. lii. 13. Vid. R. Aben Ezra in ib.

Ver. 24. *Whenſoever I take my journey into Spain,* &c.] Which he had now meditated and reſolved upon, being a place, as before obſerved, where it is very likely the Goſpel as yet had not been preached, which made him deſirous of going thither; but whether he ever went thither, or no, is not certain; ſome think he never performed the intended journey; others affirm he did, ſometime between his two appearances before *Nero*. *Sepharad* in *Obad.* ver. 20. is taken by the *Jewiſh* writers for this country; and is by the *Targum*, *Jarchi*, and *Aben Ezra* on that place, called, אספמיא, *Aſpamia*; a name not greatly different from *Hiſpania*, by which it uſually goes among the *Greeks* and *Latins*; but *Kimchi* calls it, ספניא, *Spania*, the very word uſed in this place, and by us rendered *Spain*, as it is uſually called: it was called *Span* in the language of the *Celtæ*, who firſt inhabited it, which ſignifies a companion; it was formerly called *Iberia*, from the river *Iberus*; afterwards *Heſperia*, from *Heſperus*, the brother of *Atlas*; and then *Hiſpalia*, from the city *Hiſpalis*, or *Sevil*; and from thence corruptly *Hiſpania*; there are ſome that derive it from σπανια, from the roughneſs of ſome places in it, barren, uncultivated, and uninhabited: it has on the eaſt the *Pyrenean* mountains, by which it is divided from *France*, on the weſt the *Atlantic* ocean, on the north the *Cantabrian*, and on the ſouth the *Herculean* ſea, and the ſtreights of *Gades*; now as the Apoſtle intended a journey into this country, he mentions it, in order to raiſe their expectations of ſeeing him; ſince in his way thither, he would have a fair opportunity of coming to them; yea, he aſſures them, that whenever he went thither, he would come: *I will come to you*; it was his real intention, a ſettled reſolution and determination in his mind ſo to do; but whereas every thing of this kind depends not upon the will of man, but upon the will and providence of God, and ſo many unforeſeen things fall out which prevent the fulfilling of human purpoſes, therefore he adds, *for I truſt*, or *hope to ſee you in my journey:* he could not be certain that he ſhould ſee them, but he hoped he ſhould, for nothing was more deſireable to him; his wiſh was not to ſee their emperor, their ſenate, or their famous city, but them, the church of Chriſt there; and a beautiful and delightful ſight it is, to ſee a church of Chriſt in Goſpel order, walking together in the faith and fellowſhip, and ordinances of it, and in peace one with another: *and to be brought on my way thitherward by you*; he not only hoped to ſee them, but that he ſhould have the company of ſome of them along with him, in his way to *Spain*; from whoſe converſation he might expect much ſpiritual pleaſure and refreſhment; and by whom he might be directed in his way, as well as ſupplied with all neceſſaries for his journey; in which ſenſe the phraſe of bringing on in the way, is ſometimes uſed; ſee *Titus* iii. 13. 3 *John* 6. though before he ſhould depart from them, he hoped to have abundance of ſatisfaction in his converſation with them together as a church: *if firſt I be ſomewhat*, or in part, *filled with your company*; or with you, meaning that before he ſhould ſet forward from them to *Spain*, that he ſhould be greatly delighted with beholding their order, and the ſtedfaſtneſs of their faith, hearing their ſweet experiences, and obſerving their holy life and converſation, and their peace and concord among themſelves; not that he expected entire ſatisfaction, a ſatiety of pleaſure, fulneſs of joy, which are only to be had in the preſence of God, and communion with angels and glorified ſaints; though perhaps he might expect more than he had, for at his firſt anſwer before *Nero*, all theſe *Romans* forſook him and fled; ſaints are often diſappointed in their raiſed expectations, of what they ſhall enjoy in each others company.

Ver. 25. *But now I go unto Jeruſalem,* &c.] Whither he was bound in ſpirit, not knowing what ſhould beſal him there, from which he could not be diſſuaded by his friends, and thither he did go: *to miniſter unto the ſaints*; not to preach the Goſpel, though doubtleſs he did that when he was there; but to diſtribute among the poor ſaints, what had been raiſed for them by the *Greek* churches; who had intreated him to take upon him this ſervice, even the fellowſhip of miniſtering to the ſaints; and though this might ſeem below his office as an Apoſtle, and as what more became an inferior officer, a deacon in a church; yet the Apoſtle's heart was ſo much in it, and he was ſo bent upon it, and ſo diligent to execute it, that he poſtponed his journey to *Spain* and viſit to *Rome*, for the ſake of it, and aſſigns this as a reaſon why he could not come at preſent.

Ver. 26. *For it hath pleaſed them of Macedonia and Achaia,* &c.] That is, the churches of *Macedonia*, particularly *Philippi* and *Theſſalonica*; and the churches of *Achaia*, eſpecially the church at *Corinth*, which was the *metropolis* of *Achaia*: *to make a certain contribution for the poor ſaints which are at Jeruſalem*; of which contribution, of their great forwardneſs, readineſs, and liberality, a large account is given, in the viiith and ixth chapters of the *ſecond* epiſtle to the *Corinthians*; from whence *Origen* and others have rightly concluded, that this epiſtle to the *Romans* was wrote after that; ſince in that, the Apoſtle exhorts and encourages them by the example of the *Macedonian* churches, to finiſh the collection they had begun; which collection is here called a contribution, or *communion*, as the word ſignifies; it being one part of the communion of churches and of ſaints, to relieve their poor, by communicating to them, and to aſſiſt each other therein; and in which they have not only fellowſhip with one another, but with Chriſt the head; who takes what is done to the leaſt of his brethren, as done to himſelf: the perſons for whom the collection was made, are *the poor ſaints*, or *the poor of the ſaints*; for not all the ſaints, but the poor among them, were the objects of this generoſity: they were *ſaints*, ſuch as are ſanctified by God the Father in eternal election, and by the blood of Chriſt in redemption, and by the Spirit of Chriſt in effectual vocation, to theſe this goodneſs extended; for though good is to be done to all men, yet more eſpecially to the houſhold of faith: they were *poor*, which is the lot of many who are ſaints, whom God has choſen, to whom the Goſpel is preached, and who are called by grace: theſe came to be ſo, either through the great dearth which was throughout the world in the times of *Claudius Cæſar*, when the brethren at *Jeruſalem* particularly ſuffered, and were relieved by the diſciples at *Antioch*; but this collection was made ſome years after that, and therefore rather they became ſo, through the perſecutions of their countrymen; by whom they ſuffered joyfully the ſpoiling of their goods, knowing that they had a better and more enduring ſubſtance in heaven; or elſe through their having ſold all their poſſeſſions, and thrown their money into one common ſtock and fund, for mutual ſubſiſtance, which was now exhauſted: theſe poor ſaints lived at *Jeruſalem*, which was at a great diſtance from *Macedonia* and *Achaia*; but tho' they were ſtrangers, and unknown by face to them, and had only heard of them, and their diſtreſs; yet this was no objection to their chearful contribution; they conſidered them as members of the ſame body, as belonging to the ſame family, and as ſtanding in the ſame ſpiritual relation to God and Chriſt with themſelves; and upon this foot they acted; and what they did is worthy the imitation of all the churches and people of God.

Ver. 27. *It hath pleaſed them* verily, &c.] This is repeated from the former verſe, and is deſigned to point out the ſpring of this contribution, and the manner in which it was performed: it aroſe from themſelves; it was the pure effect of their good-will and pleaſure; the firſt motion was from among themſelves; it was their own thought, mind, and will; they were willing of themſelves unto it, and begun it of themſelves, unaſked, and not moved unto it by any other: it was not done by conſtraint or neceſſity, but was entirely free; they did not make it for oſtentation-ſake, or to gain the applauſe of men, but from a principle of love to the poor ſaints; and which ſhewed itſelf to be ſincere, hearty, and genuine, by deeds, and not bare words: they performed this ſervice with great alacrity and chearfulneſs; they gave not ſparingly, but largely; it was not a matter of covetouſneſs, but of bounty; and they did it not grudgingly, but chearfully; they took delight and pleaſure in it; their hearts and ſouls were in it, and yet notwithſtanding did but what they ought to do. *And their debtors they are*; for being debtors to God for their temporal and ſpiritual mercies; and to Chriſt for what he has done for them in redemption, and for what he is to them; and to the Spirit for the influences and operations of his grace upon them, they are debtors to the ſaints; they are bound to love them; they owe the debt of love to them, as they are in the ſpiritual relation of the children of God, members of Chriſt, and brethren one of another; and their paying of this debt to them is, in ſome ſenſe, reckoned a paying it to the divine perſons. Moreover, it was not merely a debt of love which theſe *Gentiles* owed, and in this way paid to the believing *Jews*; but it was a debt of juſtice and equity; they had received what was of valuable conſideration from them, and by their means: Chriſt himſelf was of the *Jews*; hence ſalvation is ſaid to be of them, *John* iv. 22. The writings of the Old Teſtament were committed to them, and faithfully preſerved by them, and from them tranſmitted to the *Gentiles*; the Apoſtles were all *Jews*, under whoſe miniſtry they were enlightened, converted, and brought to the knowledge of Chriſt, and ſalvation by him; the Goſpel of the grace of God came out from among them; it was firſt preached in *Judea*, and at *Jeruſalem*; and from thence was carried and ſpread in the *Gentile* world; yea, it looks very likely, and is not at all unreaſonable to ſuppoſe, that the charge of carrying and ſpreading the Goſpel among the *Gentiles* was at firſt defrayed by the believing *Jews*, and out of that common ſtock and fund which was at *Jeruſalem*; for it was not proper that the Apoſtles, at their firſt ſetting out, ſhould take any thing of the *Gentiles*, leſt they ſhould be thought to be mercenary perſons, who only ſought their own worldly advantage: hence the Apoſtle argues from the greater to the leſſer, *for if the Gentiles have been partakers of their ſpiritual things*; the Goſpel, and the doctrines of it, which are ſpiritual things; contain, and make known ſpiritual bleſſings; impart ſpiritual gifts; in which the Spirit of God is greatly concerned, he is the author of them; he leads men into them; qualifies them to preach them unto others; bleſſes and ſucceeds them to the converſion; comfort, and edification of ſouls; and by means of which he himſelf is received as a ſpirit of illumination, ſanctification, and faith: and which doctrines alſo relate to the ſpiritual and eternal welfare of the ſouls and ſpirits of men; hereby they are enlightened, quickened, comforted, and nouriſhed up unto eternal life: wherefore, ſince this is the caſe, and theſe the favours the *Gentiles* enjoy'd through the *Jews*, *their duty is alſo to miniſter unto them in carnal things*; in outward and temporal things; in things pertaining to the fleſh, or outward man; for the clothing and nouriſhment of the body. This he ſaid to ſtir up the *Romans*, who were *Gentiles* alſo, and under the ſame obligations to make ſuch a contribution for them likewiſe.

Ver. 28. *When therefore I have performed this*, &c.] Meaning when he had diſpatched that buſineſs, and finiſhed that affair which the *Macedonian* and *Achaian* churches had intreated him to engage in, and which he had undertook; namely, to take their collection, and carry it to *Jeruſalem*, and diſtribute it among the poor ſaints there; and which he expreſſes by another phraſe, *and have ſealed to them this fruit*. The liberality of the *Gentile* churches is called *fruit*, as it may be on many accounts; as with reſpect to the Apoſtle, it was the fruit of his miniſtry and laborious preaching of the Goſpel among them; he had been ſowing the ſeed of the word, and planting churches in theſe parts; and among other fruits brought forth hereby, as the converſion of ſinners, and edification of ſaints, the exerciſe of grace, and performance of good works, this of liberality to the poor ſaints was one: with reſpect to the perſons, the object of this bounty, it was the fruit of their ſpiritual things, which the *Gentiles*, by their means, had been partakers of; and would be as fruit, uſeful and profitable to them, to relieve their wants, ſupply them with neceſſaries, and make their lives more comfortable: and alſo with reſpect to the contributors, it was the fruit of the Spirit of God, and his grace in them; it was the fruit of faith, which works by love; and it was the fruit of their love to Chriſt, and to his ſaints; and was profitable to them in things temporal, ſpiritual, and eternal; promiſes of each being made and performed to ſuch that ſow liberally and bountifully. Now the miniſtration of this to the poor ſaints at *Jeruſalem*, and on the behalf of the *Grecian* churches, the Apoſtle calls a *ſealing* it to them; and it is thought to be an alluſion to the delivery of money ſealed up, that it may not be loſt, nor made uſe of for any other purpoſe than that for which it was deſigned: whether the Apoſtle carried this collection ſealed or no, it matters not; his ſenſe is, that he ſhould deliver it whole and ſafe unto them, and in ſuch manner as to leave no ſuſpicion that he had converted any part of it to his own uſe; though the word here uſed ſeems to anſwer to the *Hebrew* חתם, which, with the *Jews*, frequently ſignifies to conclude, *finiſh*, and make an end of any thing, as well as to *ſeal*; the ſealing up of letters being the laſt and finiſhing part of them. Innumerable inſtances might be given; take the following one as a proof[a]: "we find in the former prophets, "שהיו חותמין, *that they ſealed*, or ended their

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[a] T. Hieroſ. Beracot, fol. 8. 4.

“words with words of praiſe, or with words of conſolation. Says R. *Eliezer*, except *Jeremiah*, שחתם, *who ſealed*, or finiſhed with words of reproof.”[b] So the word is uſed in *Dan.* ix. 24. and then the Apoſtle's plain meaning is, when I have made an end of this affair, have finiſhed this buſineſs of miniſtring and diſtributing to the poor ſaints at *Jeruſalem*, *I will come by you into Spain*. The *Ethiopic* verſion reads it, *Laſitania*, deſigning, no doubt, *Luſitania*, which was formerly a part of *Spain*, now called *Portugal*. Whether the Apoſtle ever was there, is not certain, nor very probable; ſince when he came to *Jeruſalem* he was apprehended, and after ſome time ſent a priſoner to *Rome*, where he ſuffered; however, it was his intention to go to *Spain*, and to take *Rome* in his way thither.

Ver. 29. *And I am ſure when I come to you*, &c.] He intended to go to *Spain*; he was not ſure he ſhould reach thither; but he was poſitive in it he ſhould come to *Rome*. It had been much and long upon his mind; and under an impreſs of the Spirit of God upon him, he had ſignified ſome time before this, that after he had been at *Jeruſalem*, he *muſt ſee Rome alſo*, *Acts* xix. 21. and it was afterwards more expreſly told him by the Lord, that as he had teſtified of him at *Jeruſalem*, he ſhould bear witneſs at *Rome* alſo, *Acts* xxiii. 11. and therefore he was fully aſſured he ſhould come to *Rome*, and was as confident of the manner of his coming thither. *I ſhall come in*, or *with the fulneſs of the bleſſing of the Goſpel of Chriſt*; with the *Goſpel*, the good news of ſalvation by Chriſt; and which muſt make him a welcome perſon to every ſenſible ſoul where-ever he came; to this he was choſen, ſeparated, and called; for this he was abundantly qualified; this was committed to his truſt, and which he carried with him where-ever he went; and he was not aſhamed of it, and was ready to preach it even at *Rome* alſo. With *the Goſpel of Chriſt*; not his own, or another's, or any man's, but Chriſt's; which he had by the revelation of Chriſt; of which Chriſt is the ſum and ſubſtance, and which Chriſt himſelf preached: *with the bleſſing of the Goſpel of Chriſt*. Some by *bleſſing* underſtand a liberal contribution, which he truſted he ſhould make at *Rome*, for the poor ſaints at *Jeruſalem*; believing that their hearts would be opened, under the preaching of the Goſpel, to give freely to them, and that this would be a bleſſing that would attend it: but rather he means, either the bleſſed gifts he had, qualifying him for preaching the Goſpel, with which he ſhould come and deliver it among them, and which would attend it with ſucceſs; ſuch as boldneſs of ſpirit, freedom of ſpeech, enlarged knowledge, mighty ſigns and wonders, and the demonſtration of the Spirit, and of power: or the bleſſed effects it would have on them, in eſtabliſhing them in the preſent truths; in further enlightening and inſtructing their minds; in edifying, quickning, and comforting them; and in nouriſhing up with the words of faith and ſound doctrine, unto eternal life: or the bleſſings of grace exhibited and ſet forth in the Goſpel; ſuch as juſtification and forgiveneſs of ſins, peace and reconciliation, ſalvation and eternal life. Nay, he believed he ſhould come in, or with the *fulneſs* of all this; meaning, either that he believed he ſhould find them full of the Goſpel, and the fruits of it; or rather that he ſhould come full fraught with it, and fully preach it to them, and keep back nothing that would be profitable. There is a fulneſs in the Goſpel; it is full of the deep things of God, which the Spirit ſearches and reveals; it is full of the doctrines of grace and truth, which Chriſt himſelf is ſaid to be full of; it is full of exceeding great and precious promiſes tranſcribed from Chriſt, and out of the covenant of grace; and it is full of a variety of food, of milk for babes, and meat for ſtrong perſons. The *Alexandrian* copy, and ſome others, read only, *with the fulneſs of the bleſſing of Chriſt*; and ſo the *Ethiopic* verſion.

Ver. 30. *Now I beſeech you, brethren*, &c.] Having declared his intention of coming to them, and his confidence of it, he intreats an intereſt in their prayers; and which he urges from the conſideration of their mutual relation as *brethren*; and therefore ſhould love one another, and ſhew it, among other things, by praying for each other to their common parent, in whom they have a joint-intereſt, ſaying, as directed by Chriſt, *our Father which art in heaven*; thereby ſignifying, that they prayed not for themſelves only, but for all the brethren, all the children of God: and this the Apoſtle further urges, *for Chriſt's ſake*; whoſe ſervant he was, and in whoſe cauſe he was engaged, whoſe Goſpel he preached, and whoſe glory he ſought; and therefore if they had any regard for Chriſt, and the good of his intereſt, he beſeeches them that they would pray for the continuance of his life and uſefulneſs; ſince for him to live was for the good of the churches of Chriſt, though for him to die would be his own perſonal gain: and which he alſo ſtirs them up to, *for the love of the Spirit*; meaning either the love of the Father, and of the Son, which was ſhed abroad in their hearts by the Spirit, which he had directed them into, and they had a comfortable ſenſation of; or that love to God, to Chriſt, and one another, which the Spirit of God had wrought in them in regeneration; or that love with which the Spirit of God equally loved them, as the Father, and the Son; and which he had ſhown in their converſion and ſanctification, in applying all grace unto them, and indwelling in them as the Spirit of adoption, and as the earneſt and pledge of the heavenly inheritance. *That ye ſtrive together with me in your prayers to God for me*. The Apoſtle prayed for himſelf, as he had been wont to do ever ſince he was a converted man; but knowing well the force of united, ſocial prayer, he deſires the aſſiſtance of others. He repreſents prayer as an agony, an holy conflict, and ſtriving with God, a wreſtling with him, as *Jacob* did, who held him, and would not let him go without the bleſſing, and had power with him, and prevailed. The phraſe denotes the fervency of prayer, the ſtrength, laboriouſneſs, and energy of it; ſee *Col.* iv. 12. and alſo intimates, that the Apoſtle foreſaw he ſhould have a combat with many enemies where he was going, and ſhould be in great danger by them; and therefore deſires they would join him in the uſe of their ſpiritual armour, and in that particular part of it, prayer, which has been often uſed to good purpoſe againſt the enemies of the Goſpel: he does not deſire theſe *Romans* to beg the aſſiſtance of their ſenate or emperor; but to pray to God for him, and join with him in their prayers to him, who is a God hearing prayer, and able to ſave. The petitions he would have them put up to him, are as follow:

Ver. 31. *That I may be delivered from them that do not believe in Judea*, &c.] By whom ſome think are meant ſuch, who, though they believed in Jeſus as the *Meſſiah*, yet were violently ſet againſt the Apoſtle for preaching down the ceremonial law; and from whom he foreſaw he ſhould be in much danger when he came to *Jeruſalem*, and therefore deſires the church at *Rome* to pray for his deliverance from them; though rather ſuch who did not believe in Jeſus Chriſt at all are deſigned; and who were enemies to the Goſpel, and to all Goſpel miniſters, but eſpecially to the Apoſtle *Paul*, for preaching among the *Gentiles*, and ſuch doctrines as he did, which ſtruck at their peculiar notions; and, as he feared, he ſhould be ſet upon by them, and his life be in great danger, ſo it was; ſee *Acts* xxi. 27—31. tho' he was not diſheartened and intimidated, and did not ſhun going up to *Jeruſalem*, tho' intreated not to go; yet he thought proper to engage the churches of Chriſt in prayer for him, that he might be delivered out of the hands of ſuch wicked and unreaſonable men, who being deſtitute of faith in Chriſt, were filled with enmity againſt his miniſters; ſee 2 *Theſſ.* iii. 1, 2. *and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints*; that is, that the collection which was made by the *Gentile* churches for the poor ſaints at *Jeruſalem*, the miniſtration of which unto them he had took upon him, might be chearfully and gratefully received by them. One would think there were no fear of this, or any need to pray for it; for if they were poor, and in neceſſitous circumſtances, as they were, they would be glad of relief, and thankfully accept it: but the caſe was this, and the difficulties attending this ſervice were, that this collection came from the *Gentiles*, to whom the *Jews* had an averſion, and was brought to them by one that they had entertained an ill opinion of, being informed that he had taught the *Gentiles* to forſake *Moſes*, not to circumciſe their children, or walk after the cuſtoms; wherefore he did not know whether, tho' in neceſſity, any thing coming for their relief from ſuch a quarter, and thro' his hands, would be received with any pleaſure by them: beſides, his deſire was that it might be received as a token of the true and ſincere love the *Gentiles* bore to them; and be a means of reconciling the believing *Jews* to them, to own them as ſiſter churches of the ſame faith and order with themſelves.

Ver. 32. *That I may come unto you with joy*, &c.] The end the Apoſtle had, in deſiring them to requeſt the above things at the throne of grace for him was, that he might come to them, which unleſs he was delivered from the unbelieving *Jews*, could not be; and therefore ſince they had an intereſt in this matter, he might hope they would be the more importunate in their ſupplications for him, that he might eſcape their hands; and ſeeing alſo ſhould the ſaints there uſe him in an ungrateful manner, and ſlight the kindneſs of the *Gentile* churches, and his ſervice ſhould not have the deſired effect, his coming to them would be with ſorrow; wherefore he puts them upon praying for ſucceſs in this affair, that ſo when he came among them he ſhould have no uneaſineſs upon his mind, or any thing of this kind to diſtreſs him, and interrupt that pleaſure and delight he promiſed himſelf in their company and converſation: he adds, *by the will of God*; reſigning himſelf, and ſubmitting all things to the ſovereign will of God, and the wiſe diſpoſals of his providence: he knew his deliverance from his enemies muſt be by, and the ſucceſs of his ſervice owing to, and his coming to *Rome* entirely according to, the will of God, and as he ſhould think fit and proper; ſo he acted himſelf; and ſo he taught theſe believers to have their regard to, and ſit down contented with the will of God in all things; to which he ſubjoins, *and may with you be refreſhed*; with the preſence of God among them, with the Goſpel in the fulneſs and bleſſing of it with which he ſhould come, and with the mutual faith and comfortable experience of him and them, which they ſhould communicate to each other; than all which nothing is more reviving, and refreſhing to the ſpirits of God's people.

Ver. 33. *Now the God of peace be with you all, Amen.*] As God is in this chapter before ſtiled the God of patience, and the God of hope, becauſe of his concern in theſe graces; ſo he is here ſtiled, *the God of peace*, becauſe of his concern in that peace which is made between him and his people, by the blood of Chriſt. This peace was firſt upon his thoughts, which are therefore called thoughts of peace; a council of peace was held between him and his ſon upon this head; the ſcheme of reconciliation was drawn by him in it; he entered into a covenant of peace with Chriſt, which takes its name from this momentous article of it; he appointed Chriſt to be the peace-maker, and laid on him the chaſtiſement of our peace; and it pleaſed him by him to reconcile all things to himſelf. Moreover, he is ſo called becauſe he is the giver of all true ſolid conſcience peace, the peace of God which paſſeth all underſtanding of natural men; and which when he gives, none can give trouble; and is what he fills his people with in a way of believing, leading their faith to the blood, righteouſneſs, and ſacrifice of his Son. He is alſo the author of happineſs and proſperity, temporal, ſpiritual and eternal, and likewiſe of all the peace and concord which is in his churches, and among his ſaints; ſo that when the Apoſtle wiſhes that the God of peace might be with them, he not only prays that the preſence of God might be with them; but that they might have freſh views of their intereſt in peace, made by the blood of Chriſt; that they might enjoy peace in their own conſciences, ariſing from thence; that they might be poſſeſſed of felicity of every kind, and that unity and harmony might ſubſiſt among them; that the peace of God might rule in their hearts, and they live in love and peace one with another, laying aſide all their differences as *Jews* and *Gentiles*, about the rites and ceremonies of the law of *Moſes*; to which the Apoſtle may have a particular reſpect in this concluding wiſh of his, and here indeed properly the epiſtle ends; the following chapter being as a ſort of poſtſcript, filled up with ſalutations and recommendations of particular perſons; wherefore the word *Amen* is placed here, tho' it is wanting in the *Alexandrian* copy.

CHAP. XVI.

THIS chapter contains a recommendation of a ſingle perſon, herein mentioned; a liſt of the chief of the ſaints at *Rome*, who are ſaluted by name, and ſome with ſingular encomiums; a caution to beware of falſe teachers; various ſalutations of perſons that were with the Apoſtle ſent to the church at *Rome*; and the whole is concluded with a doxology, or an aſcription of glory to God. Firſt, a commendation is given of a woman, by whom this long letter was ſent, who is deſcribed by her name *Phebe*; by her ſpiritual relation a ſiſter in Chriſt; by her office or character a ſervant of the church at *Cenchrea*, ver. 1. who is recommended to the ſaints at *Rome*, to receive her into their communion,

munion, converſation and affection, as became them, and to aſſiſt her in every thing ſhe might need from them; which is enforced by this reaſon, becauſe ſhe had been a ſuccourer of the Apoſtle, and many others, ver. 2. and next follows a catalogue of the principal ſaints at *Rome*, to whom the Apoſtle ſends his chriſtian ſalutations; and among theſe ſtand in the *Firſt* place *Aquila* and *Priſcilla*, and the church in their houſe, ver. 3, 4, 5. who are deſcribed as greatly aſſiſting to him in the cauſe of Chriſt, and as having a ſtrong affection for him; which they ſhewed by riſquing their lives on his account, for which he gives them thanks, as did all the churches: *Secondly*, *Epenetus* is next ſaluted, as having a great intereſt in the Apoſtle's affections, and as being one of the firſt converts in *Achaia*, ver. 5. *Thirdly*, a woman named *Mary*, who did her utmoſt to ſerve the Apoſtle, and thoſe that were with him, ver. 6. *Fourthly*, a couple of ſaints, *Andronicus*, and *Junia*, deſcribed by their relation to the Apoſtle, his kinſmen; by their ſufferings with him, fellow-priſoners; by the fame and credit they were in among the chriſtians of the firſt rank, even the Apoſtles; and by their early converſion, being converted before the Apoſtle himſelf, ver. 7. *Fifthly*, next in the liſt is *Amplias*, who is ſaluted as in the Lord, and as beloved in him, ver. 8. *Sixthly*, two worthy men are joined together, *Urban* and *Stachys*; the one is ſaluted as an helper in Chriſt, and the other as beloved by the Apoſtle, ver. 9. *Seventhly*, *Apelles* is next named, and commended as one approved in Chriſt. *Eighthly*, the family of *Ariſtobulus* is greeted, ver. 10. *Ninthly*, a kinſman of the Apoſtle's, by name *Herodion*: and *Tenthly*, the houſhold of *Narciſſus*, ſaid to be in the Lord, ver. 11. *Eleventhly*, two excellent women are greeted, who had been indefatigable in the ſervice of Chriſt: and *Twelfthly*, another woman, by name *Perſis*, a perſon to be reſpected and loved, on account of her labour in the Lord, ver. 12. *Thirteenthly*, *Rufus* is ſaluted as one choſen in Chriſt, and alſo his mother, and who was the mother of the Apoſtle, ver. 13. *Fourteenthly*, five of the ſaints, are joined together who are mentioned by name, and other brethren with them, whoſe names are not ſet down, ver. 14. and *Laſtly*, five other ſaints, with all the brethren with them, are likewiſe ſaluted, ver. 15. and theſe, and all the members of the church are exhorted to ſalute one another in an affectionate and chaſte manner, who are told that all the churches ſaluted them, ver. 16. then follows the exhortation to take care of falſe teachers, to mark them, and avoid them; who are deſcribed as ſchiſmaticks and hereticks, making diviſions in the church, and preaching contrary to the Goſpel taught and learned, ver. 17. The arguments or reaſons made uſe of to enforce the exhortation, are taken partly from the characters of theſe teachers, being ſelfiſh men, who ſerved not the Lord Jeſus, but their own bellies; and deceivers, who by ſmooth words and plauſible doctrines impoſed upon ſimple minds, ver. 18. and partly from the characters of the ſaints at *Rome*, who were ſimple and credulous, and ready to give in to every thing that carried an appearance of truth; and tho' they were to be commended for their ready obedience to the Goſpel, yet it became them to mingle wiſdom and prudence with their ſimplicity and readineſs to receive what appeared to be truth, ver. 19. and from a promiſe of victory over ſatan and his emiſſaries in a ſhort time; to which the Apoſtle annexes his uſual ſalutation, and *Amen*, as if he had concluded the epiſtle, ver. 20. but adds various ſalutations of perſons that were with him, who deſired to be remembered to the brethren at *Rome*, as *Timotheus* a fellow-worker, *Lucius*, *Jaſon* and *Soſipater*, his kinſmen, ver. 21. *Tertius* the writer of the epiſtle, ver. 22. *Gaius* the hoſt of the Apoſtle, and of the whole church; *Eraſtus*, chamberlain of the city of *Corinth*, and *Quartus* a brother, ver. 23. and then the Apoſtle repeats the above ſalutation, ver. 24. and yet ſtill has not finiſhed his epiſtle, but concludes with a doxology, ver. 25, 26, 27. in which is celebrated the power of God, in eſtabliſhing his people according to the Goſpel, commended by its being the preaching of Chriſt, and the revelation of the myſtery hid from ages paſt; and the goodneſs of God is alſo taken notice of, in giving orders to make it manifeſt, and in making it manifeſt to the *Gentiles*, in order to bring them to the obedience of faith; and likewiſe the wiſdom of God is obſerved, to whom wiſdom alone belongs, and which is apparent in the Goſpel before mentioned, and in all the methods of his grace, as well as providence; and glory to him, thro' Chriſt for ever, is wiſhed and prayed for; and ſo ends this excellent and valuable epiſtle.

Ver. 1. *I commend unto you Phebe our ſiſter*, &c.] This chapter chiefly conſiſts of commendations and ſalutations of perſons, and begins with the former. It was uſual to give letters of commendation of a member of one church to thoſe of another; ſee 2 *Cor.* iii. 1. The perſon who is here recommended was, as appears from the ſubſcription of this Epiſtle, if that may be depended on, the bearer of this letter, and is deſcribed by her name, *Phebe*; as ſhe dwelt at *Cenchrea*, it is probable ſhe was a *Grecian*, as is her name. *Pauſanias*[e] makes frequent mention of one of this name in *Greece*. With the Heathen poets, *Phœbus* was the ſun, and *Phœbe* the moon. Though, it is not unlikely, that ſhe might be a *Jeweſs*, ſince there were many of them in thoſe parts; and this was a name in uſe among them. We often read[f] of *R. Iſhmael*, בן פאבי, *ben Phœbi*, which I take to be the ſame name with this. She is recommended as a ſiſter, *our ſiſter*; not in a natural, but ſpiritual relation; one that was a member of the church at *Cenchrea*, and in full communion with it; for as it was uſual to call the men brethren, it was common to call the women ſiſters. Elderly men were called fathers, younger men brethren; elderly women were ſtiled mothers, and younger women ſiſters, who were partakers of the grace of God, and enjoyed the fellowſhip of the ſaints: *which is a ſervant of the church which is at Cenchrea*. This place was a ſea-port of the *Corinthians*, diſtant from *Corinth* about ſeventy furlongs, or eight or nine miles: it was on one ſide of the *Iſthmus*, as *Lechea* was on the other[g]; ſee the note on *Acts* xviii. 18. In the way to this place from the *Iſthmus*, as *Pauſanias* relates[h], was the temple of *Diana*, and a very ancient ſculpture; and in *Cenchrea* itſelf was the temple of *Venus*, and a wooden image; and near the flow of the ſea was a *Neptune* of braſs. But now, in this place, was a church of Jeſus Chriſt; and ſince it was ſo near to *Corinth*, it ſhews, that churches in thoſe early times were not national, or provincial, but congregational. Of this church *Phebe* was a ſervant, or, as the word ſignifies, a miniſter or deacon; not that ſhe was a teacher of the word, or preacher of the Goſpel, for that was not allowed of by the Apoſtle in the church at *Corinth*, that a woman ſhould teach; ſee 1 *Cor*. xiv. 34, 35. and therefore would never be admitted at *Cenchrea*. Rather, as ſome think, ſhe was a deaconneſs appointed by the church, to take care of the poor ſiſters of the church; tho' as they were uſually poor, and ancient women, that were put into that ſervice, and this woman, according to the account of her being neither poor, nor very ancient; it ſeems rather, that being a rich and generous woman, ſhe ſerved or miniſtred to the church by relieving the poor; not out of the churches ſtock, as deaconneſſes did, but out of her own ſubſtance; and received the miniſters of the Goſpel, and all ſtrangers, into her houſe, which was open to all chriſtians; and ſo was exceeding ſerviceable to that church, and to all the ſaints that came thither: though it is certain that among the ancient chriſtians there were women-ſervants who were called miniſters. *Pliny*, in an epiſtle of his to *Trajan* the emperour, ſays[i], that he had examined two maids, quæ miniſtræ dicebantur, *who were called miniſters*, to know the truth of the chriſtian religion.

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[e] Græc. Deſcript. l. 2. p. 125. l. 3. p. 190. l. 4. p. 276.

[f] Miſn. Sota, c. 9. §. 15. T. Bab. Yoma, fol. 9 1 & 35 2. Juchaſin, fol. 24. 2. & 51. 2.

[g] Plin. Natural. Hiſt. l. 4. c 4. Ptolem. l. 3. c. 16.

[h] In Corinthiacis, p. 88.

Ver. 2. *That ye receive her in the Lord*, &c.] This is one thing he recommends her to them for, that they would receive her in a kind and friendly manner into their houſes, and into their hearts love, and affections; admit her to their private meetings, and into church-fellowſhip with them, and that as one that was in the Lord, and belonged to him; and alſo in his name, and for his ſake: *as becometh ſaints*; that is, both that they would treat her with that humanity, courteouſneſs, chriſtian affection, and reſpect, as became them who were ſaints by calling and profeſſion; and that they would uſe her as being one of the ſaints, a godly, holy perſon, and as ſuch an one ought to be uſed, by vertue of the communion of ſaints: *and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you*: what her buſineſs was at *Rome* is not known; whether it was only to viſit the ſaints; or whether it was to have a cauſe tried in any court of judicature there; or whether ſhe came upon worldly buſineſs, as *Lydia* of *Thyatira* was at *Philippi*, to ſell her purple, when the Apoſtle *Paul* was there, it matters not: whatever aſſiſtance they could give her, either by directing her where the ſaints lived; or by giving her proper counſel and advice; or by helping her forward in her worldly affairs; or whatever ſhe was concerned in, this is deſired; and is another thing for which the Apoſtle recommends her to them, adding this reaſon, *for ſhe hath been a ſuccourer of many*; or *a patroneſs of many* of the ſaints in neceſſity and diſtreſs. The word that is here uſed ϖροστατις, is, as *Harpocratian* ſays[k], the name by which ſuch were called by the *Athenians*, οι των μετοικων ϖροεστηκοτες, *that were over the ſojourners*, who had the care and direction of them. And ſuch was this woman to the poor ſaints in *Cenchrea*, and the ſtrangers that came thither; not as being in ſuch an office by the order and appointment of the church, but what ſhe chearfully and voluntarily took up herſelf, and performed at her own expence, otherwiſe there would not be ſo much in the character as to deſerve ſuch peculiar notice, nor ſhe be ſo worthy of praiſe and commendation: moreover; the Apoſtle obſerves, that he alſo partook of her ſuccour and aſſiſtance, *and of myſelf alſo*; which would hardly have been the caſe had ſhe been one that had only the care of the poor ſiſters of the church, which was the office of the deaconneſs: but ſhe being a rich, generous woman, and the Apoſtle having ſhared in her bounty, gratefully acknowledges it; and he the rather mentions it, as knowing it would the more endear her to the ſaints at *Rome*, who would take more notice of her for the reſpect ſhe had ſhown to him.

Ver. 3. *Greet Priſcilla* and *Aquila*, &c.] The former of theſe, who was a woman, and the wife of the latter, is in ſome copies called *Priſca*; and ſo the *Vulgate Latin* here reads it, as ſhe is alſo called in 2 *Tim*. iv. 19. Her being named before her huſband, is without deſign, for ſometimes he is put before her, as in *Acts* xviii. 2, 26. 1 *Cor*. xvi. 19. And it is a rule with the *Jews*[l], that there is neither firſt nor laſt in the ſcriptures; that is, ſtrict order is not always obſerved; it is ſometimes inverted, and nothing depends upon it: hence the reaſons aſſigned by ſome, that ſhe was firſt converted, or had more zeal than her huſband, are uncertain and impertinent. She is called *Triſcilla* in the *Ethiopic* verſion, as he is in the *Arabic*, *Achilles*: he was a *Jew* of *Pontus*, and was with his wife drove out of *Rome* by *Claudius Cæſar*, when with her he went to *Corinth*, where he met with the Apoſtle *Paul*; and they being of the ſame craft, abode and wrought together at their trade of tent-making; and when the Apoſtle removed from thence, they went with him, and were with him at *Epheſus*; where, meeting with *Apollos*, who, tho' an eloquent man, and mighty in the ſcriptures, yet being in ſome things deficient, theſe two took him unto them, in a private way, and taught him the way of God's ſalvation more perfectly: when they left the Apoſtle, is not certain; but either *Claudius* being dead, or the edict which ordered the *Jews* to depart from *Rome* being revoked, or not regarded, they returned thither again; and were here when the Apoſtle wrote this Epiſtle, and whom he ſalutes, calling them *my helpers in Chriſt Jeſus*; in ſpreading the Goſpel, and promoting the kingdom, honour, and intereſt of Chriſt; for tho' they did not publickly preach, at leaſt not *Priſcilla*, yet they were very uſeful in their private conferences and inſtructions, both to miniſters of the Goſpel, as in the caſe of *Apollos*, and to young chriſtians: as the Apoſtle, where-ever he went, was an inſtrument of the converſion of many ſouls; theſe were helpful privately in encouraging the young converts, comforting them with their own experiences, and thereby helped them forward, inſtructed, ſtrengthened, and eſtabliſhed them; and ſo were greatly aſſiſtant to the Apoſtle in the work of the Lord Jeſus.

Ver. 4. *Who for my life laid down their necks*, &c.] That is, expoſed themſelves to great danger to ſave the Apoſtle's life: the alluſion is to the manner of executions by beheading, and to one perſon's laying down his head, and offering his neck to the executioner in the room of another: this we are not to ſuppoſe was literally done; but the deſign of the expreſſion is, that in ſome ſhape or another they riſqued their own lives for the Apoſtle's; which might be done either at the inſurrection in *Corinth* againſt *Paul*, when the *Jews* dragged him to the judgment-ſeat of *Gallio*, and beat *Soſthenes* the ruler of the ſynagogue before him; or at the uproar in *Epheſus* by *Demetrius*, and the craftſmen, when *Paul* and his companions were in great danger; at both which times and places theſe two perſons were, and being very zealous, were no doubt active to preſerve the Apoſtle, and which he acknowledges with thankfulneſs: *unto whom not only I give thanks, but all the churches of the Gentiles*; both for the care they took of him, and the danger they expoſed themſelves to on his account; which the Apoſtle expreſſes his ſenſe of gratitude for, and which all the *Gentile* churches were under obligations to do likewiſe ſince they had a common ſhare in his labours and uſefulneſs, he was the Apoſtle of them all; and alſo for their help and aſſiſtance in carrying on the work of the Lord in all the churches of the *Gentiles*.

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[i] Epiſt. l. 10. ep. 97.

[k] Lexic. decem orator. p. 255.

[l] T. Bab. Peſach. fol. 6. 2.

Ver. 5. *Likewiſe greet the church that is in their houſe*, &c.] Which was either their own family, which might be ſomewhat large, and conſiſting entirely or chiefly of religious perſons; for when they were in other places they had a church in their houſe as well as at *Rome*; ſee 1 *Cor*. xvi. 19. or the ſaints at *Rome*, who uſed to meet privately at their houſe, and pray and ſing praiſes together, ſpeak to one another of the things of God, and build up one another in their moſt holy faith; and from their gathering together in the name of Chriſt, and for the worſhip of him, and among whom his preſence, according to his promiſe, was, they are called a church, or an aſſembly of chriſtians. *Salute my well-beloved Epenetus*; for though all the ſaints were beloved by the Apoſtle, yet there were ſome, as this good man, for whom he might have, on ſome account or another, a particular affection; as our Lord, as man, had for his diſciple *John*, tho' he loved all his diſciples. There is one of this name, ſaid to be one of the ſeventy diſciples, and biſhop of *Carthage*; ſee the note on *Luke* x. 1. *Who is the firſt-fruits of Achaia unto Chriſt*; that is, either he was one of the chief and principal for gifts and grace, or one of the firſt that was converted to Chriſt in thoſe parts: the alluſion is to the firſt-fruits under the law, which were offered unto the Lord, and were pledges of, and ſanctified the reſt. The *Vulgate Latin*, inſtead of *Achaia*, reads, *Aſia*; and ſo it is read in the *Alexandrian* copy, and others: the reaſon of this different reading ſeems to be, becauſe the houſe of *Stephanas* are ſaid to be the firſt-fruits of *Achaia*, 1 *Cor*. xvi. 15. But this hinders not but that *Epenetus* might be ſo too, for he might be one of the family of *Stephanas*, who was now removed to *Rome*. If he was a *Jew*, his *Jewiſh* name might be *Judah*, the ſame with *Epenetus*, in *Greek*.

Ver. 6. *Greet Mary who beſtowed much labour on us*.] Some copies read, *you*; and ſo do the *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions: and indeed it ſeems moſt likely that the perſons on whom this good woman beſtowed ſo much labour, and to whom ſhe was ſo very ſerviceable, were the ſaints at *Rome*, where ſhe lived, rather than the Apoſtle and his companions; not but that ſhe might have been in ſome parts where ſhe had met with him, and his friends, and had been very indefatigable in aſſiſting and ſupplying them in a very generous and liberal manner, with all the neceſſaries of life; and was exceeding uſeful in encouraging the miniſters of the Goſpel, and in promoting the intereſt of Chriſt. Her name *Mary*, is the ſame with *Miriam* in *Hebrew*; whether ſhe was of *Jewiſh* extract, is not certain, and who ſhe was is not known: ſome have conjectured her to be the ſame that *Ignatius* wrote an epiſtle to; not *Mary* of *Caſtabilis*, but of *Naples*, who was at *Rome* in the time of *Linus*, the *Latin* verſion reads, *Cletus*, and of *Clement*, on whom he beſtows very great characters; calling her moſt faithful, worthy of God, and a bearer of Chriſt, and in all things wiſe[m]: and in another letter[n] of his, he repreſents her as exceeding learned, an exemplar of godly women, and having a church in her houſe. But both theſe epiſtles are thought, by learned men, to be falſly aſcribed to him, and ſo not to be depended on.

Ver. 7. *Salute Andronicus and Junia my kinſmen*, &c.] According to the fleſh, being perhaps not only of the ſame nation, *Jews*, but alſo of the ſame tribe, the tribe of *Benjamin*, and even of the ſame family, and might be nearly allied in blood. And tho' the Apoſtle did not value himſelf upon his carnal deſcent, yet he had a very great value and affection for his relations after the fleſh, even tho' they were only of the ſame nation; ſee *Rom*. ix. 3. and eſpecially for ſuch as were partakers of the grace of God, as theſe his kinſmen were. Theſe were their *Gentile* names, the one *Greek*, the other *Latin*; but both were *Jews*. *Grotius* thinks, that their *Jewiſh* names were, the one *Maſiniſſa*, and the other *Naarah*; and that the latter was the wife of the former, but they rather ſeem both to be men; *Junia* ſhould be read *Junias*, a contraction of *Junilius*: *and my fellow-priſoners*; either at *Philippi*, or in ſome other place; for tho' we read only of the Apoſtle's being in priſon at that place, and at *Rome*, yet it is certain from his own account, 2 *Cor*. xi. 23. that he was frequently impriſoned; and *Clement* of *Rome* ſays, he was ſeven times in bonds[o], at one of which times theſe were bound with him, but when and where is not known. This is a greater character of them, and a greater honour to them, than to be called his kinſmen after the fleſh: *who are of note among the Apoſtles*; were well known by, and in great account with the twelve Apoſtles, tho' not of their number; they might be converted by them, and be followers of them in *Judea*; they are thought by ſome to be of the number of the ſeventy diſciples, whom Chriſt himſelf ſent forth to preach: *Andronicus* particularly is mentioned among them, and ſaid to be biſhop of *Pannonia*, or rather of *Spain*; ſee the note on *Luke* x. 1. however, they might be preachers of the Goſpel, and be perſons of great fame and renown as ſuch; for which reaſon they might be called Apoſtles, that being a name ſometimes given to ordinary miniſters of the word, and to ſuch who were meſſengers of the churches, 2 *Cor*. viii. 23. as theſe might be, and were famous for their prudent, faithful, and diligent diſcharge of their office and duty: *who alſo were in Chriſt before me*; which is to be underſtood, not of their ſecret being in Chriſt, as being loved by him, choſen in him, given to him, and repreſented by him in the covenant of grace; for they had not a place in Chriſt's heart, or a ſhare in his love before him; wherefore the *Arabic* verſion is not only a bad one, but carries a falſe ſenſe in it; which renders the clauſe thus, *who were in the love of Chriſt before me*: nor were they choſen in Chriſt before him, for all the elect were choſen together in him before the foundation of the world; nor were they given to him, put into his hands, and made his care and charge before him; nor were they conſidered in Chriſt as their covenant-head before him; Chriſt became their ſurety for them together, and received grace, bleſſings, and promiſes for them, and they in him before the world began; and was their common head and repreſentative in time, in their nature; and they were all together crucified, buried, and raiſed with him, and ſet down with him in heavenly places together. But they were in the profeſſion of faith,

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[m] Ignat. Epiſt. ad Mariam, p. 69, 70.

[n] Ib. ad Heronem, p. 97. Ed. Voſſ.

[o] Epiſt. ad Corinth. p. 14.

and in the church of Chriſt, and in the miniſtry of the word before him, being converted and brought to the faith of Chriſt before he was; which is the ſaints open being in Chriſt, and is the effect and evidence of their being ſecretly in him from everlaſting: this is to be created in Chriſt, or made new creatures in him; to be brought to believe in him, and even into him for righteouſneſs, pardon, peace, acceptance, and eternal life, which are in him; and to live upon him, and in him, and derive all light and life, grace, and ſtrength, joy, peace, and comfort from him, as the branch derives its ſap and nouriſhment from the vine, in which it is; and in this ſenſe theſe men were in Chriſt before the Apoſtle; they were converted perſons, profeſſors of religion, members of a church, and Goſpel-miniſters before him: and tho' this is nothing in the buſineſs of ſalvation, who is called firſt or laſt; the one is equally as ſafe and as happy as the other; the thief that was called at the laſt hour, and the laſt man that will be called by grace in the world; yet it is a great bleſſing and mercy to be converted betimes; hereby a multitude of ſins is prevented, and more ſervice done for Chriſt. And doubtleſs, the Apoſtle had this in view, and therefore gives theſe his kinſmen the preference to himſelf, that whilſt he was a blaſphemer of Chriſt, a perſecutor of his people, and injurious to his intereſt; theſe made a profeſſion of his name, preached his Goſpel, and ſerved his cauſe: it ſhows alſo, that they were perſevering chriſtians, were pillars in the houſe of God, and never went out; and on account of their conſtancy and long ſtanding, were worthy of reſpect. The Apoſtle riſes gradually in the character of theſe perſons; as it was more to be fellow priſoners with him, than to be his kinſmen, ſo it was more to be of note among the Apoſtles, or to be eminent preachers of the Goſpel, than to be fellow-priſoners with him; and it was more to be in Chriſt than them all, than to be *Paul*'s kinſmen, fellow-priſoners with him, or to be known and approved of by the Apoſtles, to be meſſengers of churches, preachers of the word, or even to be Apoſtles themſelves, and the chiefeſt of them; for ſuch are bleſſed with all ſpiritual bleſſings in Chriſt, are compleat and perfect in him, are ſafe and ſecure, and can never periſh; and being once in Chriſt, are always in him, and will be found in him living and dying, and at judgment.

Ver. 8. *Greet Amplias my beloved in the Lord.*] This was a *Roman* name; the *Vulgate Latin* reads *Ampliatus*, and ſo do the *Alexandrian* copy, and the *Ethiopic* verſion: ſome call him *Amphias*, and *Amphiatus*, and ſay, but whether on good authority I will not affirm, that this man was biſhop of *Odyſſus*; but be he who he will, the Apoſtle had a ſingular affection for him; and that not upon any external account, as natural relation, riches, honour, learning, *&c.* but for the Lord's ſake, and as he was in Chriſt, a member of him, and ſo in a ſpiritual relation to the Apoſtle; a *brother* of his, as the *Ethiopic* verſion here calls him; and becauſe he was honoured with the gifts and graces of the Spirit, and for his uſefulneſs in the Goſpel of Chriſt Jeſus.

Ver. 9. *Salute Urbane our helper in Chriſt*, &c.] This alſo was a *Roman name*, and which many of the popes of *Rome* have ſince taken to themſelves; he is ſaid to be one of the ſeventy diſciples, and to be a biſhop in *Macedonia*; ſee the note on *Luke* x. 1. which is not very probable: others have conjectured him to be one of the paſtors of the church of *Rome*, which is more likely; and if he was, but few of his ſucceſſors have deſerved the character given of him, an *helper in Chriſt*; in ſpreading the Goſpel, and enlarging the kingdom and intereſt of Chriſt: *and Stachys my beloved*; this is a *Greek* name, he is ſaid to be one of the ſeventy diſciples, and biſhop of *Byzantium*; ſee the note on *Luke* x. 1. According to the *Roman* martyrology, he was ordained biſhop of the *Byzantine* church, by *Andrew* the Apoſtle, but this is not be depended on; he was however, becauſe of his faith in Chriſt, and love to him, or on ſuch like ſpiritual accounts, very dear to the Apoſtle.

Ver. 10. *Salute Apelles approved in Chriſt*, &c.] *Origen* was in doubt whether this was not the ſame perſon with *Apollos* the *Alexandrian Jew*, whom *Aquila* and *Priſcilla* met with at *Epheſus*; but had he been intended, the Apoſtle would doubtleſs have ſaid more of him, he being ſo eminent and remarkable a preacher of the Goſpel; though indeed the character here given, is very conſiderable; beſides, *Apollos* did not live at *Rome*, though it was not impoſſible he might be there at this time. The name ſeems to be a *Greek* one, there was a famous painter of this name in *Greece*; though it was alſo uſed among the *Jews*, and this perſon here might poſſibly be a *Jew*; for *Horace* [p] ſpeaks of one of this name, when he ſays, *credat Judæus Apella*; by whom he means, not as many have thought, a circumciſed *Jew* in general, but a particular perſon, a *Jew* of that name: but it is of no importance, whether he was a *Jew* or a *Gentile*; ſome ſay he was one of the ſeventy diſciples, and biſhop of *Smyrna*; ſee the note on *Luke* x. 1. However, he was one that was *approved in Chriſt*; approved of God in Chriſt, who approves of none but in Chriſt; not of any on account of their own commendations, or thoſe of others; for not he that commendeth himſelf is approved of God, nor whom others commend; and oftentimes what is highly eſteemed of men, is abominable in the ſight of God; nor does he approve of any on the ſcore of their own works and duties, or as in themſelves conſidered, whoſe righteouſneſs is as filthy rags, and they themſelves polluted and unclean; but as in Chriſt his well-beloved Son, in whom he is well pleaſed, and with all in him; and ſo God's elect are, as this man was, approved of in him the beloved, even in his own Son, in whom both perſons and ſervices are accepted: moreover, he was approved of *by* Chriſt, and that from eternity, as preſented to him in the glaſs of his Father's purpoſes and decrees; and in time, as adorned with his own grace, and cloathed with his juſtifying righteouſneſs, and as faithfully ſerving him in his day and generation: he was alſo proved to be in Chriſt; he had proved it to himſelf, to his own ſatisfaction, by obſerving upon ſelf examination, that Chriſt was in him; and he had made it to appear to others, by his faith in Chriſt, love to him, zeal for him, and cloſe attachment to his Goſpel, againſt all errors and hereſies, whereby they that are approved, are made manifeſt; and that in the face of all oppoſition and perſecution: he was tried and proved, and ſo approved by a variety of tribulations and afflictions; his faith remained firm, and he abode by the intereſt of a Redeemer; and ſo he was tried, or proved, as the *Arabic* verſion renders it, *in the religion of Chriſt*; in which he was ſincere, upright, and faithful; his faith was unfeigned, his love without diſſimulation, he was an *Iſraelite* indeed, in whom there was no guile: if a preacher of the word, he did not corrupt it, but in ſincerity, and as in the ſight of God and Chriſt, ſpoke it;

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[p] Sermon. l. 1. Satyr. 5. prope finem.

and if only a private believer, he was one that deſired the ſincere milk of the word, and was in all reſpects a ſincere, upright man in Chriſt; ſo the word here uſed may be underſtood, being the reverſe of αδοκιμος, reprobate, rejected, ſpurious, adulterate, and diſapproved: in a word, this character ſhows, that he was not only approved of God and Chriſt, but of all good men, and particularly the Apoſtle; and that on account of his being in Chriſt, united to him, and cloſely attached to his ſervice and intereſt, and was an honour to it: *ſalute them which are of Ariſtobulus's houſhold.* This was alſo a *Greek* name, though in uſe among the *Jews*; there was one of this name maſter of *Ptolomy*, king of *Egypt*, who was of *Jewiſh* extract, and of the prieſts, 2 *Maccab.* i. 10. One of the ſons of *Hyrcanus*, the high-prieſt of the *Jews*, was called by this name; *Herod* had a ſon of this name, and it was a name much in uſe in his family, and among his deſcendants: who this man was is not known, nor is he himſelf ſaluted by the Apoſtle; either becauſe he was now dead, or was abſent from *Rome* at this time; for ſome ſay he was ſent into *Britain*, our iſle, to preach the Goſpel, of which he is ſaid to be biſhop, and one of the ſeventy diſciples; ſee the note on *Luke* x. 1. or perhaps he might not be a believer in Chriſt, only his houſhold believers, and therefore they only are taken notice of.

Ver. 11. *Salute Herodion my kinſman,* &c.] According to the fleſh, being of the ſame nation a *Jew*; or of the ſame tribe, the tribe of *Benjamin*; or of the ſame family, and nearly allied in blood to him; though the name is of *Attic*, or *Parthic* original, and ſeems to be a derivative of *Herod*; this man is reckoned among the ſeventy diſciples, and ſaid to be biſhop of *Tarſus*; ſee the note on *Luke* x. 1. *Greet them that be of the houſhold of Narciſſus, which are in the Lord*; ſome have thought, that this *Narciſſus* is the ſame man that *Suetonius* [q], and other writers ſpeak of [r], who was ſecretary to *Claudius Cæſar*; a very great favourite of his, who amaſſed a great deal of wealth under him, and was raiſed to great honour and dignity by him: he himſelf is not ſaluted, either becauſe he was not at home, which might be the caſe, if as *Ambroſe*, or rather *Hilary* the deacon on the text ſays, he was a preſbyter and abroad, performing his office in foreign parts; or becauſe he was dead, or rather not a believer: if he was the ſame with *Claudius*'s favourite, he was dead before this time, being miſerably put to death by *Agrippina* [s], the wife of *Claudius*; and ſeems to have died a wicked man, and juſtly puniſhed for his being the cauſe of the deſtruction of others, through his calumnies: nor are all of his houſhold ſaluted, not being all converted perſons; it being frequently the method of divine grace, to take ſome of a family and not all, and bring them to *Zion*; only thoſe that were *in the Lord*, on his heart, and in his hands, ſecretly repreſented by him, and united to him, and who were openly in him, being called by his grace, and brought to believe in him, and live upon him.

Ver. 12. *Salute Tryphena and Tryphoſa, who labour in the Lord,* &c.] Theſe two were women, and are ſaid to be noble women of *Iconium*, whom the Apoſtle converted there, and afterwards went to *Rome*. The names are *Greek* [t], though they might be *Jewiſh* women, ſince *Tryphon* is the name of a man among the *Jews*. *Trypho* the famous *Jew*, with whom *Juſtin Martyr* had his dialogue, is well known, and perhaps is the ſame with *R. Tarphon*, or *Tryphon*, ſo often mentioned in the *Miſnic* and *Talmudic* writings: however, as theſe were women, their labour can't be underſtood of their labouring in the word of the Lord, or in the publick miniſtry of it, ſince this was forbid by the Apoſtle, and therefore would never commend them on account of it; but of their great uſefulneſs and indefatigableneſs, in ſerving the intereſt of their dear Lord with their purſes; in relieving the poor of the church, in entertaining and ſupplying the miniſters of the Goſpel, as well as by their private inſtructions, exhortations, and giving an account of their own experience, whereby they might greatly encourage, edify, and ſtrengthen young converts, and other chriſtians, as *Priſcilla* with her huſband did; and were unwearied in doing every thing that they were capable of, in promoting the Goſpel and kingdom of Chriſt: *ſalute the beloved Perſis, which laboured much in the Lord*; who being a woman alſo, and perhaps of *Perſic* original, and might have her name from her country; her labour muſt be underſtood of the ſame kind with the former, only with this addition, that ſhe abounded and exceeded in it; ſhe is ſaid by the *Syriac Scholiaſt*, to be the wife of *Rufus*, mentioned in the next verſe.

Ver. 13. *Salute Rufus choſen in the Lord,* &c.] This was a *Roman* name; frequent mention is made in *Jewiſh* writings [u], of one *Turnus Rufus*, a *Roman* officer, that deſtroyed the temple, and plowed up the city of *Jeruſalem*; the name was in uſe among the *Cyrenians*, for one of the ſons of *Simon* of *Cyrene*, whom the *Jews* compelled to carry the croſs of Chriſt, was ſo called, *Mark* xv. 21. and ſome have thought that the ſame perſon is here meant, nor is it unlikely; he is ſaid to be one of the ſeventy diſciples, and to be biſhop of *Thebes*; ſee the note on *Luke* x. 1. The Apoſtle knew him, and that as one *choſen in the Lord*; meaning either that he was a choice believer in Chriſt, an excellent chriſtian, one of the higheſt form; for though all true believers have like precious faith, yet ſome are ſtrong, and others weak, in the exerciſe of it; this man was eminent for his faith in Chriſt: or he might be one that was choſen to ſome office in the church, as to that of a deacon, or paſtor; though had this been the caſe, it is much the particular office was not mentioned: rather therefore this is to be underſtood, of his being choſen in Chriſt to grace and glory, and that from all eternity; for the phraſe is only uſed in one place more, *Eph.* i. 4. and there moſt manifeſtly deſigns the election of perſons in Chriſt, before the foundation of the world; which election is made not *for* Chriſt, or the ſake of his merits, his blood, righteouſneſs, and ſacrifice, which have no cauſal influence on this act, and which purely ariſes from the love and grace of God; nor merely *by* him as God equal with the Father, tho' this is true; but *in* him, as the head and repreſentative of the choſen ones: this inſtance, as others, ſhows that election is not of nations, nor churches, but of particular perſons; and ſo expreſſes the diſtinguiſhing, free, and ſovereign grace of God in it, that one and not another ſhould be choſen; tho' theſe are on an equal foot, and ſo not owing to foreſeen faith, holineſs, and good works. The Apoſtle knew this man to be a choſen veſſel, not by immediate revelation, or divine inſpiration, but by his faith in Chriſt, and love to him, and by the power of the Goſpel on him; and ſo may any one know himſelf, or another man hereby to be choſen, and ought in a judgment of charity, ſo to think of him, as long as his life is agreeable to his profeſſion; ſee 1 *Theſſ.* i. 4, 5. The Apoſtle not only ſalutes this man, but his mother alſo, who doubtleſs was a believer in Chriſt, and highly reſpected by him: *and his mother and mine*; the mother of *Rufus* in nature, and his mother in affection; and who very probably had indeared herſelf to the Apoſtle, by ſome kind offices, which ſhe, as a chriſtian, had performed towards him; for the Apoſtle cannot mean his own natural mother, beſides *Rufus*'s, whom he ſalutes, and whom *Anſelm* on the place ſuggeſts might be at *Rome*; ſince it can hardly be thought he would have paſſed the mention of her, in ſo tranſient a manner.

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[q] In vita Claud. §. 28.

[r] Tacitus, Dio, &c.

[s] Tacit. Hiſt. l. 13.

[t] Vid. Gutberleth. Animadv. Philolog. in Inſcript. Smyrn. p. 115, &c.

[u] T. Hieroſ. Taanioth, fol. 69. 3. T. Bab. Nedar. fol. 50. 2. Avoda Zara, fol. 20. 1. & Sanhedrin, fol. 65. 2. Juchaſin, fol. 36. 2.

Ver. 14. *Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes,* &c.] The two firſt of theſe names are *Greek*, and the perſons called by them, with *Herodion* before-mentioned, are taken notice of in the *Roman* martyrology, as diſciples of the Apoſtle; *Aſyncritus* is ſaid to be biſhop of *Hyrcania*, and *Phlegon* of *Marathon*, and both of the ſeventy diſciples; ſee the note on *Luke* x. 1. *Hermas* is ſaid to be biſhop of *Philippi*, or *Aquileia*, and brother of pope *Pius* the firſt, and to be the author of the book called *Paſtor*, or *The Shepherd*, cited by many of the ancients; but all is doubtful and uncertain. *Patrobas* is a *Roman* name, *Martial* makes mention of it[w]; it ſeems to be compoſed of the *Greek* word πατηρ, or the *Latin pater*, and the *Syriac* אבא, *Abba*, and ſignifies the ſame as the other two. This man might be a *Jew*, whoſe name was *Abba*; we often read of *R. Abba* in the *Jewiſh* writings[x], and as the *Jews* were wont to have two names, the one *Gentile*, the other *Jewiſh*, *Pater* might be this man's *Gentile* name, and *Abba* his *Jewiſh* one, and both being put together, by contraction, be called *Patrobas*; he is ſaid to be of the ſeventy diſciples, and to be biſhop of *Puteoli*; ſee the note on *Luke* x. 1. The laſt of them, *Hermes*, is a *Greek* name, the ſame with *Mercurius*, whom the *Lyſtrians* called *Paul* by, in *Acts* xiv. 12. who he was is not known; he is alſo mentioned among the ſeventy diſciples, and ſaid to be biſhop of *Dalmatia*: *and the brethren which are with them*; theſe ſeem to have lived together, with others who were their brethren, not in a natural, but ſpiritual relation, and whom the Apoſtle owned and loved as ſuch.

Ver. 15. *Salute Philologus, and Julia,* &c.] The firſt of theſe is a *Greek* name, and the name of a man, and ſignifies a lover of learning. This name *Atteius* aſſumed to himſelf, which *Eratoſthenes* had done before him, becauſe of his great learning[y]; this man is reckoned among the ſeventy diſciples, and is ſaid to be biſhop of *Sinope*; ſee the note on *Luke* x. 1. *Julia* is a woman's name, and *Roman*, probably the wife of the former; one of *Stephens*'s copies read, *Junia*: *Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them*; who all dwelt together alſo in one family; and were ſaints, by ſeparation, imputation, and effectual vocation; were called to be ſaints, and lived as ſuch, and had a place in the Apoſtle's affections on that account: *Nerio*, or *Neriene*, according to *Gellius*[z], was a name with the *Sabines*, ſignifying *ſtrength*, from whence came *Nero*; and *Olympas* is the ſame with *Olympius*, ſaid to be of the ſeventy diſciples, and a *Roman* martyr; ſee the note on *Luke* x. 1. It deſerves ſome notice, that among all the perſons here mentioned by name, known by the Apoſtle to be at *Rome*, that he takes no notice of *Peter*; which ſurely he would have done, had he been, as the *Papiſts* ſay, biſhop of *Rome*, and reſided there.

Ver. 16. *Salute one another with an holy kiſs,* &c.] Chriſtian ſalutation, is a wiſhing all temporal, ſpiritual, and eternal happineſs, to one another; and which as it ſhould be mutual, ſhould be alſo hearty and ſincere, and this is meant by the *holy kiſs*; the alluſion is to a common cuſtom in moſt nations, uſed by friends at meeting or parting, to kiſs each other, in token of their hearty love, and ſincere affection and friendſhip for each other; and is called *holy*, to diſtinguiſh it from an unchaſte and laſcivious one; and from an hypocritical and deceitful one, ſuch an one as *Joab* gave to *Amaſa*, when enquiring of his health, he took him by the beard to kiſs him, and ſtabbed him under the fifth rib; and as *Judas*, who cried, hail maſter, to Chriſt, and kiſſed him, and betrayed him into the hands of his enemies. I ſay, 'tis an alluſion to this cuſtom, for it is only an alluſion; the Apoſtle did not mean, that any outward action ſhould be made uſe of, only that their chriſtian ſalutations ſhould not be mere complaiſance, or expreſſed by bare words, and outward geſtures and actions, either of the hand or mouth; but that they ſhould ſpring from real love and true friendſhip, and be without diſſimulation, hearty and ſincere: *the churches of Chriſt ſalute you.* The *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions read, *all the churches*; that is, in *Greece*, or in the neighbourhood where the Apoſtle was, and who might know of his writing to this church, and thereby ſend their chriſtian ſalutations to it; or if they did not know of his writing, yet as he knew their ſincere affections, and hearty good-will to this church, and the members of it, he in their names ſent greetings to them: this ſhows the communion of churches, and how they ought to wiſh and ſincerely deſire each others welfare.

Ver. 17. *Now I beſeech you brethren,* &c.] The Apoſtle being about to finiſh his epiſtle, and recollecting that he had not given this church any inſtructions about the falſe teachers, who had been the cauſe of all their differences and uneaſineſs, inſerts them here; or he purpoſely put them in this place, amidſt his ſalutations, that they might be taken the more notice of; and very pertinently, ſince nothing could more expreſs his great affection and tender concern for them; and theſe inſtructions he delivers to them, not in an authoritative way, as he might, and ſometimes did, but by way of intreaty, beſeeching them, and with the kind and loving appellation of brethren, the more to engage them to attend to what he was about to ſay to them: *mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned* The men he would have taken notice of, were ſuch who divided them in their religious ſentiments, introducing heterodox notions, contrary to the doctrine of the ſcriptures, of Chriſt and his Apoſtles, and which they had learned from them; ſuch as juſtification by the works of the law, the obſervance of *Jewiſh* days, and abſtinence from meats, enjoined by the ceremonial law, and that as neceſſary to ſalvation; to which ſome gave heed, and others not, and ſo were divided; whereas the doctrine of faith is but one, the Goſpel is one uniform thing, all of a piece; and thoſe that profeſs it, ought to be perfectly joined together in the ſame mind, and in the ſame judgment: hence their minds were alienated from each other, and they began to deſpiſe and judge one another, yea, to go into factions and parties, being unwilling to receive and admit each other to communion; and thus by theſe men they were divided in ſentiments, affection, and worſhip; and which muſt needs cauſe offence to the church and the godly members of it, as well as cauſe many ſo to be offended, as to ſtumble and fall from the doctrine of faith, and profeſſion of it, and greatly ſtagger and diſtreſs weak believers, and bring a ſcandal on religion, and the name and ways of Chriſt among the world, as nothing does more ſo than the jars and diſcords among chriſtians: wherefore the Apoſtle adviſes to *mark* ſuch perſons, look out for, narrowly watch, ſtrictly obſerve, and diligently examine them: The metaphor is taken from watchmen, who look out from their watch-tower, and obſerve who are coming, or paſs by, and take up ſuſpicious perſons, and carefully enquire who they are, and what they are about, and whether friends or foes. So both miniſters of the Goſpel, and members of churches, ſhould not be aſleep, which is the opportunity falſe teachers take to ſow the ſeeds of falſe doctrine, diſcord, and contention, but ſhould watch, and be upon their guard, and look diligently, that none among them fail of, or fall from the doctrine of grace, or any root of bitterneſs, error, or hereſy, as well as immorality, ſpring up, which may be troubleſome, and defile others; they ſhould obſerve, and take notice of ſuch who are buſy to ſpread falſe doctrine, ſhould watch their motions, follow them cloſely, take them to an account, examine their principles according to the word of God; and if found to be contrary thereunto, note them as falſe teachers: *and avoid them*; ſhun their miniſtry, drop attendance on it, depart far from them, have no private converſation with them, receive them not into their houſes, nor bid them God ſpeed; with ſuch do not eat, have no communion with them at the Lord's table, withdraw from them as diſorderly perſons, who act contrary to the doctrine and order of the Goſpel, and after proper admonition reject them from all fellowſhip with you.

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[w] Epigr. l. 2. Ep. 27.

[x] Juchaſin, fol. 70. 1, &c.

[y] Suetonius de illuſtr. Gram. c. 10.

[z] Noct. Attic. l. 13. c. 22.

Ver. 18. *For they that are ſuch ſerve not our Lord Jeſus Chriſt*, &c.] They don't preach him, but themſelves; they don't ſeek the things of Chriſt, his honour and glory, the ſpread of his Goſpel, and the enlargement of his kingdom and intereſt; they ſeek their own things, worldly honour, and applauſe, riches, wealth, and grandeur; they ſeek to pleaſe men, and ſo are not the ſervants of Chriſt: they introduced the obſervance of meats and drinks into the kingdom of Chriſt, which it don't conſiſt of, and neglected the doctrines of righteouſneſs and peace, from whence ſprings joy in the Holy Ghoſt, and ſo in theſe ſpiritual things did not ſerve Chriſt; and therefore, as they were not acceptable to God, were not to be approved of by chriſtian men, but to be marked and avoided: *but their own belly*; which they made a god of, and devoted themſelves to the ſervice of; all their views were to gratify and indulge their ſenſual appetite. The falſe teachers among the *Jews* were particularly addicted to this vice: hence the Apoſtle ſometimes calls them dogs, on account of their voraciouſneſs, and who, in *Iſaiah*'s time, were greedy ones that could never have enough; and in our Lord's time devoured widows houſes, under a pretence of long prayers for them; and were like the *Cretians*, evil beaſts, and ſlow bellies, unwilling to labour, and lived upon the ſpoil of others: *and by good words, and fair ſpeeches, deceive the hearts of the ſimple*; they were deceivers; they lay in wait to deceive, made uſe of the hidden things of diſhoneſty, walked in craftineſs, and handled the word of God deceitfully; and therefore to be marked and avoided: they deceived *the ſimple*, harmleſs, and innocent, that think no evil, nor are aware of any; who have little underſtanding of things; perſons of weak minds, eaſy to be impoſed upon; very credulous, ready to believe every word, ſo the ſimple man does, as *Solomon* ſays; and ſuch falſe teachers chuſe to tamper with, and make their attacks upon, being able to gain upon them the moſt eaſily, as their father the devil, the old ſerpent, did, when he firſt aſſailed human nature: the *hearts* of theſe they deceive; they work upon their affections, blind their underſtandings, impoſe on their judgments, and corrupt their minds from the ſimplicity that is in Chriſt: and this they do *by good words and fair ſpeeches*; either by making uſe of the words of ſcripture, and a ſhew of arguments taken from thence; ſo ſatan cited ſcripture in his diſpute with our Lord; and ſo hereticks, in all ages, have pretended to it in favour of their principles, by which means they have gained on many to follow their pernicious ways; or by uſing words and phraſes that faithful miniſters of Chriſt uſe, ſuch as the grace of God, the righteouſneſs of Chriſt, the Spirit of Chriſt, but in a different ſenſe; as ſome among us now frequently make mention of them, when they mean no more by them, than the light of nature within them, and the dictates of a natural conſcience; or by an elegant ſtile, a ſett of fine words, a flow of rhetorical expreſſions, great ſwelling words of vanity, which ſuch men generally affect, and ſo work themſelves into the admiration of the common people; or by doctrines ſuited to the carnal minds and reaſonings of men, which tickle human nature, and ſwell it with pride and vanity; as by preaching up the purity and power of it, aſſerting man's free-will, and the ſtrength of it to that which is good; the capacity of man to keep the law, and perform good works; juſtification by them before God, and acceptance with him, on account of them; atonement for ſins committed, by repentance and reformation; that God does not regard trifling things, ſome ſins are venial, and eaſily paſſed over; that concupiſcence is no ſin; God does not rigorouſly exact duty, he takes the will for the deed, and is merciful unto all, and if but ſincere, there is no doubt of heaven; and ſuch men, generally ſpeaking, inſtead of correcting vice, and reproving men for their ſins, connive at them, indulge them in them, ſooth and flatter, commend and defend them, whereby they attach them to their perſons and intereſt.

Ver. 19. *For your obedience is come abroad unto all men*, &c.] That is, as the *Arabic* and *Ethiopic* verſions render it, *the fame* and report of their obedience to the faith, to the doctrine of the Goſpel, and the miniſters of it, was ſpread every where, was well known to every one, and ſpoken of with commendation among all the churches in all nations; and this the Apoſtle mentions as another reaſon, why they ſhould beware of falſe teachers, ſince it would be greatly to their reproach, ſhould they after all this, drop that form of doctrine which they had obeyed, deſert the faithful miniſters of the word, and follow theſe falſe teachers; ſhould this be the caſe, they would be as notorious for their diſobedience, as now for their obedience: and moreover, the Apoſtle might hereby ſuggeſt, that whereas it was every where known, how readily and at once they embraced the Goſpel of Chriſt; this credulity and readineſs to believe, which was their commendation, might have invited falſe teachers among them, who might hope and take encouragement from hence, the more eaſily to gain upon them; and therefore they ought to be upon their watch and guard, and beware of them, and not believe every ſpirit: *I am glad therefore on your behalf*; that they had ſo chearfully and readily embraced the Goſpel, and from the heart obeyed that form of doctrine delivered to them; and that their praiſe for this was in all the churches of Chriſt, and had every where a good report on this account: *but yet I would have you wiſe unto that which is good, and ſimple concerning evil*; which is juſt the reverſe of natural and unregenerate men, who are wiſe to do evil, but to do good they have no knowledge; ſome reference ſeems to be had to the words of Chriſt in *Matt.* x. 16. the Apoſtle's meaning is, that though he rejoiced at the heartineſs and ſimplicity of their obedience, and the credit they obtained abroad on account of it, yet was not without his fears and jealouſies concerning them; and could not but greatly wiſh them more wiſdom to underſtand the doctrines of the Goſpel, to diſcern things that differ, and approve that which is the moſt excellent, and hold faſt that which is good; and with all their harmleſſneſs, innocence, and ſimplicity, prudently guard againſt all evil doctrines and principles, ſuch as might unawares lead them into bad practices, diſhonourable to religion, and uncomfortable to themſelves.

Ver. 20. *And the God of peace*, &c.] See the note on chap. xv. 33. *ſhall bruiſe ſatan under your feet ſhortly*. Some read this by way of wiſh or prayer, *may the God of peace bruiſe*; ſo the *Vulgate Latin*, *Syriac* and *Ethiopic* verſions, and the *Alexandrian copy*; but others as ours, as a promiſe, or as expreſſive of the Apoſtle's faith and hope in this matter; and which he mentions to encourage the members of this church to be upon their guard, and make head againſt theſe falſe teachers; ſince in a little time they might be aſſured of victory, over ſatan and theſe his emiſſaries: as it is before ſuggeſted, that the methods theſe men uſed to beguile weak minds, were much like thoſe that ſatan uſed when he attacked our firſt parents, ſo here is a manifeſt alluſion to what was ſaid by way of threatning to him, *it* the woman's ſeed *ſhall bruiſe thy head*, *Gen.* iii. 15. and which has had its accompliſhment in Chriſt, who has not only deſtroyed the works of the devil, but him himſelf, and ſpoiled his principalities and powers, and bruiſed him and them under his feet, when he led captivity captive; and tho' for the trial of the graces of his people, ſatan is permitted to attack them in various ſhapes, yet in a ſhort time he will be bruiſed under their feet, as he is already under their Lord and Maſter's. The Apoſtle refers not ſo much to his coming among them in a ſhort time, when he might hope and believe, that he ſhould be an inſtrument of cruſhing theſe men ſatan made uſe of, of quelling the contentions they raiſed, and putting a ſtop to the diviſions they made, and under the influence, and by the aſſiſtance of the God of peace, reſtore them to their former peace and tranquillity, tho' it is a ſenſe not to be deſpiſed; much leſs does he refer to the deſtruction of *Jeruſalem*, which was to be in a very ſhort time, when the crucifiers of Chriſt, and the perſecutors of the ſaints would have the wrath of God come upon them to the uttermoſt, ſince theſe *Romans* had no great and immediate concern with them; nor does he regard the ſpread of the Goſpel in the *Gentile* world, whereby ſatan fell as lightning from heaven, and was caſt out of the idol temples, for this was greatly fulfilled already; but rather he refers to the times of *Conſtantine*, when ſatan's ſeat at *Rome* was overturned, when he was caſt down from his throne and trampled under feet, who had deceived the whole world, the whole *Roman* empire, when the Goſpel triumphed over its ſecret and open enemies, prophane perſecutors, and perfidious teachers, over idolatry and ſuperſtition on the one hand, and error and hereſy on the other, tho' this did not laſt long; wherefore ſome have thought the Apoſtle refers to the latter day, when ſatan ſhall be bound a thouſand years, or to the laſt of all, when he ſhall be for ever under the feet of the ſaints, and never be able to give them any more trouble; and this the Apoſtle might ſay would be ſhortly, ſince the ſecond coming of Chriſt was expected to be quickly: yea, this may be applied to the caſe of every believer now, and be for his encouragement to be vigilant and on his guard againſt ſatan, to reſiſt him, repel his temptations, and oppoſe his emiſſaries; ſince he may aſſure himſelf, he ſhall be more than a conqueror over him thro' Chriſt, that has loved him, and that in a very little time, when death comes, and he ſhall enter into the Joy of his Lord, where he will be out of the reach of ſatan, and unmoleſted by him. *The grace of our Lord Jeſus Chriſt be with you, Amen*; to enable you to abide by the truth; to mark and avoid the authors of ſects, and cauſes of diviſions, and offences; to oppoſe error and defend truth; to keep from falling, to ſtand againſt every aſſault of ſatan, and to bear up under every temptation of his; to get the victory over him, and to preſerve them ſafe to the kingdom and glory of Chriſt

Ver. 21. *Timotheus my work-fellow*, &c.] Now follow the ſalutations of the friends and companions of the Apoſtle: we may imagine that when this epiſtle was juſt concluding, that theſe his friends being about him, one ſaid pray ſend my chriſtian ſalutation to our dear friends at *Rome*, ſo ſaid a ſecond, and likewiſe a third, and ſo on, and *Timotheus* he began. This is the ſame perſon with *Timothy*, a diſciple the Apoſtle met with at *Derbe*, whoſe father was a *Greek*, and his mother a *Jeweſs*, and a believer in Chriſt. This ſame man he circumciſed becauſe of the *Jews*, and took him along with him, and was his companion in his travels, and very aſſiſting to him in the work of the miniſtry, in ſpreading the Goſpel, and promoting the intereſt of Jeſus Chriſt; and therefore he here calls him his *work-fellow*; he wrote two *epiſtles* to him afterwards when at a diſtance from him, in which he often calls him his ſon, his dear and well-beloved ſon, having a great affection for him, becauſe as a ſon with a father he ſerved with him in the Goſpel of Chriſt: *and Lucius, and Jaſon, and Soſipater my kinſmen ſalute you*. This *Lucius* was either *Lucius* of *Cyrene*, who was one of the prophets in the church at *Antioch*, *Acts* xiii. 1. tho' indeed he is never ſaid to travel with the Apoſtle, or to be at *Corinth* from whence this epiſtle was written; or rather therefore, as others think, *Luke* the evangeliſt, who was a conſtant companion of the Apoſtle, and was at *Corinth* with him at this time, as appears from *Acts* xx. 5. *Jaſon* no doubt is he of *Theſſalonica*, that received *Paul* and *Silas* into his houſe, and when an uproar was made concerning them, was brought before the rulers of the city, and gave ſecurity for them, *Acts* xvii. 5, 6, 9. This is a *Jewiſh* name, and he himſelf was a *Jew*, as is clear from his being a kinſman of the Apoſtle's; his name was ישוע, *Jeſhua* or *Jeſus*; ſo we read of one *Jaſon* the brother of *Onias* the high-prieſt of the *Jews*, 2 *Maccab.* iv. 7. and whoſe name, as *Joſephus*[a] relates, was *Jeſus*, but he choſe to be called *Jaſon*, very likely becauſe that was a name among the *Greeks*, whoſe faſhions he was fond of. *Soſipater* was *Sopater* of *Berea*, who, with others accompanied the Apoſtle into *Aſia*, *Acts* xx. 4. he alſo was a *Jew*, and his *Jewiſh* name, as *Grotius* conjectures, might be *Abiſha*, or rather *Abiſhua*, the name of the ſon of *Phinehas* the high-prieſt, 1 *Chron.* vi. 4. Mention is alſo made of one of this name, *Soſipater*, in 2 *Maccab.* xii. 19, 24. Theſe three laſt were *Paul*'s kinſmen after the fleſh, as well as in the Spirit; being of the ſame nation, and perhaps of the ſame tribe, and it may be of the ſame family; they are all three mentioned among the ſeventy diſciples: *Lucius* is ſaid to be biſhop of *Laodicea* in *Syria*, *Jaſon* of *Tarſus*, and *Soſipater* of *Iconium*; ſee the note on *Luke* x. 1.

Ver. 22. *I Tertius, who wrote this epiſtle*, &c.] This name is a *Latin* one, and perhaps the perſon might be a *Roman*, for the names *Secundus*, *Tertius*, *Quartus*, *Quintus*, &c. were common with the *Romans*; unleſs it may be thought, as it is by ſome, that this man was the ſame with *Silas*, who was a conſtant companion of the Apoſtle; and the *Hebrew* word שליש is the ſame as *Tertius*; he alſo is numbered among the ſeventy diſciples, and ſaid to be biſhop of *Iconium*; ſee the note on *Luke* x. 1. Whoever he was, it is certain he was an *Amanuenſis* of the Apoſtle, who wrote this letter, either from the Apoſtle's notes, or from his mouth. *Salute you in the Lord.* Some connect this phraſe *in the Lord*, with the other *wrote this epiſtle*, and make the ſenſe to be that he wrote this epiſtle for the Lord's ſake, for his honour and glory; which he might do, tho' he wrote it not by inſpiration, being only ſcribe to the Apoſtle; but it is better connected with the word *ſalute*, and the ſenſe is, that his ſalutation was not a mere form, nor only concerned their temporal good, but their ſpiritual welfare; that he wiſhed them well in the Lord, that they might have much communion with him, and larger meaſures of grace from him.

Ver. 23. *Gaius mine hoſt*, &c.] There was one *Gaius* a *Macedonian*, that was with the Apoſtle at *Epheſus*, *Acts* xix. 29. and another *Gaius* of *Derbe*, that accompanied him into *Aſia*, *Acts* xx. 4. whether either of theſe, as the latter ſeems more probable, was this perſon, is not certain. However, it ſeems very likely that it is the ſame *Gaius* the Apoſtle baptized at *Corinth*, 1 *Cor.* i. 14. and ſome have thought him to be the ſame that the Apoſtle *John* wrote his third epiſtle to, and indeed the characters of hoſpitality and generoſity there given him, well agree with this, who was not only the Apoſtle's hoſt that entertained him in a kind and liberal manner, but of all the ſaints: *and of the whole church ſaluteth you*; that is, of the church at *Corinth*, to whom he was kind and hoſpitable, even to as many as ſtood in need of his aſſiſtance; or of the church of Chriſt in general, being beneficent and liberal to all chriſtian ſtrangers that came that way, lodged them at his houſe, and provided every thing proper and convenient for them. Dr. *Lightfoot* thinks, that there was a publick hoſpital or receptacle for ſtrangers at *Corinth*, in imitation of the *Jews*, who had a place adjoining to their ſynagogues to entertain travellers in; and that *Gaius* was the chief officer and overſeer of this houſe, who, diſcharging his truſt well, is deſervedly commended. That the *Jews* had places near their ſynagogues for ſuch a purpoſe, is certain. It is ſaid[b], "why do they ſanctify (or conſecrate the day?) that travellers may do their duty, who eat, and drink, and ſleep in the ſynagogue." The *Gloſs* on it is, "not the ſynagogue itſelf, but the chambers which were near the ſynagogue, are called the ſynagogue, and from thence they heard the conſecration." And elſewhere[c] it is ſaid, "in the ſynagogues they neither eat nor drink——but there is a place near the ſynagogue where travellers uſed to ſleep and eat;" and then follows what is ſaid before. And *Maimonides*[d] obſerves, "there is no ſanctification (of the ſabbath) but in the place where the meal is eaten; ſo a man may not ſanctify in one houſe, and eat in another; but if he ſanctifies in this, he muſt eat in this; but why do they ſanctify in the ſynagogue? becauſe of travellers who eat and drink there." Upon which his commentator remarks[e], that "they do not eat in the ſynagogue at all, but they eat, בבית הסמוך לבית הכנסת, *in a houſe near the ſynagogue*, where they ſit at the time of hearing the ſanctification." But whether there was ſuch an houſe at *Corinth* near the place of publick worſhip, or any where elſe for this purpoſe, is not certain; and to make *Gaius* only an overſeer over ſuch an houſe, tho' a faithful one, greatly ſinks his character; ſince one would conclude from hence, that his entertainment of the Apoſtle, and other ſaints, was at his own expence. *Eraſtus the chamberlain of the city ſaluteth you*; whom the Apoſtle is ſaid to leave at *Corinth*, 2 *Tim.* iv. 20. and at another time to ſend along with *Timotheus* into *Macedonia*, if the ſame perſon is intended; for theſe do not ſeem ſo well to accord with his being in ſuch an office, which muſt require attendance, and would not admit of going from place to place with the Apoſtle, or of being ſent by him. The city, of which he was chamberlain, was the city of *Corinth*, where the Apoſtle, and this *Eraſtus* were, when this Epiſtle was wrote. The word tranſlated *chamberlain*, is often uſed for a ſteward; and here it ſignifies ſuch an officer as had the care of the city cheſt or coffer, and diſtributed the public money; and ſeems to anſwer to the *Quæſtor Urbanus*, or city-treaſurer among the *Romans*, whoſe buſineſs it was to receive the city accounts, and diſburſe at all occaſions of publick expences; ſo that this was a place of honour and truſt: hence it appears, that tho' not many, yet ſome rich and honourable were called by grace, and embraced the Goſpel. His name ſignifies beloved, and is the ſame with *David* in *Hebrew*. What nation he was of is not certain, whether a *Roman*, a *Greek*, or *Jew*; one of this name is reckoned among the ſeventy diſciples, and is ſaid to be biſhop of *Paneas*, or of the *Philippians*; ſee the note on *Luke* x. 1. *Quartus a brother*; not of *Tertius*, nor of *Eraſtus*, nor of the Apoſtle according to the fleſh, as ſome have thought, but a brother in a ſpiritual relation. This man, as appears from his name, was a *Roman*; probably had before lived at *Rome*, and therefore ſends his ſalutations to the chriſtians there: he is mentioned among the ſeventy diſciples, and ſaid to be biſhop of *Berytus*; ſee the note on *Luke* x. 1.

Ver. 24. *The grace of our Lord Jeſus Chriſt be with you all. Amen.*] This verſe is placed by the *Syriac* at the end of the chapter, and is wanting in the *Ethiopic* verſion, and in one ancient copy, being

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[a] Antiq. l. 12. c. 5. §. 1.

[b] T. Bab. Peſachim, fol. 101. 1.

[c] Gloſſ. in T. Bab. Bava Bathra, fol. 3. 2.

[d] Hilchot Sabbat, c. 29. §. 8.

[e] Maggid. Miſnah in ib.

ing, excepting the word *all*, the ſame as at the end of ver. 20. but inaſmuch as it is in all other copies, it ought to be repeated and ſtand here: the reaſon of the repetition may either be, becauſe the former might be written by his amanuenſis, and this with his own hand, as was uſual with him in all his epiſtles, by which they might be known to be his, 2 *Theſſ.* iii. 17, 18. or the Apoſtle having ſo great an affection for this church, knew not how to take his leave of them, but repeats his valediction again and again, as here, and in ver. 20. and ch. xv. 33. The three following verſes are placed in ſome copies, at the end of ch. xiv. and omitted here, as they are by the *Arabic* verſion, which begins thus, *to the only moſt wiſe God, Jeſus Chriſt*; and ſo conſiders the following doxology as belonging to Chriſt, and to him as God, and as the only moſt wiſe God.

Ver. 25. *Now to him that is of power to ſtabliſh you*, &c.] God is here deſcribed by his power, and the particular inſtance of it is the eſtabliſhing of his people; that is, in the Goſpel, as the *Syriac* verſion reads the next clauſe, and in the profeſſion of it, with grace in their hearts, and in the exerciſe of it, and more lively and chearful diſcharge of duty; ſee the note on chap. i. 11. *according to my Goſpel*; this is the means by which God uſually eſtabliſhes his people in faith and holineſs; it is indeed, an act of divine power, and which there is reaſon to hope and believe will be exerted; for words which expreſs the power of God to do this, or the other thing, generally import willingneſs to do it, as the word does here; but then this is commonly done in the uſe of means; and that is the Goſpel, than which nothing has a greater tendency to, and is better calculated for, and with a divine bleſſing always iſſues in the eſtabliſhment of the ſaints. The Apoſtle calls the Goſpel his, not becauſe he was the author of it, or the ſubject of it; but becauſe he was the miniſter of it; it was that Goſpel which he was ſent and qualified to preach, and did preach fully and faithfully, and which he explains by the following clauſes: *and the preaching of Jeſus Chriſt*; being that Goſpel which Jeſus Chriſt himſelf preached, for which he was anointed and ſent, and which firſt began to be ſpoken by him in its power and purity, and in ſuch a manner as it never was before or ſince; and of which he alſo is the ſubject; it treats of his perſon, offices, righteouſneſs, blood, ſacrifice and ſalvation; and which when preached aright, is done in his name, by his authority, thro' gifts, grace, and ſtrength received from him, and with a view to his glory: it follows, as a further explanation of it, *according to the revelation of the myſtery*; by which is meant, not as ſome think, only the calling and converſion of the *Gentiles* thro' the preaching of the Goſpel, tho' what is ſaid of it well agrees with it; ſee *Epheſ.* iii. 3, 4, 5. nor merely the myſtery of Chriſt's incarnation and redemption by him; but the whole Goſpel, and all the truths of it, which is often in ſcripture called a *myſtery*, becauſe the reaſon of many of its important doctrines does not clearly appear to the carnal reaſon of men; and the *modus* of ſeveral of them will ever remain inexplicable by us, as of the doctrine of the Trinity, the ſonſhip of Chriſt, and his incarnation, the reſurrection, *&c.* tho' the things themſelves are moſt clearly revealed, as here *revelation* is aſcribed unto them; by which is meant not that internal revelation of them, by the Spirit of God to the ſouls of men, tho' abſolutely neceſſary to the underſtanding of them in a ſpiritual manner; nor the revelation of them to the Apoſtles by Chriſt, by which, and not by men, they were taught and received; but that revelation which they have made of them in the external miniſtry of the word: *which was kept ſecret ſince the world began*; or *from eternal times*; from all the ages of the former diſpenſation, or that have run out from the beginning of the world; not that this myſtery of the Goſpel was entirely unknown, nor any hints given of it in thoſe ages; for there certainly were, as to our firſt parents after the fall, to *Abraham*, *Moſes*, *David*, *Iſaiah*, and others; but it was but obſcurely revealed, only ſome dark intimations were given of it; it was exhibited in types, ſhadows, and ſacrifices; and in a comparative ſenſe, was wrapt up in darkneſs and ſilence, in reference to the more clear diſcovery, and open exhibition of it under the Goſpel-diſpenſation.

Ver. 26. *But now is made manifeſt*, &c. In theſe laſt days, in which God has ſpoken by his Son, by whom the doctrines of grace are moſt clearly revealed, and fully diſpenſed; and by his Apoſtles, who were bleſſed with a clear inſight into them, and with extraordinary gifts to miniſter them: *and by the ſcriptures of the prophets*; or prophetic writings, in which theſe truths are hinted, and by which, being made manifeſt by Chriſt and his Apoſtles, they are atteſted and confirmed: *according to the commandment of the everlaſting God, made known to all nations for the obedience of faith*; that is, it is by the expreſs order and command of that God who is from everlaſting to everlaſting, that the myſtery of the Goſpel is made manifeſt by the preaching of the Apoſtles, being witneſſed to by the law and prophets in all its doctrines; particularly juſtification by Chriſt's righteouſneſs, remiſſion of ſins thro' his blood, and ſalvation by his ſufferings and death; that this ſhould be made known not only in the land of *Judea*, but to all the nations of the world; for this end, that many ſouls may be brought to ſubmit to the righteouſneſs of faith, to embrace the doctrine of faith, make a profeſſion of it, be ſubject to the ordinances of it, live by faith on Chriſt, and alſo ſoberly, righteouſly and godly in this world: if this commandment refers, as it ſeems to do, to the order of Chriſt to his Apoſtles, to preach the Goſpel to *Jews* and *Gentiles*, to the *Jews* firſt, and upon their rejection of it, to turn to the *Gentiles*; for ſo ſays the Apoſtle, has the Lord commanded us, *Acts* xiii. 46, 47. here is a clear proof that Chriſt is God, and that he is the everlaſting God.

Ver. 27. *To God only wiſe, be glory thro' Jeſus Chriſt*, &c.] This may be underſtood of God the Father, who is the only wiſe God, originally, eſſentially, and infinitely; tho' not to the excluſion of the Son and Spirit; and whoſe infinite wiſdom appears in the works of creation and providence, in redemption and ſalvation by Chriſt, and in the whole ſcheme of the Goſpel ſo largely commended in the foregoing verſes: and the glory of all is diſplayed in, and to be given to him thro' Chriſt as mediator; as the glory of his power and wiſdom particularly mentioned, who is the wiſdom of God and the power of God; and the glory of the Goſpel, of which Chriſt is the ſum and ſubſtance; and the glory of ſalvation by him, and indeed, of all his perfections; which is moſt illuſtriouſly manifeſted in it, in the contrivance, impetration, and application of it; and this glory is to be aſcribed to him *for ever*, throughout the endleſs ages of eternity, as it will be by angels and men; to which the Apoſtle ſets his *Amen*; as wiſhing that ſo it might be, and as firmly believing that ſo it will be: the ſubſcription of the epiſtle runs thus, *written to the Romans from Corinthus*, and ſent *by Phebe, ſervant of the church at Cenchrea*; which tho' it is not in every copy, nor are the ſubſcriptions at the end of the epiſtles always to be depended upon; yet this ſeems to be a right and true one, both with reſpect to the place from whence, and the perſon by whom it was ſent, as well as with reſpect to the perſons to whom it is inſcribed, of which there is no doubt.

AN
EXPOSITION, &c.

The Firſt Epiſtle of PAUL the Apoſtle to the *CORINTHIANS*.

THIS was not the firſt Epiſtle that was written by the Apoſtle to the *Corinthians*, for we read in this of his having written an epiſtle to them before, ch. v. 9. but this is the firſt epiſtle of his unto them, that is now extant; and has been received by the churches, as of divine authority, being written by the inſpiration of God, of which there has been no doubt in any age. The Apoſtle himſelf was near two years at *Corinth*, where he preached with great ſucceſs; and was the inſtrument of converting many perſons, who by him were formed into a church-ſtate, conſiſting both of *Jews* and *Gentiles*, as is clear from many paſſages in this epiſtle, and whom he left in good order, and in great peace and harmony; but quickly after his departure, falſe teachers got in among them, and bad principles were imbibed by many of them, and evil practices prevailed among them, and they fell into factions and parties, which occaſioned the Apoſtle to write this epiſtle to them, as well as their writing to him concerning certain things, they deſired to have his judgment and opinion of, ch. vii. 1. It is thought to be written about the year of Chriſt 55, and in the firſt year of *Nero*, though ſome place it in the year 59. It was written not from *Philippi*, as the ſubſcription added to it affirms, but from *Epheſus*, as appears from ch. xvi. 8. and it may be after the uproar raiſed there by *Demetrius*, as ſhould ſeem from a paſſage in ch. xv. 32. The matter of it is various. The Apoſtle firſt rebukes them for their ſchiſms and diviſions; ſuggeſts that their regard to the wiſdom of men, and the philoſophy of the *Gentiles*, had brought the ſimplicity of the Goſpel into contempt with them; blames them for their conduct in the caſe of the inceſtuous perſon, and urges them to put him away from them; reproves them for going to law with one another before heathen magiſtrates, and warmly inveighs againſt fornication; and then anſwers ſeveral queſtions, and reſolves ſeveral caſes concerning marriage; treats of things offered to idols, and of the maintenance of miniſters; and diſſuades from idolatry, and all appearance of it; takes notice of the unbecoming conduct of the members of the church at the Lord's ſupper; and diſcourſes concerning the nature and uſe of ſpiritual gifts, and commends charity above them; obſerves and corrects ſome irregularities in the uſe of their gifts; proves by various arguments the doctrine of the reſurrection of the dead, which ſome of them denied; exhorts to a collection for the poor ſaints, and to ſeveral other things, and concludes the epiſtle with the ſalutations of others, and of himſelf.

CHAP. I.

THIS chapter contains the general inſcription of the epiſtle, the uſual ſalutation, and a ſpecial thankſgiving for bleſſings received; after which the Apoſtle intimates the occaſion of his writing, the diviſions about their miniſters, which gives him an opportunity of diſcourſing concerning the nature, end, uſe, and efficacy of the preaching of the Goſpel. The inſcription is in ver. 1, 2. in which an account is given of the perſons concerned in this epiſtle; and firſt of *Paul*, the only inſpired writer of it, who is deſcribed by his name, by which he went among the *Gentiles*; by his office, an Apoſtle of Jeſus Chriſt; and by the manner in which he came into it, being called to it not through any merit of his own, but through the ſovereign will and pleaſure of God: and next mention is made of *Soſthenes*, a brother-miniſter of the Goſpel, who was with the Apoſtle, and joined in the ſalutation of the church, to whom the epiſtle is written; who are deſcribed, by their general character, a church of God; by the place of their abode, and ſeat of their church-ſtate, *Corinth*; and by their ſpecial characters, ſanctified in Chriſt by election, and ſaints through effectual vocation; and with them are joined all other ſaints in *Achaia*, that belonged to them and the Apoſtle, that called upon the name of the Lord; and then follows the ſalutation in ver. 3. uſual in all the epiſtles; after that a thankſgiving to God for the grace they had by Chriſt in general, ver. 4. and particularly for their gifts of utterance and knowledge, which were plentifully beſtowed upon them, ver. 5. and were a confirmation to them of the Goſpel of Chriſt, ver. 6. and by which it appeared, that they were not behind other churches in theſe things; and are commended for their waiting for the coming of Chriſt, ver. 7. by whom the Apoſtle aſſures them, they would be ſo confirmed in the mean while, as to be preſented blameleſs by him in that day, ver. 8. of which they might be aſſured from the faithfulneſs of God, who had called them to communion with Chriſt, ver. 9. upon which he exhorts them to unity of affection and judgment, for this end, that there might be no ſchiſms among them; and this he does in a way of intreaty, and that by the name of Chriſt, and from the conſideration of their being brethren, ver. 10. ſuggeſting hereby, that there were diviſions among them; and ſignifies, that he had good reaſon to believe it, having had an account of them from a family of repute among them, ver. 11. and then expreſly mentions what their differences were about, namely their miniſters, ver. 12. and uſes arguments to diſſuade them from their dividing principles and practices; ſhewing, that one was their Lord and maſter, Chriſt, who was crucified for them, and in whoſe name they were baptized, and not his miniſters, ver. 13. and ſince ſome among them made an ill uſe of their having been baptized by the Apoſtle, he is thankful that he had baptized no more of them, and mentions by name thoſe that he had baptized, ver. 14, 15, 16. and gives a reaſon for it, taken from the principal end of his miſſion by Chriſt, which was to preach the Goſpel, and not only or chiefly to baptize, ver. 17. The manner in which he was ſent to preach, and did preach it, is obſerved by him, not in the words of human wiſdom; and that for this reaſon, leſt either the Goſpel ſhould be of no uſe, or the effect of it ſhould be aſcribed to a wrong cauſe; and then he obviates an objection that might be made to this way of preaching, that hereby the Goſpel would be brought into contempt; to which he anſwers, by granting that it would be, and was reckoned fooliſhneſs by them that were blinded and were loſt; and by obſerving on the other hand, that it was effectual to ſaving purpoſes to others, ver. 18. and though the former ſort might be the wiſe and prudent of this world, this need ſeem no ſtrange thing, ſince the infatuation of ſuch perſons is no other than what was foretold would be, as appears from a teſtimony out of *Iſa.* xxix. 14. cited in ver. 19. upon which ſome queſtions are put, and enquiries made, after men of wiſdom and learning, whoſe wiſdom God made fooliſh, ver. 20. the reaſon of which was, becauſe they did not make a right uſe of their natural wiſdom in the knowledge of God, wherefore it was his pleaſure to ſave men by means eſteemed fooliſhneſs by them, ver. 21. and theſe wiſe men, who accounted the preaching of the Goſpel fooliſhneſs, are diſtinguiſhed into two ſorts, *Jews* and *Gentiles*; the one requiring miracles to confirm it, the other ſeeking wiſdom in it, ver. 22. but finding neither, though there were really both, the preaching of a crucified Chriſt was a ſtumbling to the one, and folly to the other, ver. 23. though thoſe that were called by grace from among them, whether *Jews* or *Gentiles*, had different ſentiments of it, and of Chriſt preached in it, in whoſe eſteem he was the power and wiſdom of God, ver. 24. the reaſon of which was, becauſe there are ſuperior wiſdom and power in Chriſt and his Goſpel, which the Apoſtle, by an ironical conceſſion, calls the fooliſhneſs and weakneſs of God, to the wiſdom and power of men, ver. 25. and inſtances in the effectual vocation and converſion of the *Corinthians*, who for the moſt part were not the wiſe, the mighty, and noble, ver. 26. but the fooliſh, weak, and baſe; and the end of God in the call of ſuch, was to draw a vail over, and bring to confuſion the wiſdom and power of men, ver. 27, 28. and alſo that no creature whatever ſhould dare to glory before him, ver. 29. but the true object of glorying in is pointed at, the Lord Jeſus Chriſt; and the reaſon of it, all bleſſings of grace being in him, and from him, is ſuggeſted, ver. 30. ſo that whoever glories, ſhould glory in him, ver. 31.

Ver. 1. *Paul called to be an Apoſtle of Jeſus Chriſt*, &c.] The author, or rather the writer of the following epiſtle; for the Holy Ghoſt was the author and dictator of it, and which was never doubted: He is deſcribed by his name *Paul*, though his *Jewiſh* name was *Saul*; and very probably he being a *Jew* by birth, and yet born in a *Roman* city, might have two names, the one *Jewiſh*, the other *Gentile*; and by the one he went when among the *Jews*, and by the other when concerned with the *Gentiles*: and alſo by his office, *an Apoſtle of Jeſus Chriſt*; immediately called, and ſent forth by him; had the Goſpel from him by immediate revelation, and a commiſſion to preach it; and which high office was confirmed by ſigns and wonders, and mighty deeds; by the extraordinary gifts of the Holy Ghoſt conferred on him, and on others under his miniſtry; and by the eminent ſucceſs which attended the preaching of the Goſpel by him. This his character, he the rather mentions, becauſe ſome in this church, through the inſinuations of the falſe Apoſtles, demurred upon it; whereas this was not a mere name given him by men, and by which he was only commonly called by them, but was an office he was *called* to by Chriſt; he did not ruſh into it, or aſſume it of himſelf, but had a divine warrant for it; for he was inveſted with it, *through the will of God*; both by the ſecret will and purpoſe of God, by which he was a *choſen veſſel*, to bear the name of Chriſt among the *Gentiles*; and by the revealed will of God, ſignified by the Spirit of God, who ſaid, *ſeparate me Saul and Barnabas, for the work whereunto I have called them*, *Acts* ix. 15. and xiii. 2. and ſhews, that it was not owing to any worth or merit in him, but purely to the free grace, and ſovereign will and pleaſure of God, that he was made an Apoſtle of Chriſt: *and Soſthenes our brother*. This ſeems to be the ſame man, who was the chief ruler of the ſynagogue of the *Jews* at *Corinth*; and was converted to the chriſtian faith by the Apoſtle *Paul* whilſt there, as appears from his favouring the cauſe of the Apoſtle, for which the *Jews* beat him before the judgment-ſeat, and yet *Gallio* the *Roman* deputy took no notice of it: in the *Syriac* dictionary [a] mention is made of one *Soſthenes*, governour of a city, one of the ſeventy diſciples, who was educated at *Pontus*, and caſt into the ſea by the order of *Nouna*; and is alſo ſaid to be biſhop of *Colophon* in *Ionia*, ſee the note on *Luke* x. 1. but without any reaſon. This perſon the Apoſtle joins with him, not as in equal office with him, but as a brother in Chriſt, and very probably a miniſtring brother, and a companion of his; and the rather, becauſe he might be well known to the *Corinthians*, and reſpected by them; wherefore he choſe to join him with him, to ſhew their agreement in doctrine and diſcipline, and in advice to them, which might have the greater weight with them; ſee *Acts* xviii. 17.

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[a] Bar Bahluli apud Caſtel. Lex. Polyglott. col. 2444. Vid. Euſeb. Eccl. Hiſt. l. 1. c. 12.

Ver. 2. *Unto the church of God which is at Corinth*, &c.] This epiſtle is inſcribed to the ſaints at *Corinth*; who are deſcribed by their being *the church of God*, a particular congregated church; a number of perſons gathered out of the world, and joined together in holy fellowſhip, carrying on the worſhip of God together, and walking in all the commandments and ordinances of the Lord; a very high character this, to be called the church of God, which is the pillar and ground of truth: and it may be obſerved, that this is here given to a people, among whom were many irregularities, errors, diſorders, and diviſions; which ſhews, that a church of God is not to be unchurched for every thing that is amiſs in them: they are further deſcribed by the place of their abode, *Corinth*, the *metropolis* of *Achaia*; a very large and opulent city, a place of great trade and commerce, and famous both for its wealth and wiſdom; but not ſo famous for any thing as this, that there was a church of Chriſt in it; of the city of *Corinth*, ſee the note on *Acts* xviii. 1. and of the church, ſee on ver. 8. The members of it in general, for it can't be thought to hold good of every individual, are ſaid to be *ſanctified in Chriſt Jeſus*; not by baptiſm, for they were ſanctified before that; but were ſet apart, or choſen in Chriſt from all eternity, to grace here, and glory hereafter; juſtified by the blood and righteouſneſs of Chriſt, in which ſenſe the word *ſanctified* is ſometimes uſed; and to whom Chriſt was made *ſanctification* and righteouſneſs; and in conſequence of which they were ſanctified by his Spirit in his name, out of that fulneſs of grace and holineſs which is in him: wherefore it follows, *called to be ſaints*; for though they were choſen to holineſs in Chriſt, and through ſanctification of the Spirit unto ſalvation, yet before calling were unholy; though Chriſt had given himſelf for them to ſanctify and purify them, yet whilſt uncalled were impure; they fell in *Adam*, and became both guilty and filthy through his tranſgreſſion; and by their firſt birth were unholy and unclean, and were ſo in their lives and converſations; nor are any holy by natural deſcent; theſe were not born ſaints, nor made ſo by their own free-will, but were become ſuch through the powerful grace of God in effectual vocation; in which not only deſires after holineſs, but principles of holineſs were wrought in them; and by which they were called to the practice of external holineſs, or to live an holy life and converſation. And this epiſtle is not only inſcribed to theſe ſaints at *Corinth*, but to them, *with all that in every place call upon the name of Jeſus Chriſt our Lord*; as in *Corinth*, ſo in any part of *Achaia*, of which *Corinth* was the chief city. Invocation of the name of Chriſt, not only reſpects prayer to him, but includes the whole of religious worſhip; ſee *Rom.* x. 13. and this being given to Chriſt, and performed in his name, is a very conſiderable proof of his true and proper deity; and the *Ethiopic* verſion here ſtiles him, *God, our Lord Jeſus Chriſt*; for none but God is to be invoked; nor can any but a divine perſon, one that is truly and properly God, without idolatry, be regarded as the object of religious worſhip and adoration. The phraſe *both theirs and ours*, either as ſome think, refers to *every place*; and ſo read the *Vulgate Latin*, *Syriac*, and *Arabic* verſions; and the ſenſe is, that the Apoſtle inſcribes his epiſtle to all that call upon the name of Chriſt, whether in *Judea* or in the *Gentile* world, in the place where the Apoſtle was, or the *Corinthians* were, or any of the other ſaints in *Achaia* were; ſignifying, that invocation of God, is not confined to any particular place, but that men may now lift up holy hands in prayer to God every where; or rather it refers to *our Lord*, and ſhews that Chriſt is the common Lord of his people, whom they all invoke, and by whom they are called, and therefore ought to love one another.

Ver. 3. *Grace be unto you, and peace from God*, &c.] This is an uſual ſalutation in all *Paul*'s epiſtles; ſee the note on *Rom.* i. 7.

Ver. 4. *I thank my God always on your behalf*, &c.] Now follows a thankſgiving for various bleſſings beſtowed upon this church, which is a proof of the Apoſtle's great affection for it, and how much its welfare lay at his heart. The object of thankſgiving is God, for as he is the author of all mercies, the glory and praiſe of them ought to be given to him. The Apoſtle ſtiles him *my God*, to diſtinguiſh him from others; and to expreſs his faith of intereſt in him; and to obſerve to this church, that all the good things they enjoyed, came from him, who was his God and their God, his Father and their Father; and for which reaſon he returned thanks to him for them, and by ſo doing ſet them an example: the perſons on whoſe behalf he gave thanks, were not at this time himſelf and *Soſthenes*, but the members of the church at *Corinth*; and the continuance of his thankfulneſs for them, is *always*, as often as he went to the throne of grace, or at any other time thought of them: what he particularly gives thanks to God for in this verſe is, *for the grace which is given you by Jeſus Chriſt*; and includes all ſorts of grace, adopting, juſtifying, pardoning, regenerating, and ſanctifying grace; every particular grace of the Spirit, as faith, repentance, hope, love, fear, humility, ſelf-denial, *&c.* all are gifts of God, and entirely owing to his free grace, and not to man's free-will and power, or to any merits of his; and all come through the hands of Chriſt, and are given forth by him, as the mediator of the covenant, and in conſequence of his blood, righteouſneſs, ſacrifice, and merit.

Ver. 5. *That in every thing ye are enriched by him*, &c.] This is ſtill a continuation of the thankſgiving for this church, that they were *enriched*, or plentifully and abundantly provided for by Chriſt, with all grace, with all the riches of grace; with his own unſearchable riches, of which they were made partakers; and the riches of glory, to which they were entitled by him; and all which come to them through his poverty, which makes his grace in the donation of theſe riches, the more illuſtrious: and particularly the Apoſtle is thankful, that they were enriched by Chriſt *in all utterance, and in all knowledge*; that not only they had the knowledge of the truths and doctrines of the Goſpel, concerning the perſon, offices, grace, and righteouſneſs of Chriſt in the theory of them, or a ſpeculative notion of them; but for the moſt part had a ſpiritual, experimental knowledge of theſe things; and many of them had ſuch large gifts of knowledge, elocution, and utterance, that they were richly qualified to preach the Goſpel to others; nay, even had the extraordinary gifts of the Spirit, ſo as to ſpeak with divers tongues, as the Spirit gave them utterance.

Ver. 6. *Even as the teſtimony of Chriſt was confirmed in you.*] By *the teſtimony of Chriſt* is meant, the Goſpel of Chriſt, which bears a teſtimony to his deity, his incarnation, his obedience, ſufferings, and death, his reſurrection from the dead, aſcenſion to heaven, ſeſſion at God's right-hand, and interceſſion for the ſaints; to redemption by his blood, juſtification by his righteouſneſs, pardon and atonement of ſin, by his ſacrifice, and compleat ſalvation by his obedience and death. This, as it had been preached to the *Corinthians*, was confirmed and eſtabliſhed among them, by the ſigns and miracles with which it was attended; by the extraordinary gifts of the Spirit, particularly of prophecy beſtowed on many of them; and by the internal power and energy of the Spirit, accompanying and applying it to their ſouls.

Ver. 7. *So that ye come behind in no gift*, &c.] Ordinary or extraordinary; a detail of the gifts which were beſtowed on them, is made in ch. xii. 8, 9, 10. by which it appears, that they were not inferior in gifts to any of the churches: *waiting for the coming*; or *the revelation of our Lord Jeſus Chriſt*; who will appear a ſecond time, come in great glory, will raiſe the dead, and judge both quick and dead; when gifts will ceaſe and be of no more uſe, and when they muſt all be accounted for; and therefore till that time comes, ſhould be diligently made uſe of, and improved to the intereſt and ſervice of Chriſt; who will ſurely come again, and call his ſervants and churches to an account, for the talents he has entruſted them with; and whoſe coming is to be believed, loved, looked, and hoped for by all, that love him in ſincerity and truth.

Ver. 8. *Who ſhall alſo confirm you unto the end*, &c.] The author of this bleſſing of confirmation, is not the Lord Jeſus Chriſt, though he is mentioned in the latter part of the preceding *verſe*; and ſeems to be the antecedent to the relative *who* in this, but is not, for this confirmation is made in him; ſee 2 *Cor.* i. 21. and beſides, it is in order that the ſaints might be blameleſs in the day of Chriſt, and ſo muſt deſign ſome other perſon diſtinct from him, which is God the Father, ver. 4. to whom the Apoſtle gives thanks, and continues to do ſo unto this verſe; in which he aſſures the ſaints of confirmation in grace by God, the author and giver of all grace: and which may be underſtood of their confirmation in the love and favour of God, from which there can be no ſeparation; and of their eſtabliſhment in the perſon of Chriſt, and in the doctrines of grace; and of the permanency of the grace of the Spirit in them, and of their perſeverance in faith and holineſs *unto the end*; that is, of their days; even until the day of Chriſt, when the good work begun in them ſhall be performed and finiſhed; that is, *for ever*, as the *Ethiopic* verſion reads it; for the love of God to his people always continues; their intereſt in Chriſt can never be loſt; grace in them is an immortal ſeed; nor ſhall they be ever finally and totally moved away from the hope of the Goſpel: *that ye may be blameleſs*; not in themſelves, for no man is without his faults; none of God's children are without their failings and infirmities; they have whereof to blame themſelves, and may be blamed by God too in a providential way; but they are ſo in Chriſt their head, being juſtified by his righteouſneſs, and waſhed in his blood; and are ſo in the ſight of God, as conſidered in Chriſt; and will appear ſuch in the day of Chriſt, when he ſhall deſcend from heaven, and take his ſaints to him, and preſent them to himſelf a glorious church, without ſpot, or wrinkle, or any ſuch thing.

Ver. 9. *God is faithful, by whom ye were called*, &c.] Theſe words contain arguments, aſſuring the ſaints of their confirmation in grace, and of their being preſerved blameleſs to the day of Chriſt, taken from the faithfulneſs of God, who is always true to his promiſes; whatever he has ſaid, he'll do it; he'll never ſuffer his faithfulneſs to fail; and ſince he has made ſo many promiſes concerning the eſtabliſhment of his people, and their perſeverance in grace, they may aſſure themſelves of them; and alſo from his having called them by his grace, for whom he effectually calls by his grace, he glorifies; and particularly from his having called them, *unto the fellowſhip of his Son Jeſus Chriſt our Lord*; to partake of his grace, and to be heirs of glory with him; to enjoy communion with him in private and publick exerciſes of religion, which is an evidence of being in him, and of union to him; for it is not merely into the fellowſhip of his ſaints, or churches, but into the fellowſhip of his Son, they are ſaid to be called; and ſuch are members of Chriſt, of his body, of his fleſh, and of his bones; and ſhall never be loſt and periſh, but ſhall be confirmed to the end; be preſerved in him blameleſs, and preſented to him faultleſs, and have everlaſting life.

Ver. 10. *Now I beſeech you brethren*, &c.] The Apoſtle having obſerved the many favours and bleſſings beſtowed on this church, proceeds to take notice of the diviſions and contentions which were fomented in it; and in the moſt kind and tender manner, intreats them to take every proper ſtep to prevent ſchiſms among them: he does not uſe his apoſtolical power and authority, or lay his injunctions and commands upon them, which he might have done, but moſt affectionately beſeeches them; ſtiling them *brethren*, as they were in a ſpiritual relation, being children of the ſame Father, members of the ſame body, and partakers of the ſame grace, and is a reaſon why they ſhould not fall out by the way: and this obſecration is made *by the name of the Lord Jeſus*; which he wiſely judged muſt have its weight and influence on many of them, to whom that name muſt be dear and precious, and which they called upon, and were called by; and ſhews, that he was not acting in his own name, and ſeeking his own profit; but was concerned in, and for the name of Chriſt, and for his honour and intereſt, which lay at ſtake by their contentions. His earneſt requeſt to them is, *that ye ſpeak*, ſays he, *the ſame thing*; profeſs the ſame truths, and expreſs them in the ſame words; which ſhews the lawfulneſs, yea, neceſſity and uſefulneſs, of confeſſions and articles of faith, being made and agreed to by members of churches; and which ſhould be drawn up in a form of ſound words, and abode by; for the introducing of new words and phraſes, is often the means of bringing in new doctrines, and of raiſing great contentions and animoſities; wherefore uſing the ſame words to expreſs truth by, is a very proper and prudent expedient to prevent them: *and that there be no diviſions*, or *ſchiſms among you*; which are generally made by innovations in doctrine, or worſhip; by forming new ſchemes of religion, new articles of faith, and modes of diſcipline: but *that ye be perfectly joined together in the ſame mind, and in the ſame judgment*; which regards not only the ſameneſs of love, and affection to one another, being as the firſt chriſtians were, of one heart and of one ſoul; but their agreement in their judgments and ſentiments, of both doctrine and diſcipline; and ſuch an entire harmony and ſymmetry among them, as in the members of the body, where each member and bone being in their proper place, exactly anſwer to, and tally with each other; and which is the moſt effectual way to ſpeak the ſame things, and ſo bar againſt all ſchiſms and diviſions; and ſuch an agreement is abſolutely neceſſary, to the peace, comfort, and well being of a church; for how ſhould *two*, and much leſs more, *walk together*, unleſs they are *agreed*.

Ver. 11. *For it hath been declared unto me, of you, my brethren*, &c.] Leſt the above advice of the Apoſtle ſhould be thought to be impertinent and needleſs, and to proceed upon groundleſs ſuſpicions and jealouſies of his, he ſignifies, that he not only had ſome broad hints of their contentions and diviſions, but the whole affair was laid open, and made manifeſt to him: the thing was a clear point to him; he had no reaſon at all to doubt of the truth of it; nor could they deny it, the proof was ſo ſtrong, the evidence ſo full, being given *by them which are of the houſe of Chloe.* Some take *Chloe* to be the name of a place; a city ſo called, is ſaid to have been in *Cappadocia*; but it ſeems rather to be the name of a woman. *Horace* [b] ſeveral times makes mention of a woman of this name, and ſo does *Martial* [c]. *Pauſanias* [d] calls the goddeſs *Ceres* by it, the goddeſs of huſbandry; the word ſignifying *green graſs of the field.* The perſon the Apoſtle ſpeaks of was one that very probably lived at *Corinth*, and was a member of the church there, and at the head of a family of great worth and credit; who being grieved at the growing animoſities, and diſturbances there raiſed, wrote to the Apoſtle, and gave him a diſtinct account of them, deſiring him to uſe his intereſt to put a ſtop to them. He mentions this family by name, to ſhew that he had not took up an idle tale, and received reports from any body, nor from a ſingle perſon only, but from a family of repute among them; and who could have no other views in the relation of it to him, than the good of the church, and the glory of God: and what they had made out clearly to him was, *that there are contentions among you*; about their miniſters, as appears afterward, as well as about opinions in doctrines, and ceremonies in worſhip, which occaſioned undue heats, and great indecencies, tending to make rents and ſchiſms among them.

Ver. 12. *Now this I ſay, that every one of you ſaith*, &c.] This the Apoſtle affirms not upon his own perſonal knowledge, but upon the credit of the report the houſe of *Chloe* had made unto him; and his meaning is not, that every individual member of this church, but that many of them, and the far greater number of them, were in the following factions, ſome being for one miniſter, and ſome for another: one part of them ſaid, *I am of Paul*; he had been inſtrumental in their converſion; he had baptized ſome of them, and firſt laid the foundation of a Goſpel-church among them; was a ſolid, brave, and bold preacher of the Goſpel, and was ſet for the defence of it; wherefore he was the miniſter for them, and they were deſirous of being called and diſtinguiſhed by his name: but there was another party that ſaid, *and I of Apollos*; in oppoſition to *Paul*, whom they deſpiſed, as a man whoſe aſpect was mean; his bodily preſence weak, made no figure in the pulpit; his ſpeech low and contemptible; his diſcourſes plain, not having that flow of words, and accuracy of expreſſion as *Apollos* had; who was an eloquent man, and mighty in the ſcriptures, who coming to *Corinth* after the Apoſtle *Paul*, many were taken with his way of preaching; he was the preacher for them, and they choſe to be called after him, and in diſtinction from others: whilſt another company of them ſaid, *and I of Cephas*; or *Peter*, in oppoſition both to *Paul* and *Apollos*; who with them were new, upſtart miniſters, in compariſon of *Peter*, who was with Chriſt from the beginning, and ſaw his miracles, and heard his doctrines; and beſides, had the Apoſtleſhip and Goſpel of the circumciſion, on which account they highly valued him; for theſe muſt be ſuppoſed to be the converted *Jews* among them, who ſtill retained a regard to the ceremonies of the law; wherefore they fixed on *Peter* as their miniſter, and to be called by his name: but others ſaid, *and I of Chriſt*; which ſome take to be the words of the Apoſtle, declaring who he was of, and for, and belonged unto; intimating that they, as he, ſhould call no man father, or maſter, on earth, or be called by any other name than that of Chriſt. Others conſider them as the words of the *Corinthians*, a ſmall part of them who were very mean and contemptible, and therefore mentioned laſt, who choſe to be known and called by no other name than that of Chriſtians; but I rather think that theſe deſign a faction and party, to be condemned as the others. Theſe were for Chriſt, in oppoſition to *Paul*, *Apollos*, and *Cephas*, and any other miniſters of the word. They were for Chriſt without his miniſters; they were wiſer than their teachers; they were above being under any miniſtrations and ordinances; as the others attributed too much to the miniſters of the Goſpel, theſe detracted too much from them, and denied them to be of any uſe and ſervice. Some perſons may be, in ſuch ſenſe, for Chriſt, as to be blame-worthy; as when they uſe his name to deceive men, or divide his intereſt.

Ver. 13. *Is Chriſt divided?* &c.] Some read the words as an aſſertion, *Chriſt is divided*; that is, his body, the church, is divided by ſuch factions and parties; tho' in ſome copies μη, the note of interrogation, is put before the clauſe, and ſo to be rendered, *is Chriſt divided?* no; his human body was not to be divided; a bone of him was not to be broken; the ſeamleſs garment he wore was not to be rent aſunder; nor is his myſtical body, the church, to be torn in pieces by ſchiſms and diviſions; nor is any one part of his Goſpel different from, or oppoſite to another part of it; his doctrine is the ſame as preached by one miniſter and another, and is all of a piece, uniform and harmonious. Chriſt is not divided from his Father, not in nature; tho' he is to be diſtinguiſhed from him, yet not to be divided; he is one in nature with him, tho' he is a diſtinct perſon from him; nor is he, nor can he, or will be ever ſeparated from him; nor is he to be divided from him in his works and actions, with whom he was jointly concerned in creation, providence, and grace; and ſuch are to be blamed as dividers of Chriſt from the Father, who talk of Chriſt to the excluſion of the Father, or to the dropping and neglect of any of his acts of grace; as his everlaſting love to his choſen ones, the eternal election of them in Chriſt, the covenant of grace made with him, and the inſtance of his grace in the gift and miſſion of his Son: nor is Chriſt divided from himſelf, not in his nature and perſon; the two natures, human and divine, are united in one perſon; they are to be diſtinguiſhed, and not to be confounded, yet not to be ſeparated as to make two diſtinct perſons: nor in his offices; a whole Chriſt is to be received; Chriſt in his kingly, as well as in his prieſtly office; to claim him as a ſaviour, and diſown him as a king, is diſhonourable to him; it is to make one end of his death void, as much as in ſuch lies, which is, that he may be Lord of dead and living; and argues a carnal ſelfiſh ſpirit, and that faith in him is not right: ſuch are to be blamed for being for Chriſt, and as dividers of him, who talk of being ſaved by him, and yet would not have him to rule over them. Nor is he divided from his Spirit, not from the perſon of the Spirit; he is to be diſtinguiſhed from him as a perſon, but is one in nature with him; nor from his gifts and graces, which he has as man and mediator without meaſure; nor from the work of the Spirit; for it is his grace the Spirit of God implants in the hearts of men: it comes from him, it centers in him, it makes men like him, and glorifies him; ſuch who cry up Chriſt, and cry down the work of his Spirit upon the ſoul, are to be blamed for being for Chriſt, and to be reckoned dividers of him as much as in them lies: nor is Chriſt divided from his church and people; there is a cloſe union between them, and he dwells in them, and among them; and they are to be blamed that talk of Chriſt, and never meet with his ſaints in public ſervice and worſhip: nor is he divided from his miniſters, word, and ordinances; Chriſt is the ſum of the miniſtry of the word; the ordinances are inſtituted by him; he ſubmitted to them himſelf, and is the ſubſtance of them, and has promiſed his preſence in them to the end of the world: and what God has put together, let no man put aſunder. *Was Paul crucified for you?* no; he had taught them another doctrine; namely, that Chriſt was crucified for them, that he died for their ſins, and had bought them with the price of his own blood; and therefore they were not to be the ſervants of men, or to call any man maſter, or to be called by his name, or any other man's, only by Chriſt's, who had redeemed them by his blood; ſo that they were not their own, nor any other's, but his, and ought to glorify him with their ſouls and bodies, which were his. *Or were ye baptized in the name of Paul?* no; but in the name of the Father, of the Son, and of the Holy Ghoſt. The Apoſtle did not pretend to be the author of a new revelation, or the ſetter up of a new religion, but was a preacher of the Goſpel, and an adminiſtrator of the ordinances of Chriſt; wherefore he baptized not in his own name, but in the name of Chriſt; to whoſe worſhip and ſervice ſuch as are baptized are devoted, and not to the ſervice of men, and therefore not to be called after their names.

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[b] Carmin. l. 3. Ode 7, 9, 19, 26.

[c] L. 4. Epigr. 22. & l. 9. Epigr. 1[illegible].

[d] L. 1. ſive Attica, p. 38.

Ver. 14. *I thank God that I baptized none of you,* &c.] The *Alexandrian* copy, and the *Syriac* verſion read, *I thank my God*; not that the Apoſtle diſliked the ordinance of baptiſm, or the adminiſtration of it; and much leſs that he thought it criminal, or an evil in him to perform it; nor was he at any time diſpleaſed at the numbers of perſons who deſired it of him; but on the contrary rejoiced where proper ſubjects of it were brought to a ſubmiſſion to it; but inaſmuch as ſome perſons in the church at *Corinth* made ſuch an ill uſe of his having baptized them, he was greatly thankful that it was ſo ordered in providence, that the far greater part of them were baptized by other miniſters, either by thoſe who were with him, or came after him; and that he baptized none of them with his own hands, *but Criſpus and Gaius.* The former of theſe was the chief ruler of the *Jewiſh* ſynagogue at *Corinth*, who hearing the Apoſtle, and believing in Chriſt, was baptized by him, *Acts* xviii. 8. and the latter was a very liberal and hoſpitable man, and was the Apoſtle's hoſt, whilſt he was at *Corinth*; ſee *Rom.* xvi. 23.

Ver. 15. *Leſt any ſhould ſay that I had baptized in my own name.*] The *Alexandrian* copy, and ſome others, and the *Vulgate Latin* verſion read, *leſt any one ſhould ſay that ye were baptized in my name*; and the *Ethiopic* verſion renders it, *that ye might not ſay we have been baptized in his name.* This gives the true reaſon why the Apoſtle was ſo thankful he had baptized no more of the members of this church, leſt either ſome ſhould reproach him, as having done it in his own name, and as ſeeking his own honour and intereſt; or leſt others ſhould affect, from their being baptized by him, to be called by his name, as if he was the author and patron of a new ſect.

Ver. 16. *And I alſo baptized the houſhold of Stephanas,* &c.] The ſame name with *Stephanios*, or *Stephanio* in *Pliny* [e]. Before he ſays he had baptized none but *Criſpus* and *Gaius*; but recollecting things, he corrects himſelf, and obſerves, that he had alſo baptized the houſhold of *Stephanas*; who, by the *Greek* writers, is thought to be the ſame with the jaylor baptized by the Apoſtle at *Philippi*, but was now removed from thence to *Corinth*, and was become a famous and uſeful man there. No argument can be formed from the baptiſm of his houſhold in favour of infant-baptiſm, ſince it muſt be firſt proved that he had any infants in his family, and that theſe were baptized; and if his houſhold, and the jaylor's are the ſame, 'tis certain that his houſhold were ſuch who were capable of having the word of God ſpoke to them, and who actually did believe in God. And if they were not the ſame, yet 'tis clear that this houſhold of *Stephanas* conſiſted of adult, converted, and very uſeful perſons; they were the firſt-fruits of *Achaia*, and had addicted themſelves to the miniſtry of the ſaints, ch. xvi. 15. *Beſides*, that is, the above-mentioned perſons, *I know not whether I baptized any other*; meaning at *Corinth*, for he might have baptized, and doubtleſs did baptize many more in other places, for any thing that is here ſaid to the contrary: of this he would not be poſitive; for tho' he might fully know, and well remember, on recollection, who, and how many were baptized by him with his own hands there, yet he could not tell but that ſome perſons might have removed thither, and become members of the church in that place, who had been baptized by him elſewhere.

Ver. 17. *For Chriſt ſent me not to baptize,* &c.] Some think the Apoſtle refers to his particular miſſion from Chriſt, *Acts* xxvi. 16. in which no mention is made of his adminiſtring the ordinance of baptiſm; but no doubt he had the ſame miſſion the reſt of the Apoſtles had, which was to baptize as well as preach; and indeed, if he had not been ſent at all to baptize, it would have been unlawful for him to have adminiſtred baptiſm to any perſon whatever; but his ſenſe is, that baptiſm was not the chief and principal buſineſs he was ſent about; this was to be done moſtly by thoſe preachers of the word who travelled with him, or followed after him: he was not ſent ſo much about this work, *but to preach the Goſpel*; for which he was moſt eminently qualified; had peculiar gifts for the diſcharge of it, and was greatly uſeful in it. This was what he was rather ſent to do than the other, and this *not with wiſdom of words.* Scholaſtic divinity, or the art of diſputation, is by the [f] *Karaites*, a ſect among the *Jews*, called, חכמת הדברים, *wiſdom of words*: this the Apoſtle ſeems to refer to, and ſignifies he was not ſent with, or to preach, with words of man's wiſdom, with human eloquence and oratory, with great ſwelling words of vanity, but in a plain, humble, modeſt manner; on which account the falſe teachers deſpiſed him, and endeavoured to bring his miniſtry into contempt with others: but this way, and manner of preaching

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[e] Nat. Hiſt. l. 7. c. 48.

[f] Sepher Coſri Orat. 5. Sign. 15, 16. fol. 277. 2. 278. 1.

he choſe for this reaſon, ***leſt the croſs of Chriſt ſhould be made of none effect***; that is, either leſt mens ears and fancies ſhould be ſo tickled and pleaſed with the eloquence of ſpeech, the elegancy of diction, and accuracy of expreſſion, the cadency of words, and beauty of the oration, with the manner, and not with the matter of preaching, and ſo the true uſe, end, and deſign of the doctrine of a crucified Chriſt be defeated; or leſt the ſucceſs of the miniſtry ſhould be attributed to the force of enticing words, and the ſtrength and perſuaſion of oratory, and not to the energy of divine power attending the doctrine of the croſs.

Ver. 18. *For the preaching of the croſs*, &c.] Not of the Chriſtian's croſs, which he is to take up and bear for the ſake of Chriſt; tho' this is a doctrine taught by Chriſt, and his Apoſtles, and found to be true by the ſaints in all ages; and is what is had in great averſion and contempt, being very diſagreeable to the natural man: but of the croſs of Chriſt, the doctrine of ſalvation by a crucified Chriſt; or the doctrine of peace and reconciliation by the blood of his croſs, and of righteouſneſs, pardon, atonement, and ſatisfaction by the offering up of himſelf upon it as a ſacrifice for ſin, is here intended; and which *is fooliſhneſs* in the eſteem of many; and that becauſe man's wiſdom has no hand either in forming the ſcheme of it, or in the diſcovery of it to the ſons of men; and beſides, being revealed, it is very diſagreeable to the carnal reaſon of man. This way of preaching is very unpolite and unfaſhionable, and therefore deſpiſed; it is a doctrine which is not received by the wiſe and learned, but has been in all ages loaded with reproach, ſtigmatized either as a novel or licentious doctrine, and attended with perſecution; tho' the only doctrine God owns for converſion, which adminiſters comfort to diſtreſſed ſouls, and is food for the faith of believers; yea, it is a diſplay of the higheſt wiſdom; is what angels approve of, and deſire to look into; is wiſer than the wiſdom of men; it has made fooliſh the wiſdom of this world, and is what is only able to make a man wiſe unto ſalvation; and yet this doctrine is accounted fooliſh, yea fooliſhneſs itſelf; but to whom is it ſo? *to them that periſh.* All mankind are in a loſt and periſhing condition, by reaſon of ſin, and want of righteouſneſs. There are ſome who ſhall not periſh; the Father has choſe them unto ſalvation, the Son has redeemed them, and the Spirit ſanctifies them; but there are others who do periſh in their ſins; wicked and ungodly men, carried away with their own luſts, and blinded by ſatan, the god of this world: theſe are they that are loſt, to whom the Goſpel is hid, and who judge it fooliſhneſs; but their judgment of it is not to be regarded, being no more capable to judge of the glory and wiſdom of the Goſpel, than a blind man is of colours: ***but unto us which are ſaved***; who are choſen in Chriſt unto ſalvation; whoſe perſons and grace are ſecured in Chriſt, and in the everlaſting covenant; for whom Chriſt has wrought out ſalvation; and to whom it is applied by the Spirit of God; and who are kept unto the full enjoyment of it by divine grace: to theſe *it is the power of God*; organically or inſtrumentally; it being the means of quickening them when dead in ſin, of enlightening their dark minds, of unſtopping their deaf ears, of ſoftening their hard hearts, and of enemies, making them friends to God, Chriſt, and his people: and it is likewiſe ſo declaratively, there being a wonderful diſplay of the power of God in the miniſtration of it; as may be ſeen when obſerved who were the firſt preachers of it, men of no figure in life, of no education, illiterate mechanicks, very mean and abject; into theſe earthen veſſels were put the treaſure of the Goſpel, that the excellency of the power might appear to be of God, and not man; as alſo the doctrine they preached, a crucified Chriſt, diſagreeable to the wiſdom of men; the manner in which they ſpread it, not by force of arms, by carnal weapons, but ſpiritual ones; moreover, the oppoſition they met with from rabbins, philoſophers, princes, kings, and emperors, and all the ſtates and powers of the world; and yet in how ſhort a time, maugre† all oppoſition, did they carry the Goſpel throughout the whole world, to the converſion of millions of ſouls, and the planting of churches every where; and which Goſpel has continued and increaſed, notwithſtanding the efforts of perſecutors and falſe teachers, and all the power and artifice of men and devils; all which can be attributed to nothing elſe but the mighty power of God: add to this, that the Goſpel is the power of God in the eſteem of the ſaints, who know it to be ſo by inward experience; they have felt the power of it on their hearts; it has wrought effectually in them, and therefore they are the beſt judges, and are capable of giving the beſt account of it.

† q.d. in spite

Ver. 19. *As it is written*, &c.] The paſſage referr'd to is in *Iſ.* xxix. 14. where 'tis read, *the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid*; and is rendered by the *Septuagint*, *I will deſtroy the wiſdom of the wiſe, and will hide the underſtanding of the prudent*; which is much the ſame with the Apoſtle's verſion of it: and the ſenſe of the prophecy is, that in the times of the Meſſiah, under the Goſpel-diſpenſation, the myſteries of grace ſhould be hid from the wiſe Rabbins among the *Jews*, the *Scribes* and *Phariſees*, who with all their ſagacity, parts, and learning, would not be able to comprehend the doctrines of the Goſpel; by theſe their wiſdom and underſtanding would be nonpluſſed, ſo that they would reject them as fooliſhneſs, becauſe their carnal reaſon could not reach them; which ſhows what an infatuation they were given up to: and if this ſhould be the caſe, as it was with the wiſe and learned philoſophers among the *Gentiles*, it need not be wondered at; it was what was foretold in prophecy concerning the *Jews*, who had the oracles of God, and the advantage of a divine revelation; and therefore it need not be ſtumbling to them that are ſaved, that the Goſpel ſhould meet with ſo much ſcorn and contempt among them that periſh in the *Gentile* world. Theſe words are very pertinently cited by the Apoſtle, ſince they are acknowledged by the *Jews* themſelves to ſignify the departure of wiſdom from the wiſe men of *Iſrael*, in the times of the deſtruction of the temple, as *Jarchi* on the place obſerves.

Ver. 20. ***Where is the wiſe? where is the Scribe***, &c.] Theſe are the Apoſtle's own words; tho' he may allude to *Iſ.* xxxiii. 18. where there are ſome phraſes much like theſe, but the meaning is very different. Tho' they are interpreted by the *Talmudiſts*[g] in a ſenſe pretty near the Apoſtle's; for thus they remark upon them, " *where is the* " *Scribe?* he that counts all the letters which are " in the law; *where is the receiver*, or *weigher?* who " weighs all the light and heavy things in the law; " *where*

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[g] T. Bab. Sanhedrin, fol. 106. 2. & Chagiga, fol. 15. 2.

"*where is he that counted the towers?* he who "counts, or teaches the three hundred traditions:" ſo that they underſtand theſe of their *Scribes* and *Miſnic* doctors, and ſuch that are curious ſearchers into the hidden ſenſes of ſcripture. The Apoſtle alſo ſeems to allude to a diſtinction that obtained among the *Jews*, of wiſe men, *Scribes*, and myſtical interpreters of the word. They had their חכמי, *wiſe men*, which was a general name for men of learning and knowledge; and their סופרי, *Scribes*, who interpreted the law in the literal and grammatical ſenſe; and their דרשני, *preachers*, or *diſputers*, who diligently ſearched into the hidden meaning of the ſcriptures, and ſought for, and delivered out the myſtical and allegorical ſenſe of them, and who uſed to diſpute about them in their ſchools. Theſe three are ſometimes to be met with together, and as diſtinct from each other. They ſay [h], that "God "ſhewed to the firſt man every generation, ודורשיו, "*and its expounders*, or *diſputers*; and every gene"ration, וחכמיו, *and its wiſe men*; and every ge"neration, וסופריו, *and its Scribes*." And the Apoſtle's ſenſe is, *where is the wiſe?* the man that boaſts of his ſuperior wiſdom and knowledge in the things of nature, whether among the *Jews* or *Gentiles*; *where is the Scribe?* the letter-learned man, who takes upon him to give the literal ſenſe of the law; *where is the diſputer of this world?* the *Jewiſh* world, who pretends to the knowledge of the more abſtruſe and ſecret ſenſes of ſcripture; where are theſe men? they are not to be found among thoſe that God employs in the miniſtration of the Goſpel; he has laid them aſide, and choſen others, where are they? what uſe have they been of to men? are men under their inſtructions the better, either in principle or practice? where are the thouſands that have been turned to God by their wiſdom, as can be ſhown by the faithful miniſters of the Goſpel? where are they? let them come and produce their cauſe, and bring forth their ſtrong reaſons againſt the Goſpel they account fooliſhneſs, and try if theſe will ſtand before its ſuperior power and wiſdom; where are they? are they not fools with all their wiſdom and learning? The words may be rendered, *where is the ſearcher*, or *enquirer of this world?* and may deſign the ſame ſort of perſons whom the *Jews* call חכמי המחקר, *the wiſe men of ſearch*, or *enquiry* [i], and ſometimes אנשי המחקר, *the men of ſearch*, or *enquiry* [k]; by whom they ſeem to intend ſuch who ſearch into the nature of things, who ſtudy natural philoſophy. *Hath not God made fooliſh the wiſdom of this world?* by bringing in the Goſpel-ſcheme, which the men of the world, the greateſt wits in it, are not able to underſtand; by laying their wiſdom aſide as uſeleſs in the buſineſs of ſalvation; by ſhewing it to be vain and empty, and of no ſervice in things ſpiritual and divine; by detecting, thro' the miniſtration of the Goſpel, the ſophiſms of men, and ſhewing that the ſchemes both *Jews* and *Gentiles* give into abound with folly, with ſtupid notions, and are full of groſs errors and fatal miſtakes.

Ver. 21. *For after that in the wiſdom of God*, &c.] Theſe words contain a reaſon proving the infatuation of men, with reſpect to *the wiſdom of God*; by which may be meant either Chriſt, who is the wiſdom of God, was in the world, and yet the world of the *Jews*, and their chief *Rabbins* among them, with all their wiſdom, neither knew him, nor God his Father; or the Goſpel, which is alſo ſo called, and though this was come, both into the *Jewiſh* and *Gentile* world, yet neither of them, by their natural wiſdom, knew the God of grace, ſo manifeſtly revealed in it; or rather the works of creation, in which there is ſuch a viſible diſplay of the wiſdom of God: yet *the world by wiſdom knew not God*; the author of them: the *Gentiles* knew him not in any ſpiritual and ſaving manner, as in Chriſt, or the God of all grace; yea, they knew him not as the God of nature to be the one, only, true God; they knew him not ſo as to glorify him as God, or to worſhip him in a right way and manner: wherefore, *it pleaſed God by the fooliſhneſs of preaching to ſave them that believe*; it was his purpoſe and decree within himſelf; it was his ſovereign good-will and pleaſure; it was what he without any motion from, or merit in the creature, reſolved of himſelf from all eternity that he would *ſave*, not the wiſe man, the *Scribe*, the diſputer of this world, the rationaliſt, the talker, nor the worker, but *them that believe*, in his Son; that look unto him, venture on him, and commit the care and keeping of their ſouls to him, however weak, mean, and deſpicable they may otherwiſe be; or whether they believe with a weak, or a ſtrong faith, ſo be it, it is but true: the *Ethiopic* verſion reads, *that believe in this fooliſh doctrine*; and this he determined to do and did, *by the fooliſhneſs of preaching*; or by that ſort of preaching, which both for the matter of it Chriſt, that itſelf, and the manner of it, the world reckons fooliſhneſs; and which are the things of the Father's grace in election, of the Son's grace in redemption, and the Spirit's in regeneration: ſo the wiſe men of the world, with all their wiſdom, are left ignorant of God, and periſh in their ſins, whilſt the Goſpel they deſpiſe is the power of God unto ſalvation to all that believe in Chriſt; this, thro' efficacious grace, becomes the means of regenerating and quickening men, ſhewing them their need of ſalvation, and where it is, and of working faith in them to look to Chriſt for it.

Ver. 22. *For the Jews require a ſign*, &c.] The *Jews* had always been uſed to miracles, in confirmation of the miſſion of the prophets ſent unto them, and therefore inſiſted on a ſign proving Jeſus to be the true Meſſiah; except ſigns and wonders were wrought, they would not believe; and tho' miracles were wrought in great numbers, and ſuch as never man did, they remained incredulous, and perſiſted in demanding a ſign from heaven, and in their own way; and it was told them that no other ſign ſhould be given them, but that of the prophet *Jonas*, by which was ſignified the reſurrection of Chriſt from the dead; this was given them, and yet they believed not, but went on to require a ſign ſtill; nothing but miracles would do with them, and they muſt be ſuch as they themſelves pleaſed: the *Alexandrian* copy, and ſome others, and the *Vulgate Latin* verſion read *ſigns* in the plural number: *and the Greeks ſeek after wiſdom*; the wiſdom of the world, natural wiſdom, philoſophy, the reaſon of things, the flowers of rhetorick, the ornaments of ſpeech, the beauties of oratory, the juſtneſs of ſtile and diction; as for doctrines they regarded none, but ſuch as they could comprehend with, and account for by their carnal reaſon, every thing elſe they deſpiſed and exploded. Hence we often read [l] of חכמת יונית, *the Grecian wiſdom*, or wiſdom of the *Greeks*; which the *Jews* ſay,

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[h] Bereſhit Rabba Paraſh. 24. fol. 21. 1. Vid. T. Bab. Avoda Zara, fol. 5. 1. & Sanhedrin, fol. 38. 2.

[i] Kimchi in Sepher Shoraſhim, rad. בחה, & in Pſ. cii. 26.

[k] Aben Ezra in Pſ. civ. 29.

[l] T. Bab. Menachot, fol. 99. 2. Bava Kama, fol. 82. 2.

ſay [m], lay in metaphors and dark ſayings, which were not underſtood but by them that were uſed to it; the ſtudy of it was forbidden by them, tho' ſome of their *Rabbins* were converſant with it [n].

Ver. 23. *But we preach Chriſt crucified*, &c.] Regardleſs of the ſentiments and opinions of *Jews* and *Gentiles*, of what the one required and the other ſought after; and in oppoſition to all their ſenſeleſs and groundleſs cavils, the Apoſtle and his fellow-miniſters continued preaching the doctrine of ſalvation by a crucified Chriſt, and him only; tho' it was, *unto the Jews a ſtumbling-block*; as was propheſied it ſhould be, and as it came to paſs; for they not only ſtumbled at the meanneſs of his birth, parentage and education, at his miniſtry, miracles, company and audience; but eſpecially at his ſufferings and death: it was a ſtumbling to them that he ſhould die at all, for they underſtood out of their law, that Chriſt ſhould abide for ever; and it was more ſo that he ſhould die the death of the croſs, by which, according to their law, he appeared to be accurſed; and moſt of all, this was ſtumbling to them, becauſe they expected a temporal kingdom to be ſet up by him: *and unto the Greeks fooliſhneſs*; as that the Son of God ſhould be crucified; that riches ſhould come thro' his poverty, and men be brought to a kingdom and glory thro' one ſo mean and abject; that there ſhould be life for men in his death, and ſalvation thro' his crucifixion, or the ſhameful death of the croſs; that bleſſings ſhould come thro' his being made a curſe; and that his death ſhould be an expiatory ſacrifice for the ſins of men; and that juſtification ſhould be by one that was condemned; and peace and pardon ſhould be by his blood; and that he ſhould be raiſed again from the dead. Theſe things were the ſubject of their ridicule and banter, and in their opinion, deſerved rather to be laughed at, than credited. The *Alexandrian* copy; and others, and the *Vulgate*, and all the *Oriental* verſions read, *unto the Gentiles*.

Ver. 24. *But unto them which are called*, &c.] Effectually, by the grace of God, not merely externally, but internally; theſe have other ſentiments of Chriſt, and the doctrine of ſalvation by him; for being called out of darkneſs, and ſavingly illuminated by the Spirit of God, they ſee wiſdom, beauty, glory, excellency and ſuitableneſs in Chriſt, and in his Goſpel; and having felt the power of it upon their ſouls, with them, *both Jews and Greeks*, of whatſover nation they be, and whatſoever their prejudices have been, *Chriſt*, to them is, *the power of God, and the wiſdom of God*: he is *the power of God*; this is oppoſed to the *Jews* who ſtumbled at his weakneſs, his ſufferings and death, even the death of the croſs; and is to be underſtood of him, not as God, in which ſenſe he is Mighty, yea, the Almighty, and which appears by his works of creation and providence; but as mediator, and of him in his low and mean eſtate, and even when he was crucified thro' weakneſs; in reſpect to that very thing in which he was weakneſs, and ſo ſtumbling to others, he is to them that are called the power of God; as is clear by his bearing all the ſins of his people in his own body, on the tree, the croſs whereon he was crucified, and all the puniſhment due thereunto; and yet he failed not, nor was he diſcouraged, nor did he give out, till he had ſatisfied law and juſtice perfectly, and made a full end of ſin, and an entire reconciliation for iniquity; as alſo by deſtroying by his death, the devil, who had the power of death, and ſpoiling all his principalities and powers, triumphing over them on his croſs; by redeeming his people from all their ſins, and the curſe of the law, and from him that was ſtronger than they; by aboliſhing death, and at laſt raiſing himſelf from the dead; all which ſhew him even when and *tho'* crucified, to be the power of God, or to be poſſeſſed of Almighty power; for theſe are things which a mere creature could never have done: and he is *the wiſdom of God*, alſo in the account of theſe perſons; and which likewiſe is to be underſtood, it being oppoſed to the opinions the *Greeks* had of him, not of him as the eſſential wiſdom of God, as he is the the wiſe creator and governour of the univerſe; but of him as mediator, and in reſpect to that for which the *Greeks* accounted him fooliſhneſs: for in redemption and ſalvation by a crucified Chriſt, God hath abounded towards us in all wiſdom and prudence: there is in this article a high diſplay of the wiſdom of God; for hereby juſtice was ſatisfied in that nature which ſinned, and ſatan deſtroyed in that nature which he himſelf had been the ruin of; hereby ſin was condemned, and yet the ſinner ſaved; pardon and juſtification came to be in a way of grace, and yet of ſtrict juſtice; all the divine perfections harmonize, and are glorified; and God has hereby executed his wiſe deſigns and counſels of old; yea, even the wiſdom of God is ſeen in Chriſt's dying the death of the croſs, whereby he appeared to be made a curſe for us, that he might redeem us from the curſe of the law, and that the bleſſing of *Abraham* might come upon us.

Ver. 25. *Becauſe the fooliſhneſs of God*, &c.] Not that there is any ſuch thing as *fooliſhneſs* in God, nor the leaſt degree of *weakneſs* in him; but the Apoſtle means that which the men of the world eſteem ſo, and therefore by an ironical conceſſion, calls it by thoſe names; by which is intended either Chriſt, who as crucified, is counted fooliſhneſs; yet he *is wiſer than men*; yea, even than *Solomon*, who was wiſer than all men beſides; Chriſt is greater than he in wiſdom, having all the treaſures of wiſdom and knowledge in him; yea, in redemption by the blood of his croſs, which is accounted ſuch an egregious inſtance of folly, there is ſuch a diſplay of wiſdom, as ſurpaſſes all the wiſdom of men and angels: and tho' he is as crucified, eſteemed as *the weakneſs of God*, yet in this reſpect, *is ſtronger than men*; ſtronger than the ſtrong man armed; and has done that by his own arm, has brought ſalvation for his people, which neither men nor angels could ever have done: or all this may be underſtood of the Goſpel of Chriſt, which is condemned as folly and weakneſs, and yet has infinitely more wiſdom in it, than is to be found in the beſt concerted ſchemes of the wiſeſt philoſophers; and has had a greater influence on the minds and manners of men than theirs ever had; it is the manifold wiſdom of God, and the power of God unto ſalvation. Moreover, theſe words may be applied to the ſaints, called in ver. 27. *the fooliſh and weak things of the world*; and yet even theſe in the buſineſs of ſalvation, how fooliſh ſoever they may be, in other reſpects, are wiſer than the wiſeſt of men deſtitute of the grace of God; and however weak they are in themſelves, in their own eſteem, and in the account of others, they are able to do and ſuffer ſuch things thro' the ſtrength of Chriſt, that no other men in the world are able to perform or endure. The phraſes here uſed ſeem to be a ſort of proverbial ones; and the ſenſe of them is, that whatever in things divine and ſpiritual, has the appearance of folly and weakneſs, or is judged to be ſo by carnal men, is wiſer and ſtronger not only than the wiſdom and ſtrength of men, but than men themſelves with all their wiſdom and ſtrength. It is very likely, that proverbial expreſſions of this kind, with a little alteration, were uſed by the *Jews*. The advice the young men gave to *Rehoboam*, is thus paraphraſed by the *Targumiſt*[o], חלשותו הקיפא מן גבורתיה דאבא, *my weakneſs is ſtronger than the ſtrength of my father*; which is very near the ſame with the laſt clauſe of this verſe.

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[m] Maimon. & Bartenora in Miſn. Sota, c. 9. §. 14.

[n] Shalſhelet. Hakabala, fol. 25. 1. Ganz. Tzemach David, par. 1. fol. 31. 2.

Ver. 26. *For ye ſee your calling, brethren*, &c.] That is, thoſe that were called by the grace of God among them; for as circumciſion and uncircumciſion, ſtand for circumciſed and uncircumciſed perſons, and election for elect perſons, and righteouſneſs for righteous perſons, *Rom.* iii. 30. and xi. 7. 2 *Pet.* iii. 13. ſo here *calling* deſigns men called by grace; the manner of whoſe calling, and what ſort of perſons they were, the Apoſtle ſignifies, they did or might, or ought, to ſee, obſerve, and conſider; for reſpect is here had, not as ſome have thought, to the firſt preachers of the Goſpel, who were mechanicks, fiſhermen, illiterate perſons, very mean and deſpicable; but to the members of the church at *Corinth*, whether public preachers, or private members. The city of *Corinth* had in it many noble families, of high birth and quality, abounded with learned philoſophers and rich merchants; and yet it was eaſy to be ſeen, *how that not many wiſe men after the fleſh, not many mighty, not many noble are called.* The Apoſtle does not ſay that there were none of the wiſe, the mighty and noble called; for there were *Criſpus*, and *Soſthenes*, rulers of the ſynagogue, and *Gaius* a rich hoſpitable man, and *Eraſtus* the chamberlain of the city, and it may be ſome others of a like or better figure in life; but there were not many of them; inſtances of this kind are but few recorded in the ſcripture; as *Joſeph* of *Arimathea* a rich counſellor, *Paulus Sergius* a *Roman* deputy, *Dionyſius* the *Areopagite*, and ſome in *Cæſar*'s palace; which ſhew that nobility, riches, and learning, as they do not at all contribute towards a man's ſalvation, ſo neither can they hinder it where grace takes place; but generally ſpeaking, God has thought fit, for wiſe reaſons, to chuſe and call perſons of different characters.

Ver. 27. *But God hath choſen the fooliſh things of the world*, &c.] So the *Jews* in diſtinction from their wiſe Rabbins and Doctors, call others, טפשין דעלמא, *the fools of the world*[p]; the perſons whom God made choice of from all eternity, as appears by his calling them in time, are ſuch who with reſpect to the wiſdom of the world are fooliſh; have not thoſe natural parts and abilities, that ſagacity and penetration in things natural and civil, that knowledge and learning which many others have; and are therefore eſteemed fooliſh by the men of the world, in compariſon of whom, who are the wiſe and prudent, they are but babes: and God's end in his choice of them, and calling them is, *to confound the wiſe*; who ſooner or later will be brought to ſhame and confuſion, to ſee ſuch ideots they took them to be, wiſer than they in the buſineſs of ſalvation; having been directed and influenced by divine grace to chuſe that good part, which ſhall never be taken from them, when they will be ſtript of their nobility, wealth, and wiſdom; to ſee theſe men go into the kingdom of heaven, and they themſelves ſhut out: *and God hath choſen the weak things of the world*; who cannot boaſt of their birth and pedigree, of their ancient and illuſtrious families; have no titles of honour to aggrandize them, nor eſtates, poſſeſſions, and worldly ſubſtance to ſupport themſelves with; and this he has done, *to confound the things which are mighty*; as *Haman* was by the advancement of *Mordecai*. It will be to the utter confuſion of the rich and mighty, to ſee perſons of the loweſt claſs in life made kings and prieſts by Chriſt, ſet among princes, and upon the throne of glory; and they themſelves fleeing, and calling to the mountains to fall upon them, and cover them from the ſight of him that ſits on the throne, and the lamb.

Ver. 28. *And baſe things of the world*, &c.] Who are reckoned the filth of the world, and the off-ſcouring of all things; men of mean birth, education and buſineſs of life: *and things that are deſpiſed*; and ſet at nought, as poor perſons generally are; yet *God hath choſen* them; even the poor of this world, rich in faith, and heirs of a kingdom: *yea, and things which are not*; ſome think the *Gentiles* are here intended, who by the *Jews* are called, *things that are not*; as in the apocryphal book of *Eſther* xiv. 11. 2 *Eſdras* vi. 56, 57. ſee the note on *Rom.* iv. 17. for not non-entities, or ſuch who are not in being are meant; but who are not accounted of, or are reckoned as nothing; and theſe the Lord calls by his grace, as a fruit and evidence of electing love: *to bring to nought things that are*; who on the account of their noble birth, large poſſeſſions, and high attainments in knowledge and learning, thought themſelves ſomething; all which will one day be aboliſhed, and will ſtand them in no ſtead with regard to future happineſs and glory. The *Jews*[q] have a ſaying quite contrary to all this, that "the *Shekinah* or preſence of "God does not dwell on any, but upon a wiſe "man, a mighty man, and a rich man."

Ver. 29. *That no fleſh ſhould glory in his preſence.*] That is, *in the preſence of God*, as ſome copies, and the *Arabic*, and *Ethiopic* verſions read; not in their blood, birth, families, lineage, and natural deſcent; nor in their might, power, and dominion; nor in their riches, wealth, and ſubſtance; nor in their wiſdom, learning and parts: for however theſe may be gloried in before men, yet not before God. Theſe are of no account with him, nor will they be regarded by him, or men on account of them; and he has taken a method in chuſing and calling the reverſe of theſe, to ſtain the glory of all fleſh, that no man may attribute his ſalvation to any thing of the creature, but wholly to the ſoveraign grace and good pleaſure of God.

Ver. 30. *But of him are ye in Chriſt Jeſus*, &c.] Theſe words, as they direct to the proper object of glorying, Chriſt, ſo they ſhew the high honour the called ones are brought to in and thro' Chriſt, and are oppoſed to their outward meanneſs, folly, weakneſs, poverty, and contempt. They are firſt of God the Father, of his own rich, free grace and goodneſs, without any regard to any motive, merit, or deſert of theirs, put into Chriſt by electing grace, in whom they are preſerved and bleſſed; and which is their original, ſecret being in him; and is made manifeſt by regenerating grace, by their being made new creatures; which alſo is not owing to their blood, or to the will of the fleſh, or to the will of man, but to God and his free favour in Chriſt: and in conſequence of their being in Chriſt, as their head and repreſentative, he becomes all to them, which is here expreſſed; *who of God is made unto us wiſdom.* Tho' they are fooliſh creatures in their own and the world's eſteem, yet Chriſt is their wiſdom; he is ſo *efficiently*, the author and cauſe of all that ſpiritual wiſdom and underſtanding in divine things, they are poſſeſſed of; he is ſo *objectively*, their higheſt wiſdom lying in the knowledge of his perſon, blood, and righteouſneſs, of intereſt in him, and ſalvation by him; with which knowledge eternal life is connected: and he is ſo *repreſentatively*; he is their head, in whom all their wiſdom lies; he acts for them as their wiſdom to God, he is their counſellor, their advocate, who pleads and intercedes for them; and as their wiſdom to men, and gives them a mouth and wiſdom which their adverſaries are not able to gainſay; and having the tongue of the learned, he ſpeaks a word in ſeaſon to themſelves, when weary, diſtreſſed, and diſconſolate, and for them in the court of heaven; he is their wiſdom, to direct their paths, to guide them with his counſel, in the way they ſhould go, ſafe to his kingdom and glory: *and righteouſneſs.* He is the *author* of righteouſneſs; he has wrought out and brought in one for them, which is well-pleaſing to God, ſatisfying to his juſtice, by which his law is magnified and made honourable; which juſtifies from all ſin, and diſcharges from all condemnation, is everlaſting, and will anſwer for them in a time to come; this he has brought in by the holineſs of his nature, the obedience of his life, and by his ſufferings and death: and which is *ſubjectively* in him, not in themſelves; nor does it lie in any thing wrought in them, or done by them; but in him as their head and repreſentative, who by *imputation* is made righteouſneſs to them; and they the ſame way are made the righteouſneſs of God in him; or in other words, this righteouſneſs, by an act of the Father's grace, is imputed, reckoned, and accounted to them as their juſtifying righteouſneſs: *and ſanctification*; Chriſt is the ſanctification of his people, thro' the conſtitution of God, the imputation of the holineſs of his nature, the merits of his blood, and the efficacy of his grace, he is ſo *federally* and *repreſentatively*; he is their covenant-head, and has all covenant-grace in his hands for them, and ſo the whole ſtock and fund of holineſs, which is communicated to them in all ages, until the perfection of it in every ſaint: this is ſanctification in Chriſt, which differs from ſanctification in them in theſe things; in him it is as the cauſe, in them as the effect; in him as its fountain, in them as the ſtream; in him it is compleat, in them it is imperfect for the preſent: and they have it by virtue of union to him; ſanctification in Chriſt can be of no avail to any, unleſs it is derived from him to them; ſo that this ſanctification in Chriſt, does not render the ſanctification of the Spirit unneceſſary, but includes it, and ſecures it: likewiſe Chriſt is the ſanctification of his people *imputatively*, as the holineſs of his human nature is together with his obedience and ſufferings, imputed to them for their juſtification; Chriſt aſſumed an holy human nature, the holineſs of it was not merely a qualification for his office as a Saviour, or what made his actions and ſufferings in that nature ſignificant and uſeful, or is only exemplary to men; but is a branch of the ſaints juſtification before God: the law required an holy nature, theirs is not holy; Chriſt has aſſumed one not for himſelf, but for them, and ſo is the end of the law in all reſpects: and this may be greatly deſigned in the whole of this paſſage; *wiſdom* may ſtand in general for the wiſe ſcheme of juſtification, as it is laid in Chriſt; *ſanctification* may intend the holineſs of his nature; *righteouſneſs* the obedience of his life; and *redemption* his ſufferings and death, by which it is obtained: but then juſtification and ſanctification are not to be confounded; they are two diſtinct things, and have their proper uſes and effects; ſanctification in the ſaints does not juſtify, or juſtification ſanctify; the one reſpects the power and being of ſin, the other the guilt of it. Moreover, Chriſt is the ſanctification of his people *meritoriouſly*, thro' the ſhedding of his blood, whereby he has ſanctified them, that is, expiated their ſins, and made full atonement for them; ſee *Heb.* x. 10, 14. and xiii. 12. Once more, he is their ſanctification *efficiently*; by his Spirit, as the author, and by his word, as the means; he is the ſource of all holineſs, it all comes from him, and is wrought by his Spirit in the heart; which lies in filling the underſtanding with ſpiritual light and knowledge; the mind with a ſenſe of ſin, and a deteſtation of it; the heart with the fear of God; the affections with love to divine objects and things; the will with ſubmiſſion and reſignation to the will of God in all reſpects; and is exerciſed in living a life of faith on Chriſt, and in living ſoberly, righteouſly, and godly, before God and man: and this, tho' imperfect now, will be perfected from and by Chriſt, without which it is impoſſible to ſee the Lord: *and redemption*; which he is *by the appointment* of his Father, being fore-ordained to it before the foundation of the world; and this ſenſe of the word *made* will agree with every clauſe in the text; and he is ſo *efficiently*, having obtained eternal redemption from ſin, ſatan, the law, and this preſent evil world, for his people; and *ſubjectively*, it being in him, and every other bleſſing which is either a part of it, and comes thro' it, or is dependent on it, as juſtification, adoption, and remiſſion of ſins. Moreover, this may have reſpect not only to redemption paſt, which is obtained by Chriſt; but to that which draws near, the ſaints are waiting for, and to which they are ſealed up by the Spirit of God; even their redemption and deliverance from the very being of ſin, from all ſorrow and ſufferings, from death and the grave, and every thing that is afflicting and diſtreſſing.

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[o] In 2 Chron. x. 10.

[p] Zohar in Numb. fol. 63. 3. & 65. 4.

[q] T. Bab. Sabbat, fol. 92. 1.

Ver. 31. *That, according as it is written*, &c.] *Jer.* ix. 23, 24. *He that glorieth, let him glory in the Lord*; not in his own wiſdom, riches, and ſtrength; but in Chriſt, as his wiſdom, righteouſneſs, ſanctification and redemption.

CHAP. II.

THE Apoſtle, in this chapter, purſues the ſame argument as before, that the Goſpel needed not the wiſdom and art of men: this he illuſtrates by his own example; and then he extols the Goſpel above all the wiſdom of men; and obſerves how it comes to be made known to men, even by the Spirit of God: hence it follows, that it is to be taught in his words, and not in the words of men; and that it can be only known and judged of by the ſpiritual, and not by the natural man. He inſtances in himſelf, and in his own miniſtry, when at *Corinth*, where he preached the Goſpel in a plain and ſimple manner, without uſing the ornaments of ſpeech, and human wiſdom, ver. 1.

his reaſon was, becauſe he had determined with himſelf to preach not himſelf, but a crucified Chriſt, ver. 2. His manner of behaviour is more largely declared, ver. 3. that he was ſo far from being elated with his human literature, and priding himſelf with that, and making uſe of it in an oſtentatious way, that he was attended with much weakneſs, fear, and trembling; and his diſcourſes were not adorned with the flowers of rhetoric, but were delivered with the power, evidence, and demonſtration of the Spirit, ver. 4. And his end and view in this method of preaching were, that the faith of his hearers ſhould not be aſcribed to human wiſdom, but to a divine power, ver. 5. but leſt the Goſpel ſhould be thought meanly and contemptibly of, becauſe of the plain dreſs in which it appeared, the Apoſtle affirms it to be the higheſt wiſdom, as thoſe who had the moſt perfect knowledge of it could atteſt; a wiſdom ſuperior to the wiſdom of this world, or of its princes, ſince that comes to nothing, ver. 6. the excellency of which he expreſſes by various epithets, as the wiſdom of God, myſterious wiſdom, hidden wiſdom, ancient wiſdom, ordained before the world began, for the glory of the ſaints, ver. 7. a wiſdom unknown to the princes of the world, who otherwiſe would not have been concerned in the crucifixion of Chriſt, ver. 8. and that this far exceeds the capacity of men, and could never have been found out by them, he proves, ver. 9. by a teſtimony out of *Iſ.* lxiv. 4. and then proceeds to ſhow how it comes to be known by any of the ſons of men, that it is by the revelation of the Spirit of God, ver. 10. which is illuſtrated by the nature of the ſpirit of man within him, which only knows the things of a man; ſo in like manner only the Spirit of God knows the things of God, and can make them known to others, ver. 11. And in this way he obſerves, that he and others became acquainted with theſe things; namely, by receiving not the ſpirit of the world, which at moſt could only have taught them the wiſdom of the world, but the Spirit of God, whereby they knew their intereſt in the bleſſings of free grace, publiſhed in the Goſpel, ver. 12. And ſeeing the Goſpel is made known by the Spirit of God, it ſhould be delivered, not in the words of mans wiſdom, but in the words of the holy Spirit, as the Apoſtle affirms he and other miniſters did deliver it, returning to his former argument, ver. 13. And alſo it follows from hence, that the things of the Goſpel, which the Spirit reveals, can't be known and received by the natural man, who has no diſcerning of them, and ſo no value for them, ver. 14. and can only be diſcerned, judged, and approved of by ſpiritual men, ver. 15. and who are not to be judged by natural and carnal men, becauſe they have not the mind of Chriſt, and ſo can't inſtruct them; but ſpiritual men have it, ſuch as the Apoſtle, and others, ver. 16.

Ver. 1. *And I, brethren, when I came to you,* &c.] This account the Apoſtle gives of himſelf is occaſioned, either by what he had ſaid in the latter part of the preceding chapter, concerning the choice God has made of the fooliſh, weak, baſe, and deſpicable things of the world, and of his calling them by his grace both to fellowſhip with the ſaints in common, and therefore he accommodated his miniſtry unto them, and in particular to the miniſtry of the word, of which he himſelf was a like inſtance and an example; or elſe by what he had declared in ver. 17. of the ſame chapter, that he was ſent to preach the Goſpel, *not with wiſdom of words*; which he here re-aſſumes, and affirms agreeably, that when he firſt came to *Corinth*, he *came not with excellency of ſpeech, or of wiſdom*; for tho' he was not only verſed in *Jewiſh* learning, being brought up at the feet of *Gamaliel*; but had alſo a good ſhare of *Grecian* literature, and was capable, upon proper occaſions, to cite the *Greek* poets, as he does *Aratus*, *Acts* xvii. 28. and *Menander*, *Tit.* i. 13. and ſo could, had he thought fit, have adorned his diſcourſes with pompous language, with the flowers of rhetoric, and the eloquence of the *Grecians*; yet he choſe not ſuch a high and florid ſtile, and which ſavoured ſo much of human wiſdom and art; for the ſubject he treated of required no ſuch dreſs, nor any great ſwelling words of vanity, or a bombaſt ſtile to ſet it off, and gain the applauſe and aſſent of men: for what he delivered were plain matters of fact, atteſted by God himſelf, *declaring unto you the teſtimony of God*; that is, the Goſpel, which bears a teſtimony to the love, grace, and mercy of God, his kindneſs and good-will to the ſons of men, in giving and ſending his only-begotten Son to be the ſaviour and redeemer of them; and in which God bears a teſtimony of his Son, of his Sonſhip, deity, mediation, incarnation, obedience, ſufferings, and death, of his reſurrection, aſcenſion to heaven, ſeſſion at his right-hand, interceſſion for his people, and his ſecond coming to judgment, and of eternal life and ſalvation by him. All which being matter of fact, and depending upon the witneſs of God, which is greater than that of men, needed no art nor oratory of men to recommend it: it was enough in plain words, and eaſy language, to declare it, with the evidence by which it was ſupported. The *Alexandrian* copy, and ſome others, read, *the myſtery of God*; and ſo the *Syriac* verſion, ארזה דאלהא, *the myſtery of God*; one of *Stephens*'s copies read, *the myſtery of Chriſt*; and the *Vulgate Latin* verſion, *the teſtimony of Chriſt*.

Ver. 2. *For I determined not to know any thing among you,* &c.] This was a reſolution the Apoſtle entered into before he came among them, that tho' he was well verſed in human literature, and had a large compaſs of knowledge in the things of nature, yet would make known nothing elſe unto them, or make any thing elſe the ſubject of his miniſtry, *ſave Chriſt, and him crucified*: he had a ſpiritual and experimental knowledge of Chriſt himſelf, and which he valued above all things elſe; and this qualified him to make him known to others; and which knowledge he was very willing and ready to communicate by preaching the Goſpel, which is the means of making known Chriſt as God's ſalvation to the ſouls of men; and on this ſubject he chiefly inſiſted, and in which he took great delight and pleaſure: he made known the things reſpecting the perſon of Chriſt, as that he was God, the Son of God, and truly man, God and man in one perſon; the things reſpecting his office, as that he was the Meſſiah, the mediator, prophet, prieſt, and king, the head, huſband, ſaviour, and redeemer of his church and people; and the things reſpecting his work as ſuch, and the bleſſings of grace procured by him; as that juſtification is by his righteouſneſs, pardon by his blood, peace, reconciliation, and atonement by his ſacrifice, and ſalvation alone, and entirely by him. His determination was to preach none but Chriſt; not himſelf, nor man; not the power and purity of human nature, the free will and works of the creature, but to exclude all and every thing from being partners with Chriſt in the buſineſs of ſalvation.

tion. This was the doctrine he choſe in the firſt place, and principally to inſiſt upon, even ſalvation by Chriſt, and him, as *crucified*: that which was the greateſt offence to others, was the moſt delightful to him, becauſe ſalvation comes thro' and by the croſs of Chriſt; and he dwelt upon this, and determined to do ſo; it being moſt for the glory of Chriſt, and what was owned for the converſion of ſinners, the comfort of diſtreſſed minds, and is ſuitable food for faith, as he knew by his own experience.

Ver. 3. *And I was with you in weakneſs*, &c.] Meaning either the weakneſs of his bodily preſence, the contemptibleneſs of his voice, and the mean figure he made as a preacher among them, both with reſpect to the matter and manner of his miniſtry in the eyes of many; or his lowly and humble deportment among them, not exerting and uſing the power and authority Chriſt had given him as an Apoſtle; but chuſing rather to work with his own hands, as he did at *Corinth*, to miniſter to his own neceſſities, and thoſe of others; or the many perſecutions which he endured there for the ſake of preaching a crucified Chriſt; and which he ſometimes calls *infirmities*; ſee 2 *Cor.* xii. 9, 10. wherefore 'tis added, *and in fear, and in much trembling*; not only on account of the greatneſs and awfulneſs of the work in which he was engaged, and leſt the ſouls he miniſtred unto ſhould be drawn aſide from the truth, and into a ſinful compliance; but becauſe of the violence of men againſt him, threatening his life, and lying in wait for it: hence, the Lord, to encourage him, ſpake in a viſion to him, and bid him not be afraid, but boldly preach his Goſpel, and not be ſilent; aſſuring him of his preſence, and that no man ſhould ſet on him to hurt him, for he had many choſen veſſels there to call by his grace thro' his miniſtry, *Acts* xviii. 9, 10. which no doubt greatly ſerved to remove the fears and tremor that attended him.

Ver. 4. *And my ſpeech, and my preaching*, &c.] As he determined, ſo he acted. As the ſubject-matter of his miniſtry was not any of the liberal arts and ſciences, or the philoſophy, and dry morality of the *Gentiles*, but ſalvation by a crucified Chriſt; ſo his ſtile, his diction, his language uſed in preaching, *was not with enticing words of mans wiſdom*; with technical words, words of art, contrived by human wiſdom to captivate the affections; and with bare probable arguments only, a ſhew of reaſon to perſuade the mind to an aſſent, when nothing ſolid and ſubſtantial is advanced, only a run of words artfully put together, without any ſtrength of argument in them; a method uſed by the falſe teachers, and which the Apoſtle here ſtrikes at, and tacitly condemns: *but in demonſtration of the ſpirit, and of power*; partly by making uſe of ſolid proofs out of the writings of the Old Teſtament, indited by the Spirit of God, and which amounted to a demonſtration of the truths he delivered; and partly by ſigns, and wonders, and miracles, and gifts of the Holy Ghoſt, thoſe extraordinary inſtances of divine power, which greatly confirmed the doctrines he preached: and beſides all theſe, the Spirit of God wonderfully aſſiſted him in his work, both as to words and matter; directing him what to ſay, and in what form, in words, not which human wiſdom taught, but which the Holy Ghoſt taught; and accompanying his miniſtry with his power, to the converſion, comfort, edification, and ſalvation of many.

Ver. 5. *That your faith ſhould not ſtand*, &c.] Or *be in the wiſdom of men, but in the power of God.* The Spirit of God directed him, and he under his influence choſe, and by his aſſiſtance purſued this way of preaching, with this view, and for this reaſon, that faith in Chriſt, and in the doctrines of his Goſpel, which comes by hearing, might not be attributed to the force of human eloquence and oratory; or ſtand upon ſo ſandy a foundation, as that which might, if that was the caſe, be puffed away by a ſuperior flow and force of words; but that it might be aſcribed, as it ought to be, to almighty power, ſtand in it, be ſupported by it, and at laſt be finiſhed and fulfilled with it.

Ver. 6. *Howbeit we ſpeak wiſdom*, &c.] Tho' the wiſe philoſophers among the *Gentiles* accounted the Goſpel fooliſhneſs; and tho' the Apoſtle, by an ironical conceſſion, had called the miniſtry of it the fooliſhneſs of preaching, and the fooliſhneſs of God, and had thought beſt, for wiſe reaſons, to deliver it in a plain and ſimple manner, without the embelliſhments of human wiſdom; yet he vindicates it from the charge of folly: it was not folly but wiſdom, which he and his fellow-miniſters preached, and that of the higheſt kind, as appears from what follows. Tho' it was not eſteemed ſo by all men, yet *among*, or *with them that are perfect*; adult, at age, oppoſed to babes and children; ſuch who have their underſtandings enlightened by the ſpirit of wiſdom and revelation; who have their ſenſes exerciſed to diſcern between divine and human wiſdom; and who are perfect in a comparative ſenſe, having more ſpiritual knowledge and underſtanding than others; for none in the preſent ſtate of things, are abſolutely perfect in knowledge, they that know moſt, know but in part: now to ſuch the Goſpel and the doctrines of it, appear to be the higheſt wiſdom; for the Apoſtle's ſenſe is not that he and other Goſpel-miniſters preached the more ſublime doctrines of it, to a ſelect ſett of perſons that had more judgment, and a better underſtanding of things than others: if this could be thought to be the Apoſtle's meaning, he might be ſuppoſed to allude to a cuſtom among the *Jews*, not to deliver the ſublime things of the law, but to perſons ſo and ſo qualified. "Says *R. Ame*[r], they don't deliver the "ſecrets of the law, but to him who has the five "things or characters in *Iſ.* iii. 3." So they did not ſuffer the firſt chapter of *Geneſis*, and the viſions of *Ezekiel* to be read until 30 years of age[s]; and from them the *Pythagoreans* took their notion, of not declaring their myſteries but to τελειοι, *perfect* ones, the word here uſed[t]; but the Apoſtle's ſenſe is, that to ſuch that were perfect, and even to every one that had the leaſt degree of ſpiritual knowledge, the Goſpel was wiſdom. Some refer this clauſe not to perſons, but things; and ſo the *Arabic* verſion reads it, *we ſpeak wiſdom concerning things that are perfect*; as the things of the Goſpel are, ſuch as a plenteous redemption, perfect righteouſneſs, full pardon, plenary ſatisfaction, and compleat ſalvation and happineſs: *yet not the wiſdom of this world, nor of the princes of this world, that come to nought*; meaning not the idolatry, ſuperſtition, curious and magic arts introduced by demons, which principalities and powers, with all their works, are ſpoiled and deſtroyed by Chriſt; but either the political wiſdom, and crafty ſchemes of the civil governours of the world, againſt Chriſt and his Goſpel, who were by this time moſt, if not all of them dead; or the vain philoſopy of the wiſe and learned among the *Gentiles*, who every day were leſs and leſs in vogue, thro' the quick and powerful ſpread of the Goſpel; or rather the higheſt pitch of wiſdom and knowledge in divine things, which the Doctors and Rabbins among the *Jews* attained to in the age before the *Meſſiah*'s coming; called *this world* in diſtinction from the times of the Meſſiah, which in *Jewiſh* language was, *the world to come*, as Dr. *Lightfoot* obſerves; who with all their wiſdom were confounded and brought to nought by the ſuperior wiſdom of the Goſpel.

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[r] T. Bab. Chagiga, fol. 13. 1.

[s] Hieron. prefat. in Ezekiel & ad Paulin. Tom. III. fol. 3. 2.

[t] Hierocles in Pythag. Carmin. p. 302.

Ver. 7. *But we ſpeak the wiſdom of God*, &c.] Not of men, not of the wiſe politicians, the learned philoſophers and Rabbins; that which human wiſdom has no hand in forming, nor in revealing, nor in propagating, and which is diſliked and diſapproved of by it: the Goſpel is the ſole produce of divine wiſdom, and in which there is a glorious diſplay of it; even in thoſe doctrines which are the moſt charged with folly, as ſalvation by a crucified Chriſt, juſtification by his righteouſneſs, pardon by his blood, ſatiſfaction by his ſacrifice, *&c. in a myſtery*; 'tis myſterious wiſdom. The Goſpel is full of myſteries; there is the myſtery of God, of a Trinity of perſons in the divine Eſſence; the myſtery of Chriſt, of his perſon, as God manifeſt in the fleſh, of his divine ſonſhip, and incarnation in the womb of a virgin; the myſtery of the Spirit's grace in regeneration, of the ſaints union to Chriſt, and communion with him, the reſurrection of the ſame body, the change of living ſaints at Chriſt's coming, with many others: *even the hidden wiſdom*; the Goſpel lay hid in God, in the thoughts of his heart, in the deep things of his mind, the counſels of his will, and purpoſes of his grace; it was hid in Chriſt, in whom are hid all the treaſures of wiſdom and knowledge; it was hid under the types and ſhadows of the ceremonial law; and is hid in the ſcriptures, which muſt be diligently ſearched for it, as for hidden treaſures. It was hid from angels, and from *Adam*, until revealed; it was in ſome meaſure hid from the *Jews* under the former diſpenſation, to whom it was made known; and in ſome ſenſe from believers, under the preſent diſpenſation, who as yet know it but in part; and is entirely hid from natural men, even from the moſt wiſe and prudent among them. This epithet expreſſes the preciouſneſs, ſecrecy, and alſo ſecurity of the Goſpel; hidden things being commonly of value, and being kept ſecret, are alſo ſafe; hidden and ſecret wiſdom has been always eſteemed, both by *Greeks* and *Jews*: hence that ſaying[u] of the latter, “ he “ that would be rich in learning of the law, “ והחכמה שהיא צפונה, *and that wiſdom which is* “ *hidden*, in a hidden and ſecret place, ſhould “ hide and ſecrete himſelf from the children of “ men.” The Apoſtle adds, *which God ordained before the world*. The *Egyptians* and *Grecians* boaſted much of the *earlineſs* of their wiſdom, but neither of them are to be mentioned with the Goſpel for the antiquity of it; it is the birth of God's counſels of old, the produce of his purpoſes, which he purpoſed in Chriſt before the world was; a ſcheme of things he drew in his eternal mind; 'tis a tranſcript of the council of peace and covenant of grace, which were from everlaſting; what the *Jews*[w] ſay of the law, is much more true of the Goſpel, “ that it was treaſured up with “ God, (they ſay two “ thouſand years, and ſometimes nine hundred “ and ſeventy-four ages) before the world was “ created;” and often ſpeak of it as one of the ſeven things created before the world was[x]. Moreover, this was *to our glory*; under the preſent diſpenſation, which by reaſon of the Goſpel has a glory in it ſurpaſſing the former; it is to the glory both of the miniſters of it, whoſe honour it is to be employed in preaching it, and in being by it the inſtruments of converting ſuch who will be their glory another day, and to the glory of all believers who are by it called to the obtaining of the glory of Chriſt Jeſus.

Ver. 8. *Which none of the princes of this world knew*, &c.] Meaning not the devils, as ſome have thought, who had they known what God deſigned to do by the death of Chriſt, would never have been concerned in bringing it about; nor ſo much the political governors of the *Roman* empire, particularly in *Judea*, as *Herod* and *Pontius Pilate*, who alſo were entirely ignorant of it; but rather the eccleſiaſtical rulers of the *Jewiſh* church-ſtate, called עולם הזה, *this world*, in diſtinction from עולם הבא, *the world to come*, or times of the Meſſiah; ſee *Heb.* ii. 5. ſuch as the prieſts, *Scribes* and *Phariſees*, the Rabbins and learned Doctors. Theſe knew nothing of the wiſdom of the Goſpel, or the wiſe counſels of God concerning ſalvation by Chriſt; they knew not the Meſſiah when he came, nor the prophecies concerning him; the *Jews* and their rulers did what they did thro' ignorance, and fulfilled thoſe things they knew nothing of; ſee *Acts* iii. 17, 18. and xiii. 27. *for had they known it, they would not have crucified the Lord of glory*. They would have received him, believed in him, and not put him to death: a very great character is here given of Chriſt, *the Lord of glory*, or the glorious Jehovah; reference ſeems to be had to *Pſal.* xxiv. 7. where he is called, *the King of glory*, and is an argument of his true and proper deity: he is ſo called becauſe poſſeſſed of all glorious perfections, and is the brightneſs of his Father's glory; the ſame honour and glory are due to him as to the Father; and the ſame aſcriptions of glory are made to him by angels and men. This is an inſtance of what the ancients call a communication of idioms or properties, whereby that which belongs to one nature in Chriſt, is predicated of his perſon, as denominated from the other: thus here the crucifixion of him, which properly belongs to his human nature, and that to his body only, is ſpoken of his perſon, and that as denominated from his divine nature, *the Lord of glory*; and he being ſo, this rendered his crucifixion, ſufferings, and death, in human nature, efficacious to anſwer all the purpoſes for which they were endured.

Ver. 9. *But as it is written*, &c.] Not in an *apocryphal* book, called the *Apocalypſe* of *Elijah* the prophet, as ſome have thought, but in *Iſ.* lxiv. 4. with ſome variation; and is brought to prove that the Goſpel is myſterious and hidden wiſdom, unknown to the princes of this world, and ordained before the world was, for the glory of the ſaints: for the following words are not to be underſtood of the glories and happineſs of the future ſtate; tho' they are indeed inviſible, unheard of, and inconceivable as to the excellency and fulneſs of them, and are what God has prepared from all eternity, for all thoſe on whom he beſtows his grace here; but of the doctrines of grace, and myſteries of the Goſpel, as the context and the reaſon of their citation abundantly ſhew; and are what *eye hath not ſeen, nor ear heard*; which could never have been ſeen to be read

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[u] Caphtor, fol. 8. 1.

[w] T. Bab. Zebachim, fol. 116. 1. Zohar in Exod. fol. 20. 4. & 35. 1, 2. & 66. 3. & in Numb. fol. 66. 3.

[x] T. Bab. Peſachim, fol. 54. 1. Nedarim, fol. 39. 2. Zohar in Lev. fol. 14. 4. Targum Jon. ben Uzziel in Gen. iii. 24.

read by the eye of man, nor the ſound thereof ever heard by the ear of man, had not God been pleaſed to make a revelation of them; and tho' they are to be ſeen and read in the ſacred writings, and to be heard either read or expounded, with the outward hearing of the ear; yet are neither to be ſeen nor heard intellectually, ſpiritually, and ſavingly, unleſs God gives eyes to ſee, and ears to hear; the exterior ſenſes of ſeeing and hearing, are not ſufficient to come at and diſcover the ſenſe of them; fleſh and blood, human nature cannot ſearch them out, nor reveal them, no nor the internal ſenſes, the intellectual capacity of men: *neither have entered into the heart of man*; this clauſe is not in the original text; but is a phraſe often uſed by the *Jews*, for that which never came into a man's mind, was never thought of by him, or he ever had any conceptions, or the leaſt notion and idea of; ſo the elders of the city, at the beheading of the heifer, are repreſented not only as ſaying, *our hands have not ſhed this blood, neither have our eyes ſeen it*; but alſo neither על לבינו עלתה, *hath it entered into our hearts*, that the *Sanhedrim* hath ſhed blood[y]; and elſewhere[z] it is ſaid, this matter is like to a king, שעלה בלבו, *into whoſe heart it entred*, to plant in his garden, *&c. The things which God hath prepared for them that love him*; in the original text it is, *for him that waiteth for him*; the ſenſe is the ſame, for ſuch as hope in the Lord and wait for him, are lovers of him; and the meaning is, that God has prepared and laid up in his own breaſt, in his counſels and covenant, in the types, ſhadows and ſacrifices of the old law, in the promiſes and propheſies of the Old Teſtament, ſuch doctrines and myſteries of grace as were not ſo ſeen, heard, known and underſtood by the Old Teſtament prophets and ſaints; and has reſerved for his people under the Goſpel-diſpenſation, the times of the Meſſiah, a more clear diſcovery of them: ſo the *Jews* themſelves own that theſe words belong to the world to come[a], which with them commonly ſignifies the days of the Meſſiah; though here they think fit to diſtinguiſh them, and interpret the phraſe, *eye hath not ſeen*, of the eye of the prophets: their words are theſe[b]; "all propheſied not, but of the days of the Meſſiah; but as to the world to come, *eye hath not ſeen, O God, beſides thee.*" The *Gloſs* on it is, "the eye of the prophets hath not been able to ſee it." Indeed, the myſteries of the Goſpel are more clearly diſcerned now, than by the prophets formerly.

Ver. 10. *But God hath revealed them unto us*, &c.] Should it be ſaid, that ſince this wiſdom is ſo hidden and myſterious, the doctrines of the Goſpel are ſo unknown, ſo much out of the ſight and underſtanding of men, how come any to be acquainted with them? The anſwer is ready, God has made a revelation of them, not only in his word, which is common to men, nor only to his miniſters, but to private chriſtians and believers, *by his Spirit*; which deſigns not the external revelation made in the ſcriptures, tho' that alſo is by the Spirit; but the internal revelation and application of the truths of the Goſpel to the ſouls of men, which is ſometimes aſcribed to the Father of Chriſt, *Matt.* xvi. 17. ſometimes to Chriſt himſelf, *Gal.* i. 12. and ſometimes to the Spirit of Chriſt, *Eph.* i. 17. and who guides into all truth, *John* xvi. 13. and here to the Father by the Spirit: *for the Spirit ſearcheth all things, yea, the deep things of God*; which does not ſuppoſe any ignorance of theſe things in the Spirit, antecedent to his ſearching of them; but his complete and perfect knowledge of them; even as God's ſearching of the hearts of men expreſſes his omniſcience, and thorough knowledge of all that is in them: the *all things* the Spirit ſearches into, and has a perfect knowledge of, do not deſign in the utmoſt extent every thing which comes within the compaſs of his infinite underſtanding; but every thing that is in, or belongs to the Goſpel of Chriſt, even the more myſterious and ſublime, as well as the more plain and eaſy doctrines: for the *deep things of God* intend not the perfections of his nature, which are paſt finding out unto perfection by men; nor the depths of his wiſe and righteous providence; but the myſterious doctrines of the Goſpel, the fellowſhip of the myſtery which was hid in God, his wiſe counſels of old concerning mans ſalvation, the ſcheme of things drawn in his eternal mind, and revealed in the word.

Ver. 11. *For what man knoweth the things of a man*, &c.] The thoughts of a man's heart, the conceptions of his mind, the ſchemes he is drawing there, his deſigns, purpoſes, and intentions; theſe can never be known by another man, no, nor by angels or devils; not by any creature; by none *ſave the ſpirit of a man which is in him?* which is only conſcious to, and can only make known the things that are in him: *even ſo the things of God knoweth no man, but the Spirit of God*; and which, as it proves how ſecret, hidden, unknown the myſteries of grace are, until revealed by the Spirit; ſo it gives full evidence to the deity of the Holy Ghoſt, and clearly ſhews he muſt be God, who is in him, knows the thoughts of his heart, the counſels of his mind, his purpoſes and decrees, and what is contained in them.

Ver. 12. *Now we have received not the ſpirit of the world*, &c.] Meaning either ſatan, the god of the world, the ſpirit that is in it, and rules over it; or the ſinful, carnal diſpoſition of the men of the world, which is a ſpirit of covetouſneſs, uncleanneſs, pride, malice, and error; or rather the carnal wiſdom of the world, which is common to worldly men, lies in the knowledge of worldly things, and is purſued and exerciſed for worldly advantages: *but the Spirit which is of God*; the Holy Ghoſt, which proceeds from the Father and the Son, is the gift of God to his people, and whom they receive thro' the doctrine of faith into their hearts, as a ſpirit of illumination, faith, comfort, adoption, truth, and as a ſeal and earneſt of future glory: *that we might know the things that are freely given to us of God*; who has given himſelf, his Son, and all things freely along with him, as a juſtifying righteouſneſs, remiſſion of ſins, adoption, and eternal life; all which were provided for them in the council and covenant of peace, and made up that grace given unto them freely in Chriſt before the world began; for there was not only an eternal purpoſe to beſtow theſe gifts, in the mind of God, and a promiſe of them in covenant, but a real donation of them to them, as conſidered in Chriſt ſo early: beſides, God gave his Son, and Chriſt gave himſelf for them before they knew any thing of the matter; and therefore muſt be unknown, until made known by the Spirit of God, who is ſent unto them, and into their hearts, for this purpoſe, to make them known,

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[y] T. Bab. Sota, fol. 46. 2.

[z] Sepher Bahir in Zohar in Gen. fol. 31. 1.

[a] Zohar in Exod. fol. 64. 4. & 67. 2.

[b] T. Bab. Beracot, fol. 34. 2. Sabbat, fol. 63. 1. Sanhedrin, fol. 99. 1. Maimon. in Miſn. Sanhed. c. 11. §. 1. & Hilch. Teſhuva, c. 8. §. 7. & Jarchi in Iſ. lxiv. 4.

known; which he does, by ſhewing all this grace, and by opening and applying the truths of the everlaſting Goſpel: and this knowledge is not a mere notional one, but ſpiritual, experimental, and approbational, joined with affection and admiration; and is a knowledge of intereſt in theſe things, and which makes both humble and obedient.

Ver. 13. *Which things alſo we ſpeak*, &c.] Namely, the things which have not been ſeen by the eye, heard by the ear, or underſtood by the heart of man; the things God has prepared for his people; the deep things of God; the things of God which are only known to the Spirit; the things that are freely given to them of God, and made known to them by the Spirit of God: theſe things are ſpoken out, preached, and declared to the ſons of men, *not in the words which man's wiſdom teacheth*; which are learned in the ſchools of the philoſophers, put together by human art, and *in the taught words of human wiſdom*, as the clauſe may be rendered; ſuch as are taught and acquired by human learning, ſo artificially formed in their order and ſtructure as to work upon the affections of men, captivate the mind, and perſuade to an aſſent. *But which the Holy Ghoſt teacheth*; or *in the taught* words *of the Holy Ghoſt*; in the language of the ſcriptures, endited by the Spirit of God; or ſuch as the holy Spirit taught them, ſuggeſted to them, directed them to the uſe of; for he not only ſupplied them with matter, but furniſhed them with words, with proper and ſpiritual oratory: *comparing ſpiritual things with ſpiritual*; the things of the Spirit of God, the doctrines of the Goſpel, with the ſpiritual writings of the Old Teſtament, whereby their truth and harmony are demonſtrated; ſpeaking as the oracles of God, and propheſying or preaching according to the analogy of faith; and adapting ſpiritual words to ſpiritual truths, cloathing them with a language ſuitable and convenient to them, not foreign and flouriſhing, but pure, ſimple, and native; or accommodating and communicating ſpiritual things, as to matter and form, to ſpiritual men; which ſenſe the *Arabic* verſion favours and confirms, ſuch being only capable of them; and with theſe there's no need to uſe the eloquence, oratory, wiſdom, and words of men.

Ver. 14. *But the natural man*, &c.] Not a babe in Chriſt, one that is newly born again, for though ſuch have but little knowledge of ſpiritual things, yet they have a taſte, and do reliſh and deſire, and receive the ſincere milk of the word, and grow thereby; but an unregenerate man, that has no knowledge at all of ſuch things; not an unregenerate man only, who is openly and notoriouſly profane, abandoned to ſenſual luſts and pleaſures; though ſuch a man being ſenſual, and not having the Spirit, muſt be a natural man; but rather the wiſe philoſopher, the *Scribe*, the diſputer of this world; the rationaliſt, the man of the higheſt attainments in nature, in whom reaſon is wrought up to its higheſt pitch; the man of the greateſt natural parts and abilities, yet without the Spirit and grace of God, mentioned ch. i. 20. and who all along, both in that *chapter* and in this, quite down to this paſſage, is had in view: indeed, every man in a ſtate of nature, who is as he was born, whatever may be the inward furniture of his mind, or his outward conduct of life, is but a natural man, and ſuch an one *receiveth not the things of the Spirit of God*; not the things relating to the deity, perſonality, and perfections of the Holy Spirit, though theſe the natural man knows not, nor receives; nor the things done by him, particularly the operations of his grace on the ſouls of men in regeneration, concerning which he ſays as *Nicodemus* did, *how can theſe things be?* but the truths of the Goſpel before ſpoken of; ſo called, becauſe they are contained in the ſcriptures endited by the Spirit of God, are the deep things of God, which he ſearches into and reveals; and becauſe they are made known by him, who is given and received for that end and purpoſe, that the ſaints might know them; and becauſe they are delivered by the preachers of the Goſpel, in words which he teacheth; now theſe the natural man receives not in the love of them, ſo as to approve of and like them, truly to believe them, cordially embrace them, and heartily be ſubject to them, profeſs and obey them,, but on the contrary abhors and rejects them: *for they are fooliſhneſs unto him*; they are looked upon by him as abſurd, and contrary to reaſon; they don't agree with his taſte, he diſreliſhes and rejects them, as things inſipid and diſtaſteful; he regards them as the effects of a crazy brain, and the reveries of a diſtempered head, and are with him the ſubject of banter and ridicule: *neither can he know them*; as a natural man, and whilſt he is ſuch, nor by the help and mere light of nature only; his underſtanding which is ſhut unto them, muſt be opened by a divine power, and a ſuperior ſpiritual light muſt be thrown into it; at moſt he can only know the literal and grammatical ſenſe of them, or only in the theory, notionally and ſpeculatively, not experimentally, ſpiritually, and ſavingly: *becauſe they are ſpiritually diſcerned*; in a ſpiritual manner, by a ſpiritual light, and under the influence, and by the aſſiſtance of the Spirit of God. There muſt be a viſive diſcerning faculty, ſuited to the object; as there muſt be a natural viſive faculty to ſee and diſcern natural things, ſo there muſt be a ſpiritual one, to ſee, diſcern, judge, and approve of ſpiritual things; and which only a ſpiritual, and not a natural man has.

Ver. 15. *But he that is ſpiritual*, &c.] Meaning not any particular individual perſon, not the pope of *Rome*, as his adherents vainly imagine, whom they fancy to be a ſupreme and infallible judge in things ſpiritual, from whoſe judgment is no appeal, and who himſelf comes not under the judgment of any; for he's ſo far from being a ſpiritual man, or having judgment in ſpiritual things, that he ſtands deſcribed as the man of ſin, the ſon of perdition, the wicked one, the beaſt, to whom a mouth is given, ſpeaking great things and blaſphemies; but a ſett of men are here meant, and not ſuch who are only outwardly reformed in their lives and converſations, who are at beſt but moral, and not ſpiritual men; nor all that have a form of godlineſs, an appearance of ſpirituality; there may be ſuch who may have this, and yet deny the power of it, in which the principle and eſſence of ſpirituality lies; nor all ſuch who have ſpiritual gifts, which may be where there is no ſpiritual grace; or that have a greater degree of ſpiritual knowledge than others, or that even have a greater degree of real grace than others; for though theſe are certainly ſpiritual men, 1 *Cor*. iii. 1, 2. *Gal*. vi. 1. yet they are not the only ones; others that have leſs knowledge and grace, are ſpiritual alſo, and are comprehended in this character; much leſs does it deſign ſuch who have no fleſh or ſin in them, for there are none without ſin in the preſent ſtate; and if this was eſſential to a ſpiritual man, there would be no ſpiritual man in the world; ſuch are only the ſaints in heaven, who are without fault before the throne; and after the reſurrection will have ſpiritual bodies, as well as their ſpirits or ſouls are now made perfect: but here a ſpiritual man, intends every man that is born of the Spirit; ſeeing what is born of the Spirit, is ſpirit, or ſpiritual; from whence the regenerate man is denominated ſpiritual; he is ſuch an one that is quickened by the Spirit of God, and lives ſpiritually by faith on Chriſt; he breaths after ſpiritual things, ſalvation by Chriſt, and an intereſt in him, communion with God, conformity to Chriſt, pardon of ſin, a juſtifying righteouſneſs, and eternal life: he has ſpiritual ſenſes, and theſe in exerciſe; he has a ſpiritual ſight of things, of himſelf, and his loſt ſtate by nature, and of the perſon, grace, and things of Chriſt; he has a ſpiritual hearing of the Goſpel, by which faith comes; he hears ſo as to live, and he lives ſo as that he hears the joyful ſound with underſtanding, approbation, and acceptance; he has a ſpiritual taſte of things, of the grace of God, the fruit of Chriſt, and the truths of the Goſpel; and he ſmells a ſweet ſavour in them; he has a ſpiritual feeling, he feels the weight and burden of ſin, the gracious influences and operations of the Spirit, and handles Chriſt, the word of life: he talks the ſpiritual language of *Canaan*, and his ſpeech bewrays him to be a ſpiritual man; and he walks ſpiritually by faith on Chriſt, and in the paths of holineſs, righteouſneſs, and truth: he is one that is renewed by the Holy Spirit, in the ſpirit of his mind; has a new heart, and a new ſpirit put within him; and is become a new creature in Chriſt: he has the good work of grace wrought in his ſoul; and in him grace is the reigning principle; in him the Spirit of God himſelf dwells, and he is led by him out of himſelf to Chriſt, and into all truth, and walks after him, and not after the fleſh: his converſation is ſpiritual and heavenly; he is ſpiritually minded, he minds not the things of the fleſh, but the things of the Spirit; and though there is a great deal of carnality in him, in his thoughts, his words, and actions, yet this is matter of grief to him, and is his daily complaint: and ſuch an one *judgeth all things*; or *diſcerneth all things*; not all things in nature, or which fall within the compaſs of human knowledge; there are many things he may have no knowledge of, nor judgment in, being for the moſt part not the wiſe and prudent, but the fooliſh things of the world who are ſpiritual; but things divine and ſpiritual, the things of the Spirit of God, the doctrines of the Goſpel before ſpoken of; and theſe not every difficult paſſage of ſcripture, or knotty point of controverſy, but the ſeveral articles of faith, neceſſary and eſſential to ſalvation; theſe are plain and eaſy to him, they ſtand before him in a clear light; as that ſalvation is alone by Chriſt, pardon by his blood, juſtification by his righteouſneſs, *&c.* theſe he has ſeen and taſted of, and reliſhes, and can diſcern things that differ, and approve thoſe which are more excellent; he can diſtinguiſh truth from error, and the voice of Chriſt from the voice of a ſtranger; and knows when the Goſpel is preached, and when not, of which he judges by the word of God and his own experience: not that every ſpiritual man has a like degree of ſpiritual knowledge and judgment, but every one diſcerns and judges according to the meaſure of the gift of Chriſt: *yet he himſelf is judged of no man*; or *diſcerned of no man*; that is, not of any natural man; who is not capable of diſcerning and judging, who and what he is; only a ſpiritual man can diſcern and judge of his ſpiritual light, grace, and ſtate; as the churches of Chriſt do, when perſons propoſe to them for communion; the other knows him not, but takes him to be a weak, or a wicked man, an hypocrite and a deceiver; and it is a ſmall thing with him to be judged of man's judgment; he cares not what judgment the natural man paſſes upon him; nor does his faith in things ſpiritual, ſtand upon the authority and judgment of men; nor will he ſubmit to it; nor can he be reproved, convinced, and refuted by ſuch a perſon: for though a thouſand ſophiſtic arguments may be uſed with him which he cannot anſwer, he has a witneſs within himſelf to the truths of the Goſpel, which oppoſes itſelf, and ſtands its ground againſt all objections; as with reſpect to the impurity of human nature, the impotency of man to do any thing that is ſpiritually good of himſelf, the inſufficiency of his righteouſneſs to juſtify him before God, the proper deity and real excellency of Chriſt, his blood and righteouſneſs, and the internal work of the Spirit of God on the heart; ſooner may a rock be removed out of its place, than a truly ſpiritual man can be convicted by a natural man of the falſhood of theſe things, of which he has had an inward experience, as well as is inſtructed in them by the word of God; nor can he be better taught and inſtructed by the natural man.

Ver. 16. *For who hath known the mind of the Lord*, &c.] The deep counſels of his heart, the ſcheme of ſalvation by Jeſus Chriſt, as drawn in his eternal mind, the ſenſe of the Spirit of God in the writings of the Old Teſtament, the things of the Spirit of God, or the doctrines of grace more clearly revealed under the Goſpel diſpenſation; not any natural man, by the light of nature and ſtrength of reaſon, has known any of theſe things. The Apoſtle either cites or alludes to *Iſa.* xl. 13. *that he may inſtruct him?* not the Lord, who needs no inſtruction from any, nor can any teach and inſtruct him, nor would any be ſo bold and inſolent to attempt it; nor does the knowledge of the mind of the Lord, qualify any for ſuch a work; ſince if he knows ever ſo much of it, he can't know more than the Lord himſelf: but the ſpiritual man, whom, a natural man being ignorant of the mind of the Lord, cannot inſtruct; and ſo the words give a very proper and ſufficient reaſon, why the ſpiritual man is not diſcerned, judged, convinced, and inſtructed, by the natural man: *but we have the mind of Chriſt*; the ſame with *the mind of the Lord*; which proves that Chriſt is the Lord, or *Jehovah*, and ſo truly and properly God; and which is to be underſtood, not only of the Apoſtles and miniſters of the Goſpel, but of all true believers; and therefore want no inſtruction, as they can have none from the natural man; though chiefly of the former, whereby they were abundantly qualified for the further inſtruction, even of ſpiritual men.

CHAP. III.

IN this chapter the Apoſtle returns to the charge of ſchiſms and contentions upon the *Corinthians*, which were the occaſion of the epiſtle; and reproves them for their diviſions, which were about their miniſters; and gives them their juſt and due character, and who though they were uſeful and commendable in their places, were not to be gloried in; and eſpecially it was a great piece of weakneſs and folly, to ſet up one againſt another, when they had an equal intereſt in them all. Having in the latter part of the preceding chapter, made mention of the ſpiritual man, the Apoſtle tells the *Corinthians*, to whom he writes, that he could not addreſs them as ſpiritual, but as carnal; and not as perfect men, among whom he ſpake the wiſdom of God, but as babes in Chriſt, ver. 1. and this rudeneſs and ignorance of theirs, account for his conduct towards them, in delivering the plain and eaſy, and not the ſublime doctrines of the Goſpel to them, becauſe they were not able to bear them; nor were they yet able, notwithſtanding the length of time, the proficiency they had made, and the many teachers they had had among them, ver. 2. and to prove that they were carnal, and not ſpiritual, he inſtances in their envy, ſtrife, and contentions, which were carnal works, or works of the fleſh, ver. 3. and gives ſome particulars of their contentions about their miniſters, which put it out of all doubt, that they were carnal, ver. 4. and reproves them for ſuch contentions, and argues the folly and ſinfulneſs of them; partly from the character of their preachers, as ſervants and miniſters, who were the inſtruments of their faith and converſion, through the grace of God, and therefore not to be ſet up at the head of them as their Lords and maſters, ver. 5. and partly from the unprofitableneſs of their miniſtry, without a divine bleſſing, ver. 6, 7. and alſo from the unity and equality of the miniſters among themſelves, though their labours and reward were different, ver. 8. and therefore parties and factions were not to be made on their account; and beſides, as they were labourers with God, and the church were his huſbandry and building, in which they were employed, ver. 9. though they might differ in ſome ſuperſtructure points, yet they agreed in the foundation; and the Apoſtle inſtances in himſelf, under the character of a wiſe maſter builder, laying the foundation, and others building on it, ver. 10. and declares what this foundation was, which he and other Goſpel miniſters agreed in laying; nor was there any other that could be laid, to any good purpoſe beſides, which is Jeſus Chriſt, ver. 11. and then diſtinguiſhes between the different ſorts of builders, the one laying on the foundation things of the greateſt worth and value, and others things very trifling and uſeleſs, ver. 12. and intimates that there would be a time, when there would be a revelation and declaration of every man's work, of what ſort it is, ver. 13. ſo that according to their different ſtructures, there will be a different reward, as is ſuggeſted ver. 8. for though both ſorts of preachers are upon the foundation, and ſo their perſons will be ſafe, yet what they have built upon that foundation, according to the nature of it, ſhall either abide or be deſtroyed, ver. 14, 15. wherefore inaſmuch then as the church of Chriſt is a temple, a building laid on ſuch a foundation as Chriſt, it ought not to be defiled by factions and diviſions, by errors and hereſies; eſpecially ſince it is holy, and the Spirit of God dwells in it; and whoever does defile it, ſhall ſurely be deſtroyed; and therefore the Apoſtle diſſuades from it, both from the turpitude of the action, and the danger of it, ver. 16, 17. he cautions againſt the wiſdom of this world, which was the cauſe of their diviſions; as being ſelf-deceiving, and contrary to true wiſdom, ver. 18. and as being fooliſhneſs in the account of God, which he proves by ſome paſſages of ſcripture, ver. 19, 20. and concludes therefore, that no man ought to glory in men, in the beſt of men, not even in miniſters, ver. 21. ſo as to ſeparate and divide them, one from another, and ſet up one above another, ſince they and all things elſe, were theirs, ver. 22. the ground and evidence of which their right and property in them are given, they being Chriſt's, and Chriſt's God's, ver. 23.

Ver. 1. *And I, brethren, could not ſpeak unto you,* &c.] Though the Apoſtle was a ſpiritual man himſelf, had ſpiritual gifts, even the extraordinary gifts of the Spirit, could judge all things, had the mind of Chriſt, and was able to ſpeak the wiſdom of God in a myſtery, yet could not ſpeak it to them, *as unto ſpiritual:* not but that they had the Spirit of God in them, and a work of grace upon them; for they were, as the Apoſtle afterwards ſays, the temple of God, and the Spirit of God dwelt in them; they were waſhed, ſanctified, and juſtified, in the name of the Lord Jeſus, and by the Spirit of our God; but had not that ſpiritual diſcerning, or judgment in ſpiritual things, which ſome believers had, at leaſt when the Apoſtle was firſt with them; and now they were under great ſpiritual declenſions, and had not thoſe ſpiritual frames, nor that ſpiritual experience and converſation, which ſome other chriſtians had: *but as unto carnal*; not that they were in a carnal ſtate, as unregenerate men are; but had carnal conceptions of things, were in carnal frames of ſoul, and walked in a carnal converſation with each other; though they were not in the fleſh, in a ſtate of nature, yet the fleſh was in them, and not only luſted againſt the Spirit, but was very predominant in them, and carried them captive, ſo that they are denominated from it: *even as unto babes in Chriſt*; they were in Chriſt, and ſo were new creatures; they were, as the *Arabic* verſion reads it, *in the faith of Chriſt*; though babes and weaklings in it, they were believers in Chriſt, converted perſons, yet children in underſtanding, knowledge, and experience; had but little judgment in ſpiritual things, and were unſkilful in the word of righteouſneſs; at leaſt this was the caſe of many of them, though others were inriched in all utterance and knowledge, and in no gift came behind members of other churches.

Ver. 2. *I have fed you with milk*, &c.] It is uſual with the *Jews* to compare the law to milk, and they ſay [c], that "as milk ſtrengthens and "nouriſhes an infant, ſo the law ſtrengthens and "nouriſhes the ſoul:" but the Apoſtle does not here mean, חלב של תורה, *the milk of the law*, as they [d] call it, but the Goſpel; comparable to milk, for its purity and wholeſomeneſs, for the nouriſhing virtue there is in it, and becauſe eaſy of digeſtion; for he deſigns by it, the more plain and eaſy doctrines of the Goſpel, ſuch as babes in Chriſt were capable of underſtanding and receiving: *and not with meat*; the more ſolid doctrines of the Goſpel, and ſublime myſteries of grace; the wiſdom of God in a myſtery, the hidden wiſdom; ſuch truths as were attended with difficulties, to which the carnal reaſon of men made many objections, and ſo were only fit to be brought before ſuch who are of full age, young men, or rather fathers in Chriſt; who have had a large experience, and a long time of improvement in ſpiritual knowledge, and have their ſenſes exerciſed to diſtinguiſh between truth and error. The reaſon he gives for this his conduct is, *for hitherto ye were not able to bear it*; they could not receive, reliſh, and digeſt it; it was too ſtrong meat for them, they being weak

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[c] Kimchi in Iſa. lv. 1. Abarbinel, Maſhmia Jeſhua, fol. 26. 1.

[d] Jarchi in Cant. v. 12.

in faith, and but babes in Chriſt; wherefore he prudently adapted things to their capacities, and that in perfect conſiſtence with that faithfulneſs and integrity, for which he was ſo remarkable: for the Goſpel he preached to them, which he calls *milk*, was not another Goſpel, or contrary to that which goes by the name of *meat*; only the one conſiſted of truths more eaſy to be underſtood, and was delivered in a manner more ſuited to their capacities than the other: he adds, *neither yet now are ye able*; which carries in it a charge of dulneſs and negligence, that they had been ſo long learning, and were improved no more in the knowledge of the truth; were as yet only in the alphabet of the Goſpel, and needed to be afreſh inſtructed in the firſt principles of the oracles of God; for any thing beyond theſe was too high for them. The Apoſtle ſeems to allude to the manner and cuſtom of the *Jews*, in training up their children to learning; as to their age when they admit them ſcholars, their rule is this[e], "they introduce children (into the "ſchool) to be taught when ſix or ſeven years of "age, לפי כח חבן ובנין גופו, *according to the "child's ſtrength, and the make of his body*, and leſs "than ſix years of age they don't take any in." But ſooner than this, a father is obliged to teach his child at home, concerning which they ſay[f], "from "what time is his father obliged to teach him the "law? as ſoon as he begins to ſpeak, he teaches "him the law *Moſes* commanded us, and hear "O *Iſrael*, and after that he inſtructs him, "מעט מעט פסוקים פסוקים, *by little and little, "here and there a verſe*, till he is ſix or ſeven years "of age, and, חכל לפי בוריו, *all this according to "the clearneſs of his* underſtanding;" *i. e.* as he is able to take things in; and even till twelve years he was to be uſed with a great deal of tenderneſs: "ſays *R. Iſaac*[g], at *Uſha* they made an order, "that a man ſhould *uſe his ſon gently*, until he "is twelve years of age;" the Gloſs upon it is, "if his ſon refuſes to learn, he ſhall uſe him, "בנחת ובדברים רכים, *with mildneſs and tender "language*."

Ver. 3. *For ye are yet carnal*, &c.] The *Syriac* reads it, בבסר אנתון, *ye are in the fleſh*; a phraſe the Apoſtle elſewhere uſes, of men in an unregenerate ſtate; but this is not his meaning here, as before explained, but that carnality ſtill prevailed among them, of which he gives proof and evidence: *for whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?* They envied each others gifts and knowledge, ſtrove about words to no profit, entered into warm debates and contentions about their miniſters, and went into factions and parties, which were diſtinguiſhed by the names they were moſt affected to; in all which they gave too clear evidence of their prevailing carnality, that they too much walked as other men, who make no profeſſion of religion; that they were led by the judgment of men, and were carried away with human paſſions and affections; and in their conduct, could ſcarcely be diſtinguiſhed from the reſt of the world. The things that are here mentioned, and with which they are charged, are reckoned by the Apoſtle among the works of the fleſh, *Gal.* v. 19, 20. the phraſe, *and diviſions*, is omitted in the *Alexandrian* copy, and in ſome others, and in the *Vulgate Latin* and *Ethiopic* verſions.

Ver. 4. *For while one ſaith, I am of Paul*, &c.] This ſhews what their envying and ſtrife, and diviſions were about, and from whence they ſprung; and which ſerves to ſtrengthen the proof, and ſupport the charge of carnality brought againſt them; for when one ſort made a party for *Paul*, and ſet up him as their miniſter above all others; and ſaid *another, I am of Apollos*, preferring him for his eloquence above *Paul*, or any other preacher, as appears from ch. i. 12. there was a third ſort for *Cephas*, whom they cried up as ſuperior to the other two, or any other man; and a fourth were for Chriſt, and deſpiſed all miniſters whatever: *are ye not carnal?* all this was a demonſtration of it; they could never clear themſelves from it, they muſt be convicted in their own conſciences of it; to which the Apoſtle appeals: the *Alexandrian* copy and the *Vulgate Latin* and *Ethiopic* verſions read, *are ye not men?*

Ver. 5. *Who then is Paul? and who is Apollos?* &c.] The Apoſtle's name being uſed, and he a party concerned, could ſpeak the more freely upon this head, and aſk what they thought of himſelf, and other preachers, whether they were more than men? what authority and power they had, whether they looked upon them as the authors of a new religion, or the founders of a new ſect, that were to go by their names? and directs them what light to conſider them in, how that they were *but miniſters by whom ye believed*; they were ſervants to Chriſt and to his churches, and not lords; they did not aſſume any dominion over men, or pretend to lord it over God's heritage; there is but one Lord and maſter, and that is Chriſt, whom they ſerved, and taught others to obey; they were only inſtrumental in the hand of God, by whom ſouls were directed, encouraged, and brought to believe in Chriſt; as for faith itſelf, that is the gift of God, the operation of his power, and of which Chriſt is the author and finiſher; they laid no claim to this as their work, or imagined they had any dominion over it; that they could either implant it, or increaſe it of themſelves; but thought it honour enough done them, that it came by their miniſtry; and that that, and the joy of it, were helped and furthered by their means: the *Vulgate Latin* verſion reads, *his miniſters whom ye believed*; that is, the miniſters of Chriſt, whom they believed in; not in the miniſters, but Chriſt; the *Arabic* verſion renders it, *but two miniſters, by whom ye believed*; referring to *Paul* and *Apollos*, who are meant: *even as the Lord gave to every man*; gifts to miniſter with, and ſucceſs to his miniſtry; making him uſeful to this and the other man, to bring him to the faith of Chriſt; all which is owing to the free grace and ſovereign good-will and pleaſure of God.

Ver. 6. *I have planted*, &c.] That is, miniſterially; otherwiſe the planting of ſouls in Chriſt, and the implanting of grace in them, are things purely divine, and peculiar to God, and the power of his grace; but his meaning is, that he was at *Corinth*, as in other places, the firſt that preached the Goſpel to them; and was an inſtrument of the converſion of many ſouls, and of laying the foundation, and of raiſing and forming a Goſpel churchſtate, and of planting them in it: *Apollos watered*; he followed after, and his miniſtry was bleſſed for edification; he was a means of carrying on the ſuperſtructure, and of building up ſouls in faith and holineſs, and of making them fruitful in every good word and work: each miniſter of the Goſpel has his proper gifts, work, and uſefulneſs; ſome are planters, others waterers; ſome are employed in hewing down the ſturdy oaks, and others in ſquaring and fitting, and laying them in the building; ſome are *Boanergeſes*, ſons of thunder, and are moſtly uſeful in conviction and converſion; and others are *Barnabaſes*, ſons of conſolation, who are chiefly made uſe of in comforting and edifying the ſaints: *but God gave the increaſe*; for as the gardener may put his plants into the earth, and water them when he has ſo done, but cannot cauſe them to grow, this is owing to a divine bleſſing; and as the huſbandman tills his ground, caſts the ſeed into it, and waits for the former and latter rain, but can't cauſe it to ſpring up, or increaſe to perfection, this is done by a ſuperior influence; ſo miniſters of the Goſpel plant and water, caſt in the ſeed of the word, preach the Goſpel, but all the ſucceſs is from the Lord; God only cauſes it to ſpring up and grow; 'tis he that gives it its increaſing, ſpreading, fructifying virtue and efficacy.

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[e] Maimon. Talmud Tora, c. 2. §. 2.

[f] Ib. c. 1. §. 6.

[g] T. Bab. Cetubot, fol. 50. 1.

Ver. 7. *So then, neither is he that planteth any thing*, &c.] Not he that is the happy inſtrument of beginning the good work: *neither he that watereth*; who is the means of the carrying of it on: not that they are ſimply and abſolutely nothing, without any reſtriction and limitation; they are men, they are chriſtians, they are miniſters, and uſeful ones, by whom others believe; they are labourers together with God, miniſters of Chriſt, and ſtewards of the myſteries of God, and ſo to be accounted of; but they are nothing in themſelves, nor in their own account, or with reſpect to God: they are nothing of themſelves as miniſters; they have nothing but what they have received; all their gifts are from God, nor can they exerciſe them aright without the grace of God, not being able to think a good thought as of themſelves; nor are they any thing in making their planting and watering effectual; and ſo no glory belongs to them; nothing is to be aſcribed to them, they have no part nor lot in theſe things: *but God that giveth the increaſe*; he gives them their abilities, aſſiſts them in the exerciſe of their gifts, makes their miniſtrations uſeful, and he has, as he ought to have, all the glory.

Ver. 8. *Now he that planteth, and he that watereth are one*, &c.] Not in every reſpect ſo; they were different as men, they were not the ſame individual perſons, nor in the ſame office; *Paul* was an Apoſtle, *Apollos* only a preacher of the Goſpel; nor had they the ſame meaſure of gifts, nor did they labour alike, or were of the ſame uſefulneſs; but they had one and the ſame commiſſion to preach the Goſpel; and the Goſpel they preached was the ſame; and ſo were their views, aims, and ends, which were the glory of God, and the good of immortal ſouls; and they had the ſame love and affection for one another; they were one in their work, judgment, and affection; and which carries in it a ſtrong reaſon and argument, why the members of this church ſhould not contend and divide about them: *and every man ſhall receive his own reward*; either from men, that double honour he is worthy of, maintenance and reſpect; or rather from God, not a reward of debt, for his labours are by no means meritorious of any thing at the hands of God, from whom he has all the grace, ſtrength, and abilities, he labours with; but of grace, even the reward of the inheritance, becauſe he ſerves the Lord Chriſt; which is by bequeſt, through the death of the teſtator, and common to all the children of God, and heirs of glory: *according to his own labour*; and not another's; and not according to the ſucceſs of it, but according to that itſelf; not that that is the meaſure of the reward, for the reward infinitely exceeds it; but is that to which God has graciouſly annexed the promiſe of the reward, as an encouragement to it.

Ver. 9. *For we are labourers together with God*, &c.] The miniſters of the Goſpel are labourers in the Lord's vineyard, and not loiterers; their work is a laborious work, both to body and mind; which lies in cloſe ſtudy and meditation, in diligent reading and conſtant prayer, in frequent miniſtration of the word, and adminiſtration of ordinances; beſides reproofs, admonitions, and exhortations, counſels, and inſtructions, which are often neceſſary: 'tis a work, which no man is ſufficient for of himſelf; what requires diligence, induſtry, and faithfulneſs; is honourable, and when rightly performed, deſerves reſpect: nor do they labour alone, but with God; not as co-ordinate, but as ſubordinate workers; for though they labour in planting and watering, yet they bear no part with him in giving the increaſe; he is the huſbandman, the chief maſter builder, they are labourers under him; however he works with them; hence their labours are not in vain, and they have great encouragement to go on in their work; and they are God's labourers with one another, which is a ſenſe of the phraſe not to be overlooked. The Apoſtle often in his epiſtles, ſpeaks of his fellow-workmen, and fellow-labourers, who wrought together with him under God: *ye are God's huſbandry*; or *tillage*; he is the proprietor of the field, the occupier of it, the huſbandman who breaks up the fallow ground of the hearts of his people; he caſts in the ſeed of grace, he makes the ground good, and cauſes it to bring forth fruit; the churches of Chriſt are his property, land of his manuring, and all the fruit belongs unto him; they are gardens of his planting, and vineyards of his watering, and which he keeps night and day, leſt any hurt: *ye are God's building*; as the former metaphor is taken from agriculture, this is from architecture: believers in a church-ſtate, are God's houſe, in which he dwells, and which he himſelf has built; he has laid the foundation, which is Jeſus Chriſt; he makes his people lively ſtones, and lays them on it; he raiſes up the ſuperſtructure and will compleat the building, and ought to bear all the glory, and in all which he makes uſe of his miniſters as inſtruments.

Ver. 10. *According to the grace of God which is given unto me*, &c.] Leſt the Apoſtle ſhould be thought to be too much elated with the characters he had given of himſelf, and other miniſters, or to aſſume too much to himſelf, in what he was about to ſay of himſelf, he aſcribes all the gifts he had, and the uſefulneſs he was of, as a labourer and builder in the church of God, to rich grace; by which he was called unto, and qualified for ſuch work: *as a wiſe maſter-builder*. This ſame phraſe, σοφος αρχιτεκτων, *a wiſe maſter-builder*, is uſed by the *Septuagint* interpreters, in *Iſa*. iii. 3. by which they render, חכם חרשים, *the cunning artificer*, or *the wiſe man of the carpenters*, or *artificers*. The architect of all is God the Father, Son, and Spirit; God the Father is the builder of all things; Chriſt builds his church on himſelf the rock; and the ſaints are built up an habitation for God, through the Spirit; miniſters are builders under God, inſtruments he makes uſe of, and who would labour in vain, unleſs the Lord build the city: ſuch an one was the Apoſtle, though he calls himſelf a maſter-builder with reſpect to inferior miniſters; he being in the higheſt office in the church, as an Apoſtle, and not a whit behind the chief of them; and was the chief Apoſtle of the *Gentiles*, and was principally concerned in preaching the Goſpel to them, and in raiſing churches among them. The alluſion is to the *Jews*, who uſe to call the *Rabbins* and doctors, and the diſciples of the wiſe men, *builders:* they aſk in a certain place [h], "מאי בנאין, *who are* " *the builders?* ſays *R. Jochanan*, theſe are the " diſciples of the wiſe men, who employ them- " ſelves in the building of the world all their days [i]." That is, the law, as one [k] of their writers explains this building; hence they are ſometimes called builders of the law, and which was looked upon to be an high character: it is ſaid [l] of a certain perſon, that "*R. Zeira* praiſed him, and called him, " בנייה דאורייתא, *a builder of the law.*" But the Apoſtle was a Goſpel builder, a builder of Goſpel churches in Goſpel truths, and in faith and holineſs; theſe were fooliſh builders, but he a wiſe one; and his wiſdom lay in the knowledge of Chriſt, in preaching him, and in winning ſouls unto him; and particularly in that he took care in his miniſtry, to lay a good foundation: *I have laid the foundation*; meaning not only that as at other places, ſo at *Corinth*, he firſt preached the Goſpel to them, and was the firſt inſtrument of their converſion, and laying the foundation of a Goſpel church-ſtate; but that in his preaching he laid Chriſt as the one and only foundation, for men to build their faith and hope upon, for everlaſting life and happineſs, mentioned in the following verſe: *and another buildeth thereupon*; which deſigns not a private chriſtian, who was directed in the Apoſtle's miniſtry to build his ſoul upon the rock of ages, Chriſt the ſure foundation laid in *Zion*; though there is a truth in this, the Apoſtle laid Chriſt as a foundation, and encouraged others to build their faith and hope upon him, as to eternal ſalvation; and many were enabled to do ſo, which was the happy fruit of his miniſtry, and what gave him pleaſure; and in this ſenſe he alſo himſelf built upon this foundation, for this can't be ſaid of another, to the excluſion of himſelf; he would never lay a foundation, and direct others to build on it, and not build upon it himſelf; but another miniſter of the Goſpel is meant, as *Apollos*, or any other who might follow him, and be a means of carrying on the building upon the foundation he had laid, and of edifying and eſtabliſhing ſouls upon it; and of rearing up ſuperſtructure truths, upon the foundation one: *but let every man take heed how he buildeth thereupon*; that he builds by line, evenly, according to the analogy of faith; that he builds in proportion to the foundation; and lays ſuch things upon it as are becoming it, and ſuitable to it.

Ver. 11. *For other foundation can no man lay*, &c.] Men may attempt to lay other foundations than Chriſt, and build upon them, but to no purpoſe; they will be of no avail; all beſides him are ſandy foundations; ſuch as fleſhly privileges, a carnal deſcent, a religious education, an external profeſſion of religion, a man's own righteouſneſs, and the abſolute mercy of God; but men ought to lay no other, nor can they, that will be of any advantage to themſelves or others: *than that which is laid*; by *Jehovah* the Father, both in his eternal counſels and covenant, when he ſet forth and appointed Chriſt to be the Saviour and Redeemer of his people; and in the fulneſs of time, when he ſent him forth under the ſame characters; and by the Spirit of God, when he reveals Chriſt to them, and forms him in them; and by the miniſters of the Goſpel, who jointly agree to lay him miniſterially, as the foundation for ſouls to build their hope upon: hence he is called the *foundation of the Apoſtles and Prophets*, as here, *which is Jeſus Chriſt*; he is the foundation perſonally conſidered, as God-man and mediator, on which the church, and every believer is built; he is the foundation of the covenant of grace, and of eternal ſalvation; of the faith and hope, peace, joy, and comfort of all the ſaints; and of the building of God, that houſe not made with hands, that city which has foundations, eternal glory in the other world: and he is the foundation doctrinally conſidered; or the doctrines of his proper deity, of his divine and eternal Sonſhip, of his incarnation, of his Meſſiahſhip, of his obedience, ſufferings, death, and reſurrection from the dead, of juſtification by his righteouſneſs, pardon by his blood, and atonement by his ſacrifice, *&c.* are fundamental ones: the *Jews* were wont to call the principal articles of their religion, יסודי, *foundations: Maimonides* has entituled one of his *tracts*, יסודי התורה, *the foundations of the law*; but the doctrines reſpecting the perſon, offices, and grace of Chriſt, are the only foundation of the Goſpel.

Ver. 12. *Now if any man build upon this foundation*, &c.] The different materials laid by one and the ſame man, on this foundation, or the different doctrines advanced upon it, are ſome of them comparable to *gold*, *ſilver*, *precious ſtones*; for their intrinſic worth and value; for the purity and ſincerity of them; for their weight, importance, ſolidity, and ſubſtantiality; for their durableneſs; for the great eſteem they are had in by thoſe, who know the worth of them; and for the great uſefulneſs they are of unto them, being rich in themſelves, and enriching to them; and theſe are the great, momentous, and valuable truths of the Goſpel, which agree with, and are ſuitable to the foundation they are built upon: ſo the *Jews* [m] compare their oral and written law, the former to gold, and the latter to precious ſtones, but the metaphors much better ſuit the doctrines of the Goſpel: others are like to *wood*, *hay*, *ſtubble*; by which are meant, not heretical doctrines, damnable hereſies, ſuch as are diametrically oppoſite to, and overturn the foundation; for one and the ſame man builds the former, as theſe, and is himſelf ſaved at laſt; neither of which is true, of ſuch that deliver doctrines of devils: but empty, trifling, uſeleſs things are meant; ſuch as fables, endleſs genealogies, human traditions, *Jewiſh* rites and ceremonies; which through the prejudice of education, and through ignorance and inadvertency, without any bad deſign, might by ſome be introduced into their miniſtry, who had been brought up in the *Jewiſh* religion; as alſo the wiſdom of the world, the philoſophy of the *Gentiles*, oppoſitions of ſcience falſly ſo called, curious ſpeculations, vain and idle notions, which ſuch who had their education among the *Greeks*, might ſtill retain, and be fond of; and through an itch of vain-glory, mix with their evangelic miniſtrations; and in a word, every thing that may now be advanced in the Goſpel miniſtry, not ſo honourable to the grace of God, or ſo becoming the perſon, blood, and righteouſneſs of Chriſt, nor ſo conſiſtent with the Spirit's work of grace, may be meant hereby: the ſame miniſter at different times, and ſometimes at one and the ſame time in his miniſtry, lays the foundation, Chriſt, and builds on it for a while, excellent, valuable truths, raiſes a ſuperſtructure of gold, ſilver, and precious ſtones, and then covers the edifice with trifling, impertinent, and inconſiſtent things, with wood, hay, and ſtubble; and ſo at laſt of this promiſing fine ſtately building, makes a thatched houſe.

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[h] T. Bab. Sabbat, fol. 114. 1.

[i] Jarchi, Maimon. Sampſon & Bartenora in Miſn. Mikvaot, c. 9. §. 6.

[k] Juchaſin, fol. 81. 1.

[l] T. Hieroſ. Gittin, fol. 48. 4.

[m] Koheleth Jaacob in Caphtor, fol. 109. 2.

Ver. 13. *Every man's work ſhall be made manifeſt,* &c.] The doctrine he preaches, ſhall be ſooner or later made manifeſt to himſelf, and to his hearers; who ſhall ſee the inconſiſtency, irregularity, and deformity of ſuch a building; at firſt ſo well laid, then piled up with ſuch excellent materials, and at laſt covered in with ſuch trifling or incoherent ſtuff: *for the day ſhall declare it*; meaning not the day of judgment, though that is often called the day, or that day, and will be attended with fire, and in it all ſecrets ſhall be made manifeſt; but the Apoſtle intends a diſcovery that will be made of doctrines in this world, before that time comes: wherefore this day rather deſigns a day of tribulation; as of perſecution, which tries mens principles, whether they are ſolid or no; and of error and hereſy, when men are put upon a re-examination of their doctrines, whereby perſons and truths that are approved, are made manifeſt; or of ſome great calamity, ſuch as the deſtruction of *Jeruſalem*, whereby many wrong notions the *Jews* yet retained, were diſcovered: but it is beſt of all to underſtand this day of the Goſpel day, and of the progreſs of Goſpel light, eſpecially in ſome particular periods of it; as in the primitive times, at the reformation from popery, and the more remarkable Goſpel day-light, which will be in the latter times, when the impertinence and inconſiſtency of many things which now obtain in the miniſtry, will be ſeen; ſee *Epheſ.* v. 13. *Becauſe it ſhall be revealed by fire*; not that day, but the man's work, or doctrine: *and the fire ſhall try every man's work of what ſort it is*; by *the fire* is meant, not the general conflagration of the world, when that and all that is therein, will be burnt up; much leſs the fire of purgatory, the *Papiſts* dream of, for the puniſhment of evil actions; for the Apoſtle is not ſpeaking of the actions of men, good or bad, but of the doctrines of miniſters; rather the fire of tribulation and affliction, which as it is for the trial of the grace of faith, ſo of the doctrine of faith, whereby it becomes much more precious than of gold that periſheth; or of ſome fiery diſpenſation of God's vengeance, as on *Jeruſalem*: though the word of God, which is as fire, ſeems to be intended; which in ſome certain times ſo blazes forth, and will more eſpecially in the latter day, that by the light of it, both miniſters and churches will be able to ſee clearly the bright ſhining luſtre of the gold, ſilver, and precious ſtones; and with ſo much heat, as to burn up the wood, hay, and ſtubble; when the difference between theſe things, will be moſt eaſily diſcerned.

Ver. 14. *If any man's work abide,* &c.] That is, if any miniſter's doctrine will bear the teſt of day-light, to be looked into, and abide the fire of the word; as gold, ſilver, and precious ſtones will, or ſuch doctrines as are comparable to them, which will ſhine the brighter, for being tried by this fire: *which he hath built thereupon*; upon the foundation Chriſt, in entire conſiſtence with, and proportion to it, and highly becoming it: *he ſhall receive a reward*; either from the churches of Chriſt here, who ſhall honour and reſpect him for his faithful labours in the miniſtry; or from Chriſt hereafter, who will ſay, well done, good and faithful ſervant, enter thou into the joy of thy Lord.

Ver. 15. *If any man's work ſhall be burnt,* &c.] If any miniſter's doctrine he has preached, ſhall be deſtroyed and diſappear, ſhall be diſapproved of, and rejected by the churches, not being able to bear the light and heat of the fire of God's word: *he ſhall ſuffer loſs*; of all his labour and pains he has been at, in collecting together ſuch trifling, uſeleſs, and inconſiſtent things; and of all that glory and popular applauſe he might expect from men, on account of them, and which was the ſnare that drew him into ſuch a way of preaching: *but he himſelf ſhall be ſaved*; with an everlaſting ſalvation; not by his miniſterial labours, much leſs by his wood, hay, and ſtubble, which will be all burnt up; but through his being, notwithſtanding all the imperfections of his miniſtry, upon the foundation Chriſt: *yet ſo as by fire*; with much difficulty, and will be ſcarcely ſaved; ſee 1 *Pet.* iv. 17, 18. *Zech.* xiii. 9. with great danger, loſs, and ſhame; as a man that is burnt out of houſe and home, he eſcapes himſelf with his own life, but loſes all about him: ſo the *Syriac* verſion reads it, איך דמן נורא, *as out of the fire*; ſee *Zech.* iii. 2. *Jude* 23. Or the ſenſe is, that he ſhall be tried by the fire of the word, and convinced by the light of it, of the errors, irregularities, and inconſiſtencies of his miniſtry; either in his time of life and health, or on a death-bed; and ſhall have all his wood, hay, and ſtubble burnt up, for nothing of this kind ſhall he carry with him in his judgment to heaven; only the gold, ſilver, and precious ſtones; and will find that the latter doctrines, and not the former, will only ſupport him in the views of death and eternity.

Ver. 16. *Know ye not that ye are the temple of God,* &c.] The Apoſtle having ſpoken of the ſaints as God's building, of himſelf as a wiſe maſter-builder, of Chriſt as the only foundation, and of various doctrines as the materials laid thereon, proceeds to obſerve to this church, and the members of it, that they being incorporated together in a Goſpel church-ſtate, were the temple of God; and which was what they could not, or at leaſt ought not, to be ignorant of: and they are ſo called, in alluſion to *Solomon*'s temple; which as it was a type of the natural, ſo of the myſtical body of Chriſt. There's an agreement between that and the church of Chriſt, in its maker, matter, ſituation, magnificence, and holineſs; and the church is ſaid to be the temple of God, becauſe it is of his building, and in which he dwells: what the Apoſtle here ſays of the ſaints at *Corinth*, the *Jewiſh* doctors ſay of the *Iſraelites* [n], היכל יהוה אותם, *the temple of the Lord are ye*; and which being uſually ſaid of them in the Apoſtle's time, he may refer unto; and much better apply to the perſons he does, of which the indwelling of the Spirit was the evidence: *and that the Spirit of God dwelleth in you*; in particular members, as a Spirit of regeneration, ſanctification, faith, and adoption, and as the earneſt and pledge, of their future glory; in their miniſters to fit, and qualify them for their work, and carry them through it; and in the whole church, to bleſs the word and ordinances, for their growth, comfort, and eſtabliſhment. This furniſhes out a conſiderable proof of the deity and diſtinct perſonality of the Spirit, ſince this is mentioned as an evidence of the ſaints being the temple of God, which would not be one, if the Spirit was not God, who dwells therein; and ſince a temple is ſacred to deity, and therefore

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[n] R. Alſhech in Hag. ii. 5.

if he dwells here as in a temple, he muſt dwell here as God; and ſince he is mentioned as diſtinct from God, whoſe Spirit he is, and dwelling, a perſonal action is aſcribed to him, he muſt be a diſtinct divine perſon.

Ver. 17. *If any man defile the temple of God*, &c.] By the wiſdom of the world, through philoſophy, and vain deceit; by bringing in falſe doctrines, errors, and hereſies, and thereby corrupt their minds from the ſimplicity that is in Chriſt; and make rents, factions, and diviſions among them: *him ſhall God deſtroy*; body and ſoul in hell; for as their wicked principles, and heretical notions, are pernicious to others, they are damnable to themſelves, and will bring upon them that judgment which lingreth not, and that damnation which ſlumbereth not. The falſe prophet, as well as the beaſt, and the devil, ſhall be caſt into the lake of fire and brimſtone. God is not only an avenger of all immoralities committed againſt his righteous law, but of all falſe doctrine and falſe worſhip, and of every thing that is contrary to the Goſpel, and to the order and ordinances of it. The reaſon of this is, *for the temple of God is holy*; alluding to the holineſs of *Solomon*'s temple, "into which a man might not go with his ſtaff, nor with his ſhoes on, nor with his purſe, nor with duſt upon his feet, nor might he make it a thorough-fare, and much leſs ſpit in it[o]." And yet, how was it polluted in our Lord's time by the *Jews*, who made it a den of thieves, inſtead of an houſe of prayer? *which temple ye are*. This is added for further confirmation, and to aſſert their holineſs in doctrine, worſhip and converſation, and to deter the falſe teachers from making any uſe of any means to corrupt them in either.

Ver. 18. *Let no man deceive himſelf*, &c.] With vain notions of ſerving God and religion, and of doing the churches good by his carnal and worldly wiſdom, and with falſe hopes of eſcaping the vengeance of God for ſowing the tares of error, hereſy, and diſcord among his people. *If any man among you ſeemeth to be wiſe in this world*; either a member of them, or a preacher among them, who thought himſelf wiſe in worldly wiſdom; or was deſirous to be thought ſo by others; or would be a truly wiſe man in this world, whilſt he lives in it, and before he goes out of it: *let him become a fool that he may be wiſe*; not that, properly ſpeaking, folly is the way to wiſdom; but that that man that would be wiſe in a ſpiritual ſenſe, muſt firſt learn to know himſelf; muſt be convinced of, and acknowledge his own folly, embrace the Goſpel of Chriſt, which is eſteemed fooliſhneſs by the world; ſubmit to the ordinances of Chriſt, which are deſpiſed by men; and take up the croſs of Chriſt, and follow him, bear reproach and perſecution for his ſake, than which nothing is more ridiculous with carnal men: he muſt deny his worldly wiſdom, his carnal and righteous ſelf, and wholly reſt, and rely on Chriſt, and his righteouſneſs, for eternal life and happineſs, and ſo will he become truly wiſe unto ſalvation. The *Jews*[p] have a ſaying, "that every one, המנבל עצמו, *that makes himſelf a fool*, for the words of the law, at the end, ſhall be exalted."

Ver. 19. *For the wiſdom of this world is fooliſhneſs with God*, &c.] The wiſdom of the *Jewiſh*, or *Gentile* world. It is had in no account with him; it is deſpiſed and neglected by him; he makes it fooliſh, deſtroys it, and brings it to nothing; he lays it aſide as uſeleſs, to make men wiſe unto ſalvation, and by the fooliſhneſs of preaching ſaves them that believe; he paſſes by the wiſe and prudent, and hides the things of the Goſpel from them; ſo that with all their learning and wiſdom, they can neither apprehend nor comprehend the myſteries of grace, whilſt he reveals them unto babes, and chuſes the fooliſh things of this world to ſpread the knowledge of himſelf, his Son, his Goſpel, and the truths of it, and whom he makes ſucceſsful to the confuſion of the wiſe and learned. *For it is written*, כדכתיב, an uſual form of citing ſcriptures with the *Jews*; it is in *Job* v. 13. *he taketh the wiſe in their own craftineſs*, or *by* it. What *Eliphaz* ſays of the wiſe politicians of the world, who are often diſappointed of their crafty devices, and cannot perform the enterprizes they have took in hand, but their ſchemes are broken, and the ſnares they laid for others, they are taken in themſelves, is applied by the Apoſtle to the *Jewiſh* doctors, or the *Gentile* philoſophers, or rather to the falſe teachers among the chriſtians; whoſe ſchemes they have formed, to corrupt the churches, and demoliſh the Goſpel, prove their own deſtruction; nor will they, with all their cunning, be able to get out of the hand of God, and eſcape his awful vengeance. The alluſion is either to the taking of wild beaſts and birds, in ſnares and nets, or to the taking of men in flight, laying hold of them with the hand, and graſping them hard, that they cannot get looſe. The *Targum* interprets the words of the wiſe men of *Pharaoh*, and of the *Egyptian* aſtrologers.

Ver. 20. *And again*, &c.] Not in the ſame place, nor in the ſame book, but in the *pſalms*, in *Pſ.* xciv. 11. This form of citing ſcriptures anſwers to ועוד, *and moreover*, uſed by the *Jewiſh* doctors when the matter does not ſo clearly appear from the firſt proof, and therefore they produce another[q]: and ſo here the Apoſtle, for the further confirmation and illuſtration of this point, that the wiſdom of this world is fooliſhneſs with God, to the teſtimony of *Eliphaz*, adds this of *David*, *the Lord knoweth the thoughts of the wiſe, that they are vain*; in the *pſalms* it is, *the Lord knoweth the thoughts of men, that they are vanity*; which the Apoſtle not only cites, but explains and teaches; as that by *men* is meant men of wiſdom and knowledge, of the greateſt capacities, whoſe thoughts, reaſonings, ſchemes, and devices, the omniſcient God not only knows, but makes known, and diſcovers them, ſooner or later, to be vain and fruitleſs, yea, vanity itſelf; and notwithſtanding all their machinations and contrivances, his counſel ſhall ſtand, his Goſpel ſhall be maintained, his truths ſhall prevail, and his ordinances ſhall be continued, and his work go on.

Ver. 21. *Therefore let no man glory in men*, &c.] The Apoſtle means miniſters, who are but men, even the beſt of them, and therefore not to be gloried in; and has chiefly reſpect to the falſe teachers, whoſe wiſdom, learning, and eloquence, the *Corinthians* were greatly taken with, and boaſted of; it was ſo enſnaring to them, that they even idolized them for it, called them their maſters, pinn'd their faith on their ſleeve, gave up themſelves to them, and were greatly under their authority, influence, and direction, which is here condemned; and which was ſo far from being right, that they ought not to behave in ſuch manner to the beſt of miniſters, nor to glory in any one above another; no, not in *Paul*, nor *Apollos*, nor *Cephas*; *for all things are yours:* all the miniſters, and all they are endowed with; theſe were all for their uſe and ſervice, for their benefit and advantage; wherefore it was very wrong to ſet up one above, or againſt another, or for any party to engroſs any one miniſter, when he belong'd to them all; and great weakneſs to reject others, when they had a common right and property in them.

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[o] Miſn. Beracot, c. 9. §. 5.

[p] Raya Mehimna in Zohar in Numb. fol. 104. 2.

[q] Vid. Surenhuſii Biblos Katallages, p. 11, 531.

Ver. 22. *Whether Paul, or Apollos, or Cephas*, &c.] Theſe are particularly named, becauſe their diſputes were chiefly about them; but what is ſaid of them is true of all other, and all the miniſters of Chriſt's, that they are the churches. The gifts which Chriſt received for them, and has beſtowed on them, are not their own, but the churches, and are given to them, not ſo much for their own uſe, as for the good and benefit of others. They are made able miniſters of the New Teſtament, not by themſelves, nor by man, but by God; who diſpoſes of them, as bleſſings to his churches, and gives them to be paſtors and teachers of them, to feed them with knowledge, and with underſtanding; they are qualified by the Spirit of God for the ſervice of the ſaints, and are ſeparated by him to it, and are conſtituted overſeers of the flock by his direction; they are placed as ſtewards of the myſteries and manifold grace of God, to diſpenſe them with wiſdom and faithfulneſs to all in his family, and are the ſervants of the churches for Jeſus's ſake, and therefore not to be gloried in; though to be reſpected in their place and ſtation: *or the world:* this, with what follows, is an amplification of the account, and is, as if the Apoſtle ſhould ſay, you ſhould be ſo far from glorying in man, in a few poor, weak inſtruments, and eſpecially in that in them, which with God is fooliſhneſs and vanity, that not only all the miniſters of the word are yours, but even the whole world is yours; tho' called out of it, eſteemed the filth of it, and have ſo little a ſhare of it. The world was made for the ſake of the ſaints, and is continued on their account; when they are called by grace, it will ſoon be at an end. It is their Lord's, and ſo theirs, both as creator and mediator; the good things of the world are enjoyed by the ſaints in a peculiar way, as covenant mercies and bleſſings, ſo as they are not by others. The evil things of it, as the ſins and luſts of it, are eſcaped by them; and the afflictions they meet with in it are made to work for their good; and as they are heirs of the world, as *Abraham* was, ſo they ſhall inherit it in a much better form than it now is: the preſent heavens will paſs away, the earth, and all therein will be burnt up, and new heavens, and a new earth ariſe, in which will dwell none but righteous perſons: the world, in its preſent ſtate, is an inn, ſuited to the condition of the ſaints, as pilgrims and ſtrangers; but then it will be as a palace, fit for the ſpouſe and bride of Chriſt. *Or life*; in every view of it: the life of Chriſt, which he lived here on earth, in obedience to his Father's will, and which he now lives in heaven, where he ever lives to make interceſſion for his people, and for their good; that fulneſs of life that is in him, and that eternal life which is through him, are all theirs. The lives of the miniſters of the Goſpel are for their profit and advantage; and they are ſpared and continued on their account; their own lives are theirs, though not to live to themſelves, nor to the luſts of men, but by faith on Chriſt, and to the glory of God, and which is what they deſire. *Or death*; the death of Chriſt was for them, in their room and ſtead, for their ſins, to make ſatisfaction to divine juſtice for them; and the benefits of it are enjoyed by them. The death of good men, miniſters, martyrs, and confeſſors is theirs, ſerves to confirm their faith, animate their zeal, and encourage them to hold faſt the profeſſion of their faith without wavering. Their own death is a bleſſing to them; the ſting is taken away by Chriſt; the curſe is removed; 'tis no penal evil to them; 'tis a deliverance of them from all the ſorrows and troubles of this life, and is their paſſage into endleſs glory and happineſs. *Or things preſent*; whether proſperous or adverſe; and theſe, whether they be their own or others, all work together for their good. *Or things to come*; future troubles and exerciſes; or future good things, either in this world, or in the world to come; the inviſible glories of a future ſtate: *all are yours*; which is repeated for confirmation ſake, and to obſerve, that if there was any thing that was omitted, or could not be thought to be included in any of the above expreſſions, that alſo was theirs.

Ver. 23. *And ye are Chriſt's*, &c.] This is the ground and foundation of all things being theirs, and ſhews in what way they come by them, and what gives them their claim and property: they are Chriſt's, he has an intereſt in them, and they in him; they are his, not only by creation, as all men are, but by the Father's ſpecial gift of them to him, as his ſpouſe and bride, his children, his ſheep, his portion, and his jewels; they are his thro' the purchaſe of his own blood, and by a voluntary ſurrender of themſelves unto him, under the influence of his Spirit and grace; they are his by their profeſſion of him; they avouch themſelves to be the Lord's, and call themſelves by his name; and they are his by his poſſeſſion of them, and dwelling in their hearts by faith; and all they have are his. Their worſt things are his; their ſins are accounted to him, and laid on him by imputation, and have been bore and done away by him: their griefs and ſorrows are his, their reproaches his, and their afflictions and ſufferings his. Their beſt things are his; their temporal mercies come from him, and thro' him; and all their ſpiritual bleſſings, they are bleſſed with in him; and all the good things done by them are done in his ſtrength, by the aſſiſtance of his Spirit, and in virtue of his grace. *And Chriſt is God's*; he is his Son, his own, his only-begotten and well-beloved Son, as he is a divine perſon; and as man he is his creature, made by him, and inferior to him; he is the head of him, as the man is of the woman; and as mediator, he is his righteous ſervant, whom he has choſen, called, brought forth, upheld, and in whom he is glorified: ſo that, upon the whole, the ſaints ſhould not glory in men, tho' ever ſo great and good, but in God, and in Chriſt, as of God, made unto them wiſdom, righteouſneſs, ſanctification, and redemption.

CHAP. IV.

THE chief heads of this chapter are the account that ought to be had of the miniſters of the Goſpel; cautions againſt cenſoriouſneſs, raſh judgment, pride, and ſelf-conceit; the uncomfortable circumſtances and ſituation of the miniſters of the Goſpel for the ſake of preaching it; the Apoſtle's fatherly affection to the *Corinthians*, and his authority over them; his reſolution in ſubmiſſion to the will of God of coming to them, and the manner in which it might be expected he would come. The Apoſtle exhorts to have in proper eſteem, the preachers of the Goſpel, and that becauſe they are Chriſt's miniſters and ſtewards of his grace, and faithful in the diſcharge of their duty, ver. 1, 2. And as for himſelf, whom he includes in the number of the faithful diſpenſers of the word, he cared not what judgment was paſſed upon him; nor ſhould he think fit to be ſet down by it, partly becauſe it was human, and aroſe from an ill ſpirit; and partly becauſe he judged himſelf; as alſo becauſe his conſcience teſtified that he faithfully diſcharged his office; and beſides, the Lord was his judge, ver. 3, 4. who in his own time would judge him; and he, as every other faithful miniſter, ſhall have praiſe of God, and therefore before that time judgment was not to be paſſed by men, ver. 5. and then gives a reaſon why he had mentioned his own name, and the name of *Apollos*, under ſuch figurative expreſſions he had done in the preceding chapter, that they might be examples of modeſty and humility for others to follow, ver. 6. and expoſtulates with thoſe who were vainly puffed up in their fleſhly minds; that ſeeing they were no better than others, and what gifts they had were not of themſelves, but of God, they had no reaſon to glory and vaunt it over others, ver. 7. and in an ironical way expreſſes the exalted and flouriſhing condition they were in, and which he rather wiſhes than aſſerts, and which carries in it a ſort of a denial of it, ver. 8. and goes on to repreſent the miſerable condition that the faithful preachers and followers of Chriſt were in, and that in order to abate the pride and ſwelling vanity of theſe men, ver. 9, 10, 11, 12, 13. ſhewing, that it was far from being a reigning time in the churches of Chriſt; his end in mentioning which, as well as the ſharpneſs he had uſed in reproving, were not in order to expoſe them to ſhame, but for their admonition, ver. 14. and that he did not take too much upon him in dealing thus freely and roundly with them, appears from the ſpiritual relation he ſtood in to them, as a Father, ver. 15. and therefore it became them as children to ſubmit to him, and imitate him, ver. 16. and an inſtance of his paternal care of them, and love to them, was his ſending *Timothy* among them, whoſe character he gives, and whoſe work and uſefulneſs he points out to them, ver. 17. and cloſes the chapter with a promiſe of coming to them, if it was agreeable to the will of God; and the rather he was bent upon it, becauſe ſome had given out he would not come, and rejoiced at it; wherefore, in order to try them, whether they were only verbal or powerful profeſſors, he was deſirous of coming to them, ver. 18, 19. ſince religion did not lie in talking, but in an inward powerful experience of things, ver. 20. which he feared was wanting in ſome by their outward converſation; and therefore puts a queſtion in what way they would chuſe he ſhould come unto them, and hence ſhould accordingly order their converſation and behaviour, ver. 21.

Ver. 1. *Let a man ſo account of us*, &c.] Tho' the Apoſtle had before ſaid that he, and other miniſters of the Goſpel, were not any thing with reſpect to God, and with regard to the churches, were theirs, for their uſe and advantage; yet they were not to be trampled upon, and treated with contempt, but to be known, eſteemed, and honoured for their works ſake, and in their reſpective places, ſtations, and characters; and though they were but men, yet were not to be conſidered as private men, and in a private capacity, but as in public office, and as public preachers of the word; and tho' they were not to be regarded as lords and maſters over God's heritage, but as ſervants, yet not as every one's, or as any ſort of ſervants, but *as the miniſters*, or ſervants, *of Chriſt*; as qualified, called, and ſent forth by him to preach his Goſpel; as ambaſſadors in his name, ſtanding in his place and ſtead, and repreſenting him, and therefore for his ſake to be reſpected and eſteemed; and as ſuch who make him the ſubject of their miniſtry, preach him, and him only, exalt him in his perſon, offices, blood, righteouſneſs, and ſacrifice, and direct ſouls to him alone for life and ſalvation: *and ſtewards of the myſteries of God*; tho' they are not to be looked upon as maſters of the houſhold, that have power to diſpoſe of things in the family at their own pleaſure; yet they are to be regarded as ſtewards, the higheſt officers in the houſe of God; to whoſe care are committed the ſecret and hidden things of God; whoſe buſineſs it is to diſpenſe, and make known, the myſteries of divine grace; ſuch as reſpect the doctrine of the Trinity, the incarnation of Chriſt, the union of the two natures, divine and human, in his perſon, the church's union to him, and communion with him, with many other things contained in the Goſpel they are entruſted with.

Ver. 2. *Moreover, it is required in ſtewards*, &c.] Upon mentioning that part of the character of Goſpel-preachers, as ſtewards, the Apoſtle is put in mind of, and ſo points out that which is principally neceſſary in ſuch perſons: as, *that a man be found faithful*; to the truſt repoſed in him; to his lord and maſter that has appointed him to this office; and to the ſouls that are under his care: and then may a miniſter be ſaid to be ſo, and which is his greateſt glory, when he preaches the pure Goſpel of Chriſt without any human mixtures, the doctrines and inventions of men; and the whole Goſpel, declaring all the counſel of God, keeping back nothing which may be profitable to ſouls; when he ſeeks not to pleaſe men, but God; and not his own glory, and the applauſe of men, but the honour of Chriſt, and the good of ſouls: and ſuch a faithful ſteward was the Apoſtle himſelf.

Ver. 3. *But with me it is a very ſmall thing*, &c.] It ſtood for little or nothing, was of no account with him, what judgment and cenſures were paſs'd on him by men with regard to his faithfulneſs in the miniſtry, not even by the *Corinthians* themſelves: *that I ſhould be judged of you*; not that the Apoſtle declined, or deſpiſed the judgment of a church of Chriſt, rightly diſpoſed, and met together in the fear of God, to try, prove, and judge of his miniſtry, and his fidelity in it; but he made no account of theirs, and ſlighted it, as being under bad influence, the influence of the falſe teachers, who had inſinuated many things among them to the prejudice of the Apoſtle's character; wherefore he ſet it at nought and rejected it, and rightly refuſed to ſubmit to it, and indeed, to any mere human judgment: *or of man's judgment*; 'tis in the *Greek* text, *or of man's day*; in diſtinction from the day of the Lord, or the day of judgment; and becauſe that men have their ſtated days for judgment; and becauſe of the clearneſs of evidence, according to which judgment ſhould proceed. This is not a *Ciliciſm*, as *Jerom* thought, but an *Hebraiſm*; ſo the *Septuagint* render, יום אנוש, in *Jer.* xvii. 16. ημεραν ανθρωπου, *man's day*; and very frequently in the *Talmud*[r], is the diſtinction of דיני שמים, *the judgments of God*, and דיני אדם, *the judgments of men*; the former the Apoſtle was willing to be ſubject to, but not to the latter; he appealed from men to God; he cared not what any man thought, or ſaid, or judged of him; he not only was indifferent to the judgment of the *Corinthians* concerning him, whether they praiſed or diſpraiſed him, but of any other perſon; and ſo the *Syriac* verſion renders it, או מן כל בר אנש, *or of any man*: he adds, *yea, I judge not mine own ſelf*; for tho' as a ſpiritual man he judged all things, and ſo himſelf, his conduct, ſtate, and condition; examined his own heart and ways, and was able to form a judgment of what he was and did; yet he choſe not to ſtand and fall by his own judgment; and ſince he would not abide by his own judgment, who beſt knew himſelf, much leſs would he be ſubject to theirs, or any human judgment, who muſt be greater ſtrangers to him; and this he ſaid, not as conſcious to himſelf of any unfaithfulneſs in his miniſterial work.

Ver. 4. *For I know nothing by myſelf*, &c.] Which muſt be underſtood with a reſtriction to the ſubject he is upon, faithfulneſs in the miniſtry; otherwiſe he knew much by himſelf, of indwelling ſin, and the corruption of his nature, which he ſometimes found very ſtrong, and prevalent in him, and of the daily infirmities of life; but as to his miniſterial ſervice, he was pure from the blood of all men; he honeſtly declared what he knew to be the mind of God, and concealed nothing that might be uſeful to men; in this he had a clear conſcience, void of offence both towards God and men. *Yet am I not hereby juſtified*; from all fault and blame, which might poſſibly eſcape his knowledge and obſervation; for in many things all offend, and no man can underſtand all his errors; and there might be ſome miſtakes which the Apoſtle was not privy to, and conſcious of; and were he even free from all, he declares, that ſuch an unſtained integrity, in the diſcharge of his miniſterial work, was not the matter of his juſtification before God, nor did he depend upon it: *but he that judgeth me is the Lord*; either who adjudges me to eternal life, juſtifying me through the righteouſneſs of his Son, in which alone I deſire to be found, living and dying; or he that knows my heart, and all my ways, will be my judge at the laſt day; and to his judgment I appeal and ſubmit, and ſit eaſy in the mean while under all the cenſures and calumnies of men. The Apoſtle did, as his Lord and Saviour had done before him, who, when he was reviled and reproached by men, conſcious of his own innocence and integrity, committed himſelf to him that judgeth righteouſly.

Ver. 5. *Therefore judge nothing before the time*, &c.] This is ſaid to prevent raſh and precipitant judgment, and agrees with that well-known *Jewiſh* maxim, הוו מתונין בדין, *be ſlow in judgment*[s]; not haſty to paſs ſentence; 'tis beſt to leave things to the great day of account, than to be free in cenſuring one another. There is a *time* fixed for the awful judgment, tho' of that day and hour knows no man: judge nothing *until the Lord come*; who at the fixed time will certainly come to judgment, and that ſuddenly, at unawares, in an hour no man knows of: *who will bring to light the hidden things of darkneſs*; meaning not ſo much vices, immoralities, wickedneſs of all ſorts committed in the dark, and which it is a ſhame to ſpeak of; but thoſe hidden things of diſhoneſty, thoſe ſecret arts and private methods which falſe teachers have made uſe of to conceal themſelves, and carry on their baſe deſigns to the injury of truth, the ſouls of men, and the cauſe of Chriſt: *and will make manifeſt the counſels of the heart*; what were the views and intentions, the aims and ends of theſe men in taking upon them to be preachers of the word; when it will appear that theſe were not the glory of God, and the good of the ſouls of men, but filthy lucre, popular applauſe, or ſome ſuch mercenary view, and ſiniſter end. *And then ſhall every man have praiſe of God.* Every regenerated ſoul; every one that is a *Jew* inwardly; every one that has the circumciſion of the Spirit; and particularly every faithful miniſter, who is more eſpecially deſigned; to whom it will be ſaid, *well done good and faithful ſervant, enter thou into the joy of thy Lord*. The Apoſtle, in theſe words, has reſpect to the falſe teachers who ſought the praiſe of men, and not the honour which comes from God; and which the true miniſters of the word will have another day, however deſpiſed and diſpraiſed by men now.

Ver. 6. *And theſe things, brethren, I have in a figure transferred*, &c.] Not what he had ſaid concerning the different factions at *Corinth*, one being for *Paul*, and another for *Apollos*, and another for *Cephas*, as if theſe ſeveral parties did not really go by thoſe names, but by thoſe of others, the falſe teachers; only the Apoſtle, to decline every thing that looked like reflection, *put* theſe, as the *Syriac* verſion renders it, *upon* his own *perſon*, and *Apollos*'s, the ſooner and better to put an end to ſuch diviſions; for it is certain, from his way of arguing and reaſoning, that theſe are not fictitious names, but they were really divided, and were quarrelling among themſelves about himſelf, *Apollos*, and *Cephas*: but his meaning is, when he ſays, *I have in a figure transferred to myſelf and Apollos* theſe things; that he had *brought theſe compariſons*, as the *Arabic* verſion reads it, concerning himſelf and *Apollos*; namely, that one was a planter, and another a waterer; that they were both labourers and builders, miniſters or ſervants, and ſtewards: and theſe ſimilies, and ſuch a figurative way of ſpeaking he had made uſe of, as he ſays, *for your ſakes*; for the ſake of the members of this church, that they might have right notions of them, and accordingly account of them, and behave towards them: or, as he adds, *that ye might learn in us not to think of men above that which is written*; meaning, either in the word of God in general; or in ſome particular paſſages of ſcripture, he might have reſpect to; or rather in the above places in this, and the

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[r] T. Bab. Bava Kama, fol. 22. 2. 29. 1. 47. 2. 55. 2. 56. 1. 91. 1. 93. 1. & Bava Metzia, fol. 82. 2.

[s] T. Bab. Sanhed. fol. 7. 2. & Pirke Abot, c. 1. § 1.

foregoing chapter, where he gives the fore-mentioned characters of miniſters; where, in the Apoſtles themſelves, in their own words, from their own account, they might learn, on the one hand, not to aſcribe too much to them, nor, on the other hand, to detract from their juſt character and uſefulneſs: and alſo, *that no one of you be puffed up for one againſt the other*; ſpeak great ſwelling words of vanity, and envy, for one miniſter againſt another; when they are all one, bear the ſame character, are in the ſame office, and are jointly concerned in the ſame common cauſe of Chriſt, and the good of immortal ſouls.

Ver. 7. *For who maketh thee to differ* from another, *&c.*] This queſtion, and the following, are put to the members of this church, who were glorying in, and boaſting of the miniſters under whom they were converted, and by whom they were baptized, to the neglect and contempt of others; when the Apoſtle would have them conſider, that whatever difference was made between them and others, was made, not by man, but God; that whatever good and benefit they had enjoyed under their reſpective miniſters, were in a way of receiving, and from God; and therefore they ought not to glory in themſelves, nor in their miniſters, but in God, who had diſtinguiſhed them by his favours: whatever difference is made among men, is of God; it is he that makes them to differ from the reſt of the creation; from angels, to whom they are inferior; and from beaſts, to whom they are ſuperior; and from one another in their perſon, ſize, ſhape, and countenance, which is a phyſical, or natural difference. It is God that makes them to differ from one another in things of a civil nature; as kings and ſubjects, maſters and ſervants, high and low, rich and poor, bond and free, which may be called a political, or civil difference: and there is an eccleſiaſtical difference which God makes in his own people, who have gifts differing one from another; there are diverſities of gifts, adminiſtrations, and operations among them, and all from the ſame ſpirit: but the grand diſtinction God has made among men, lies in his ſpecial, diſtinguiſhing, and everlaſting love to ſome, and not others; in his choice of them in Chriſt unto everlaſting ſalvation; in the gift of them to Chriſt in the eternal covenant; in the redemption of them by his blood; in his powerful and prevalent interceſſion for them; in God's effectual calling of them by his grace; in his reſurrection of them from the dead to everlaſting life, placing them at Chriſt's right hand, and their entrance into everlaſting glory; when the diſtinction will be kept up, as in the above inſtances, throughout the endleſs ages of eternity; all which is owing, not to any thing of man's, but to the free grace, ſovereign will, and good pleaſure of God. *And what haſt thou that thou didſt not receive?* whatever mercies and bleſſings men enjoy, they have in a way of receiving, and from God the Father of all mercies; all natural and temporal mercies are received from him; even ſuch as reſpect the body, the make, form, and ſhape of it, perfection of limbs, health, ſtrength, food, raiment, preſervation of life, continuance in being, with all the comforts of it; and ſuch as relate to the ſoul, its formation, which is by the Father of Spirits, its powers and faculties, natural light, reaſon, and underſtanding, all its endowments, abilities, all natural parts, and ſharpneſs of wit; ſo that no man ought to glory in his wiſdom, as if it was owing to himſelf, when it is all of God. All ſupernatural and ſpiritual bleſſings are received from God; ſuch as a juſtifying righteouſneſs, ſanctifying grace, remiſſion of ſin, the new name of adoption, ſtrength to perform good works, to bear and ſuffer reproach and perſecution for Chriſt, and to perſevere to the end, with a right and title to eternal glory. *Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?* To glory in any mercy, favour, or bleſſing received from God, as if it was not received from him, but as owing to human power, care, and induſtry, betrays wretched vanity, ſtupid and more than brutiſh ignorance, horrid ingratitude, abominable pride and wickedneſs; and is contrary to the grace of God, which teaches men humility and thankfulneſs. To God alone ſhould all the bleſſings of nature, providence, and grace be aſcribed; he ought to have all the glory of them; and to him, and him only, praiſe is due for them. That proud *Arminian*, *Grevinchovius*[f], in anſwer to this text, ſaid, "I make myſelf to differ; ſince I could reſiſt God, and divine predetermination, but have not reſiſted, why may not I glory in it as of my own?"

Ver. 8. *Now ye are full*, &c.] That is, in their own opinion: theſe words, and ſome following expreſſions, are an ironical conceſſion. They were not full of God, and divine things; nor of Chriſt, and of grace out of his fulneſs; nor of the Holy Ghoſt, and of faith, as *Stephen* and *Barnabas* are ſaid to be; nor of joy and peace in believing; nor of goodneſs and ſpiritual knowledge; but they were full of themſelves, and were puffed up in their fleſhly minds with an opinion of their abilities, learning, oratory, and eloquence, of their miniſters, and of their own great improvements in knowledge under their miniſtrations. They fancied they had got to a perfection in knowledge, and were brimful of it; and as the full ſtomach, from which the metaphor is taken, loaths the honey-comb, ſo theſe perſons loathed the Apoſtle's miniſtry, and the pure preaching of the Goſpel; imagining, that they had attained to ſomething above it, and ſtood in no need of it; when, alas! they were but babes, children in underſtanding, and needed milk inſtead of ſtrong meat; ſo far were they from being what they thought themſelves to be. *Now ye are rich*; not in faith; nor in good works; nor in ſpiritual gifts and knowledge, tho' ſome among them were; but that is not here intended: the meaning is, they were rich, and abounded in knowledge in their own account. Like the *Laodiceans*, they conceited themſelves to be rich, and increaſed with goods, when they were poor, and wretched, and miſerable. *Ye have reigned as kings without us.* The ſaints, in the beſt ſenſe, are kings, made ſo by Chriſt; and have not only the name, and the enſigns of royalty, as crowns and thrones prepared for them, but kingdoms alſo: they have a kingdom of grace, which they enjoy now, and ſhall never be removed; in which they reign as kings under the influence of the Spirit of God, over the corruptions of their own hearts, which are laid under the reſtraints of mighty grace; and over the world, which they have under their feet; and over ſatan, who is dethroned and caſt out of them; and they ſhall inherit the kingdom of glory hereafter; but nothing of this kind is here intended. The ſenſe of the words is, that theſe perſons imagined that they had arrived to ſuch a pitch of knowledge, as to be independent of the Apoſtles; needed no inſtructions and directions from them,

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[f] Contr. Ameſ. p. 253.

them; and were in great tranquillity and eaſe of mind, and attended with outward proſperity, ſo that they lived as kings the moſt happy life that could be deſired; upon which the Apoſtle expreſſes his hearty wiſh for them: *and I would to God ye did reign*; not in carnal ſecurity, and in affluence of worldly enjoyments, which the Apoſtle was not deſirous of for himſelf, and other his fellow-miniſters; nor in a ſpiritual ſenſe, merely as believers in common, and as he then did; but with Chriſt in his kingdom-ſtate here on earth: *that we alſo might reign with you*; for all the ſaints will be together when Chriſt takes to himſelf his great power, and reigns; they'll all reign with him on earth a thouſand years; this is a faithful ſaying, nothing more true, or to be depended on, that thoſe that ſuffer with him, ſhall alſo reign with him; and not a part of his people only, but the whole body: hence the Apoſtle wiſhes, that this reigning-time for the church of Chriſt was come, then he, and the reſt of the Apoſtles would reign alſo: but, alas! it was a plain caſe, from the condition they were in, of which the following words give a narrative, that this time was not yet.

Ver. 9. *For I think that God hath ſet forth us the Apoſtles laſt*, &c.] Meaning either in time, in reſpect to the prophets and patriarchs under the former diſpenſation; and to the Apoſtles, who were ſent forth by Chriſt when on earth; when he, and *Barnabas*, and others, had received their miſſion ſince his aſcenſion; or in ſtate and condition, who, tho' they were ſet in the firſt place in the church, yet were the leaſt in the eſteem of men; and were treated as the moſt mean, vile, and abject of creatures; were ſet or ſhewed forth to public view, and made a gazing ſtock by reproaches and afflictions. And *as it were appointed to death*; were continually expoſed unto it; were in death oft, always carrying about with them the dying of the Lord Jeſus; and were all the day long killed for his ſake; all which the Apoſtle not only thought, but believed, were not caſual things, fortuitous events, but the determinations and appointments of God; and were brought about in his wiſe providence to anſwer ſome valuable ends, which made him the more eaſy under them, and reconciled unto them. *For we are made a ſpectacle unto the world, and to angels, and to men.* The word tranſlated *ſpectacle* ſignifies a *theatre*; and the alluſion is to the *Roman* theatres, in which various exerciſes were performed, for the gratification of the numerous ſpectators, who were placed around in a proper diſtance to behold; and not ſo much to the gladiators who fought, in ſuch places, for the diverſion of the multitude, as to thoſe unhappy perſons who were caſt to the wild beaſts, let looſe upon them to devour them; which horrid barbarities were beheld by the ſurrounding company with great pleaſure and ſatisfaction; and ſuch a ſpectacle were the Apoſtles in their ſufferings and perſecutions to the whole *world*, diſtinguiſhed into *angels* and *men*. By *angels* may be meant the devils, who ſtirred up the princes of this world againſt the Apoſtles, to perſecute and afflict them; than which nothing was a greater pleaſure to theſe envious and malicious ſpirits: tho' good angels may be alſo included, as witneſſes of the faith, courage, and conſtancy of the ſaints, and as comforters of them in all their tribulations; but evil angels ſeem chiefly deſigned: and by *men* are meant wicked men, who are as much pleaſed to behold the barbarities and butcheries committed upon the people of God, as the *Romans* in their theatres were to ſee the tragical ſcenes that were acted there.

Ver. 10. *We are fools for Chriſt's ſake*, &c.] They were ſo in the eſteem of men, for their cloſe attachment to a crucified Chriſt; and for preaching the doctrine of ſalvation by him; and for enduring ſo much reproach, affliction, and perſecution for his ſake, and the Goſpel's: *but ye are wiſe in Chriſt.* This is ironically ſaid; for his meaning is not that they were truly wiſe in Chriſt, in the knowledge and faith of him, in preaching his Goſpel, or profeſſing his name; but they were ſo in their own eyes, and made uſe of much worldly wiſdom, and carnal policy in their profeſſion of religion. Their miniſters took care to preach, and they to profeſs Chriſt, in ſuch a manner as to retain the favour of the world, and to eſcape reproach and perſecution. *We are weak*; in your account; our bodily preſence is weak, and ſpeech contemptible; we are men of mean capacities and abilities; nor are we able to expreſs ourſelves in that ſtrong and maſculine way, with thoſe maſterly ſtrokes of eloquence and oratory your miniſters do; or we are preſſed down with infirmities, and afflictions, and perſecutions. *But ye are ſtrong*; your miniſters are men of great parts, ſtrong voice, maſculine language, and powerful oratory; and you abound in outward proſperity, and are free from perſecution for the croſs of Chriſt. *Ye are honourable*; high in the favour and eſteem of men for your wiſdom and learning, your riches and wealth, power and grandeur. *But we are deſpiſed*; are in diſhonour and diſgrace, for the mean appearance we make, the Goſpel we preach, and the croſs we bear.

Ver. 11. *Even unto this preſent hour*, &c.] What is about to be related was not what befel the Apoſtles now and then, and a great while ago; but what for a conſiderable time, and unto the preſent time, was more or leſs the common, conſtant ſeries and courſe of life they were inured to: *we both hunger, and thirſt, and are naked*; wanted the common neceſſaries of life, food to eat, and raiment to put on, and gold and ſilver to purchaſe any with; which might be, when, as it was ſometimes their caſe, they were in deſert places, or on the ſeas; or when they fell among thieves; or had given all away, as they ſometimes did, for the relief of others; or when they were not, as ſometimes, taken notice of, and provided for, where they miniſtred, as they ought to have been. *And are buffeted*; not only by ſatan, as the Apoſtle was, but by men; ſcourged, whipped, and beaten by them; ſcourged in the ſynagogues by the *Jews* with forty ſtripes ſave one; and beaten with rods by the *Romans*, and other *Gentiles*. *And have no certain dwelling-place*; were in an unſettled ſtate, always moving from one place to another, and had no place they could call their own; like their Lord and Maſter, who had not where to lay his head; and like ſome of the Old Teſtament ſaints, who wandered about in ſheep-ſkins and goat-ſkins, in deſerts, and in mountains, in dens and caves of the earth.

Ver. 12. *And labour, working with our own hands*, &c.] As the Apoſtle did at *Corinth*, *Acts* xviii. 3. and elſewhere; partly to miniſter to his own neceſſities, and thoſe of others; and partly, that he might not be burdenſome to the churches; and alſo to ſet an example of diligence and induſtry to others; though he had a right and power to claim a maintenance of thoſe to whom he miniſtred. *Being reviled, we bleſs*; as Chriſt commanded, *Matt.* v. 44. and the Apoſtle himſelf directed and exhorted to, *Rom.* xii. 14. *being perſecuted, we ſuffer it*; that is, patiently; neither reſiſting our perſecutors; nor murmuring and repining at our unhappy circumſtances; but taking all in good part, as what is the will of God, and will make for his glory.

Ver. 13. *Being defamed, we intreat*, &c.] Being blaſphemed, as the word ſignifies, being evil ſpoken of, our good name taken away, and characters hurt; we intreat or pray to God for them, that he would convince them of their evil, give them repentance unto life, and remiſſion of their ſins, according to Chriſt's direction, *Matt.* v. 44. and in imitation of his example, *Luke* xxiii. 34. or we intreat them; ſo the *Syriac* verſion reads it, בעען מנהון, *we beſeech them*; not to blaſpheme and ſpeak evil of us, ſince it will be to their own hurt; we give them ſmooth words, and ſoft language, not rendering railing for railing, or reviling for reviling: *we are made as the filth of the world, and the offſcouring of all things unto this day*; referring, as ſome think, to *Lam.* iii. 45. or to the luſtrations and expiations among the heathens, who when any calamity was upon them, particularly a plague among them, uſed to take one of the refuſe of the people and ſacrifice him by way of expiation; or any living creature, as a ſheep, which with imprecations they caſt into a river, or into the ſea, fancying it carried away all the contagion along with it; hence by way of reproach, ſuch that were under diſgrace, and were ejected, and exiled, were called καθαρματα, *purgations*; the refuſe of the people, by which the reſt were purged [u]: or the reference is to any dirt, or filth in common, ſwept out of houſes, and trodden under foot; and ſo expreſſes the mean and abject condition of the Apoſtles, and with what diſdain and contempt they were treated in the world: all which ſhews that they were far from reigning as kings; and whilſt this was their caſe, who were at the head of the intereſt of Chriſt, it muſt be a vain conceit of the *Corinthians*, that they reigned as kings without them.

Ver. 14. *I write not theſe things to ſhame you*, &c.] Tho' they had a great deal of reaſon to be aſhamed of the vain opinion they had of themſelves, and that they ſuffered the faithful miniſters of Chriſt to want the neceſſaries of life, when they abounded ſo much with the good things of it; and tho' the Apoſtle's view in giving this narrative, was to bring them under a ſenſe of their faults, and to a conviction of them, and ſo to ſhame for them, in order to their future reformation and amendment; yet it was not merely to put them to the bluſh, but to admoniſh and inſtruct them, that he enlarged on theſe things: *but as my beloved ſons I warn you*; they being his children in a ſpiritual ſenſe, for whom he had the ſtrongeſt love and affection, as their ſpiritual father; and as it was his place, and became him ſtanding in ſuch a relation to them, he warn'd, admoniſhed, and put them in mind of their obligations and duty to him.

Ver. 15. *For tho' ye have ten thouſand inſtructors in Chriſt*, &c.] Or *School-maſters*; by whom he means the falſe teachers, whom for argument ſake, he admits to be inſtructors in Chriſt, or miniſters of his, as in 2 *Cor.* xi. 23. and who were many, and of whoſe number the *Corinthians* boaſted; tho' they were not ſo numerous as here ſuppoſed; for the expreſſion is hyperbolical: perhaps ſome reference may be had to the multitude of *Schoolmaſters*, tutors and governours, and who alſo were called, אבות, *fathers*, which thoſe that were *Jews* of this church at *Corinth*, had before they believed in Chriſt; as the members of the great *Sanhedrim*, the great number of doctors, wiſe men, *Scribes* and *Phariſees*, who pretended to inſtruct them: now tho' it ſhould be allowed, that the preſent teachers among them were inſtrumental in inſtructing them further in the knowledge of Chriſt; or as the *Arabic* verſion reads it, *in the love of Chriſt*; yet they had no hand in their converſion; the Apoſtle firſt preached the Goſpel to them, and miniſterially laid Chriſt the foundation among them, and directed them unto him, and was the miniſter by whom they believed; theſe teachers at moſt and beſt built on his foundation, and that only wood, hay, and ſtubble; and whereas they were only a ſort of ſchool-maſters, and not fathers, they taught with mercenary views, and for lucre's ſake, and with ſeverity, as ſuch men do; and not with ſuch a ſingle eye to their good, and with that tenderneſs and affection a parent has, and in which relation he ſtood in to them: *yet have ye not many fathers*; as it is in nature, ſo it is in grace; how many maſters and inſtructors ſoever a child may have, whether together or ſucceſſively, he has but one father; and ſo how many after inſtructors, either nominally or really, believers may have to lead them on, or who pretend to lead them on to a further knowledge of Chriſt; yet have but one ſpiritual father, who has been the happy inſtrument and means of their converſion, as the Apoſtle *Paul* was to the *Corinthians*: *for in Chriſt Jeſus have I begotten you thro' the Goſpel*; which is to be underſtood of regeneration, a being born again, and from above; of being quickned when dead in treſpaſſes and ſins; of having Chriſt formed in the ſoul; of being made a partaker of the divine nature, and a new creature; which the Apoſtle aſcribes to himſelf, not as the efficient cauſe thereof, for regeneration is not of men but of God; not of the will of the fleſh, of a man's own free-will and power, nor of the will of any other man, or miniſter; but of the ſoveraign will, grace, and mercy of God, Father, Son, and Spirit. The Father of Chriſt begets us again according to his abundant mercy; and the Son quickens whom he will; and we are born again of water and of the Spirit, of the grace of the Spirit; hence the waſhing of regeneration, and renewing work are aſcribed to him: but the Apoſtle ſpeaks this of himſelf, only as the inſtrument or means, which God made uſe of in doing this work upon the hearts of his people; and which the other phraſes ſhew: for he is ſaid to do it *in Chriſt*; he preached Chriſt unto them, and ſalvation by him, and the neceſſity of faith in him; he directed them to him to believe in him, and was the means of bringing of them to the faith of Chriſt; and it was the power and grace of Chriſt accompanying his miniſtry, which made it an effectual means of their regeneration and converſion: and which were brought about *thro' the Goſpel*; not thro' the preaching of the law; for tho' by that is the knowledge of ſin, and convictions may be wrought by ſuch means; yet theſe leave nothing but a ſenſe of wrath and damnation; nor is the law any other than a killing letter; no regeneration, no quickning grace, no faith, nor holineſs come this way, but thro' the preaching of the Goſpel; in and thro' which, as a vehicle, the Spirit of God conveys himſelf into the heart, as a Spirit of regeneration and faith; and God of his own will and rich mercy, by the word of truth, by the Goſpel of grace and truth, which came by Chriſt, ſo called in diſtinction from the law which came by *Moſes*, begets us again as his new creatures; which ſhews the uſefulneſs of the Goſpel-miniſtry, and in what account Goſpel-miniſters are to be had, who are ſpiritual fathers, or the inſtruments of the converſion of men.

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[u] Vid. Turnebi Adverſaria, l. 19. c. 22. & 26. 7. & 27. 16.

Ver. 16. *Wherefore, I beſeech you*, &c.] Tho' he might have uſed the power and authority of a father, yet he choſe rather to intreat and beſeech them; ſaying, *be ye followers of me*; for who ſhould children follow, but their parents? The *Vulgate Latin*, adds, *as I am of Chriſt*; ſo *Chryſoſtom* in his time read it; and *Beza* ſays, he found it ſo written in one *Greek* exemplar; and ſo it is in one of *Stephens*'s; it ſeems to have crept in from chap. xi. 1. However, tho' it might not be now expreſſed by the Apoſtle, it is to be ſuppoſed; for he never deſired any to follow him any more, or further than he followed Chriſt; particularly he was deſirous that theſe his ſpiritual children would follow him, and abide by him in the doctrine of a crucified Chriſt, he had preached among them, and not the falſe Apoſtles who had repreſented his miniſtry as weak and fooliſh; and in his life and converſation, eſpecially in his humble carriage and deportment among them, and in his tender love and affection for them; obſerving their growing pride, haughtineſs, and vain opinion of themſelves, and thoſe unnatural diviſions and animoſities which were fomented among them; and alſo in bearing reproach and perſecution chearfully and patiently, for the Goſpel of Chriſt; a detail of which he had given them in ſome preceding verſes.

Ver. 17. *For this cauſe have I ſent unto you Timotheus*, &c.] This is an inſtance of his care of them, concern for them and reſpect unto them; that he not only writes unto them, giving his beſt advice and counſel, promiſing to come unto them; but in the mean while ſends *Timothy* to them, whoſe character is here given as one dear to him, and in all things truſty and faithful: *who is my beloved ſon*; ſo in his epiſtles to him, he often ſtiles him his Son, his own Son in the faith, his dearly beloved Son; not that he was the inſtrument of his converſion, for he was a diſciple of Chriſt before the Apoſtle was acquainted with him; ſee *Acts* xvi. 1. but either becauſe of his age, he being younger than he; or becauſe of his great affection for him; and chiefly becauſe, as a ſon with a father, he ſerved him in the Goſpel, *Phil.* ii. 22. and ſince he was ſo familiar with him, and ſo much loved by him, it might reaſonably be thought he full well knew his ways and methods of doctrine and practice. *And faithful in the Lord*; a faithful ſteward of the myſteries of grace; faithful in the Goſpel of Chriſt, and to the ſouls of men; a faithful miniſter of theLord's; one who had been tried, proved, and found faithful, and therefore might be truſted to, and depended upon: *who ſhall bring you into remembrance of my ways*; his way of preaching, and the doctrines he taught; and what ſhould be the manner of life and converſation agreeable thereunto, and to his own; and all thoſe rules and orders, he gave for the diſcipline and management of the affairs of churches; all which he had formerly delivered to them, tho' they, thro' length of time, and the miniſtry of the falſe teachers among them, had greatly forgotten them: wherefore *Timothy* is ſent, not to teach them new ways, nor indeed, to teach at all, whoſe youth they might be tempted to deſpiſe; but only to put them in mind of what the Apoſtle had formerly taught them: and which are recommended by their being ſuch ways, *which be in Chriſt*; the doctrines he had preached among them, the ſum and ſubſtance of them were Chriſt, and him crucified; the ordinances he had delivered to them were what he had received from Chriſt; and all the rules and methods he had propoſed to them for the regulation of their conduct, and the management of their eccleſiaſtical affairs, were ſuch as were agreeable to the mind of Chriſt, and tended to his glory; he took no ſtep, nor propoſed any to be taken but in Chriſt, and for the good of his intereſt: and he adds, *as I teach every where, in every church*; the faith he delivered every where was one and the ſame; the Son of God preached by him, was not yea and nay; the trumpet he blew always gave a certain ſound; the rules preſcribed by him, and orders he laid down, for the conduct of life, and government of churches, were exactly alike in all places; he taught no doctrines at *Corinth*, nor enjoined the obſervance of any rule, but what all other churches were taught and directed to; his plan of doctrine and diſcipline was the ſame every where.

Ver. 18. *Now ſome are puffed up*, &c.] Some with their gifts, learning, and eloquence, and with the high ſtation they were in, in the church; believing they ſhould continue therein undiſturbed, thinking themſelves ſafe and ſecure thro' the abſence of the Apoſtle, and which they flattered themſelves would always be the caſe: *as though I would not come to you*; and others that were for *Apollos* and *Cephas* againſt *Paul*, were puffed up againſt their fellow members on the ſame account; hoping they ſhould never ſee him more, to put them in any other ſituation than what they were in, by demoliſhing their factions and parties; and others, as the inceſtuous perſon, and thoſe that took encouragement to ſin by his example, were alſo puffed up upon this ſcore, and mourned not over, nor repented of their iniquities, but remained ſecure and hardened; believing the Apoſtle would never more come among them, to call them to an account for their male-practices.

Ver. 19. *But I will come to you ſhortly*, &c.] This he ſaid as threatening them, but not by way of prophecy; for it is not certain that he ever did come to them after this; but by way of promiſe, as it was then the real intention, inclination, and reſolution of his mind, tho' with this condition, *if the Lord will*; which is rightly put, and what the Apoſtle had a continual regard unto, in all things he was concerned; ſee *Rom.* i. 10. *Heb.* vi. 3. and tho' it is not abſolutely neceſſary that this ſhould be expreſſed by us always in ſo many words; tho' ſhould it, as the ſentence is ſhort and full, there would be no impropriety in it; yet this ſhould always be the ſenſe of our minds and conduct in all the affairs of life; ſee *Jam.* iv. 13, 14, 15. *and will know not the ſpeech of them that are puffed up, but the power*; meaning chiefly the falſe teachers; and that his concern would be, not ſo much to obſerve their maſterly language, the eloquence of their ſpeech, the quaintneſs of their expreſſions, the cadency of their words, how nicely they were put together, and how fitly pronounced; but what life there was in their miniſtry, what power went forth with their words, and how effectual their preaching was to the converſion of ſinners, and the edifying of the church of God.

Ver. 20. *For the kingdom of God*, &c.] By *the kingdom of God* is not meant the kingdom of heaven, or the ultimate glory and happineſs of the ſaints; tho' that is a kingdom prepared by God, which he gives to his children, calls them to by his grace, and will give them an abundant entrance into, when time ſhall be no more with them; and tho' that is not attained to *in*, or *by word*, by mere talk and profeſſion; not every one that ſays Lord, Lord, ſhall enter into it, or that profeſſes the name of Chriſt, and propheſies in it; but *in* or *by power*; thro' the power of God, beginning, carrying on, and finiſhing a work of grace upon the ſoul, and keeping it, through faith, unto ſalvation: nor the kingdom of grace, or that internal principle of grace in the ſoul, which reigns, and by which Chriſt reigns there, and by which the ſaints appear to be kings, as well as prieſts, unto God; tho' this alſo does not lie *in word*, in a profeſſion of faith, in talking about love, and in making pretenſions to the knowledge of divine things; nor merely in deeds, and outward actions, in bodily exerciſe, in a form of godlineſs, and a round of religion, and a ſhew of righteouſneſs: *but in power*; in internal, powerful godlineſs; for true godlineſs is a powerful thing; faith is powerful, and ſo is love; and ſo is prayer, and preaching; and ſo is all religion, internal and external, where there is the life and truth of grace, and that in exerciſe. But I rather think the Goſpel is here meant, often in ſcripture called the kingdom of God, and the doctrines of it, the myſteries of the kingdom; becauſe it is a meſſage from the king of kings; the means of ſetting up the kingdom of grace in the heart; its ſubjects are things concerning the kingdom of God; it is what has brought life and immortality, or an immortal life to light; and gives the beſt account of the inviſible glories of the heavenly ſtate, and points out the ſaints meetneſs for it, and title to it; declaring that except a man is born again, and has a better righteouſneſs than his own, even that of Chriſt's, he ſhall neither ſee nor enter into the kingdom of heaven. Now the Goſpel is not *in word*; tho' it lies in the word of God, the ſcriptures of truth; and treats of the eſſential word of God, the Lord Jeſus Chriſt; and cannot be preached without words, even the words of men; yet is not to be preached with wiſdom of words, with enticing words of man's wiſdom, or in the words which man's wiſdom teacheth; nor does the efficacy of it lie in, or depend upon the words of the preacher, or on mere moral ſuaſion; for whenever it is effectual, it comes not *in word only, but alſo in power*, 1 *Theſſ.* i. 5. and by *power* is meant, not a power of working miracles the firſt preachers of the Goſpel had, and by which it was greatly confirmed; nor a godly life and converſation which that enforced upon, and engaged both miniſters and people to; but the powerful efficacy of the Spirit, attending the preaching of the Goſpel to the quickning of dead ſinners, the enlightning of blind eyes, and unſtopping of deaf ears; the ſoftening of hard hearts, the delivering of perſons from the ſlavery of ſin and ſatan, the transforming and renewing of them both inwardly and outwardly; and to the comforting, enlivening, ſtrengthening and eſtabliſhing of the ſaints; all which can never be aſcribed to the perſuaſive language of men, but to the power of God: and which is the more apparent when 'tis obſerved what mean and deſpicable inſtruments in the eyes of men are made uſe of; what the doctrines are that are preached, not being of man, nor agreeable to his carnal reaſon, but eſteemed fooliſhneſs by him; and the manner in which they are propagated, not in a carnal way, by outward force, but by the fooliſhneſs of preaching; and the oppoſition made to it both by the enmity of man's heart unto it, by the men of the world, and by ſatan and his principalities and powers.

Ver. 21. *What will ye, &c.*] Or *how will ye, that I ſhould come unto you?* as the *Arabic* and *Ethiopic* verſions read it: ſince the Apoſtle had determined upon his coming to them: and had made mention of it, he puts it to them, in what manner they themſelves would chuſe he ſhould come unto them; *ſhall I come unto you with a rod?* either as a ſchool-maſter, as were their falſe teachers, with a *ferula*; or as a father with a rod of correction and chaſtiſement, aſſuming his paternal authority, putting on ſevere looks, and uſing roughneſs; or rather as an Apoſtle with the Apoſtolical rod; by which is meant not excommunication, which is what belongs to a whole community, and not any ſingle perſon; but a power of inflicting puniſhment on the bodies of delinquents, by ſmiting with diſeaſes, and even with death itſelf; for as the prophets of the Old Teſtament had a power from God of inflicting diſeaſes and death upon offenders; ſo had the Apoſtles of the New, as appears from the inſtances of *Ananias*, and *Sapphira*, and *Elymas* the ſorcerer: *or in love, and in the ſpirit of meekneſs*; with the affection of a father, with a pleaſant countenance, and a meek ſpirit; in oppoſition to that roughneſs and ſharpneſs, he had an authority, as an Apoſtle of Chriſt, to uſe in proper caſes; and therefore as the latter would be moſt eligible by them, his ſuggeſtion is, that they would behave accordingly, that there might be no occaſion to come to them in the former manner, which was not deſirable by him. There ſeems to be an alluſion to a practice among the *Jews*, in the puniſhing of a drunkard or gluttonous perſon; the rule for which was this[y], "they firſt correct him בדברים או בשבט, *with* "*words, or with a rod*, as it is written, *Deut.* xxi. 18. "*and have chaſtened him*; but if he adds and re-"peats, (*i. e.* goes on in his ſin) then they ſtone "him." Or rather the alluſion is to the judges in the *Sanhedrim*, one of the inſtruments or enſigns of whoſe office, was a *rod* or *ſtaff* to ſmite with; it is ſaid[x] of *R. Hona*, when he went to the *Sanhedrim*, he uſed to ſay, bring me the inſtruments of the *Tabernæ* (the place where the *Sanhedrim* ſat) what are they? *the ſtaff* (in *Cocceius*'s edition it is חוטרי, *the rods*, and the ſandals, the trumpets, and the thongs) the Gloſs is, *the thong* for ſcourging, *the ſtaff*, (or *rods*) for beating the rebellious until they return, the *trumpets* for excommunication, and the *ſandals* for plucking off the ſhoe; things in which the judges of the court were concerned, and here the Apoſtle propoſes to come as a judge; ſee chap. v. 3, 12.

CHAP. V.

In this chapter the Apoſtle blames the *Corinthians* for conniving at a ſin committed by one of their members; declares what he was determined to do, and what ſhould be done by them in this caſe; and in general adviſes to ſhun converſation with wicked men: in ver. 1. mention is made of the ſin committed by one among themſelves, and which was publickly known, and commonly talked of; and which in general was fornication, and particularly inceſt, a man lying with his Father's wife; and which is aggravated by its being what was not named, or could not be named among any virtuous perſons among the *Gentiles* without offence: and yet the members of this church, at leaſt the majority of them, were unconcerned at it, and were ſo far from mourning over it, and taking any ſtep to remove the perſon from them that had done it, that they were ſwelled with pride, and gloried on account of their gifts, and perhaps on account of this man, who had committed the iniquity, ver. 2. This affair being related to the Apoſtle, tho' at a diſtance; and he well knowing all things concerning it, as tho' he was preſent, reſolved what ſhould be done in this caſe by himſelf, ver. 3. and that was to deliver the man to ſatan, in the name, and with the power and authority of Chriſt, when the members of this church were gathered together, and his Spirit with them; the end of which was for the deſtruction of the man's body, and the ſalvation of his ſoul, ver. 4, 5. and then the Apoſtle returns to blame them for their glorying in men, and in external gifts, and pleading theſe as a reaſon why the man ſhould be continued, and not removed from them; not conſidering the danger they were expoſed to, and which he illuſtrates by the ſimile of leaven, a little of which affects the whole lump; ſuggeſting thereby the danger they were in by continuing ſuch a wicked perſon among them, ver. 6. wherefore purſuing the ſame metaphor, taken from the *Jewiſh* paſſover, he exhorts to remove from them the man that had ſinned, as the *Jews* at the paſſover removed the leaven out of their houſes; that ſo they might appear to be a church renewed, and purged, and clear of leaven, keeping the true and ſpiritual paſſover, which they were under obligation to do, ſince Chriſt, the antitype of the paſſover, was ſacrificed for them, ver. 7. wherefore it became them to keep the feaſt of the Lord's ſupper; and indeed, to have the whole courſe of their converſation ſo ordered, as to avoid ſin and ſinners, and to behave in truth and uprightneſs, ver. 8. when the Apoſtle goes on to put them in mind of what he had formerly written unto them, as ſuitable to the preſent caſe, which was, that they ſhould not keep company with wicked men, particularly with fornicators, ſuch as this man, tho' in a more heinous manner, ver. 9. and explains what was his meaning; not that they were to have no manner of converſation with perſons of ſuch a character, and of ſuch like evil characters, in things of a civil nature, for then there would be no living in the world, ver. 10. But his ſenſe was, that they ſhould keep no company with perſons guilty of the ſins mentioned, who bore the name of chriſtian brethren, and were members of the ſame churchſtate with them, from whoſe communion they ought to be removed; and indeed, ſo much familiarity with them ſhould not be indulged, as even to eat with them, ver. 11. The reaſon of this difference, which he made between wicked men, who were not members of the church, and thoſe that were, is becauſe he had nothing to do, nor they neither, with them that were without the church, as it was their buſineſs only to take cognizance of them that were within, ver. 12. but neither of them had any thing to do, to judge and cenſure thoſe that did not belong to the church, but ſhould leave them to God, the righteous judge; and then cloſes all, ver. 13. with what he had chiefly in view throughout the whole chapter, and that is, that they would remove from their communion the wicked perſon who had been guilty of the ſin firſt mentioned.

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[y] R. Elias in Adderet apud Trigland. de ſect. Karæor, c. 10. p. 161.

[x] T. Bab, Sanhedrin, fol. 7. 2.

Ver. 1. *It is reported commonly that there is fornication among you,* &c.] The Apoſtle having reproved the *Corinthians* for their ſchiſms and diviſions about their miniſters, proceeds to charge them with immoralities committed among them, and which were connived at, and took no notice of by them; and particularly a very notorious one, which he here mentions, with its aggravated circumſtances. It was done *among* them; not only by one of their citizens, nor merely by one of their hearers, but by one of their members, and ſo was cognizable by them as a church; for tho' they had nothing to do with them that were without, yet they were concerned with them that were within: this was a public offence; it was known by every one, and it was in every body's mouth; it was heard in all companies; it was *commonly*, ολως, *univerſally* talked of, and reported; it was generally known at *Corinth*, and in all *Achaia*, ſo that the church could not plead ignorance, nor could they be excuſed from blame in not as publickly declaring their abhorrence of the fact, as it was committed, which was fornication: fornication, ολως, *generally* taken, might be committed among them in all the branches of it, as that may include ſimple fornication, adultery, inceſt, and all acts of uncleanneſs; wherefore the Apoſtle proceeds to deſcribe that particular inſtance of fornication, that one of their members was guilty of: *and ſuch fornication, as is not ſo much as named among the Gentiles, that one ſhould have his father's wife*; not but that ſuch unnatural copulations were practiſed, as among the *Indians*, *Moors*, *Bactrians*, *Ethiopians*, *Medes*, and *Perſians*, as reported by ſundry writers[y]; and among the *Arabians*, before prohibited by *Mahomet*[z]; but then ſuch marriages and mixtures were not allowed of among the more civil and cultivated nations, as the *Grecians* and *Romans*, and never mentioned but with deteſtation and abhorrence: and if this man was a *Jew*, it was an aggravation of his ſin, that he ſhould be guilty of a crime decry'd by the *Gentiles*, as well as it was a violation of a known law of God given to the *Jews*, *Lev.* xviii. 7. and, according to the *Jewiſh* writers[a], ſuch a man was doubly guilty: their canon is, "הבא על אשת אב, *he that lies with his father's* "*wife* is guilty, on account of her being his fa"ther's wife, and on account of her being another "man's wife, whether in his father's life-time, or "after his death, and whether eſpouſed or mar"ried;" and ſuch an one was to be ſtoned. Of this kind was this man's crime; he had his father's wife, not his own mother, but his ſtep-mother; for there's a diſtinction between a mother, and a father's wife, as in the above canon. "Theſe are "to be ſtoned, he that lies with his mother, or "with his father's wife." Whether this man had married his father's wife, or kept her as his concubine, continuing in an inceſtuous cohabitation with her, is not certain, and whether his father was dead or living; which latter ſeems to be the caſe from 2 *Cor.* vii. 12. his iniquity was abominable and intolerable, and by no means to be winked at in a church of Chriſt.

Ver. 2. *And ye are puffed up,* &c.] Either with the gifts, learning, and eloquence of their preachers, and particularly of this man, who, by ſome, is thought to be one of their teachers; and tho' he was guilty of ſo foul a crime, yet they ſtill applauded him, and cried him up for a wonderful preacher: or one party was puffed up againſt another; that which was oppoſite to the party this man belonged to, boaſting over the other as free from the ſcandal that was expoſed unto; or the other were puffed up with their lenity and forbearance, boaſting of it as an act of humanity and good nature, and an inſtance of charity, ſhewing that they were not ſevere upon one another, for miſtakes in life: or elſe were puffed up and gloried in the thing itſelf, as an inſtance of chriſtian liberty, and their freedom from the law, thro' a ſad miſtake of it; and in which they might be ſtrengthened by a notion of the *Jews*, that it was lawful for proſelyted *Gentiles* to do ſuch things, for ſo ſays *Maimonides*[b]. “ The ſentence of the law is, “ that it is free for a *Gentile* שישא אמו *to marry* “ *his mother*, or his ſiſter that are made proſelytes; “ but the wiſe men forbid this thing, that they “ may not ſay we are come from a holineſs that is “ heavy, to one that is light.” But this writer concludes, that a proſelyte might marry his father's brother's wife, *and his father's wife*; and ſo ſays his commentator[c], and obſerves, that it was the opinion of *R. Akiba*, which *Rabbi* was cotemporary with the Apoſtle *Paul*: ſo that this notion prevailed in his days, and does in ſome meaſure account for the commiſſion of ſuch a ſin by a church-member, and the church's negligence about it: *and have not rather mourned*; not only perſonally, and ſeparately, but as a body; they ought to have met together as a church, and humbled themſelves before God for this ſcandalous iniquity done in the midſt of them, and pray unto him, *that he that hath done this deed might be taken away from among you*; not by excommunication, for that they could, and ought to have done themſelves; but by the immediate hand of God, inflicting ſome viſible puniſhment, and taking him away by an untimely death, which the *Jews* call כריה, *cutting off*, by the hand of God; and ſuch a puniſhment, they ſay, this crime deſerved; according to them, there were ſix and thirty cuttings off in the law, or ſo many things which deſerved death by the hand of God; and the two firſt that are mentioned are theſe, he that lies with his mother, or with *his father's wife*[d].

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[y] Alex. ab Alex. Genial. Dier. l. 1. c. 24. Curtius, l. 8. c. 2. Philo, de ſpecial. leg. p. 77. 8. Tertul. Apolog. c. 9. Min. Fœlix, p. 34. Clement. Alex. Pædagog. p. 109. Origen. contr. Celſ. l. 6. p. 331. Hieron. adv. Jovin. l. 2, fol. 26.

[z] Koran, c. 4. Vid. Pocock. ſpec. Arab. Hiſt. p. 337, 338.

[a] Miſn. Sanhedrin, c. 7. §. 4.

Ver. 3. *For I verily as abſent in body*, &c.] As he really was, being now at *Philippi*, if any dependance is to be had upon the ſubſcription of this epiſtle; or rather at *Epheſus*; however, wherever he was, 'tis certain he was not at *Corinth*: *but preſent in ſpirit*; in his affection to them, care of them, and concern for their good, and the glory of God: *have judged already*; he had conſidered of the matter, thought very deliberately about it, and was now come to a point, to a determination concerning it, what to do in it: *as tho' I were preſent*; upon the ſpot, in perſon, to do what he had reſolved upon: *to him that hath ſo done this deed*; this infamous one, and in ſo ſcandalous a manner, and which was continued in: what that was which the Apoſtle upon mature deliberation and judgment, determined to do with this wicked man, is expreſſed in ver. 5. which is to be connected with this, the whole 4^th^ verſe being to be read in a parentheſis, and that was to deliver him to ſatan.

Ver. 4. *In the name of our Lord Jeſus Chriſt*, &c.] Theſe words contain an account of the ſeveral things and circumſtances, that ſhould attend the awful act of the Apoſtle, in delivering this man to ſatan; it would be done *in the name of our Lord Jeſus Chriſt*; by his command, power, and authority, and for his glory; in whoſe name all miraculous actions, as this was one, were performed: *when ye are gathered together*; as a church, in a publick manner, in one place; not to do this buſineſs, for this was purely apoſtolical; but to be witneſs of this wonderful operation, to acknowledge the juſtice of God in it, and that they might fear and take warning by it: *and my ſpirit*; meaning that tho' he was abſent in body, he ſhould be preſent in ſpirit; and that the extraordinary gift of the Spirit of God beſtowed on him, would be viſibly exerciſed upon this man before them all, as if he himſelf was in the midſt of them; and this not by any power of his own, but *with the power of our Lord Jeſus Chriſt*; to which all ſuch miraculous effects, as this hereafter related, are to be aſcribed.

Ver. 5. *To deliver ſuch an one unto ſatan*, &c.] This, as before obſerved, is to be read in connexion with ver. 3. and is what the Apoſtle there determined to do with this inceſtuous perſon; namely, to deliver him unto ſatan; by which is meant, not the act of excommunication, or the removing of him from the communion of the church, which is an act of the whole church, and not of any ſingle perſon; whereas this was what the church had nothing to do with; it was not what they were to do, or ought to do, but what the Apoſtle had reſolved to do; and which was an act of his own, and peculiar to him as an Apoſtle, ſee 1 *Tim.* i. 20. Nor is this a form of excommunication; nor was this phraſe ever uſed in excommunicating perſons by the primitive churches; nor ought it ever to be uſed; it is what no man, or ſett of men, have power to do now, ſince the ceaſing of the extraordinary gifts of the Spirit, which the Apoſtles were endowed with; who, as they had a power over ſatan to diſpoſſeſs him from the bodies of men, ſo to deliver up the bodies of men into his hands, as the Apoſtle did this man's: *for the deſtruction of the fleſh*; that is, that his body might be ſhook, buffeted, afflicted, and tortured in a terrible manner; that by this means he might be brought to a ſenſe of his ſin, to repentance for it, and make an humble acknowledgment of it: *that the ſpirit may be ſaved in the day of the Lord Jeſus*; that he might be renewed in the ſpirit of his mind, be reſtored by repentance, and his ſoul be ſaved in the day of Chriſt; either at death, when ſoul and body would be ſeparated, or at the day of the reſurrection, when both ſhould be re-united; for the fleſh here means, not the corruption of nature, in oppoſition to the Spirit, as a principle of grace, but the body, in diſtinction from the ſoul: nor was the ſoul of this man, only his body, delivered for a time unto ſatan; the end of which was, that his ſoul might be ſaved, which could never be done by delivering it up to ſatan: and very wrongly is this applied to excommunication; when it is no part of excommunication, nor the end of it, to deliver ſouls to ſatan, but rather to deliver them from him. The phraſe ſeems to be *Jewiſh*, and to expreſs that extraordinary power the Apoſtles had in thoſe days, as well in giving up the bodies of men to ſatan, for a temporal chaſtiſement, as in delivering them from him. The *Jews* ſay, that *Solomon* had ſuch a power; of whom they tell the following ſtory[e]: “ one day he ſaw the angel of death “ grieving; he ſaid to him, why grieveſt thou? he “ replied, theſe two *Cuſhites* have deſired of me, to “ ſit here, *he delivered them to the devil*; the *Gloſs* is,

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[b] Hilchot Iſſure Bia, c. 14. §. 12, 13.

[c] Auctor Ceſeph Miſna in ib.

[d] Miſn. Ceritot, c. 1. §. 1.

[e] T. Bab. Succa, fol. 53. 1.

"these ſeek of me to aſcend, for their time to die "was come; but he could not take away their "ſouls, becauſe it was decreed concerning them, "that they ſhould not die but in the gate of *Luz*, "מסרינהו שלמה לשעירים, *Solomon delivered them* "*to the devils*, for he was king over them, as it is "written, 1 *Chron.* xxix. 13. for he reigned over them, "that are above, and them that are below." The phraſe is much the ſame as here, and the power which they, without any foundation, aſcribe to *Solomon*, the Apoſtles had: this is their rod which they uſed, ſometimes in ſtriking perſons dead, ſometimes by inflicting diſeaſes on them themſelves, and at other times by delivering them up into the hands of ſatan to be afflicted and terrified by him, which is the caſe here. And it may be obſerved, that the giving up of *Job* into the hands of ſatan, by the Lord, is expreſſed in the *Septuagint* verſion by the ſame word as here; for where it is ſaid, *Job* ii. 10. *behold, he is in thine hand*; that verſion renders it, *behold*, ϖαραδιδωμι σοι αυτον, *I deliver him to thee*, that is, to ſatan; and which was done, that his body might be ſmote with ſore boils by him, as it was; only his life was to be preſerved, that he was not ſuffered to touch.

Ver. 6. *Your glorying is not good*, &c.] Their glorying in their outward flouriſhing condition, in their riches and wealth, and in their miniſters, in their wiſdom and parts, when under ſuch an humbling diſpenſation; and eſpecially if their glorying was in the ſin itſelf, and their connivance at it, it was far from being good, it was very criminal, as the conſequence of it was dangerous: *know ye not that a little leaven leaveneth the whole lump?* This, in nature, is what every body knows; and the proverb, which is much uſed by the *Jews* [f], was common in the mouths of all, and the meaning of it eaſy to be underſtood: thus, whether applied to the leaven of falſe doctrine, nothing is more manifeſt, than when this is let alone, and a ſtop is not put to it, it increaſes to more ungodlineſs; or to vice and immorality, as here; which if not taken notice of by a church, is not faithfully reproved and ſeverely cenſured, as the caſe requires, will endanger the whole community; it may ſpread by example, and under the connivance of the church, to the corrupting of good manners, and infecting of many.

Ver. 7. *Purge out therefore the old leaven*, &c.] Meaning either the inceſtuous perſon, whoſe crime might well be compared to ſour *leaven*, and be called *old*, becauſe of his long continuance in it; whom the Apoſtle would have removed from them; this is properly the act of excommunication, which that church was to perform, as a quite diſtinct thing from what the Apoſtle himſelf determined to do. The alluſion is to the ſtrict ſearch the *Jews* made [g], juſt before their paſſover, after leaven, to purge their houſes of it, that none of it might remain when their feaſt began; which they made by the light of a lamp, on the night of the fourteenth of the month *Niſan*, in every ſecret place, hole, and corner of the houſe; or this may be an exhortation to the church in general with reſpect to themſelves, as well as this man, to relinquiſh their old courſe of ſinning, to *put off concerning the former converſation the old man*, *Epheſ.* iv. 22. the ſame with the old leaven here; it being uſual with the *Jews* [h] to call the vitioſity and corruption of nature, שאור שבעסה, *leaven in the lump*; of which they ſay [i], "the evil imagination of a man, as "*leaven in the lump*, enters into his bowels little, "little, (very little at firſt) but afterwards it increaſes "in him, until his whole body is mixed with it." *That ye may be a new lump*; that they might appear to be what they profeſſed to be, new men, new creatures in Chriſt, by their walking in newneſs of life; and by removing that wicked perſon, they would be as the Apoſtles were, when *Judas* was gone from them, all clean through the word of Chriſt: *as ye are unleavened*; at leaſt profeſſed to be. They were without the leaven of ſin; not without the being of ſin in their hearts, nor without the commiſſion of it, more or leſs in their lives; but were juſtified from it by the righteouſneſs of Chriſt, and had the new creature formed in their ſouls, or that which was born of God in them, that ſinned not. The Apoſtle compares the true believers of this church to the unleavened bread eaten at the paſſover, for the grace of their hearts, and the ſimplicity of their lives; as he does the inceſtuous man to the old leaven, that was to be ſearched for, and caſt out at the feaſt: *for even Chriſt our paſſover is ſacrificed for us*. This is obſerved, to ſhew the pertinency of the ſimilies of leaven and unleavened, the Apoſtle had made uſe of; and to make ſome further improvement of them, for the uſe, comfort, and inſtruction of this church; ſaying, that *Chriſt* is *our paſſover*, the chriſtians paſſover; the *Jewiſh* paſſover was a type of Chriſt; wherefore *Moſes* kept it by faith, in the faith of the Meſſiah that was to come; ſee *Heb.* xi. 28. as it was inſtituted in commemoration of the deliverance of the *Iſraelites* from *Egypt*, ſo likewiſe to prefigure Chriſt, and the redemption of his people by him. The *Jews* have a ſaying [k], "that in the "month *Niſan* they were redeemed, and in the "month *Niſan* they will be redeemed;" which was the month in which the paſſover was kept; and for the confirmation of which, they mention the following texts, *Mic.* vii. 15. *Iſa.* liv. 8. *Exod.* xii. 42. There is an agreement between the paſſover, and Chriſt, in the ſacrifice itſelf, and the qualities of it; it was a *lamb*, as Chriſt is the Lamb of God, of his appointing and providing, and fitly ſo called, for his innocence and harmleſſneſs, his meekneſs, humility, and patience; it was a lamb *without blemiſh*, as Chriſt is, without ſpot and blemiſh, without the ſpot of original ſin, or blemiſh of any actual tranſgreſſion; it was *a male*, as Chriſt is the Son of man, the head of the body, and the firſtborn among many brethren; it was a male *of the firſt year*, in which it might prefigure Chriſt in the flower of his age, arrived at man's eſtate, and having had an experience of a variety of ſorrows and afflictions. There is alſo ſome likeneſs between them in the ſeparation and ſlaying of it. The paſſover lamb was to be *taken out from the ſheep, or from the goats*; as Chriſt's human nature was choſen out from among the people, and in God's eternal counſel and covenant, ſeparated from the reſt of the individuals of human nature, and taken into a federal union with the Son of God, and preordained before the foundation of the world, to be the Lamb ſlain; it was alſo wonderfully formed by the Holy Ghoſt in the virgin's womb, and ſeparated and preſerved from the infection of ſin; and in his life and converſation here on earth, he was ſeparated from ſinners, from being like them, and is now made higher than the heavens. This lamb was kept up from the *tenth* of the month, to the *fourteenth*, before it was killed; which might typify the preſervation of Chriſt in his infancy, from the malice of *Herod*, and in his riper years, from the deſigns of the *Jews* upon him, until his time was come; and 'tis to be obſerved, that there was much ſuch a ſpace of time between his entrance into *Jeruſalem*, and his ſufferings and death; ſee *John* xii. 1, 12. The lamb was *ſlain*, ſo the prince of life was killed; and *between the two evenings*, as Chriſt was in the end of the world, in the laſt days, in the decline of time, of the age of the world, and even of the time of the day, about the *ninth* hour, or three o'clock in the afternoon, the time between the two evenings; the firſt evening beginning at noon as ſoon as the ſun began to decline, the other upon the ſetting of it. There is likewiſe a compariſon of theſe together to be obſerved, in the dreſſing and eating of it. The paſſover lamb was not to be eaten *raw nor ſodden*; ſo Chriſt is to be eaten not in a carnal, but in a ſpiritual way, by faith; it was to be *roaſt with fire*, denoting the painful ſufferings of Chriſt on the croſs, and the fire of divine wrath that fell upon him; it was to be eaten *whole*, as a whole Chriſt is to be received by faith, in his perſon, and in all his offices, grace, and righteouſneſs; not a *bone* of it was to be *broken*, which was fulfilled in Chriſt, *John* xix. 36. it was to be eaten with *unleavened bread*, which is ſpiritualized by the Apoſtle in the next verſe; and alſo with *bitter herbs*, expreſſive of the hard bondage and ſevere afflictions, with which the lives of the *Iſraelites* were made bitter in *Egypt*; and ſignificative of the perſecutions and trials that ſuch muſt expect, who live godly and by faith in Chriſt Jeſus: it was eaten only by *Iſraelites*, and ſuch as became proſelytes, as Chriſt, only by true believers; and if the houſhold was too little, they were to join with their *neighbours*; which might typify the calling and bringing in of the *Gentiles*, when the middle wall of partition was broken down, Chriſt, his fleſh and blood being common to both. The firſt paſſover was eaten in haſte, with their loins girt, their ſhoes on, and ſtaves in their hands, ready to depart from *Egypt* to *Canaan*'s land; denoting the readineſs of believers to every good work; having their feet ſhod with the preparation of the Goſpel of peace; their loins girt about with truth, their lights burning, and they, like men waiting for their Lord's coming; haſting unto the day of the Lord, being earneſtly deſirous of being abſent from the body, that they might be preſent with him: in a word, the receiving of the blood of the paſſover lamb into a baſon, ſprinkling it on the lintel, and two ſide-poſts of the doors of the houſes, in which they eat it, which the Lord ſeeing paſſed over thoſe houſes, when he paſſed through *Egypt* to deſtroy the firſt-born, whence it has its name of the paſſover, were very ſignificative of the blood of ſprinkling, even the blood of Chriſt upon the hearts and conſciences of believers; whereby they are ſecured from avenging juſtice, from the curſe and condemnation of the law, and from wrath to come, and ſhall never be hurt of the ſecond death. Thus Chriſt is our antitypical paſſover, who was *ſacrificed*, whoſe body and ſoul were offered as an offering and ſacrifice unto God *for us*, that he might be proper food for our faith; and alſo in our room and ſtead, to make ſatisfaction to divine juſtice for all our ſins and tranſgreſſions.

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[f] Neve Shalom apud Caphtor, fol. 41. 1.

[g] Miſn. Peſachim, c. 1. §. 1, 2. Maimon. Hilch. Chametz Umetzah, c. 2. §. 3, 4.

[h] T. Hieroſ. Beracot, fol. 7. 4. T. Bab. Beracot, fol. 17. 1. Bereſhit Rabba, fol. 29. 4. Caphtor, fol. 38. 2. & 41. 1. Tzeror Hammor, fol. 73. 2. 84. 4. 86. 1. 87. 3. 95. 3, 4. & 119. 4. Baal Hatturim in Lev. ii. 11.

[i] Zohar in Exod. fol. 71. 3.

[k] T. Bab. Roſhhaſhana, fol. 11. 1, 2. Raya Mehimna in Zohar in Exod. fol. 49. 3.

Ver. 8. *Therefore let us keep the feaſt*, &c.] Not the feaſt of the paſſover, which was now ceaſed, though this is ſaid in alluſion to it; when the maſter of the houſe uſed to ſay [1], "every one that is "hungry, let him come and eat; he that hath "need, let him come ויפסח, *and paſchatize*, or "*keep the feaſt of the paſſover*:" but rather the feaſt of the Lord's ſupper is here meant, that feaſt of fat things *Iſaiah* propheſied of; in which are the richeſt entertainments, even the fleſh and blood of Chriſt; though it ſeems beſt to underſtand it, of the whole courſe of a chriſtian's life, ſpent in the exerciſe of ſpiritual joy and faith in Chriſt; *he that is of a merry heart*, as the believer of all men in the world has reaſon to be of, *hath a continual feaſt*, *Prov.* xv. 15. of ſpiritual mirth and pleaſure, rejoicing always in Chriſt, as he ought to do: which feaſt, or courſe of life, is to be kept *not with old leaven*; in the old, vain, ſinful manner of converſation, as before: *neither with the leaven of malice and wickedneſs*; not in malice to any man, or one another, nor in any ſort of wickedneſs, living in no known ſin, and allowing of it: *but with the unleavened bread of ſincerity*; as oppoſed to malice, of ſincere love to God and Chriſt, and to his people: *and of truth*; of Goſpel doctrine, diſcipline, and converſation.

Ver. 9. *I wrote unto you in an epiſtle*, &c.] Not in this ſame *epiſtle*, and in this *chapter*, ver. 2, 7. as ſome think; for what is here obſerved, is not written in either of thoſe *verſes*, but in ſome other epiſtle he had ſent them before, as is clear from ver. 11. which either came not to hand, or elſe was neglected by them; and ſo what he here ſays, may be conſidered as a reproof to them, for taking no notice of his advice; but continuing to ſhew reſpect to the inceſtuous perſon, though he in a former epiſtle had adviſed them to the contrary: no doubt the Apoſtle wrote other epiſtles to the *Corinthians*, beſides thoſe that are in being; ſee 2 *Cor.* x. 10, 11. nor does ſuch a ſuppoſition at all detract from the perfection of ſcripture; for not all that were written by him, were by divine inſpiration; and as many as were ſo, and were neceſſary for the perfection of the canon of ſcripture, and to inſtruct us in the whole counſel of God, have been preſerved; nor is this any contradiction to this epiſtle's being his firſt to this church; for though it might not be his firſt to them, yet it is the firſt to them extant with us, and therefore ſo called: what he had written to them in another epiſtle, was *not to company with fornicators*; which he had not ſo fully explained, neither what fornicators he meant, nor what by keeping company with them; he therefore in this diſtinguiſhes upon the former, and enlarges his ſenſe of the latter; declaring, that they were not ſo much as to eat with ſuch perſons; which ſhews, that this prohibition does not regard unclean copulation, or a joining with them in the ſin of fornication, they had been uſed to in a ſtate of unregeneracy; for ſome ſort of companying with fornicators, is allowed of in the next verſe; whereas no degree of a ſinful mixture with them would ever be tolerated; but that it is to be underſtood of a civil ſociety and familiar converſation with them; which might bring a reproach upon religion, be a ſtumbling to weak chriſtians, and be of dangerous conſequence to themſelves and others; who hereby might be allured and drawn by their example, into

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[1] Haggada Shel Peſach, p. 4. Ed. Rittangel.

the commiſſion of the ſame ſinful practices. The Apoſtle ſeems to allude to the cuſtoms and uſages of the *Jews*, who abſtained from all civil commerce and familiar acquaintance with unbelievers. They ſay, "that every one that does not ſtudy in the law, "אסיר למקרב לגביה ולמעבד ביה סחורתא וכ״ש "למהך עמיה באורחא, *it is forbidden to come near* "*him, and to exerciſe merchandize with him, and* "*much leſs to walk with him in the way*, becauſe "there is no faith in him [m]."

Ver. 10. *Yet not altogether with the fornicators of this world*, &c.] By *the fornicators of this world* are meant, ſuch as were guilty of this ſin, who were the men of the world, mere worldly carnal men, who were never called out of it, or ever profeſſed to be; in diſtinction from thoſe that were in the church, that had committed this iniquity; and the Apoſtle's ſenſe is, that his former prohibition of keeping company with fornicators, was not to be underſtood as referring to ſuch perſons as were out of the church, as if no ſort of civil converſation and commerce were to be had with men of ſuch, and the like infamous characters: *or with the covetous, or extortioners, or with idolaters*; that is, of this world; for this clauſe is to be underſtood of each of theſe; ſo we read [n] of, בצעין דעלמא, *the covetous of the world*: by *the covetous* are meant, either ſuch who are given up to inordinate luſts, who work all uncleanneſs with greedineſs, and can never be ſatisfied with their filthy enjoyments; or ſuch who are greedily deſirous of riches and wealth, and of increaſing their worldly ſubſtance by any method, right or wrong; and who not only withhold that which is meet from others, but will not allow themſelves what is proper and neceſſary: *extortioners* are either *raviſhers*, as the word may be rendered; ſuch who by force violate the chaſtity of others, youths or virgins; or robbers, who by violence and rapine, take away that which is the right and property of others; or ſuch who oppreſs the poor, detain their wages by fraud, or leſſen them, and extort that by unlawful gain, which is unreaſonable: *idolaters* are thoſe, who worſhip the falſe deities of the heathens, or any idol, graven image, or picture of God, or men, or any creature whatſoever, or any but the one Lord God. The Apoſtle under theſe characters, comprizes all manner of ſin againſt a man's ſelf, againſt his neighbour, and againſt God; againſt himſelf, as fornication; againſt his neighbour, as covetouſneſs and extortion; and againſt God, as idolatry: and ſince the world abounded with men guilty of theſe ſeveral vices, all kind of civil correſpondence with them could not be avoided, *for then muſt you needs go out of the world*; meaning not out of *Greece*, or of any of the cities thereof, into other parts, but out of the world itſelf; they muſt even deſtroy themſelves, or ſeek out for a new world: 'tis an hyperbolical way of ſpeaking, ſhewing that the thing is impracticable and impoſſible, ſince men of this ſort are every where; and were all trade and converſation with them to be forbidden, the families of God's people could never be ſupported, nor the intereſt of religion maintained; a ſtop would ſoon be put to worldly buſineſs, and ſaints would have little or nothing to do in the world; wherefore as the *Arabic* verſion reads it, *buſineſs would compel you to go out of the world*.

Ver. 11. *But now have I written unto you*, &c.] Which ſhews, that what he had writen before, was at another time, and in another epiſtle; but not that what he was now writing was different from the former, only he explains the perſons of whom, and the thing about which he had before written: *not to keep company, if any man that is called a brother, be a fornicator*; or *if any man that is a brother is called*, or *named a fornicator*; *or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no, not to eat*. The Apoſtle's meaning is, that in his prohibition of keeping company with men of the above character, he would be underſtood of ſuch perſons as were called brethren; who had been received into the church, and had been looked upon, and had profeſſed themſelves to be ſuch; and who might be mentioned by name, as notoriouſly guilty of fornication, covetouſneſs, idolatry, and extortion, mentioned in the former verſe; to which are added two other ſins any of them might be addicted to, as *railing* either at their fellow brethren and chriſtians, or others, giving reproachful language to them, and fixing invidious characters on them: *and drunkenneſs*; living in the frequent commiſſion of that ſin, and others before ſpoken of; and that ſuch perſons remaining impenitent and incorrigible, ſtill perſiſting in ſuch a vicious courſe of life, after due admonition given them, were not only to be removed from their religious ſociety, from the communion of the church, and be debarred ſitting down, and eating with them at the Lord's table, or at their love-feaſts, but alſo were to be denied civil converſation and familiarity with them, and even not ſuffered to eat common food at the ſame table with them; which though lawful to be uſed with the men of the world, yet for ſome reaſons were not adviſeable to be uſed with ſuch; partly for vindicating the honour of religion, and preventing the ſtumbling of the weak; and partly to make ſuch offenders aſhamed, and bring them to repentance. The Apoſtle alludes to the behaviour of the *Jews*, either to perſons that were under any pollution, as a woman in the days of her ſeparation, when her huſband, לא יאכל עמה, *might not eat with her* off of the ſame plate, nor at the ſame table, nor on the ſame cloth; nor might ſhe drink with him, nor mix his cup for him; and the ſame was obſerved to perſons that had iſſues on them [o]: or rather to ſuch as were under, נדוי, *the ſentence of excommunication*, and ſuch an one was obliged to ſit the diſtance of four cubits from others, and who might not eat nor drink with him; nor was he allowed to waſh and ſhave himſelf, nor a ſufficiency of food, nor any to ſit with him within the ſpace of four cubits, except thoſe of his houſe [p].

Ver. 12. *For what have I to do to judge*, &c.] To admoniſh, reprove, cenſure, and condemn: *them alſo that are without?* without the church, who never were in it, or members of it; to whom eccleſiaſtical juriſdiction does not reach; and with whom the Apoſtle had no more concern, than the magiſtrates of one city, or the heads of one family have with another: *do not ye judge them that are within?* and them only? The Apoſtle appeals to their own conduct, that they only reproved, cenſured, and puniſhed with excommunication, ſuch as were within the pale of the church, were members of it, and belonged unto it; nor did they pretend to exerciſe a power over others; and it would have been well if they had made uſe of the power they had over their own members, by admoniſhing and reproving ſuch as had ſinned; by cenſuring delinquents, and removing from their communion ſcandalous and impenitent offenders; and therefore they need not wonder that the Apoſtle only meant fornicators, *&c.* among them, and not thoſe that were in the world, by his forbidding to company with ſuch: reference ſeems to be had to ways of ſpeaking among the *Jews*, who uſed not only to call themſelves the church, and the *Gentiles* the world, and ſo *them that were without*, both their land and church; but even thoſe among themſelves that were profane, in diſtinction from their wiſe and good men. They ſay[q], "if a man puts his phylacteries on his forehead, or upon the palm of his hand, this is the way of hereſy (or as in the *Talmud*[r], the way of the *Karaites*;) if he covered them with gold, and put them upon his glove (or on his garments without, ſo *Bartenora*, or as *Maimonides* interprets it, his arm, ſhoulder, or breaſt) lo, this is, דרך החיצונים, *the way of them that are without*; on which the commentators[s] ſay, theſe are the children of men, who walk after their own judgment, and not the judgment of the wiſe men:" and *Maimonides*[t] ſays, they are ſuch who deny the whole law, and neither believe any thing, either of the written or the oral law.

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[m] Zohar in Lev. fol. 33. 2.

[n] Ib. in Exod. fol. 31. 2.

[o] Maimon. Hilch. Iſſure Bia, c. 11. §. 17, 18, 19. & Tumaot Okelim, c. 16. §. 11. & R. Abraham in ib.

[p] T. Bab. Moed Katon, fol. 16. 1. & Piſke Toſaph. in ib. art. 67, 68.

Ver. 13. *But them that are without God judgeth*, &c.] Or *will judge*, in the great day of judgment; wherefore though ſuch perſons did not fall under the cenſures and puniſhment of the Apoſtle, nor of a church of Chriſt, yet they ſhall not go unpuniſhed; God will call them to an account for their fornication, covetouſneſs, idolatry, extortion, *&c.* and will judge, condemn, and puniſh them, according to their works; and therefore ſince they don't fall under the cognizance of the churches of Chriſt, they are to be left to the tribunal of God; and all that the ſaints have to do, is to watch over one another, and reprove, rebuke, and cenſure, as caſes require, and as the caſe of this church did. *Therefore put away from among yourſelves that wicked perſon*; not that wicked thing, as ſome read it, but that wicked one; meaning not the devil, who is ſometimes ſo called; a ſenſe of the words propoſed by *Calvin*, not aſſerted; but that wicked man, that inceſtuous perſon, whom the Apoſtle would have removed from among them, by excommunication; which was what became them as a church to do, and which lay in their power to do, and could only be done by them, and was to be their own pure act and deed: reference ſeems to be had to thoſe paſſages in *Deut*. xvii. 7. and xxi. 21. and xxii. 21. and xxiv. 7. where the *Septuagint* render the phraſe, εξαρεις τον πονερον εξ υμων αυτων, *thou ſhalt put away that wicked one from among yourſelves.*

CHAP. VI.

THE principal view of this chapter, is to diſſuade chriſtians from going to law with one another before heathens, and alſo from fornication: the Apoſtle begins with the firſt of theſe, and argues againſt it, from its being a daring, dangerous, and ſcandalous practice; and from the different characters of the perſons, before whom controverſies about civil things among chriſtians, ſhould and ſhould not be brought; the one being *ſaints*, and ſo conſcientious perſons, and would do the right thing; the other *unjuſt*, and ſo juſtice could not be expected to be done by them, ver. 1. and that the former, and not the latter, ſhould be appointed judges in ſuch caſes, is argued from the greater to the leſſer; that ſeeing theſe will judge the world, much more then ſhould they be employed in matters of leſs conſequence, ver. 2. and by the ſame ſort of argument it is further urged, that even angels themſelves ſhall be judged by the ſaints; then much more might affairs appertaining to this life, be brought before them, and be decided by them, ver. 3. yea, even the things that were litigated by them, and which they had power of judging in, were ſuch as might be determined by men of the leaſt capacity among them, and therefore had no need to bring them before heathen magiſtrates, ver. 4. beſides, it could not be ſpoken of, but to their ſhame, that after all their boaſt of their gifts, learning, and eloquence, there was not one man of wiſdom and ability among them, to judge in matters of civil property, ver. 5. and this evil of commencing law-ſuits in heathen courts of judicature, is aggravated by its being done, not between chriſtians and heathens, but between one chriſtian brother and another, and that before men that were infidels, ver. 6. and which to do, ſhewed a great deficiency of love, wiſdom, and care; and much better it was to take and ſuffer wrong, than to be guilty of ſuch criminal conduct, ver. 7. yea, thoſe that drew their brethren before ſuch judgment-ſeats, did them wrong, both by bringing them thither, and by getting their cauſe in an unjuſt manner, ver. 8. wherefore to deter from ſuch unrighteous procedures, the Apoſtle declares, that all injurious perſons, and wicked men in any way, and of any ſort, ſhould not inherit the kingdom of God, ver. 9, 10. and whereas ſome of thoſe the Apoſtle writes to had been ſuch, but now through the grace of God were otherwiſe, this ſhould be conſidered as an argument, why they ſhould not contend with one another before perſons deſtitute of the grace they were partakers of, ver. 11. and now the Apoſtle having mentioned fornication as a ſin which excluded from the kingdom of God, and this being reckoned by the *Gentiles* an indifferent thing; he firſt obſerves of indifferent things in general, that are really ſo, that though they are lawful to be uſed, it is not expedient to uſe them at all times, and under all circumſtances; and eſpecially care ſhould be taken, that by the uſe of them, we don't become ſlaves unto them, ver. 12. and then particularly inſtances in meats, which without diſtinction might be lawfully eaten, they being made for the belly, and the belly for them; which was anſwering the original deſign of them, though hereafter both will be deſtroyed; yet fornication muſt not be put upon a level with them, and reckoned indifferent as they are; ſince the body was not made to be abuſed and defiled, or for fornication; but to be redeemed and ſanctified by the Lord, and to ſerve him, and who was appointed for the redemption and ſanctification of that, ver. 13. moreover, the ſin of fornication is diſſuaded from, by the conſideration of the reſurrection of the body as a glorious one, by the power of God, of which Chriſt's reſurrection is a pledge; and therefore ſhould not be defiled with this ſin, ver. 14. as alſo from the bodies of the ſaints being the members of Chriſt; and therefore ſhould not be made the members of an harlot by fornication, theſe things being utterly abſurd and inconſiſtent, ver. 15. which is illuſtrated by obſerving, that he that is joined in unlawful copulation with an harlot, becomes one fleſh with her, ver. 16. which is confirmed by a paſſage cited out of *Gen.* ii. 24. which regards carnal copulation in general; but one that is in union with Chriſt, and is become a member of him, is one ſpirit with him; and therefore ſince there is ſuch a ſpiritual union between them, fornication which joins, unites, and makes a man one with an harlot, ſhould be carefully avoided, ver. 17. and in order the more to deter from this ſin, the Apoſtle obſerves, that it is not like ſome other ſins, which are without the body, but this is by it, and with it, and againſt it; it is diſhonourable, and may be hurtful to it, ver. 18. to which he adds, that the bodies of the ſaints are the temples of the Holy Ghoſt, where he dwells, and therefore ſhould not be polluted with fornication, ver. 19. and cloſes all with an argument, taken from their bodies not being their own property, to uſe and abuſe at pleaſure, but the purchaſe of Chriſt's blood; and therefore it was incumbent upon them to glorify him with them, as well as with their ſpirits, and not defile them with fornication.

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[q] Miſn. Megilla, c. 4. §. 8.

[r] T. Bab. Megilla, fol. 24. 2.

[s] Jarchi, Bartenora, & Yom Tob, in Miſn. Megilla, c. 4. §. 8.

[t] In ib.

Ver. 1. *Dare any of you, having a matter againſt another*, &c.] Any thing in difference, an action, cauſe, or ſuit. The Apoſtle having diſpatched the affair of the inceſtuous perſon, and blamed this church for their conduct therein; and having given them inſtructions what they ſhould do, proceeds to lay before them another evil among them he had to complain of; which was, when any difference aroſe among them about their worldly concerns, they would *go to law before the unjuſt, and not before the ſaints*; a method of proceeding condemned by the *Jews*, who would not ſuffer any cauſes of theirs to be tried before *Gentiles*, only before *Iſraelites*; their canon runs thus [u], "he that tries a cauſe before the judges "of the *Gentiles*, and before their tribunals, al"though their judgments are as the judgments of "the *Iſraelites*, lo, this is an ungodly man; and it "is as if he blaſphemed and reproached, and lift "up his hand againſt the law of *Moſes* our maſter, "as it is ſaid, *Exod.* xxi. 1. *now theſe are the judg"ments which thou ſhalt ſet before them*; before "them, ולא לפני גוים, *and not before the Gentiles*; "before them, ולא לפני הדיוטות, *and not before "idiots*, private or illiterate men." They looked upon ſuch an action, as bad as profaning the name of God; hence they ſay [w], "we muſt not try a "cauſe in the courts of the *Gentiles*, for they come "from the ſtrength of judgment; this is *Eſau*, "an hairy man, for they have no concord nor "mercy——and he that comes before them "מחלל הש״י, *profanes the name of God*, who "is gracious and merciful, and honours the name "of an idol—wherefore he that brings a cauſe be"fore the *Gentiles*, is the occaſion of ſpreading the "property of judgment in the world——there"fore let a cauſe be tried before the *Iſraelites*, for "they are the ſecret of mercy, and not before the "*Gentiles*, nor before idiots:" they affirm [x] it to be a greater ſin than murder, and that not only profanation of the name of God, but rapine and violence are comprehended in it; and that to give evidence in an heathen court againſt an *Iſraelite*, deſerves excommunication; for ſo it is ſaid [y], "he that bears witneſs againſt an *Iſraelite*, "בערכאות של גוים, *in the courts of the Gentiles*, "and by his teſtimony gets money from him, "which is not according to the judgment of the "*Iſraelites*, they excommunicate him until he re"pays it." Again [z], "it is forbidden to order "cauſes in the courts of (the reſt of the nations) "idolaters, for they have no part in the ſide of "our faith." The Apoſtle here diſſuades from this practice, of going to law before heathen magiſtrates, not only from its being an imprudent, but an impudent, *daring*, raſh, and adventurous action; and ſeems ſurprized that any ſhould attempt it, when it muſt unavoidably expoſe their weakneſſes and faults to their enemies; nor could they expect juſtice to be done them by men of ſuch a character, as *unjuſt*, who neither feared God, nor regarded men; were not only deſtitute of righteouſneſs, but filled with all unrighteouſneſs, and had not ſo much as the principles of common juſtice and equity in them; when on the contrary, from the *ſaints*, men who have the principles of grace and holineſs wrought in them, and live ſoberly, righteouſly, and godly, who have the fear of God before their eyes, and upon their hearts; they might reaſonably conclude, were matters brought before them, they would be adjuſted according to judgment and truth, without expoſing the ſin and weakneſs of any party to the world.

Ver. 2. *Do ye not know that the ſaints ſhall judge the world*, &c.] The Apoſtle appeals to them concerning this matter, as a thing well known unto them, or might eaſily be known by them; for this was either a traditional notion among the *Jews*, many of whom were in this church, that good men ſhould judge the world; as is ſaid of the righteous in the *apocryphal* book of *Wiſdom*, chap. iii. ver. 8. *They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever*; and ſo the *Jews* ſay [a], that "the firſt day of the month "is the beginning of judgment in the whole world, "and *Iſaac* ſat on a throne, למידן עלמא, *to judge "the world*:" or this might be collected, as Dr. *Lightfoot* obſerves, out of *Dan.* vii. 18, 27. but the difficulty is, in what ſenſe the Apoſtle means the ſaints ſhall judge the world; not merely in a comparative ſenſe, for ſo even will the heathens, the men of *Niniveh*, and the queen of *Sheba*, judge and condemn the *Jews*; nor as aſſeſſors on the throne with Chriſt, for though they ſhall ſit on the ſame throne with him as reigning, yet not as judging with him, all judgment is ſolely committed to him: nor merely as approving that judiciary ſentence, that will be pronounced by him on the world; for even wicked men themſelves and devils, will be obliged to own the juſtice of it; but his meaning is, that in a little time the ſaints, chriſtian men, men under a profeſſion of chriſtianity at leaſt, ſhould be governours in the world, and bear the office of civil magiſtracy in it; which came to paſs in a few centuries after the writing of this, and has been more or leſs the caſe ever ſince; and will be more ſo in the latter day, when kings ſhall be nurſing fathers, and queens nurſing mothers to the church; and when the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High: upon which the Apoſtle ſtrongly argues, *and if the world ſhall be judged by you*; if ſuch

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[u] Maimon. Hilch. Sanhedrin, c. 26. §. 7. Vid. T. Bab. Gittin, fol. 88. 2.

[w] R. Abraham Seba in Tzeror Hammor, fol. 80. 4.

[x] R. Bechai in Kad Hakkemach, fol. 21. 4. apud Buxtorf. Lex. Talm. col. 1666.

[y] Maimon. Talmud Tora, c. 6. §. 14.

[z] Zohar in Exod. fol. 103. 3.

[a] Ibid. in Lev. fol. 13. 4.

ſuch men as you ſhall bear ſway in it, fill up all civil offices in it, even the higheſt; ſhall ſit upon the benches of judges, and on the thrones of kings, and at laſt have the government of the whole world; ſince ſuch honour the ſaints ſhall have, and be abundantly capable of it, *are ye unworthy to judge the ſmalleſt matters?* is it too high a poſt, and can you be thought to be unqualified for, and unfit to have ſuch trivial things, of little or no moment and importance, things relating to the common affairs of life, brought before you, and be tried, and judged by you?

Ver. 3. *Know ye not that we ſhall judge angels*, &c.] Meaning not the miniſters of the Goſpel, and paſtors of churches, called *angels*, *Rev.* i. 20. whoſe doctrines are examined, tried, and judged by the ſaints, according to the word of God; nor the good angels, who, were it poſſible that they could, or ſhould publiſh a Goſpel contrary to what has been preached by the Apoſtle, would be contradicted, condemned, and accurſed by him, ſee *Gal.* i. 8, 9. but the evil angels, the devil and his angels: and this is to be underſtood not of their future, final judgment and condemnation at the laſt day, when ſaints will ſubſcribe unto, and approve of the ſentence pronounced upon them, and will triumph over them in their deſtruction; but of the judgment of them, and of their ejection out of the *Gentile* world, out of their oracles, idols, and idol temples, to which Chriſt refers, *John* xii. 31. and calls the judgment of this world, and the caſting out of the prince of it by the miniſtry of his Apoſtles; and which was now already begun, and ere long would be fully accompliſhed: accordingly the *Syriac* verſion renders it, *know ye not*, דלמלאכא דינינן, *that we are about to judge angels?* and the *Arabic*, *know ye not that we judge angels?* from whence the Apoſtle infers very juſtly, *how much more things that pertain to this life*; this animal life; to the trade and buſineſs of life; to pecuniary matters, to eſtates and poſſeſſions in this world, about which differences may ariſe between one ſaint and another.

Ver. 4. *If then ye have judgments of things pertaining to this life*, &c.] Not judgments relating to life and death, for theſe were not in the power of a *Jewiſh Sanhedrim* now, and much leſs of a chriſtian community, but were wholly in the power of the *Roman* magiſtrates; but judgments relating to the common affairs of life, or what the *Jews* call דיני ממונות, *pecuniary judgments* [b], in diſtinction from דיני נפשות, *judgments of ſouls*, or capital ones. The *Jews* ſay [c], "that forty years before the deſtruction of the temple capital judgments were taken from *Iſrael*; and in the days of *R. Simeon ben Jochai*, pecuniary judgments were taken away from *Iſrael.*" Now this *Rabbi* lived many years after the times of the Apoſtles, ſo that as yet the *Jews* had a power of exerciſing ſuch judgments; and no doubt the Chriſtians alſo, who as yet were very little, if at all diſtinguiſhed from the *Jews* by the *Romans*: and therefore ſince ſuch judgments were within the compaſs of their authority, the Apoſtle adviſes to *ſet them to judge who are leaſt eſteemed in the church*; meaning, not thoſe of the loweſt circumſtances of life, and of the meaneſt abilities and capacities; for in the next verſe he requires a wiſe man for ſuch a buſineſs; but private perſons, laymen, who were not in any office and authority in the church, in diſtinction from paſtors, elders, and rulers, that were in office-power, and high eſteem, whom he would not have troubled with caſes of this nature; but ſhould rather chuſe out from among the laity, perſons of the beſt judgment and capacity, to be umpires and arbitrators in ſuch worldly matters, which do not ſo properly come under the notice and cognizance of ſpiritual guides. The phraſe, *to judge*, is not in the original text, where it is only καθίζετε, *ſet*, or *put in the chair*; but is added in the *Vulgate Latin* verſion; and to which agree both the *Syriac* and *Arabic* verſions; the former reading the words, *they that are deſpiſed in the church, ſet for you in judgment*; and the latter *make them to ſit judges*. The *Jews*, as Dr. *Lightfoot* obſerves, beſides their great *Sanhedrim* of ſeventy-one perſons, and that other of twenty-three in their cities of note, and their triumvirate in every ſynagogue, had alſo two ſorts of benches, who judged of leſſer matters; the one was called בית דין של מומחין, *the bench of authorized* perſons, experienced men, that were approved of, and had their authority from the *Sanhedrim*; and the other was called בית דין של הדיוטות, *the bench of idiots* [d], or private perſons, or בית דין שאינן מומחין, *the bench of thoſe who were not authorized* [e], or had not their authority from the higher courts; but being judged proper perſons, were choſen by the people to arbitrate matters in difference between them; and theſe are the men the Apoſtle means, at leaſt alludes to, before whom he would have theſe cauſes brought.

Ver. 5. *I ſpeak to your ſhame*, &c.] Not that they did ſet ſuch perſons to judge, but that they did not; and inſtead of ſo doing went to law with their brethren before the unjuſt: *is it ſo that there is not a wiſe man among you?* this alſo the Apoſtle ſpeaks to their ſhame, who had ſo much gloried in their wiſdom, and boaſted of their parts and abilities to the contempt of others, and even of the Apoſtle himſelf; and yet acted as if there was not a wiſe man among them capable of judging and determining trivial matters, but they muſt carry them before unconverted perſons: *no not one that ſhall be able to judge between his brethren?* for tho' the above mentioned benches conſiſted of three perſons, yet the contending parties might chuſe one man to be an arbitrator and judge between them. The rule with the *Jews* was this [f]; "pecuniary judgments are by three, but if he is authorized or approved by the majority, דן אפילו יחידי, *he may judge alone.* Says *R. Nachman*, as I judge pecuniary judgments alone; and ſo ſays *R. Chaijah*, as I judge pecuniary judgments alone."

Ver. 6. *But brother goeth to law with brother*, &c.] The relation meant is ſpiritual; it was uſual for members of churches to be called brethren, they profeſſing to be born again of the ſame father, and belonging to the ſame family under Chriſt, the Son, firſt-born, and maſter of it; and a very wicked and ſhameful thing it was, that perſons in ſuch a relation, being of ſuch a family, ſhould go to law with one another at all: *and that before the unbelievers*; which is an aggravation of their ſin and folly. The Apoſtle before calls them *unjuſt*, now *infidels*, ſuch as had no faith in Chriſt, diſbelieved the Meſſiah, and denied the whole Goſpel, and therefore no faith or confidence ſhould be put in them; for, generally ſpeaking, ſuch as have no faith, are not only wicked, but unreaſonable men, men of no reaſon, conſcience, juſtice, and equity; and therefore very improper perſons for believers to bring their cauſes before.

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[b] Miſn. Sanhedrin, c. 1. §. 1.

[c] T. Hieroſ. Sanhedrin, fol. 24. 2.

[d] T. Bab Bava Metzia, fol. 32. 1.

[e] Maimon. Hilch. Iſhot, c. 17. §. 13. T. Bab. Gittin, fol. 88. 2. Gloſſ. in ib.

[f] T. Bab. Sanhed. fol. 5. 1. Maimon. Hilch. Sanhedrin, c. 5. §. 8.

Ver. 7. *Now therefore there is utterly a fault among you*, &c.] Or a *defect*; a want of brotherly love, or there would be no occaſion to go to law at all; a want of wiſdom and conduct, or proper perſons would be pitched upon, and choſen out from among themſelves to be arbitrators and judge between them; and a want of care among their leaders, who elſe would have pointed out to them ſuch a method of accommodation, and not have ſuffered them to go the lengths they did: *becauſe ye go to law one with another*; which would never be, was there not a declenſion among you, a decay of your firſt love, and of the power of religion and true godlineſs: *why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded?* than to go to law, eſpecially before unjuſt perſons and unbelievers, taking the advice of Chriſt, *Matt.* v. 40. It is more adviſeable to a believer to ſuffer wrong than to go to law with any man, and eſpecially with a brother. It is a petition in the *Jewiſh* liturgy [g], "let it pleaſe thee, O Lord God, and "the God of my fathers, to deliver me this day, and "every day——from hard judgment, and a ſevere "adverſary, בין בן ברית ובין שאינו בן ברית, "*whether he be a ſon of the covenant, or whether* "*he be not a ſon of the covenant.*"

Ver. 8. *Nay, you do wrong and defraud*, &c.] So far were they from taking and acting up to the advice given, that inſtead of taking wrong, they did wrong; and inſtead of ſuffering themſelves to be defrauded, they defrauded others: *and that your brethren*; that were of the ſame faith, of the ſame religion, and in the ſame church and family: in ſhort, neither party, not the plaintiff, nor the defendant, ſought any thing more or leſs than to wrong, trick, and defraud each other; ſuch a ſad corruption and degeneracy prevailed among them: hence the Apoſtle thought to deal plainly and cloſely with them, as in the following verſes.

Ver. 9. *Know ye not that the unrighteous ſhall not inherit the kingdom of God*, &c.] A way of ſpeaking much like that in the *Talmud*, הרי יודע שהעולם הבא אינו עשוי אלא לצדיקים, *know thou that the world to come is not made but for the righteous* [h]. Without a righteouſneſs there will be no entrance into the world of bliſs and happineſs hereafter; and this muſt be a better righteouſneſs than what a ſinful creature is capable of working out, and no other than the righteouſneſs of Chriſt. 'Twas a loſs and want of righteouſneſs that caſt the angels down from heaven, and turn'd *Adam* out of paradiſe; and whoever of his poſterity are deſtitute of one, will fall ſhort of enjoying the glory of God; for it is not agreeable to the holy nature of God, to his infinite juſtice and righteous law, to admit any into heaven without a righteouſneſs; hence a judgment-ſeat is erected, before which all muſt ſtand; and thoſe that will be found without a righteouſneſs, will be for ever excluded the kingdom of heaven; and could any unrighteous perſons be received there, it would ſpoil the pleaſure and happineſs of the ſaints. Now this is ſaid, partly to diſſuade the *Corinthians* from going to law with each other before unrighteous perſons, who have no right to the kingdom of God, and living and dying as they are, will have no ſhare in it; and therefore ſince they are not to be fellow-heirs and companions with them in another world, they ſhould not bring their cauſes before them in this; and partly to reprove them for their injurious and unrighteous actions among themſelves, their tricking and defrauding of one another, with other ſins they were guilty of; which, if not repented of, would ſhew, that notwithſtanding their profeſſion, they were deſtitute of the grace of God, were unfit to be in the kingdom of God, in a Goſpel church-ſtate here below, and would be ſhut out of the kingdom of heaven hereafter. *Be not deceived*; imagining, that through your knowledge and profeſſion, you ſhall be ſaved, live as you will: *neither fornicators*; ſuch as are guilty of uncleanneſs with perſons in a ſingle ſtate: *nor idolaters*; who worſhip more gods than one, and not the true God; who do ſervice to them that are not gods, and perform what the *Jews* call עבודה זרה, *ſtrange ſervice*; and not only fall down to ſtocks and ſtones, but ſerve divers luſts and pleaſures, the idols of their own hearts: *nor adulterers*; ſuch as have criminal converſation with perſons in a married ſtate: *nor effeminate*; or *ſoft*, or, as the *Syriac* renders it, מחבלא, *corrupters*; that is, of themſelves, by voluntary pollution, ſuch as are guilty of the ſin of *Onan*. *Nor abuſers of themſelves with mankind*; *Sodomites*.

Ver. 10. *Nor thieves*, &c.] Who take away another man's property, ſecretly or openly, by fraud or force. *Nor covetous*; inſatiable, in the luſt of uncleanneſs; or greedy of worldly gain, bent upon increaſing their ſubſtance at any rate, by circumvention, fraud, and deceit; and do not uſe the things of this life as they ſhould, for their own good, and that of others. *Nor drunkards*; who are ſtrong to drink ſtrong liquors; who give up themſelves thereunto; who ſit down on purpoſe to intoxicate themſelves, and are frequent in the commiſſion of this ſin. *Nor revilers*; who are free with other mens characters, load them with reproaches, and take away their good names; either openly or ſecretly, either by tale-bearing, whiſpering, and back-biting, or by raiſing and ſpreading ſcandalous reports in a public manner. *Nor extortioners*; raviſhers of virgins; or plunderers of mens ſubſtance in an open and forcible way; or who extort unlawful gain: *ſhall inherit the kingdom of God*; not that theſe ſins, any or all of them, are unpardonable; for ſuch who have been guilty of them, may, thro' the blood of Chriſt, receive the remiſſion of them, and thro' the grace of the Spirit of God, obtain repentance for them, and have both right and meetneſs for the kingdom of heaven, as the following words ſhew.

Ver. 11. *And ſuch were ſome of you*, &c.] Not all, but ſome of them; and of theſe every one was not guilty of all theſe crimes; but ſome had been guilty of one, and others of another; ſo that they had been all committed by one or another of them. The *Corinthians* were a people very much given to uncleanneſs and luxury, without meaſure [i], which was the ruin of their ſtate: and among theſe wicked people God had ſome choſen veſſels of ſalvation; who are put in mind of their former ſtate, partly for their preſent humiliation, when they conſidered what they once were, no better than others, but children of wrath, even as others; and partly to obſerve to them, and the more to illuſtrate and magnify the grace of God in their converſion, pardon, juſtification, and ſalvation; as alſo to point out to them the obligations that lay upon them to live otherwiſe now than they formerly did. *But ye are waſhed*; which is not to be underſtood of external waſhing, of corporal ablution, or of their being baptized in water; ſo they might be, and yet not be cleanſed from their filthineſs, either by original or actual tranſgreſſions; nor of the waſhing of regeneration, which more properly comes under the next head; but of their being waſhed from their ſins by the blood of Chriſt, thro' the application of it to them, for the remiſſion of them; which ſuppoſes them to have been polluted, as they were originally, being conceived in ſin, and ſhapen in iniquity; naturally, for who can bring a clean thing out of an unclean? and internally, in heart, mind, and conſcience; alſo univerſally, both as to perſons, and as to the powers and faculties of their ſouls, and members of their bodies; and that they could not waſh and cleanſe themſelves by any ceremonial purifications, moral duties, or evangelical performances; but that this was a bleſſing of grace they enjoyed thro' the blood of Chriſt, by which they were waſhed from their ſins, both in the ſight of God, his juſtice being ſatisfied for them, they were all pardoned and done away, ſo as to be ſeen no more, and they appeared unblameable and irreproveable in his ſight; and alſo in their own apprehenſions, for being convinced of their pollution, and being directed to Chriſt for cleanſing, the Spirit of God, took his blood, and ſprinkled it on their conſciences, to the appeaſement of them, the removal of ſin from thence, and a non-remembrance of it. *But ye are ſanctified*; which deſigns not their ſanctification by God the Father, which is no other than the eternal ſeparation of them from himſelf, or his everlaſting choice of them to eternal happineſs; nor the ſanctification of them, or the expiation of their ſins by the blood of Chriſt, this is meant in the former clauſe; nor their ſanctification in Chriſt, or the imputation of his holineſs with his obedience and death for their juſtification, which is intended in the following one; but the ſanctification of the Spirit, which lies in a principle of ſpiritual life, infuſed into the ſoul, in a ſpiritual light in the underſtanding, in a flexion of the will to the will of God, both in grace and providence, in a ſettlement of the affections on divine objects, and in an implantation of every grace; which is a gradual work, as yet not perfect, but will be fulfilled in all in whom it is begun. *But ye are juſtified*; not by the works of the law, but by the righteouſneſs of Chriſt. Juſtified they were from all eternity, as ſoon as Chriſt became a ſurety for them; and ſo they were when he roſe from the dead, who were juſtified as their head and ſurety, and they in him; but here it is to be underſtood of their being juſtified in the court of conſcience, under the witneſſings of the Spirit of God; who having convinced them of the inſufficiency of their own righteouſneſs, and having brought near the righteouſneſs of Chriſt unto them, and wrought faith in them to lay hold on it, pronounced them juſtified perſons in their own conſciences; whence followed joy, peace, and comfort. *In the name of the Lord Jeſus*; which may refer, as the following clauſe to all that is ſaid before: by *the name of the Lord Jeſus* may be meant he himſelf; and the ſenſe be, that they were waſhed by his blood, ſanctified by his Spirit, and juſtified by his righteouſneſs; or it may intend the merit and efficacy of Chriſt's blood, ſacrifice, and righteouſneſs; as that their ſins were pardoned, and they cleanſed from them thro' the merit of the blood of Chriſt ſhed for the remiſſion of their ſins; and that they were regenerated and ſanctified thro' the efficacy of Chriſt's reſurrection from the dead; and were juſtified by the grace of God, thro' the redemption that is in Chriſt: or elſe the name of Chriſt may deſign his Goſpel, thro' which they received the knowledge of God's way of pardoning ſinners, and juſtifying them, and the Spirit of God, as a Spirit of regeneration and ſanctification: *and by the Spirit of our God*; who ſprinkled the blood of Chriſt upon them, to the cleanſing of them; who ſanctified their hearts, and revealed the righteouſneſs of Chriſt unto them for their juſtification, and pronounced the ſentence of it upon them. 'Tis to be obſerved, that all the three perſons, Father, Son, and Spirit, are here mentioned, as being jointly concerned in thoſe acts of grace.

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[g] Seder Tephillot, fol. 3. 2. Ed. Baſil. fol. 5. 2. Ed. Amſt.

[h] T. Bab. Yebamot, fol. 47. 1.

[i] Ælian. Hiſt. var. l. 1. c. 19.

Ver. 12. *All things are lawful unto me*, &c.] That is, which are of an indifferent nature; otherwiſe every thing is not lawful to be done: *but all things are not expedient*; when the doing of them deſtroys the peace, comfort, and edification of others; when it ſtumbles and grieves weak minds, and cauſes offence to them; ſee ch. x. 23. *all things are lawful for me*; which is repeated for the ſake of ſaying the following words: *but I will not be brought under the power of any*; which would be very inexpedient, ſhould any by the uſe of liberty in things indifferent, on the one hand, offend his brethren, and, on the other, bring himſelf into bondage to thoſe very things he has the free uſe of; and therefore the Apoſtle determines, that theſe ſhall not have the maſtery over him, that he'll uſe them, or not uſe them, at his pleaſure. It is ſomewhat difficult to know what in particular he has reſpect unto, whether to what he had been treating of before, concerning going to law before unbelievers; and his ſenſe be, that however lawful this might be in itſelf, yet was not expedient, ſince it was expoſing of themſelves to ungodly perſons, and a putting themſelves under their power to judge and determine as they pleaſed; or whether to the uſe of meats forbidden under the law, or offered to idols; which tho' in themſelves lawful to be eaten, every creature of God being good, and not to be refuſed and accounted common and unclean; yet it was not expedient to uſe this liberty, if a weak brother ſhould be grieved, or a man himſelf become a ſlave to his appetite.

Ver. 13. *Meats for the belly, and the belly for meats*, &c.] All ſort of food is appointed and provided to ſatiſfy the appetite and ſtomach, to fill the belly, and nouriſh the body; and the belly, and all the parts thro' which the food paſſes, are purpoſely formed by God for the reception and digeſtion of the food, for its ſecretion, chylification, and nutrition by it, and the ejection of the excrementitious parts. *But God ſhall deſtroy both it and them*; at death, and in the grave, when the one ſhall be conſumed, and the other be needleſs and uſeleſs; and tho' that part of the body, with the reſt, will be raiſed at the laſt day, ſince the body will be raiſed perfect, conſiſting of all its parts; yet there will be no appetite, no deſire in the ſtomach after meats, no need of them to fill the belly, and ſo no uſe of theſe parts for ſuch purpoſes as they now are; for the children of the reſurrection will be like the angels, and ſtand in no need of eating and drinking. *Now the body is not for fornication.* Tho' meats are appointed for the belly, and the belly for them, and this and the other ſort of meats are of an indifferent kind, which may or may not be uſed; yet this cannot be ſaid of fornication, which the *Corinthians*, and other *Gentiles*, took to be equally indifferent as meats; but the Apoſtle ſhews there is not the ſame reaſon for the one as the other. The body was not originally made and appointed for fornication; this is quite beſides the will of God, who has provided marriage as a remedy againſt it: *but for the Lord*; for Jeſus Chriſt, for whom a body was prepared in God's council and covenant; and for the ſake of which, and after the exemplar of it in God's eternal mind, the body of man was firſt formed; and which was alſo made, as after the image, ſo for the glory of Chriſt, to be a member of his, to be redeemed by him, and to ſerve him in, in righteouſneſs and holineſs, and at laſt to be raiſed by him, and made like to his glorious body at the great day. *And the Lord for the body*; he was pre-ordained in the council of God, and provided in the covenant of grace, and ſent in the fulneſs of time to be a redeemer and ſaviour of the body, as well as the ſoul; to be a ſanctifier of it, and the raiſer of it up from the dead in the reſurrection; all which are ſo many arguments to diſſuade from the ſin of fornication.

Ver. 14. *And God hath both raiſed up the Lord*, &c.] God the Father has raiſed up from the dead the Lord Jeſus Chriſt, tho' not excluſive of the Son, who was equally concerned in the reſurrection of himſelf, whereby he demonſtrated himſelf to be the Son of God, truly and properly God. *And will alſo raiſe up us by his own power*; for the reſurrection of the dead, whether of Chriſt, or of his people, is an act of power, of God's own power, even of his almighty power, and is what the power of a mere creature could never effect. Now as Chriſt, the head, is raiſed, ſo ſhall all his members by the ſame power; their bodies will be raiſed powerful, glorious, incorruptible, and ſpiritual; an argument that they were never made for fornication, nor to be defiled with ſuch uncleanneſs.

Ver. 15. *Know ye not that your bodies are the members of Chriſt*, &c.] The whole perſons of God's elect were choſen in Chriſt, and given to him, and made one with him, their bodies as well as their ſouls; and both are redeemed by him, and in union with him, are members of his body, of his fleſh, and of his bones: *ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid*. Signifying, that it is a moſt abſurd, indecent, abominable, and deteſtable thing, that the bodies of the ſaints, which are the members of Chriſt, ſhould be joined in carnal copulation with an harlot.

Ver. 16. *What know ye not that he which is joined to an harlot*, &c.] Not in marriage, but in carnal copulation, and unclean embraces, *is one body* with her; *for two* (*ſaith he*, *Adam*, or *Moſes*, or God or the ſcripture, or as *R. Sol. Jarchi* ſays, the holy Spirit, *Gen.* ii. 24.) *ſhall be one fleſh*; what is originally ſaid of copulation in lawful marriage, in which man and wife legally coupled together, become one fleſh, is applied to the unlawful copulation of a man with an harlot, by which act they alſo become one body, one fleſh; and which is made uſe of by the Apoſtle, to deter the members of Chriſt from the commiſſion of this ſin, which makes a member of Chriſt one body and fleſh with an harlot, than which nothing is more monſtrous and deteſtable. The Apoſtle here directs to the true ſenſe of the phraſe in *Geneſis*, *and they ſhall be one fleſh*; that is, man and wife ſhall only have carnal knowledge of, and copulation with each other. Some *Jewiſh* [k] writers interpret this phraſe, מצד הולד, *on account of the fœtus*, which is formed by the means of them both, and which becomes *their one fleſh*; others [l], thus, as if they were, or becauſe they are, like as if they were one fleſh; but others [m] in more agreement with the Apoſtle, think that this has reſpect אל התבור, *to that conjunction*, by which the fixing of the ſpecies is compleated; and others [n] expreſly thus, *they two ſhall be one fleſh*, למקום ששניהם עושים בשר אחד, *that is, in the place where both of them make one fleſh*; which is equally done by unlawful copulation with an harlot, as with a man's own wife.

Ver. 17. *He that is joined unto the Lord*, &c.] As every elect perſon is; his whole perſon, ſoul and body is united to the Lord Jeſus Chriſt, to his whole perſon, as God-man and mediator; even as *Adam* and *Eve*, whoſe marriage was a repreſentation of the marriage between Chriſt and his church, were perſonally united, and were called by the ſame name; and as the whole human nature of Chriſt, conſiſting of a true body and a reaſonable ſoul, was united to the perſon of the Son of God; and as appears from the influence that union with Chriſt has upon the redemption, ſanctification, and reſurrection of the body. The ground, foundation, and bond of which union is, not the ſpirit on Chriſt's part; for the Spirit being received as a Spirit of regeneration, ſanctification, *&c.* is a fruit of union to Chriſt, and an evidence of it; nor faith on our part, which as a grace is not ours, but the gift of God, and is a fruit of union; nor is it of an uniting nature, but is a grace of communion; and the foundation of all its acts, as ſeeing Chriſt, going to him, receiving of him, walking on in him, *&c.* is a previous union to Chriſt; but it is the everlaſting and unchangeable love of Chriſt to them, ſhewn in his choice of them, in his covenant with his father on their behalf, in his engaging for them as a ſurety, in aſſuming their nature, and acting both in time and eternity, as the repreſentative of them, which is the bond and cement of their union, and from which there can be no ſeparation. This union is firſt diſcovered in effectual vocation, and will be more manifeſt hereafter. Now he that is in this ſenſe united to Chriſt, *is one ſpirit*; for this union is a ſpiritual one; it is compleat and perfect; near and indiſſoluble; by virtue and in conſequence of it, God's choſen ones come to have and enjoy the ſame ſpirit in meaſure, which Chriſt their head and mediator has without meaſure: hence they have the Spirit of God, as a Spirit of illumination and converſion, of faith and holineſs, of adoption, and as the earneſt, pledge and ſeal of their future glory. And ſince ſo it is, fornication which makes them one fleſh with an harlot, ought ſtudiouſly to be abſtained from.

Ver. 18. *Flee fornication*, &c.] As that which is hurtful, ſcandalous, and unbecoming chriſtians; avoid it, and all the occaſions of it, that may lead unto it, and be incentives of it: *every ſin that a man doth is without the body*; not but that other ſins are committed by the body, and by the members of it as inſtruments; but they are generally committed by the abuſe of other things, that are without, and don't belong to the body; and ſo don't bring that hurt unto and reproach upon the body, as fornication does: *but he that committeth fornication, ſinneth againſt his own body*; not meaning his wife, which is as his own body; but his proper natural body, which is not only the inſtrument by which this ſin is committed, but the object againſt which it is committed; and which is defiled and diſhonoured by it; and ſometimes its ſtrength and health are impaired, and it is filled with nauſeous diſeaſes hereby.

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[m] Tzeror Hammor, fol. 6. 3. Jarchi in Gen. ii. 24.

[n] Bereſhith Rabba, §. 18. fol. 15. 3. T. Hieroſ Kidduſhin, fol. 58. 3.

[l] Aben Ezra in ib.

[k] R. Levi ben Gerſom in ib.

Ver. 19. *What know ye not, that your body is the temple of the Holy Ghoſt*, &c.] What is ſaid in chap. iii. 16, 17. of the ſaints in general, is here ſaid of their bodies in particular. The holy Spirit in regeneration and ſanctification, when he begins the good work of grace on a man, takes poſſeſſion of his whole perſon, ſoul and body, and dwells therein as in his temple. So the *Jews*[o] call the body of a righteous man, משכן, the *habitation* of the holy Spirit. Now it is moſt abominably ſcandalous and ſhameful, that that body which is the dwelling-place of the holy Spirit, which is ſacred to him as a temple, ſhould be defiled by the ſin of fornication: 'tis added, *which is in you, which ye have of God*; meaning the holy Spirit which was in them, as in his temple; which dwelt in their hearts, and influenced their bodies, lives, and converſations; and which they received of God as a wonderful inſtance of his grace and love to them; that he ſhould be beſtowed upon them, to regenerate, renew and ſanctify them, to implant every grace, to make them a fit habitation for God, and meet for the inheritance of the ſaints in light: *and ye are not your own*; their own maſters, at their own diſpoſe, to live to their own luſts, or the luſts of men; men have not power over their bodies to abuſe them at pleaſure by fornication, or ſuch like uncleanneſs, neither ſingle nor married perſons; ſee chap. vii. 4. and of all men, not the ſaints, who are neither their own nor other mens, nor ſatan's, but God's; not only by creation, but by choice and covenant; and Chriſt's by gift, by purchaſe, and powerful grace, and in a conjugal relation to him; wherefore fornication ill becomes them.

Ver. 20. *For ye are bought with a price*, &c.] Not with gold and ſilver, but with the precious blood of Chriſt, as the whole church, and all the elect of God are. This proves them to be the Lord's, not only his redeemed ones, being ranſomed by a price from the bondage of the law, ſin, ſatan, and the world; but his eſpouſed ones, and which is chiefly deſigned here; for one way of obtaining and eſpouſing a wife among the *Jews*, was by a price[p]; "a woman they ſay, is obtained or "eſpouſed three ways; בכסף, *by ſilver*, by a writ-"ing, and by lying with; by ſilver, the houſe of "*Shammai* ſay, by a penny, and the value of a "penny; the houſe of *Hillel* ſay, by a *pruta*, and "the value of a *pruta*; how much is a *pruta?* "the eighth part of an *Italian* farthing." That is, be it ever ſo ſmall a price, yet if given and taken on the account of eſpouſals, it made them valid; and it was an ancient rite in marriage uſed among other nations[q], for huſband and wife to buy each other: Chriſt indeed, did not purchaſe his church to be his ſpouſe, but becauſe ſhe was ſo; but then his purchaſing of her with his blood, more clearly demonſtrated and confirmed his right unto her, as his ſpouſe; he betrothed her to himſelf in eternity, in the everlaſting covenant of grace; but ſhe with the reſt of the individuals of human nature, fell into ſin, and ſo under the ſentence of the law, into the hands of ſatan, and the captivity of the world; to redeem her from whence, and by ſo doing to own and declare her his ſpouſe, and his great love to her, he gave himſelf a ranſom-price for her; which lays her under the greateſt obligation, to preſerve an inviolable chaſtity to him, and to love and honour him. *Therefore glorify God, in your body and in your ſpirit, which are God's*; by *God* is here meant, more eſpecially the Lord Jeſus Chriſt, by the price of whoſe blood, the bodies and ſouls of his people are bought, which lays the obligation on them, to glorify him in and with both; and contains a very conſiderable proof of the deity of Chriſt; who is *glorified*, when all the perfections of the divine nature are aſcribed to him; when the whole of ſalvation is attributed to him, and he is looked unto, received, truſted in and depended on as a ſaviour, and praiſe and thanks are given unto him on that account; and when his Goſpel is embraced and profeſſed, and walked worthy of, and his ordinances ſubmitted to, and his commandments kept in love to him: and he is to be glorified both in body and ſpirit; *in body*, by an outward attendance on his worſhip, and a becoming external converſation; by confeſſing and ſpeaking well of him; by acting for him, laying out and uſing time, ſtrength and ſubſtance for his honour and intereſt; and by patient ſuffering for his name ſake: *in ſpirit*, which is done when the heart or ſpirit is given up to him, and is engaged in his ſervice, and when his glory lies near unto it: the reaſon enforcing all this, is becauſe both are his; not only by creation, but by his father's gift of both unto him; by his eſpouſal of their whole perſons to himſelf; and by his redemption of both ſoul and body from deſtruction: the *Vulgate Latin* verſion reads, *bear* or *carry God in your body*, and leaves out the next words, *and in your ſpirit*, which are God's; and which alſo are left out in the *Ethiopic* and in the *Alexandrian* copy, and ſome others.

CHAP. VII.

IN this chapter various caſes concerning marriage being propoſed to the Apoſtle, are anſwered by him; and he diſcourſes of the nature, uſe, and end of marriage, and of the duties of married perſons to one another; and gives advice to ſuch as were unmarried, and points at the advantages of a ſingle ſtate, where it can be continued in without danger. Some of the *Corinthians* having written to him upon theſe heads, he returns for anſwer in general, that abſtinence from marriage was moſt adviſeable; that is, at that time of perſecution, and by thoſe who had the gift of continence, and for reaſons after mentioned, ver. 1. tho' in order to avoid fornication, it was abſolutely neceſſary for ſuch who had not that gift to enter into it, and act agreeably thereunto, ver. 2. and therefore adviſes both parties in ſuch a ſtate to yield due benevolence to each other, ver. 3. giving this as a reaſon for it, that neither of them had power over their own bodies, but over each others, ver. 4. wherefore abſtinence from the marriage-bed ought not to be but with the following limitations; that it be by mutual agreement, and only for a time, and that only for the ſake of devotion; but that they come together again, leſt ſatan ſhould take an advantage of their incontinency, and tempt them to evil, ver. 5. tho' in all this the Apoſtle would be underſtood to ſpeak, not in an authoritative, but in a permiſſive way, and rather by way of counſel than of command, ver. 6. and expreſſes his hearty wiſh, that every one was, and would continue in a ſingle ſtate, as he himſelf; tho' he corrects himſelf by obſerving, that it was not the pleaſure of God to beſtow the gift of continency on every one, and therefore ſuggeſts, that it was right for every one to act according to the gift he had received, ver. 7. and then addreſſes perſons in a ſingle ſtate, whether they had ever been married or not, and adviſes them ſo to abide, partly by his own example, and partly by the profitableneſs of it, ver. 8. but if they had not the gift of continency, his counſel is, that they enter into a marriage-ſtate, giving this reaſon for it, that it is better to enter into ſuch a ſtate than to be inflamed with luſt, ver. 9. and then he directs himſelf to married perſons; and theſe he commands, not in his own name, but in the name of the Lord, to live together; and particularly, that the wife ſhould not leave her huſband for any trivial matter, or on account of any difference that might ariſe between them, ver. 10. and that if ſhe ſo did, ſhe ought to remain unmarried, or ſeek to be reconciled to her huſband, and come to him again; and, on the other hand, the huſband ought not to divorce his wife, unleſs in caſe of adultery, and wilful, obſtinate deſertion, ver. 11. And as to another caſe of conſcience which was moved unto him, whether a believer, having married an unbeliever, ſhould live together; he anſwers, that if a chriſtian brother had married an unbelieving wife, and ſhe thought fit to continue with him, he ſhould not put her away, ver. 12. And ſo a chriſtian woman that had married an unbelieving huſband, if it was his pleaſure to dwell with her, ſhe ought not to forſake him, ver. 13. giving this reaſon for it, becauſe they were legally married to each other, or otherwiſe their children muſt be reckoned baſtards; whereas by maintaining the validity of their marriage, and abiding by it, they would appear to be legitimate, ver. 14. but if the unbeliever, whether man or woman, thinks fits to deſert the believing wife or huſband, ſo be it, the party deſerted may make themſelves eaſy, nor are they under obligation to remain unmarried: however, as they are called to peace they ought to ſeek it, and endeavour to live quietly together, ver. 15. and that for this reaſon, becauſe they may be the means of the converſion, and ſo of the ſalvation of the unbelieving party, ver. 16. hence the Apoſtle takes an occaſion to exhort every man in general to walk and abide in the calling wherein he is called, this being an order he had given to all the churches, ver. 17. and which he exemplifies by particular inſtances, as that thoſe who are called in circumciſion, or in uncircumciſion, ſhould abide ſo, ver. 18. becauſe theſe are nothing, or indifferent things, which may be, or may not be, but keeping the commandments is binding, and not to be diſpenſed with, ver. 19. wherefore the general rule is repeated, that it might be the more regarded and obſerved, ver. 20. And another inſtance given, illuſtrating it, as that if a man is called while a ſervant, he ſhould make himſelf eaſy, and continue ſo; though if he can have his freedom it is moſt eligible, ver. 21. The reaſon perſuading him to be ſatisfied with his condition, is, becauſe he that is called by grace, tho' a ſervant in a civil ſenſe, is the Lord's freeman in a ſpiritual ſenſe; and, on the other hand, he who is free in a civil ſenſe when called, is in a ſpiritual ſenſe a ſervant of Chriſt, ver. 22. as clearly appears by his being bought with the price of his blood; and therefore neither one nor the other ſhould be ſervants of men in matters of religion, ver. 23. Wherefore, as before, it becomes every man to abide in the ſtation in which he is called, until it pleaſe God in his providence to change his ſituation, ver. 24. After this the Apoſtle returns to his former ſubject about marriage, and addreſſes the virgins particularly, concerning whom he declares he had no expreſs commandment from the Lord, but however was willing to give his judgment and advice, with all ſincerity and uprightneſs, as one that had the honour to be counted faithful by the Lord himſelf, ver. 25. and his judgment was, that conſidering the preſent perſecution of the churches of Chriſt, it was better for ſingle perſons, men or women, to remain ſo, ver. 26. tho' he adviſes thoſe that were married by no means to deſert one another, or ſeek to diſſolve the marriage-bond; as, on the other hand, thoſe that were free from it, he would not have them ſeek out for a wife, ver. 27. tho' ſhould they, it would not be criminal in them; and whether young men or maidens, it was not unlawful for them to marry, only it was not ſo convenient for the preſent; and ſuch therefore muſt expect trouble in the world, ver. 28. However, it was proper, ſince time was ſhort, and every worldly enjoyment was fading and periſhing, that care be taken that there be no abuſe of any, in whatſoever ſtate and condition, or circumſtance men were in; neither to be too much depreſſed with afflictive providences, nor too much elated with proſperous ones; and by no means to indulge to laſciviouſneſs and luxury, ver. 29, 30, 31. And whereas the married life is a careful one, and the Apoſtle was deſirous the perſons he writes to ſhould be without any diſtreſſing care, he adviſed ſo ſtrongly as he did to a ſingle ſtate; and in order to perſuade to it, he puts the difference between an unmarried and a married man, who tho' they both had their cares, yet about different things; the former about divine and religious things, in order to pleaſe the Lord; the latter about worldly things, in order to pleaſe his wife, ver. 32, 33. And juſt the like difference he obſerves there is between a wife and a virgin; the virgin, ſhe is concerned about and taken up in religious matters, that ſhe may increaſe in holineſs, both inward and outward; and the wife is engaged in worldly and domeſtic affairs, which engroſs her thoughts and time, in order to pleaſe her huſband, ver. 34. wherefore the advice he had given to continue ſingle, was manifeſtly for the profit and advantage of ſuch perſons in ſpiritual things; tho' he gave it with no deſign to enſnare any, who had not the gift of continence, but adviſed to it, when it could be done, in a comely manner, and that they might attend upon the worſhip of God, without diſtraction by worldly cares for their families, ver. 35. but in caſe, when a virgin is ripe for marriage, and there is a neceſſity for it, it is by no means adviſeable in parents to behave uncomely to her, and refuſe to marry her, and ſo deprive her of the remedy againſt incontinence; when ſuch is the caſe, ſhe ought to marry, that being not ſinful, yea it would be ſinful to do otherwiſe, ver. 36. yet where there is no neceſſity, where perſons have the gift of continency, are ſtedfaſtly determined not to marry, but to keep their virginity, this is commendable, as well as profitable, ver. 37. whence this concluſion is drawn, that they that marry do well, rather than burn in luſt, or commit ſin, but they that do not marry, having the gift of continency, do better, both for themſelves, and for the Lord, ver. 38. And whereas whilſt an huſband is living, the wife is bound by law to continue with him; and when he is dead, ſhe may marry whom ſhe will, ſo be it ſhe ſeeks the Lord, and has his glory in view, ver. 39. yet in the judgment of the Apoſtle ſhe would be a much more happy perſon ſhould ſhe continue a widow; and this was not only his own private judgment, but he had reaſon to believe it was according to the mind of the Spirit of God, ver. 40.

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[o] R. Joſeph Albo apud Pocock. Not. in Port. Moſis, p. 120, 121.

[p] Miſn. Kidduſhin, c. 1. §. 1.

[q] Servius in Virgil. Georg. l. 1. lin. 31.

Ver. 1. *Now concerning the things whereof ye wrote unto me*, &c.] Tho' the falſe Apoſtles had greatly influenced the members of this church, yet there were many among them that had a very great reſpect for the Apoſtle, and kept up a correſpondence with him, tho' at a diſtance from him, by writing; in which way they informed him of their doubts and difficulties, that aroſe in their minds about certain things, and deſired his judgment in them, to which they paid a very great deference. The things they wrote to him about, here referred to, may be collected from the contents of this chapter, and ſome others following; as whether a chriſtian man ought not to abſtain from the uſe of women; whether a believer ought to live with an unbelieving yoke-fellow; whether ſuch as had been circumciſed ſhould not make uſe of ſome methods to draw on the fore-ſkin of their fleſh; whether apprentices, who were called by the grace of God, ought to ſerve out their time with their maſters; and concerning celibacy or virginity, the eating of things offered to idols, and the maintenance of miniſters: and he begins with the firſt; to which he anſwers, *it is good for a man not to touch a woman*; which is to be underſtood, not of merely touching a woman, which can neither be criminal, nor in all caſes inexpedient, or be attended with any ill, or dangerous conſequences; nor of the matrimonial contract, which is lawful and honourable; but of the act of carnal copulation with a woman: in this ſenſe the *Jews* uſe the phraſe, "there are three " they ſay [r], that fled from tranſgreſſion, and the " bleſſed God joined his name with them; and " they are theſe, *Joſeph*, and *Jael*, and *Phalti*. " *Joſeph*, as appears from what is ſaid, *Pſal.* lxxxi. 5. " *a teſtimony in Joſeph is his name*; what is the " meaning of the phraſe *in Joſeph?* this teſtifies " concerning him, שלא נגע באשה פוטיפר, *that* " *he did not touch Potiphar's wife*, (*i. e.* he did not " lie with her;) *Jael*, as is clear from what is ſaid, " *Judges* iv. 18. *and Jael went forth to meet Siſera* " *and ſhe covered him with a mantle*; what is the " meaning of the phraſe, בשמיכה? (which is " rendered, *with a mantle*) our *Rabbins* here (in " *Babylon*) ſay with a linnen cloth; but our *Rabbins* " there (in the land of *Iſrael*) ſay with bed-cloaths; " ſays *Reſh Lekiſh*, if we run over the whole ſcripture, we ſhall not find any houſhold goods ſo called; " wherefore what is it? it is all one as שמי כה, *my* " *name is thus*; and the meaning is, my name witneſſes concerning her, שלא נגע בה אותו רשע, " *that that wicked one (Siſera) did not touch her* [s]; " (*i. e.* had not carnal knowledge of her;) *Phalti*, " as is evident from hence, one ſcripture ſays, " *and Saul gave Michah his daughter to Phalti*, " 1 *Sam.* xxv. 44. and another ſcripture ſays *Phaltiel*; ſometimes he is called *Phalti*, and ſometimes he is called *Phaltiel*; who takes *Phalti?* " and who gives *Phaltiel?* but I teſtify concerning " him, שלא נגע באשת דוד, *that he did not touch* " *David's wife*; (*i. e.* did not lie with her;") ſee *Gen.* xx. 6. And in this ſenſe alſo is the word *touch* uſed, both by *Greek* and *Latin* authors. The Apoſtle's meaning is not that it is unlawful to marry, or that it is ſinful to lie with a woman in lawful wedlock; but that it is much better, and more expedient on ſeveral accounts, to abſtain from the uſe of women, when perſons have the gift of continency.

Ver. 2. *Nevertheleſs, to avoid fornication*, &c.] Or *fornications*; meaning either the frequent commiſſion of that ſin; or all ſorts of uncleanneſs and pollution, which may be avoided by wedlock, and the proper uſe of the marriage-bed, where the gift of continency is not beſtowed: wherefore to prevent unlawful copulations, as of ſingle perſons with one another, or of a married perſon with a ſingle one, the Apoſtle adviſes, as being what is right and proper, *let every man have his own wife, and let every woman have her own huſband*; that is, let every man that has a wife enjoy her, and make uſe of her, and let every woman that has an huſband, receive him into her embraces; for theſe words are not to be underſtood of unmarried perſons entring into a marriage-ſtate, for the words ſuppoſe them in ſuch a ſtate, but of the proper uſe of the marriage-bed; and teach us that marriage, and the uſe of it, are proper remedies againſt fornication; and that carnal copulation of a man with a woman, ought only to be of huſband and wife, or of perſons in a married ſtate; and that all other copulations are ſinful; and that polygamy is unlawful; and that one man is to have but one wife, and to keep to her; and that one woman is to have but one huſband, and to keep to him.

Ver. 3. *Let the huſband render unto the wife due benevolence*, &c.] The *Syriac* verſion renders it, חובא דמתתחיב, *due love*; and ſo the *Arabic*; and may include all the offices of love, tenderneſs, humanity, care, proviſion, and protection, which are to be performed by the huſband to his wife; tho' it ſeems chiefly, if not ſolely, here to reſpect what is called, ענתה, *Exod.* xxi. 10. *her marriage duty*, as diſtinct from food and raiment to be allowed her; and what is meant by it, the *Jewiſh* doctors will tell us: one ſays [t], 'tis תשמיש המטה, *the uſe of the marriage-bed*; and, ſays another [u], לבא עליה, *it is to lie with her*, according to the way of all the earth. And ſo the phraſe here, *due benevolence*, is an *Euphemiſm*, and deſigns the act of coition; which as it is an act of love and affection, a ſign of mutual benevolence, ſo of juſtice; it is a due debt from divine ordination, and the matrimonial contract. The *Jewiſh* doctors have fixed and ſettled various canons [w] concerning the performance of this conjugal debt; and the Apoſtle may not be altogether without ſome view to the rules and cuſtoms which obtained in his own nation. *And likewiſe alſo the wife unto the huſband*; ſhe is not to refuſe the uſe of the bed when required, unleſs there is ſome juſt impediment, otherwiſe ſhe comes under the name of מורדת, *a rebellious wife*; concerning whom, and her puniſhment, the *Jews* [x] give the following rules: "a woman that " reſtrains her huſband from the uſe of the bed, is " called *rebellious*; and when they aſk her why " ſhe rebels, if ſhe ſays, becauſe it is loathſome to " me, and I can't lie with him; then they oblige

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[r] Vajikra Rabba, §. 23. fol. 164. 4. & 165. 1. Vid. Shemot Rabba, §. 1. fol. 91. 4.

[s] Vid. Kimchi in Jud. iv. 18.

[t] Moſis Kotſenſis Mitzvot Tora, pracept. neg. 81. So Jarchi in Exod. xxi. 10.

[u] Maimon. Hilch. Iſhot, c. 12. §. 2. Vid. Aben Ezra in Exod. xxi. 10.

[w] Vid. Miſn. Cetubot, c. 5. §. 6. & Mikvaot, c. 8. §. 3.

[x] Moſes Kotſenſis Mitzvot Tora, pr. neg. 81.

“ him to put her away directly, without her “ dowry; and ſhe may not take any thing of her “ huſband's, not even her ſhoe-ſtrings, nor her hair-“ lace; but what her huſband did not give her “ ſhe may take, and go away: and if ſhe rebels “ againſt her huſband, on purpoſe to afflict him, “ and ſhe does to him ſo or ſo, and deſpiſes him, “ they ſend to her from the *Sanhedrim*, and ſay to “ her, know thou, that if thou continueſt in thy “ rebellion, thou ſhalt not proſper; and after that “ they publiſh her in the ſynagogues and ſchools “ four weeks, one after another, and ſay, ſuch an “ one has rebelled againſt her huſband; and after “ the publication, they ſend and ſay to her, if thou “ continueſt in thy rebellion, thou wilt loſe thy “ dowry; and they appoint her twelve months, “ and ſhe has no ſuſtenance from her huſband all “ that time; and ſhe goes out at the end of twelve “ months without her dowry, and returns every “ thing that is her huſband's.” This account, with a little variation, is alſo given by *Maimonides* [y].

Ver. 4. *The wife hath not power of her own body*, &c.] To refrain the uſe of it from her huſband; or to proſtitute it to another man: *but the huſband*; he has the ſole power over it, and may require when he pleaſes the uſe of it: *and likewiſe alſo the huſband has not power over his own body*; to withhold due benevolence, or the conjugal debt from his wife; or abuſe it by ſelf-pollution, fornication, adultery, ſodomy, or any acts of uncleanneſs: *but the wife*; ſhe only has a power over it, a right to it, and may claim the uſe of it: this power over each other's bodies is not ſuch, as that they may by conſent, either the huſband allow the wife, or the wife the huſband, to lie with another.

Ver. 5. *Defraud ye not one the other*, &c.] By withholding due benevolence, denying the uſe of the marriage-bed, refuſing to pay the conjugal debt, and which is called a *diminiſhing of her marriage duty*, *Exod.* xxi. 10. where the *Septuagint* uſe the ſame word *defraud*, as the Apoſtle does here; 'tis what both have a right to, and therefore if either party is denied, it is a piece of injuſtice, it is properly a defrauding; though with proper conditions, ſuch as follow, it may be lawful for married perſons to lie apart, and abſtain from the uſe of the bed, but then it ſhould never be done, *except it be with conſent*: becauſe they have a mutual power over each other's bodies, and therefore the abſtinence muſt be voluntary on each ſide; otherwiſe injury is done to the perſon that does not conſent, who is deprived againſt will of juſt right; but if there is an agreement, then there's no defrauding, becauſe each give up their right; and ſuch a voluntary abſtinence is commended by the *Jews* [z]; “ every one that leſſens the uſe of the bed, lo, he “ is praiſe worthy; and he who does not make “ void, or cauſe to ceaſe the due benevolence, but, “ מדעת אשתו, *by conſent of his wife*;” *i. e.* he alſo is praiſe-worthy: another condition of this abſtinence is, that it be only *for a time*; which ſhall be agreed unto, and fixed by both parties; not for ever, which would be contrary to the will of God, the inſtitution and end of marriage, and of dangerous conſequence to either party. The *Jews* allow of a vow of continency for a while, and which they limit to different perſons; thus [a], “ if a man “ by a vow excludes his wife from the uſe of the “ bed, the ſchool of *Shammai* ſay it is for the “ ſpace of two weeks, the ſchool of *Hillell* ſay one “ week; ſcholars go out to learn the law, without “ leave of their wives thirty days, workmen one “ week;” which vow for ſuch a limited time, they ſeem to allow of, without mutual conſent; and herein they diſagree with the rule the Apoſtle gives; and who further obſerves, the end to be had in view by ſuch a voluntary ſeparation for a time, *that ye may give yourſelves to faſting and prayer*; not that this was neceſſary for the ordinary diſcharge of ſuch ſervice, as for private acts of devotion among themſelves, and conſtant family prayer; but either when times of faſting and prayer on ſome emergent occaſions were appointed by themſelves, or by the church, or by the civil government on account of ſome extraordinary and momentous affairs; and this ſeems to be obſerved by the Apoſtle, in agreement with the cuſtoms and rules of the *Jewiſh* nation, which forbid the uſe of the bed, as on their great and annual faſt, the day of atonement [b], ſo on their faſts appointed by the *Sanhedrim* for obtaining of rain [c]: the word *faſting* is omitted in the *Vulgate Latin*, and *Ethiopic* verſion, and ſo it is in the *Alexandrian* copy, two of *Stephens*'s, and others: the Apoſtle adds, *and come together again*; to the ſame bed, and the uſe of it, and that for this reaſon, *that ſatan tempt you not for your incontinence*; for not having the gift of continency, ſhould they pretend to keep apart long: *ſatan*, who knows the temperament and diſpoſition of men and women, may tempt them not only to hatred of, and quarrels with one another, but to impure luſts and deſires, to fornication, adultery, and all uncleanneſs; a very good reaſon why, though abſtinence from the marriage-bed for a ſhort time, by the conſent of both parties, for religious purpoſes, may be lawful, yet ought not to be continued; ſince ſatan may hereby get an advantage over them, and draw them into the commiſſion of ſcandalous enormities. The *Jews* have a notion of *ſatan's* being a tempter, and of his tempting men to various ſins, which they ſhould guard againſt, as idolatry, *&c.* So ſay they [d], “ thou mayeſt not look after idolatry, according “ to *Deut.* iv. 19. ——— and again, thou muſt “ take heed leſt this be a cauſe of *it* to thee, “ ושטן יסית אותך, *and ſatan tempt thee* to look “ after them, and do as they do:” and again [e], “ frequently ſhould a man think upon the unity “ of the bleſſed God, leſt there ſhould be any thing “ above or below, before him or behind him, or “ by him, and ſo, השטן מסיתו, *ſatan tempt him*, “ and he come into hereſy.”

Ver. 6. *But I ſpeak this by permiſſion*, &c.] Referring either to what he had ſaid before, though not to all; not to ver. 2. that for the avoiding of fornication, every man ſhould make uſe of his own wife, and every woman of her own huſband; ſince this is not by permiſſion, but by command, *Gen.* ii. 24. that carnal copulation ſhould be between one man and one woman in a married ſtate; nor to ver. 3, 4. for that married perſons ought to render due benevolence to, and not defraud each other, having a power over each others bodies, is a precept, and not a permiſſion, *Exod.* xxi. 10. but to ver. 5. their parting for a time, and coming together again: it is not an abſolute command of God that they ſhould ſeparate for a time, on account of faſting and prayer, but if they thought fit to do ſo by agreement, they might; nor was there any poſitive precept for their coming together again directly, after ſuch ſervice was over. The Apoſtle ſaid this, *not of commandment*; but conſulting their good gives this advice, leſt ſatan ſhould be buſy with them, and draw them into ſin; but if they had the gift of continence, they might continue apart longer; there was no preciſe time fixed by God, nor did the Apoſtle pretend to fix any: or it may refer to what follows after, that he would have all men be as he was; though he laid no injunction, but left them to their liberty; unleſs it can be thought to regard marriage in general, and to be ſaid in oppoſition to a *Jewiſh* notion, which makes marriage, מצוה, *a command*; "a man, they ſay [f], is bound "to this command at ſeventeen years of age, and "if he paſſes twenty and does not marry, he "tranſgreſſes, and makes void an affirmative pre"cept;" but the Apoſtle puts it as a matter of choice, and not of obligation.

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[y] Hilch. Iſhot, c. 14. §. 8, 9, 10. Vid. Miſn. Cetubot, c. 5. §. 7. & Maimon. & Bartenora in ib.

[z] Maimon. Hilch. Iſhot, c. 21. §. 11.

[a] Miſn. Cetubot, c. 5. §. 6.

[b] Miſn. Yoma, c. 8. §. 1.

[c] Miſn. Taanith, c. 1. §. 6.

[d] Moſes Kotſenſis Mitzvot Tora. pr. neg. 14.

[e] Ib. pr. neg. 15.

Ver. 7. *For I would that all men were even as I myſelf*, &c.] The Apoſtle ſpeaks not of his ſtate and condition, as married or unmarried, for 'tis not certain which he was; ſome think he had a wife, others not: it looks however as if he had not at this time, as appears from ver. 8. but be it which it will, it can hardly be thought he ſhould wiſh all men to be in either ſtate, either all married, or all unmarried; but he ſpeaks of the gift of continency, which he had, as the following words ſhew; and this he deſires for all men, that they might not be in any danger from ſatan's temptations, and that they might be more fit for, and intent upon the ſervice of Chriſt. The *Syriac* verſion adds, ברכיותא, in *purity*, or *chaſtity*; which may be preſerved in a marriage ſtate, as well as in ſingle life: *but every man hath his proper gift of God, one after this manner, and another after that*; all the gifts of nature and grace which men have, they have of God, and not of themſelves; and every man has a gift proper to himſelf; no one man has all gifts, but ſome one, and ſome another; and with reſpect to the caſe in hand, one man has the gift of continency, another the gift of marriage; all can't contain themſelves, only to whom it is given: and all are not diſpoſed to marriage; ſome are inclined to a ſingle life, and ſome to a marriage ſtate; and of thoſe that are married, ſome can abſtain from the uſe of the marriage-bed longer than others, without being in danger of being tempted by ſatan for their incontinency; and ſuch a diſpoſition is deſirable.

Ver. 8. *I ſay therefore to the unmarried and widows*, &c.] Not by way of command, but advice: by the *unmarried* he means, either ſuch men who never were in a married ſtate, or elſe ſuch who had been married, but their wives were dead; which latter ſenſe ſeems more agreeable, ſince they are joined with *widows*, who had loſt their huſbands: *it is good for them if they abide*; unmarried, and don't change their condition any more; not that it was ſinful to marry again, for he allows of it in the next verſe, in caſe they have not the gift of continence; and therefore *good* here, is not oppoſed to evil, only ſignifies that it would be better for them, more expedient and profitable for them; they would be more free from the cares of life, have leſs trouble, and be more at leiſure to ſerve the Lord; and which he knew by experience, and therefore propoſes himſelf as an example: *even as I*; that is, as he was then; for at that time it ſeems certain, that he had no wife; though whether he had had one, and ſhe was now dead, or whether he had never been married, may be matter of diſpute; the former ſeems moſt agreeable, ſince he propoſes himſelf as an example to widowers and widows; and having known what a married and ſingle ſtate both were, was better able to give his judgment of both, and proper advice to ſuch perſons; which muſt come with more force and ſtrength, and a better grace from ſuch an one.

Ver. 9. *But if they cannot contain*, &c.] Or *if they do not contain*, as the words may be rendered, and as almoſt all verſions do render them; if they have not the gift of continency; if they are not willing, and don't think fit to contain, for none are to be compelled; if either therefore they want a will or power to contain, *let them marry*; it is not only lawful for them to marry, but it is right and beſt for them; hence it appears, that ſecond marriages are lawful, which were condemned by ſome of the ancients: *for it is better to marry, than to burn*; or *be burnt*; not with material fire, as *Judah* ordered *Tamar* to be brought forth and burnt with, for whoredom; nor with hell-fire, the juſt demerit of uncleanneſs; but with the fire of luſt itſelf; and ſo the *Syriac* verſion reads it, *it is better to marry than to be burnt*, ברגתא, *with luſt*; when perſons not only find in them ſome luſtful motions and deſires, and a glowing heat of concupiſcence; but are as it were all on fire with the luſts of the fleſh, and in great danger of being drawn into the commiſſion of fornication, adultery, or other pollutions, and even unnatural luſts; it is much better to enter into a marriage-ſtate, though it may have its cares, inconveniencies, and difficulties, than to be under temptations and inclinations to ſuch defilements: ſo the *Jews* often expreſs the luſt of concupiſcence by *fire*; they tell [g] us a "ſtory of *R. Amram*, that "he redeemed all the captives, men and women; "and the women and the virgins dwelt in a cham"ber in his houſe alone; one time *ſatan* kindled "in him, אש התאוה, *the fire of luſt*, and he ſet "a ladder to go up to them, and when he came "upon the ſteps of the ladder, he began to cry with "a loud voice, נורא בי עמרם נורא בי עמרם, "*fire in the houſe of Amram, fire in the houſe of* "*Amram*; and the men came to quench the fire, "and found nothing burning; for it was only his "intention to cauſe to ceaſe from him *the fire of* "*luſt*; and his thought ceaſed, and his mind grew "cool; and they aſked him, why he mocked "them? he replied, for this is a greater *fire*, than "all the fires in the world, for it is the fire of "hell:" this ſtory is alſo told in the *Talmud* [h], with ſome little variation: ſo we read of one that is אתלהיט ביצר רע, *enflamed* [i], or all on fire *with the corruption of nature*, who does not direct his heart to God: and ſuch a man that finds his corruptions prevail over him, he ought to marry, they ſay [k], as a proper remedy againſt it: "he whoſe mind "is intent upon the law continually, and learns it "as *Ben Azzai*, and cleaves to it all his days, and "does not marry a wife, there's no iniquity in his "hands, and that becauſe his corruption does not "prevail over him; but if his corruption prevails "over him, חייב לישא אשה, *he ought to marry* "*a wife*:" and that for the very reaſon the Apoſtle here gives. The *Ethiopic* verſion reads, *it is better to marry than to commit fornication*; that and adultery both, are expreſſed by fire and burning, with the *Jews*, as they prove from *Hoſ.* vii. 4. *Cant.* viii. 6 [l].

Ver. 10. *And unto the married I command*, &c.] To the unmarried and widows he ſpoke by permiſſion, or only gave advice and counſel to remain unmarried, provided they could contain; but if not, it was adviſeable to marry; but to perſons already in a married ſtate, what he has to ſay to them, is by commandment, enjoining them what they are under obligation to obſerve, not being at liberty to do as they will: *yet not I, but the Lord*; not as if he took upon him the dominion over them, to make laws for them, and in an imperious, authoritative way, oblige them to obedience to them, no; what he was about to deliver, was not a law of his own enacting and obtruding, but what their Lord, their Creator, head, huſband, and Redeemer, had ordered and enjoined; and this grave, ſolemn way of ſpeaking he makes uſe of, to excite their attention, command awe and reverence, make the greater impreſſion upon their minds, and ſhew the obligation they were under to regard what was ſaid: *let not the wife depart from her huſband*; for the ſame law that obliges a man to cleave to his wife, obliges the wife to cleave to her huſband, *Gen.* ii. 24. and thoſe words of Chriſt, *what God hath joined together, let no man put aſunder*, *Matt.* xix. 6. regard the one as well as the other; and the rules he has given, forbidding divorces only in caſe of adultery, *Matt.* v. 32. and xix. 9. are as binding upon the wife as upon the huſband. The wife therefore ſhould not depart from her huſband upon every ſlight occaſion; not on account of any quarrel, or diſagreement that may ariſe between them; or for every inſtance of moroſeneſs and inhumanity; or becauſe of diſeaſes and infirmities; nor even on the ſcore of difference in religion, which by what follows, ſeems to be greatly the caſe in view. The Apoſtle obſerves this, in oppoſition to ſome rules and cuſtoms which obtained among *Jews* and *Gentiles*, divorcing and ſeparating from one another upon various accounts; not only huſbands put away their wives, but wives alſo left their huſbands: for women to put away, or leave their huſbands, were not in former times allowed of among the *Jews*, but from other nations crept in among them; indeed if a man married one under age, and ſhe did not like him for her huſband, ſhe might refuſe him, and go away without a bill of divorce; the manner of refuſal was, by ſaying before two witneſſes, I don't like ſuch an one for my huſband, or I don't like the eſpouſals, with which my mother or my brother eſpouſed me, or in ſuch like words; and ſometimes a written form of refuſal was given[m]; but otherwiſe where marriage was conſummated, ſuch a departure of the wife was not allowed. *Salome* the ſiſter of *Herod*, is thought to be the firſt that introduced it, who ſent a bill of divorce to *Coſtobarus*[n] her huſband; and in this ſhe was followed by *Herodias*, the daughter of *Ariſtobulus*, who left her huſband, and married *Herod Antipas*[o]; and it ſeems certain, that this practice prevailed in Chriſt's time, ſince not only ſuch a caſe is ſuppoſed, *Mark* x. 12. but a very flagrant inſtance is given in the woman of *Samaria*, *John* iv. 18. who had had five huſbands, not in a lawful regular manner, one after another upon their reſpective deaths, but ſhe had married them, and put them away one after another: and as for the *Gentiles*, the account the *Jews*[p] give of them is, that though they had "no divorces in form, they "put away one another; *R. Jochanan* ſays, "אשתו מגרשתו, *a man's wife might put him away*, "and give him the dowry:" though according to other accounts, they had divorces in form, which when a man put away a woman, were called γραμματα αποπομπης, *letters of diſmiſſion*; and when a woman left her huſband, απολειψεως γραμματα, *letters of dereliction*, ſuch as *Hipparchia* the wife of *Alcibiades* gave to him[q]; and *Juſtin Martyr*[r] gives us an inſtance of a chriſtian woman, who gave her huſband what the *Roman ſenate* called a divorce.

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[f] Maimon. Hilch. Iſhot, c. 15. §. 2.

[g] Caphtor, fol. 62. 1.

[h] T. Bab. Kidduſhin, fol. 81. 1.

[i] Zohar in Lev. fol. 21. 1.

[k] Maimon. Hilch. Iſhot, c. 15. §. 3.

[l] Vet. Nizzachon, p. 43, 44.

Ver. 11. *But and if ſhe depart*, &c.] This is ſaid, not as allowing of ſuch a departure, which only in caſe of fornication is lawful; but ſuppoſing it a fact, that a woman can't be prevailed upon to ſtay with her huſband, but actually forſakes him upon ſome difference ariſing between them, *let her remain unmarried:* ſhe ought not to marry another man; her departure don't make the marriage void; nor is it to be made void by any difference between them, either on religious or civil accounts, only in caſe of adultery; and therefore, if upon ſuch ſeparation ſhe marries, ſhe is guilty of adultery: *or be reconciled to her huſband*; which is rather to be choſen, than to remain ſeparate, though unmarried; if ſhe has given the offence, and is the cauſe of the ſeparation, ſhe ought to acknowledge it, and aſk forgiveneſs of her huſband, and return to him, and live in peace with him; and if the fault is on his ſide, ſhe ought to make uſe of all proper methods to convince him of it, bring him into good temper, forgive any injury done her, and live peaceably and comfortably together: *and let not the huſband put away his wife*; as the *Jews* were wont to do, upon every trifling occaſion; ſee the note on *Matt.* v. 31, 32.

Ver. 12. *But to the reſt ſpeak I, not the Lord*, &c.] He had ſpoken before to married perſons in general, and had delivered not his own ſentiments barely, but the commandment of the Lord, that ſuch ſhould never ſeparate from, or put away each other; in which he has reſpect to ſuch as were upon equal foot in matters of religion, who were both of them believers in Chriſt; but now he ſpeaks to the reſt, to ſuch as were unequally yoked, the one a believer, the other an unbeliever; and what he delivers on this head, concerning their living together, there being no expreſs determination of this matter by the Lord himſelf, he under divine inſpiration gives his ſenſe of it; as that ſuch marriages were valid, and that ſuch perſons ought to live together, and not ſeparate on account of difference in religion: or the ſenſe is, that as *to the reſt* of the things they had wrote to him about, beſides what he had given anſwer to already, he ſhould ſpeak to under divine illumination; though he had not an expreſs law of Chriſt to point unto them, as the rule of their conduct: and particularly, whereas they had deſired his judgment and advice upon this head, whether one who before converſion had married an unbeliever, ought to live with ſuch an one, or whether it would not be adviſeable to leave, or put ſuch away, to it he anſwers, *if any brother hath a wife that believeth not*; that is, if any man who is now a brother, one called by the grace of God, and is in church-fellowſhip, has a wife to whom he was married whilſt in a ſtate of unregeneracy and infidelity; who is as ſhe was when he married her, entirely deſtitute of faith in Chriſt; not one that is weak in the faith, or only makes an outward profeſſion, but that has no faith at all in Chriſt, nor in his Goſpel, not ſo much as an hiſtorical one; who diſbelieves, denies, and rejects, the truths of the Goſpel: *and ſhe be pleaſed to dwell with him*; loves her huſband, chuſes to continue with him, notwithſtanding their different ſentiments of religion: *let him*

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[m] Maimon. Hilch. Geruſhim, c. 11. 1. 8. 11. & Iſhot, c. 4. §. 8.

[n] Joſeph. Antiqu. l. 15. c. 7. § 10.

[o] Ib. l. 18. c. 6. §. 1.

[p] Bereſhit Rabba, §. 18. fol. 15. 3.

[q] Plutarch. in Alcibiade.

[r] Apolog. 1. p. 41, 42.

him not put her away; infidelity is no reaſon for a divorce. The Goſpel-revelation does not diſſolve the natural obligations men and women are in to one another. The *Jews* had a law prohibiting marriages with heathens and idolaters; and ſuch marriages were diſſolved, and ſuch wives put away, *Exod.* xxxiv. 16. *Ezra* x. 3. but this was a law peculiar to that people, and was not obligatory on other nations, and eſpecially has no place under the Goſpel-diſpenſation.

Ver. 13. *And the woman which hath an huſband that believeth*, &c.] The Apoſtle puts the caſe both ways, there being the ſame reaſon for one as for another; that if one that was a ſiſter, who was partaker of the grace of God, and a member of the church, had a huſband to whom ſhe was married before her converſion; who was an unbeliever, had no faith in Chriſt, nor any notion of the Goſpel, but an infidel to both: *and if he be pleaſed to dwell with her*; loves her, and is willing to continue with her; neither puts her away from him, nor departs from her on account of her chriſtianity: *let her not leave him*; but continue, and cohabit with him as man and wife; this is the advice the Apoſtle gives, as agreeable to the light of nature and reaſon; as becoming the Goſpel of Chriſt, and as what might ſerve to recommend it, and ſpread the knowledge of it.

Ver. 14. *For the unbelieving huſband is ſanctified by the wife*, &c.] That is, *by the believing wife*; as the *Vulgate Latin* and *Syriac* verſions read, and ſo it is read in ſome copies; and likewiſe in the next clauſe the ſame is read, *by the believing huſband*; this is a reaſon given by the Apoſtle why they ſhould live together. This can't be underſtood of internal ſanctification, which is never the caſe; an unbeliever can't be ſanctified by a believer in this ſenſe, for ſuch a ſanctification is only by the Spirit of God; nor external ſanctification, or an outward reformation, which tho' the believing yokefellow may ſometimes be a means of, yet not always; and beſides, the uſefulneſs of one to another in ſuch a relation, in a ſpiritual ſenſe, is urged as a reaſon for living together, in ver. 16. nor merely of the holineſs of marriage, as it is an inſtitution of God, which is equally the ſame in unbelievers as believers, or between a believer and an unbeliever, as between two believers; but of the very act of marriage, which, in the language of the *Jews*, is expreſſed by being *ſanctified*; inſtances almoſt without number, might be given of the uſe of the word קדש, in this ſenſe, out of the *Miſnic*, *Talmudic* and *Rabbinic* writings, take the following one inſtead of a thouſand that might be produced [s]. "The man מקדש, "*ſanctifies*, or eſpouſes a wife by himſelf, or by "his meſſenger; the woman מתקדש, *is ſanctified*, "or eſpouſed by herſelf, or by her meſſenger. The "man מקדש, *ſanctifies*, or eſpouſes his daughter, "when ſhe is a young woman, by himſelf or by "his meſſenger; if any one ſays to a woman, "התקדשי, *be thou ſanctified*, or eſpouſed to me "by this date, (the fruit of the palm-tree;) "התקדשי, *be thou ſanctified*, or eſpouſed to me "by this, (any other thing;) if there is in any one "of theſe things the value of a farthing, מקודשת, "*ſhe is ſanctified*, or eſpouſed, and if not ſhe is not "מקודשת, *ſanctified*, or eſpouſed; if he ſays, by "this, and by this, and by this, if there is the "value of a farthing in them all, מקודשת, *ſhe is* "*ſanctified*, or eſpouſed; but if not, ſhe is not "מקודשת, *ſanctified*, or eſpouſed; if ſhe eats one "after another, ſhe is not מקודשת, *ſanctified*, or "eſpouſed, unleſs there is one of them the value "of a farthing;" in which ſhort paſſage, the word which is uſed to *ſanctify*, or be *ſanctified*, in the *Hebrew* language, is uſed to eſpouſe, or be eſpouſed no leſs than *ten* times. So the *Jews* [t] interpret the word *ſanctified*, in *Job* i. 5. he eſpouſed to them wives; in the *Miſna*, the oral law of the *Jews*, there is a whole treatiſe of קידושין, *ſanctifications* [u], or eſpouſals; and in the *Gemara* or *Talmud* [w] is another, full of the diſputes of the doctors on this ſubject. *Maimonides* has alſo written a treatiſe of women and wives [x], out of which might be produced almoſt innumerable inſtances in proof of the obſervation; and ſuch as can read, and have leiſure to read the ſaid tracts, may ſatisfy themſelves to their hearts content. Let it be further obſerved, that the prepoſition εν, which is in moſt verſions rendered *by*, ſhould be rendered *in* or *to*, as it is in the next *verſe*, and in many other places; ſee *Matt.* xvii. 12. *Mark* ix. 13. *Col.* 1. 23. 1 *Theſſ.* iv. 7. 2 *Pet.* i. 5, 6, 7. if it be rendered in the former way *in*, it denotes the near union which by marriage the man and woman are brought into; if in the latter, it deſigns the object to which the man or woman is eſpouſed, and the true ſenſe, and even the right rendering of the paſſage is this; *for the unbelieving huſband is eſpouſed to the wife, and the unbelieving wife is eſpouſed to the huſband*; they are duly, rightly, and legally eſpouſed to each other; and therefore ought not, notwithſtanding their different ſentiments of religion, to ſeparate from one another; otherwiſe, if this is not the caſe, if they are not truly married to one another, this conſequence muſt neceſſarily follow; that the children born in ſuch a ſtate of cohabitation where the marriage is not valid, muſt be ſpurious and not legitimate, and which is the ſenſe of the following words: *elſe were your children unclean, but now are they holy*; that is, if the marriage contracted between them in their ſtate of infidelity was not valid, and ſince the converſion of one of them, can never be thought to be good; then the children begotten and born, either when both were infidels, or ſince one of them was converted, muſt be unlawfully begotten, be baſe born, and not a genuine legitimate offſpring; and departure upon ſuch a foot, would be declaring to all the world that their children were illegitimate; which would have been a ſad caſe indeed, and contains in it another reaſon why they ought to keep together; whereas, as the Apoſtle has put it, the children are holy in the ſame ſenſe as their parents are; that as they are ſanctified, or lawfully eſpouſed together, ſo the children born of them, were in a civil and legal ſenſe holy, that is legitimate; wherefore to ſupport the validity of their marriage, and for the credit of their children, it was abſolutely neceſſary they ſhould abide with one another. The learned Dr. *Lightfoot* ſays, that the words *unclean* and *holy*, denote not children unlawfully begotten, and lawfully begotten; but *Heatheniſm* and *Chriſtianiſm*; and thinks the Apoſtle alludes to the diſtinction often made by the *Jews*, of the children of proſelytes being born *in holineſs*, or *out of* it, that is, either before they became proſelytes or after; but it ſhould be obſerved, that tho' the word *holineſs* is uſed for *Judaiſm*, yet not for chriſtianity; and beſides, the marriages of heathens were not looked upon as marriages by the *Jews*, and particularly ſuch mixed ones, as of a *Jew* and *Gentile*, they were not to be reckoned marriages;

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[s] Miſn. Kidduſhin, c. 2. §. 1.

[t] Vajikra Rabba, §. 7. fol. 152. 1.

[u] Maſſech. Kidduſhin.

[w] T. Bab. & Hieroſ. Kidduſhin.

[x] Hilch. Iſhot, c. 3. & 4. & 5. & 6. & 7. & 8, & 9.

for ſo they ſay [y], "he that eſpouſes a *Gentile* woman, "or a ſervant, אינן קידושין, *they are not eſpouſals*; "but lo, he is after the eſpouſals as he was before "the eſpouſals; and ſo a *Gentile*, or a ſervant, that "eſpouſes a daughter of *Iſrael*, אין קידושיהן קידושין, "*thoſe eſpouſals are no eſpouſals*;" nor do they allow children begotten of ſuch perſons, to be legitimate. This learned writer himſelf, owns ſuch a tradition, and which he cites [z], "that a ſon begotten in uncleanneſs, is a ſon in all reſpects and "in general, is reckoned as an *Iſraelite*, tho' he is "a baſtard, חבן מן הגויה אינו בנו, *but a ſon begotten on a Gentile woman, is not his ſon*;" all which are juſt the reverſe of what the Apoſtle is here obſerving; and who it muſt be remarked, is ſpeaking of the ſame ſort of holineſs of children as of parents, which can't be underſtood of chriſtianity, becauſe one of the parents in each, is ſuppoſed to be an heathen. The ſenſe I have given of this paſſage, is agreeable to the mind of ſeveral interpreters, ancient and modern, as *Jerom*, *Ambroſe*, *Eraſmus*, *Camerarius*, *Muſculus*, &c. which laſt writer makes this ingenuous confeſſion; formerly, ſays he, I have abuſed this place againſt the *Anabaptiſts*, thinking the meaning was, that the children were holy for the parents faith; which tho' true, the preſent place makes nothing for the purpoſe: and I hope that upon reading this, every one that has abuſed it to ſuch a purpoſe, will make the like acknowledgment; I am ſure they ought.

Ver. 15. *But if the unbelieving depart*, &c.] If the unbelieving party, man or woman, ſeparate themſelves from the believing party on account of religion, and in hatred to it, and will not live with the believer unleſs Chriſt is denied, his Goſpel abjured, and his ordinances and worſhip relinquiſhed: *let him depart*; he or ſhe, tho' not without making uſe of all proper means to retain them; but if after all, they will go, unleſs ſuch things are complied with as are unreaſonable and ſinful, they are not to be held, but let go; and the deſerted perſon may ſit down contented, being not to be blamed, the fault entirely lying upon the deſerter: *a brother or a ſiſter is not under bondage in ſuch caſes.* The *Ethiopic* verſion reads it, *to ſuch an one*; one that is called by grace a church-member, and ſo a brother or ſiſter in Chriſt, is not to be ſubject to an unbeliever in matters of conſcience, in things appertaining to the worſhip of God, and the ſervice and glory of Chriſt; nor, being in ſuch circumſtances, that either Chriſt muſt be forſaken, or the unbeliever will depart, are they obliged to yield to ſuch an one, but rather ſuffer a departure; nor are they bound to remain unmarried, but are free to marry another perſon, after all proper methods have been tried for a reconciliation, and that appears to be impracticable; deſertion in ſuch a caſe, and attended with ſuch circumſtances, is a breach of the marriage contract, and a diſſolution of the bond, and the deſerted perſon may lawfully marry again; otherwiſe a brother, or a ſiſter in ſuch a caſe, would be in ſubjection and bondage to ſuch a perſon: *but God hath called us to peace*; which ought to be ſought after and maintained, ſo far as it can be conſiſtent with truth, the glory of God, the honour of Chriſt, and intereſt of religion. The believing party being threatned with a deſertion, ought as much as poſſible to ſeek for peace and reconciliation, and do all that can be to prevent a departure; for ſaints are called by the grace of God, to follow after and cultivate peace, not only with one another in their chriſtian communion as ſaints, but with all men, even their enemies, and eſpecially with ſuch as are ſo nearly allied; wherefore the departure ſhould not be eaſily admitted, or a new marriage be ſuddenly entered into, reconciliation if it can be obtained, being moſt eligible and becoming a chriſtian.

Ver. 16. *For what knoweſt thou, O wife*, &c.] Theſe words may be underſtood, as containing a reaſon either why the believing party ſhould be eaſy at the departure of the unbeliever, after all proper methods have been uſed in vain to retain him or her; taken from the uncertainty and improbability of being of any uſe to them, to bring them to the knowledge of Chriſt, and ſalvation by him; *for what knoweſt thou, O wife*; thou doſt not know, thou can'ſt not know, thou can'ſt not be ſure, *whether thou ſhalt ſave thy huſband?* be the means of bringing of him under the means of grace, and ſo of his converſion and ſalvation; there is no likelihood of it, ſince he is ſuch an implacable enemy to Chriſt, and ſo bitterly averſe to the Goſpel, and the ordinances of it; and therefore ſince he is determined to ſeparate, e'en let him go: or elſe, as rendering a reaſon why the believer ſhould ſeek for peace and reconciliation, and by all means, if poſſible, continue to dwell with the unbeliever; taken from hopes of being ſerviceable under a divine influence and bleſſing, for their ſpiritual and eternal good, the wife for the good of the huſband; by whoſe converſation he may be won over, and prevailed upon to entertain a better opinion of the chriſtian religion; to take a liking to the Goſpel, and to attend upon the miniſtry of the word, which may be made the power of God unto ſalvation to him: *or how knoweſt thou, O man, whether thou ſhalt ſave thy wife*; this may poſſibly be done, in the ſame manner as now ſuggeſted: perſons in ſuch a relation have often great influence upon one another, and are by divine providence often great bleſſings to each other, in things ſpiritual as well as temporal. This puts me in mind of a caſe related by the *Jewiſh* doctors [a]; "it happened to a holy "man that he married a holy woman, and they "had no children; ſay they, we are of no manner "of profit to the bleſſed God; they ſtood up and "divorced one another; he went and married a wicked woman, and ſhe made him wicked; ſhe went "and married a wicked man, ועשתה אותו צדיק, "*and ſhe made him righteous*;" or to uſe the Apoſtle's phraſe, ſaved him.

Ver. 17. *But as God hath diſtributed to every man*, &c.] This text is ſo placed, and the words of it ſo expreſſed, as that it may have regard both to what goes before, and follows after; it may have reſpect to every man's proper gift, whether of continence, or of diſpoſition to marriage, which every man has of God, *ver.* 7. and accordingly ought to live in a ſingle, or in a married ſtate; or it may refer to the laſt verſe, *what knoweſt thou*, &c. and ει μη, which we render *but*, be tranſlated either *unleſs*; and then the ſenſe is, thou knoweſt not, O man or woman, whether thou ſhalt ſave thy wife or huſband, nor any other, unleſs God, who diſtributes his grace to every one as he pleaſes; or elſe it may be rendered *if not*, and the ſenſe be, if thou ſhouldſt not ſave thy huſband, or thou man ſhouldſt not ſave thy wife; yet *as God hath diſtributed to every man* his own proper gift, both as to nature and grace; his proper ſphere of uſefulneſs, and the ſtation in which he would have him be, and the place he would

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[y] Maimon. Hilch. Iſhot, c. 4. §. 15.

[z] Ib. Hilch. Iſſure Bia, c. 10. §. 7. Vid. Ib. Hilch. Nechalot, c. 2. §. 12.

[a] Bereſhit Rabba, §. 17. fol. 14. 4.

have him fill up, and the buſineſs he muſt do in life; ſo let him act, and *as the Lord hath called every one*; which is to be underſtood of that particular ſtation of life, and thoſe circumſtances of it, in which men are providentially placed by God, or are found in when he calls them by his grace; as whether married or unmarried; whether joined to a believer or an unbeliever; whether circumciſed or uncircumciſed; whether bond or free; a ſervant or a maſter; and ſo may refer to what follows, as well as to what goes before: *ſo let him walk*; contented with his ſtation and kind of life, agreeable to the profeſſion he makes of the Goſpel, doing all the good he can to thoſe he is concerned with: *and ſo ordain I in all churches*; the deciſions and determinations he had made, in the caſes propoſed to him about marriage, the rules and orders he had preſcribed, what he had given out by way of precept or permiſſion, by command or counſel, or what he was about to deliver, were no other than what he in common enjoined other churches; and therefore they ought not to think that they were uſed with more ſtrictneſs and ſeverity than others; and might be induced hereby to attend to what was adviſed or enjoined, ſince it was what was common to all the churches.

Ver. 18. *Is any man called being circumciſed*, &c.] That is, if any man that is a *Jew*, who has been circumciſed in his infancy, is called by the grace of God, as there were many in thoſe days, and many of them in the church at *Corinth*: *let him not become uncircumciſed*; or *draw on* the foreſkin; as ſome did in the times of *Antiochus*, for fear of him, and to curry favour with him, who 'tis ſaid, 1 *Maccab*. i. 15. *made themſelves uncircumciſed, and forſook the holy covenant*; and ſo did *Menelaus*, and the ſons of *Tobias*, as *Joſephus* reports [b]; and there were many in the days of *Ben Cozba*; who became uncircumciſed by force, משוכין, they had their *foreſkins drawn on* by the *Gentiles* againſt their wills, and when he came to reign were circumciſed again [c]; for according to the *Jews*, circumciſion muſt be repeated, and not only four or five times [d], but a hundred times, if a man becomes ſo often uncircumciſed [e]. They make mention of ſeveral particular perſons who voluntarily became uncircumciſed, or to uſe their phraſe, and which exactly anſwers to the word uſed by the Apoſtle, מושך בערלתו, *that drew over his foreſkin*; as *Jehoiachin* [f], *Achan* [g], yea even the firſt *Adam* [h]; one guilty of this they ſay, makes void the covenant [i]; it was accounted a very great ſin, ſo great that he that committed it, was reckoned [k] among them that ſhall have no part in the world to come, but ſhall be cut off and periſh; phyſicians ſay, this may be done by the uſe of an inſtrument they call *ſpaſter*, which has its name from the word uſed in the text. The Apoſtle's ſenſe is, that ſuch as had been circumciſed, and had now embraced the faith of Chriſt, had no reaſon to be uneaſy, or take any methods to remove this mark from their fleſh, becauſe it was aboliſhed by Chriſt, and now of no ſignificancy; ſince as it did them no good, it did them no hurt: *is any called in uncircumciſion? let him not become circumciſed*; that is, if a *Gentile* who was never circumciſed is called by grace, let him not ſubmit to circumciſion, which is now abrogated, and is altogether unneceſſary and unprofitable in the buſineſs of ſalvation; yea, hurtful and pernicious if done on that account, ſince it makes men debtors to do the whole law, and Chriſt of none effect unto them.

Ver. 19. *Circumciſion is nothing*, &c.] In the affair of juſtification before God, and acceptance with him; it cannot make any man righteous in the ſight of God, nor recommend him to the divine favour; it is no evidence of a man's calling, or of his having the truth or grace of God in him; nor is it of any avail in the buſineſs of ſalvation. It was ſomething formerly; it was a command and an ordinance of God, to *Abraham* and his natural ſeed; it pointed at the corruption and pollution of nature; was typical of the effuſion of the blood of Chriſt, for pardon, and cleanſing, and of the internal circumciſion of the heart; it was a ſign and ſeal to *Abraham*, that he ſhould be the father of many nations, and that the righteouſneſs of faith ſhould come upon the uncircumciſed *Gentiles*; and was a diſtinguiſhing character of the people of the *Jews*, until the Meſſiah came: but now it is nothing, nor has it any of theſe uſes, being with the reſt of ceremonies aboliſhed by Chriſt; it gives no preference to the *Jew* above the *Gentile*; he that has this mark in his fleſh, is not a whit the better for it, and he that is without it, is not at all the worſe; and is a reaſon why both the one and the other ſhould be eaſy, and not attempt any alteration in themſelves with regard to this, or think the better or worſe of themſelves on account of it. This is ſaid in direct oppoſition to the ſentiments of the *Jews*, who extol circumciſion to the ſkies. The Apoſtle ſays it is nothing, and they ſay it is every thing, and every thing is nothing without it; they ſay, it is the hinge of their whole law [l], and that it is equal to all the precepts in the law [m]; their extravagant commendations of it take in the following paſſage [n]; "ſays *R. Eliezar ben Azariah*, uncircumciſion is rejected, becauſe by it the wicked are defiled, as it is ſaid, *for all the Gentiles are uncircumciſed*; ſays *R. Iſhmael*, גדולה מילה, *great is circumciſion*, for on account of it, thirteen covenants were made; ſays *R. Joſe*, *great is circumciſion*, for it drives away the ſabbath, the weighty (command in the law, that is, it is obliged to give way to it;) *R. Joſhua ben Kortha* ſays, *great is circumciſion*, for it was not ſuſpended to *Moſes* the righteous, one full hour; *R. Nehemiah* ſays, *great is circumciſion*, for it drives away plagues; ſays *Rabba*, *great is circumciſion*, for notwithſtanding all the commands which *Abraham* our father did, he was not called perfect until he was circumciſed; as it is ſaid, *walk before me, and be thou perfect*; ſays another, great is circumciſion, for had it not been for that, the holy bleſſed God would not have created his world; as it is ſaid, *thus ſaith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth.*" More of this kind might be produced, but enough of this. *And uncircumciſion is nothing*; it does not hinder any having an intereſt in, and partaking of the bleſſings of grace; nor their enjoyment of the Goſpel and Goſpel-ordinances; nor their communion and fellowſhip with the churches of Chriſt, much leſs their everlaſting ſalvation, as ſay [•] the *Jews*; "the holy bleſſed God, ſay they, rejects the uncircumciſed, and brings them down to hell; as it is ſaid, *Ezek.* xxxii. 18. *ſon of man, wail for the multitude of Egypt, and caſt them down*; and ſo ſays *Iſaiah*, chap. v. 14. *therefore hell hath enlarged herſelf and opened her mouth*, לבלי חק; that is, to him that hath not the law of circumciſion; as it is ſaid, *Pſal.* cv. 10. *and confirmed the ſame unto Jacob for a law, and to Iſrael for an everlaſting covenant*; for no circumciſed perſons go down to hell:" *but the keeping of the commandments of God*; that is ſomething; not that the commands of God, and the obſervance of them are of any avail to procure the pardon of ſin, acceptance with God, juſtification in his ſight, and eternal ſalvation; yet they are of moment, as they are the commands and ordinances of God; and ought to be kept in faith and fear, as they were delivered, from a principle of love, and with a view to the glory of God; and tho' for keeping of them there is no reward of debt, yet in keeping of them there is a reward of grace; peace of mind is had, and the preſence of God enjoyed; obedience to them upon Goſpel-principles and motives, is a fruit of grace, an evidence of faith, and of the new creature; it is the ornament of a chriſtian profeſſion, and is profitable to men.

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[b] Antiq. l. 12. c. 5. §. 1.

[c] Hieroſ. Yebamot, fol. 9. 1. & Sabbat, fol. 17. 1. T. Bab. Yebamot, fol. 72. 1. & Gloſs in Ib.

[d] Bereſhit Rabba, §. 46. fol. 41. 4.

[e] T. Bab. Yebamot, fol. 72. 1.

[f] Vajikra Rabba, §. 19. fol. 161. 1.

[g] T. Bab. Sanhedrin, fol. 44. 1.

[h] Ib. fol. 38. 2. Zohar in Gen. fol. 27. 1. & 40. 4.

[i] Hieroſ. Peah, fol. 16. 2. & Sanhedrin, fol. 27. 3. Bereſhit Rabba, fol. 41. 4.

[k] Maimon. Hilch. Teſhuba, c. 3. §. 6. & Milah, c. 3. §. 8.

[l] Shebet Judah, p. 94. Ed. Gent.

[m] Zohar in Lev. fol. 6. 1. T. Bab. Nedarim, fol. 32. 1. Caphtor, fol. 9. 2.

[n] Miſn. Nedarim, c. 3. §. 11. Maimon. Hilch. Milah, c. 3. §. 8, 9.

Ver. 20. *Let every man abide in the ſame calling*, &c.] Civil calling, ſtation and buſineſs of life, *wherein he was called*; that is, in which he was when he was called by the grace of God; and is to be underſtood of ſuch a calling, ſtation, and buſineſs of life, as is lawful, honeſt, and of good report; otherwiſe he ought not to abide in it, but betake himſelf to another, as *Matthew* and *Zaccheus* when called by grace, left the ſcandalous employment of a publican: nor is it the Apoſtle's ſenſe, that a man that is in an honeſt way of living, may not change that for another that is equally ſo, as if a man was bound down to that ſort of buſineſs he is in when firſt called; for no doubt it may be lawful, and there may be juſt reaſon for it in providence, why a man ſhould change his calling and ſtation in life; tho' this ought not to be done raſhly and unadviſedly, and without wiſe and good reaſons; but the chief view of the Apoſtle is to teach contentment in every condition, and ſtation of life, and that perſons ſhould not be uneaſy and reſtleſs in it, and ſeek for an alteration when there is no juſt occaſion; and particularly he ſeems to have reference, either to the different ſtate of married and unmarried perſons, he had before been ſpeaking of; ſee ver. 27. or to the different circumſtances of *Jew* and *Gentile*, as circumciſed or uncircumciſed, as in the foregoing verſe; or to the different condition of bond and free, ſervant and maſter, in the following verſe; and perſuades them to remain eaſy and ſatisfied, for that the chriſtian religion does not neceſſarily require a change in a man's civil circumſtances of life.

Ver. 21. *Art thou called being a ſervant*, &c.] That is, called by grace whilſt in the condition of a ſervant, *care not for it*; don't be troubled at it, and uneaſy with it; be not anxiouſly ſollicitous to be otherwiſe; bear the yoke patiently, go thro' thy ſervitude chearfully, and ſerve thy maſter faithfully; don't look upon it as any objection to thy calling, any contradiction to thy chriſtian liberty, or as unworthy of, and a reproach upon thy profeſſion of Chriſt: *but if thou may'ſt be made free, uſe it rather*. The *Syriac* renders the laſt clauſe, גבי לך דתפלוח, *chuſe for thyſelf to ſerve*; perfectly agreeable to the ſenſe given of the words, by ſeveral great criticks and excellent interpreters, who take the Apoſtle's meaning to be, that ſhould a chriſtian ſervant have an opportunity of making his eſcape from his maſter, or could he by any art, trick, and fraudulent method, obtain his liberty, it would be much more adviſeable to continue a ſervant, than to become free by any ſuch means: yea, ſome ſeem to carry the ſenſe ſo far, that even if ſervants could be made free in a lawful way, yet ſervitude was moſt eligible, both for their own and their maſter's good; for their own to keep them humble and exerciſe their patience; for their maſter's not only temporal, but ſpiritual good; ſince by their good behaviour they might be a means of recommending the Goſpel to them, and of gaining them to Chriſt; but one ſhould rather think the more obvious ſenſe is, that when a chriſtian ſervant has his freedom offered him by his maſter, or he can come at it in a lawful and honourable way, this being preferable to ſervitude, he ought rather to make uſe of it; ſince he would be in a better ſituation, and more at leiſure to ſerve Chriſt, and the intereſt of religion: however, certain it is, that the Apoſtle's deſign is, to make men eaſy in every ſtation of life, and to teach them how to behave therein; he would not have the freeman abuſe his liberty, or be elated with it, nor the ſervant be uneaſy under his ſervitude, nor be depreſſed by it, for the reaſons following.

Ver. 22. *For he that is called in the Lord*, &c.] Which is to be underſtood, not of any civil calling, or of calling to an office; or of the outward call by the miniſtry of the word only; but of an internal, ſpecial, powerful, evangelical, and ſaving call by the grace of God; which is of perſons out of darkneſs into light, out of bondage into liberty, from their ſinful companions to the company and ſociety of Chriſt and his people, from off themſelves and their own righteouſneſs, to the grace and righteouſneſs of Chriſt, and out of the world unto a kingdom and glory. And this may be ſaid to be, *in the Lord*; either becauſe it is by him, he is the efficient cauſe of it, his grace the moving cauſe, and his glory the end; or becauſe it is in conſequence of being in him, united to him, perſons are firſt in the Lord, and then called by him; or becauſe they are called into fellowſhip and communion with him; the whole is true, and make up the ſenſe of the text; for he that is effectually called by grace, is called by the Lord, and by virtue of being choſen in him, and in union to him, and to partake of all the bleſſings of grace and glory that are with him. And ſuch an one, *being a ſervant*; in a natural and civil ſenſe when called, in a ſpiritual ſenſe *is the Lord's freeman*; he is free from ſin, not from the being, but from the ſervitude, guilt and damning power of it: he is free from ſatan, not from his temptations and inſults, but from his dominion and captivity; he is ranſomed from him, by the redemption of Chriſt, and is turned from his power in converſion; he has not that influence over him he before had; and he is ſo ſafe and ſecure from him, that he can never be deſtroyed by him, and in a ſhort time ſatan will be bruiſed under his feet: he is free from the law, the obſervance of the ceremonial law, and all its numerous burdenſome rites; and from the moral law, not from obedience to it, as in the hands of Chriſt, but from the bondage, curſe and condemnation of it, as miniſtred by *Moſes*: he is free of the company of ſaints, of the church

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[•] Shemot Rabba, §. 19. fol. 104. 4. Vid. Maimon. in Miſn. Sabbat, c. 19. §. 6.

of God below, and of heaven, the city God has built and prepared for his; he is free to the uſe of all things indifferent, provided it is done in faith, the peace of weak brethren ſecured, and the glory of God preſerved; he is free to all the priviledges and immunities of the houſe of God, and to the throne of grace, come when he will; and therefore tho' a ſervant, in another ſenſe he is a very happy man; he is free indeed, and can never be diſfranchiſed, or arreſted, or caſt into priſon; the various priviledges he is free unto and enjoys, ſhew him to be a happy man; and the effects following on his freedom prove it, as peace with God, the preſence of Chriſt, joy in the Holy Ghoſt, fellowſhip with ſaints, and a well grounded hope of glory; he is not only called to the liberty of grace, which he enjoys, but will be delivered into the glorious liberty of the children of God; and therefore has no reaſon to be uneaſy with his civil ſervitude: on the other hand, *likewiſe he that is called being free*; he that is called by the grace of God, with an holy and effectual calling, being a freeman, his own maſter, and it may be the maſter of others in a civil ſenſe, he in a ſpiritual one, *is Chriſt's ſervant*; he is bought by Chriſt with his money, with the price of his blood; and therefore he has a right unto him, and a claim to his ſervice; and he becomes a voluntary ſervant to him, thro' the power of his grace upon him; and tho' he ſerves his Lord Chriſt without mercenary views, freely, readily and chearfully, from a principle of love and gratitude, he ſhall not fail of a reward of grace; he ſhall be honoured of God, approved of men, and ſhall receive the reward of the inheritance: chriſtian liberty and the ſervice of Chriſt, are not all inconſiſtent; nor ſhould we entertain any other notions of liberty, but what are conſiſtent with ſerving the Lord; whatever liberty contradicts that is no true liberty; tho' it may have the face of it, it is no other than bondage.

Ver. 23. *Ye are bought with a price*, &c.] Some read theſe words interrogatively, as ver. 18. 21. *are ye bought with a price?* and ſuppoſe them directed to ſuch who had bought out their time of ſervitude with a ſum of money, and ought not to return to their former condition; but they are rather to be read affirmatively, and to be underſtood of all, whether freemen or ſervants, that are bought with the ineſtimable price of Chriſt's blood, as in chap. vi. 20. and contain in them a reaſon why ſuch as are called by the grace of God, whilſt in a ſtate of civil ſervitude, are chriſt's freemen, becauſe they are redeemed by him, from ſin, ſatan, the law, and from among men; and alſo why ſuch as are called by the grace of God, being in a ſtate of civil liberty, are Chriſt's ſervants, becauſe he has purchaſed them with his blood, and therefore has a right unto them, both to their perſons and ſervice: *be not ye the ſervants of men:* not that the Apoſtle diſſuades ſuch as are redeemed by Chriſt, and are believers in him, from being the ſervants of men in a civil ſenſe; for this would be to contradict himſelf, who here and elſewhere exhorts ſervants to continue in the ſervice of their maſters, and to perform it heartily and chearfully, and with great ſincerity and integrity; but his meaning is, that ſince they were redeemed from a vain converſation by the blood of Chriſt, they ſhould not be ſervants to the luſts of men, nor obey them in things ſinful and wicked, which were contrary to law and Goſpel, and which were made unlawful by the word of God, and were a breach of the command of their Lord and maſter Chriſt; nor ſhould they in matters of religion and the worſhip of God ſubmit to the authority of any ſett of men whatever, or be ſubject to the doctrines and commandments of men; whether theſe relate to *Jewiſh* ceremonies, or *Gentile* ſuperſtitions, or be a mixture of both: they were to call no man maſter upon earth; nor ſuffer any to lord it over them, as the falſe teachers very much did in this church; but to acknowledge Chriſt, who had bought them to be their only Lord and maſter. The alluſion ſeems to be to a tradition of the *Jews*, that the *Iſraelites* being redeemed out of *Egypt* were the ſervants of God, and not of men[p]; "*R. Jochanan* "*ben Zaccai* was explaining this ſcripture, *Exod.* "xxi. 6. how different the ear is from all the "members of the body; ſays the holy bleſſed God, "the ear that heard my voice on mount *Sinai*, at "the time I ſaid, the children of *Iſrael* are my "ſervants, ולא עבדים לעבדים, and *not ſervants* "*to ſervants*; and this goes and gets itſelf a maſter, "let it be bored: *R. Simeon ben Ribbi* was explaining "the ſame ſcripture, how different the door "and the door-poſt were from all the parts of the "houſe; ſays the holy bleſſed God, the door and "the door-poſt which were witneſſes in *Egypt*, at "the time that I paſſed by the threſhold, and by the "two door-poſts, and I ſaid, the children of *Iſrael* are "my ſervants, and not ſervants to ſervants, and I "brought them out of bondage to liberty; and "this goes and gets itſelf a maſter, let it be bored "before them."

Ver. 24. *Brethren, let every man wherein he is called*, &c.] The Apoſtle repeats the advice given in ver. 20. and prefaces it with that tender and affectionate appellation *brethren*, the more to engage them to attend to it; ſhewing alſo that whatever difference there was in their civil ſtate and condition, there was none in their religious one; they were all brethren, one of another, they were his brethren, yea, even the brethren of Chriſt: *therein abide with God*; that is, abide in his civil calling and ſtation of life, be it what it will, as knowing he is in that ſtate 'tis the will of God he ſhould be in; and as in the ſight of God, who knows all men, and what is beſt for them, and who ſees and obſerves all their actions and conduct of life; and with whom there is no reſpect of perſons, of bond or free, of maſters or ſervants; they are admitted equally to enjoy the ſame favours and priviledges in the houſe of God; have the ſame acceſs to the throne of grace, and enjoy the ſame communion with God; and therefore ſhould be content in their preſent ſituation, diſcharging the ſeveral duties of their ſtation aright, and exerciſe a good conſcience both towards God and man.

Ver. 25. *Now concerning virgins*, &c.] Whether they ſhould continue in the ſame ſtate or no, whether they ſhould marry or not, was one of the caſes put to the Apoſtle, and which the *Corinthians* wrote to him about, and to which he returns this anſwer: *I have no commandment of the Lord*; neither in the Old Teſtament, in the law of *Moſes*, or writings of the prophets; nothing is therein enjoined concerning celibacy, or commanding perſons to live a ſingle life; but on the contrary there are many things directing and exciting to a marriage-ſtate; nor had the Apoſtle any command from the Lord Jeſus Chriſt, under the Goſpel-diſpenſation, obliging to virginity; nor any ſpecial orders, or peculiar revelation from the Spirit of God, fixing and ſettling this point: *yet I give my judgment*; what will be moſt adviſeable, convenient, and prudent to be done, conſidering perſons, times, and circumſtances. The Apoſtle does not make uſe of his power and authority as ſuch, to make decrees, and preſcribe rules, binding on the conſciences of men; only humbly and modeſtly gives his opinion, which if thought well of, might be followed by them: and the more to engage them to take his advice, he adds, *as one that hath obtained mercy of the Lord to be faithful*; the meaning of which is, not that he, thro' the goodneſs and mercy of the Lord, had with great integrity preſerved his virginity, and ſo propoſes himſelf, as an inſtance and example of retaining it; for it is not certain, that tho' the Apoſtle was now ſingle, that he had never been married; it ſeems rather that he had, and therefore this can't be his ſenſe; nor does he refer to his faithfulneſs, to the Goſpel committed to his truſt, and the faithful diſcharge of his whole miniſterial ſervice, and which was owing to divine grace and mercy; but to that plainneſs, honeſty, and integrity which appeared in the whole courſe and conduct of his life, and in all his converſation with men; and particularly in giving advice about any matter, or declaring his ſentiments on any ſubject: and when a man is free and faithful, and openly, and honeſtly tells his mind, it greatly recommends him, and commands attention and regard to what he ſays; and faithfulneſs, it may be obſerved, conſidered in this ſenſe, is not of nature, but of grace; 'tis obtained not by a man's own power and ſtrength, but by the grace and mercy of God; to which it is here aſcribed.

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[p] T. Bab. Kiddushin, fol. 22. 2.

Ver. 26. *I ſuppoſe therefore, that this is good*, &c.] The opinion of the Apoſtle, the ſentiment of his mind, his judgment in this caſe were, that it was better, more adviſeable and eligible, for perſons that were ſingle to continue ſo; his reaſon for it follows, *for the preſent neceſſity*; by which is meant not the ſhortneſs of life, and the neceſſity of dying, when huſband and wife muſt part, upon which trouble enſues; nor the various ſorrows, cares, encumbrances, trials, and exerciſes that attend a conjugal ſtate, as bearing and bringing forth, and bringing up children, proviſion for the family, *&c.* which are common to all, and at all times more or leſs; but the preſent time of perſecution, under which the churches of Chriſt were; agreeably the *Syriac* verſion reads it, מטל אננקא דזבנא, *becauſe of the neceſſity of the time*, or *ſeaſon*; uſing the very *Greek* word in the text; as the *Targumiſts*[q] alſo have frequently adopted it into their language, and uſe the phraſe, שעת אננקי, *an hour, or time of neceſſity*, for a time of great affliction and diſtreſs, juſt as the Apoſtle does here; becauſe this was the preſent caſe of the chriſtians, he thought it moſt prudent for ſuch as were ſingle, to remain ſo; ſince as they were often obliged to move from place to place, to fly from one city to another, this would be very incommodious for married perſons, who might have young children to take care of, and provide for, ſee *Matt.* xxiv. 19. *Luke* xxiii. 29. upon a like account, the *Jewiſh* doctors adviſe to the ſame the Apoſtle here does[r]; "from the day that the "empire is extended, which decrees hard decrees "upon us, and cauſes the law and the command"ments to ceaſe from us, and does not ſuffer us to "circumciſe children; it is right that we agree "among ourſelves, שלא לישא אשה, *not to marry*, "and beget children:" *I ſay it is good for a man ſo to be*; to remain unmarried, to live a ſingle life, to be a virgin; for the word *virgin*, as here uſed, relates to men as well as maidens, and denotes the ſingle ſtate of either. The Apoſtle does not add, *even as I*; as he does in ver. 8. which ſeems to confirm the conjecture already made, that he was not a batchelor, but a widower; otherwiſe he would doubtleſs have enforced this advice by his own example, as before.

Ver. 27. *Art thou bound unto a wife*, &c.] Or *to a woman*; either by promiſe, or by eſpouſal, or by conſummate marriage; either of which is a tye, or obligation, a bond, and eſpecially the latter; marriage is ſuch a bond as cannot be diſſolved, but by the death of one of the parties; ſee *Rom.* vii. 2. unleſs in caſe of adultery, or of wilful deſertion: and it is a bond which mutually obliges; as the huſband is bound by the law of marriage, to live chaſtly and lovingly with his wife, and to take care of her, and provide for her; ſo the wife is bound by the ſame law, to live in like manner with her huſband, and to ſubmit unto him, and obey him: *ſeek not to be looſed*; don't depart from her, nor ſeek to be divorced, nor even deſire to be looſed by death: *art thou looſed from a wife?* being either never married, or elſe if having been married the wife is dead, or legally divorced for a juſt cauſe: *ſeek not a wife*, or *woman*; make no enquiry after one; be content to live without one; enter not into a marriage ſtate, nor take any ſtep towards it; 'tis beſt to continue looſed, for the reaſon above given, that is, provided the perſon has the gift of continence, otherwiſe not; ſee ver. 5.

Ver. 28. *But and if thou marry, thou ſinneſt not*, &c.] If a man that has never been married, or one that has, if legally looſed from his wife, thinks fit to marry, he commits no ſin, he breaks no law of God, far from it; marriage is honourable in all. The Apoſtle would be underſtood, that in the advice he before gives, he is not diſſuading from marriage, as a thing ſinful and criminal; only that it was more adviſeable to ſuch as could, to abſtain from it, under the preſent circumſtances of things; and what he ſays of a man, holds equally true of a virgin: *and if a virgin marry, ſhe hath not ſinned*; the one may as lawfully marry as another; there's no law forbidding virgins to marry, any more than young men; and if they think fit to enter into ſuch a ſtate, they break no law of God, and conſequently ſin not: *nevertheleſs ſuch ſhall have trouble in the fleſh*; that is, ſuch young men and virgins, who chuſe to marry, and who generally promiſe themſelves a great deal of pleaſure, ſhall meet with a great deal of trouble; and that even where they expected the moſt ſatisfaction and delight, *in the fleſh*; the body, the outward man, and external circumſtances of life. This *trouble* is the ſame with the *preſent neceſſity* before mentioned, the perſecutions and tribulations, the ſaints ſhould ſuffer in the fleſh, for the ſake of Chriſt and his Goſpel; not that married perſons ſhould be the only ones that ſhould have trouble in this way, but that ſuch perſons would be leſs able to bear it, or to eſcape from it. Moreover, this may be extended to all the ſorrows, troubles, and diſtreſſes which attend a married ſtate: *but I ſpare you*; the ſenſe of which is, either that the Apoſtle, out of his great tenderneſs to ſuch who were inclined to marry, and could not contain, juſt gave this hint, that ſuch ſhould have trouble in the fleſh; but did not dwell upon it, or enter into particulars, leſt they ſhould be diſcouraged from it, and fall into temptation, ſin, and a ſnare; or becauſe of the great reſpect he had to the *Corinthians*, he

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[q] Targum Jon. & Hieroſ. in Gen. xxii. 14. & xxxviii. 25. & Targum Sheni in Eſth. v. 1.

[r] T. Bab. Bava Bathra, fol. 60. 2.

he gave the above advice to keep themſelves ſingle, that they might the better bear afflictions and perſecutions, for the ſake of their profeſſion, and eſcape many troubles which others endure.

Ver. 29. *But this I ſay brethren, the time is ſhort*, &c.] This is another reaſon, with which the Apoſtle ſupports his advice to virgins, and unmarried perſons to remain ſo; ſince the time of life is ſo very ſhort, and 'tis even but a little while to the end of the world, and ſecond coming of Chriſt; and therefore ſeeing the marriage ſtate is ſo full of care and trouble, and it affords ſtill leſs time for the ſervice of Chriſt and religion; he thought it moſt adviſeable for them to continue in a ſingle life, that they might be more at leiſure to make uſe of that little time they had for their ſpiritual good and welfare, the edification of others, and the glory of Chriſt: unleſs it ſhould be rather thought that the Apoſtle is ſtill enlarging upon the former argument, taken from the preſent time, being a time of diſtreſs and perſecution; and ſo the phraſe, *the time is ſhort*, or *contracted*, and full of anguiſh and affliction, is the ſame with *the preſent neceſſity*, and *trouble in the fleſh*; and ſince this was the caſe, he ſuggeſts again, that an unmarried ſtate was moſt preferable: *it remaineth that both they that have wives, be as tho' they had none*; and as for the reſt, they that were married, his advice to them was, that they ſhould ſo behave as if they were not married; not that he would have them put away their wives, or fancy with themſelves that they had none, or make no uſe of the marriage bed; but ſuggeſts a moderate uſe of it; he would not have them give up themſelves to laſciviouſneſs and carnal luſts and pleaſures, even with their own wives, and ſpend their time altogether in their company and embraces; but ſince the time of life was ſhort, and that full of troubles, they ſhould ſpend it in the ſervice and worſhip of God, private and publick, as much as poſſible; and not in the indulging and ſatisfying of the fleſh.

Ver. 30. *And they that weep, as tho' they wept not*, &c.] They that weep for troubles and croſſes, things adverſe and afflicting in a marriage ſtate, for the loſs of wives or children, ſhould expreſs their ſorrow in ſuch a manner and degree, as if they wept not; not that the Apoſtle here introduces and eſtabliſhes a ſtoical apathy, and would have perſons ſhow no manner of concern for theſe things; but he directs to a moderate uſe of ſorrow, to ſuch a degree as not to hinder and divert from the exerciſes of piety and religion: *and they that rejoice, as tho' they rejoiced not*; ſuch who are bleſſed with great proſperity, and with whom every thing goes well; they have married wives, and have children, and thrive in the world; let them rejoice on the account of theſe things, in ſuch a ſtill, ſilent way, as if they rejoiced not, their hearts not being ſet upon their outward felicity, nor elated with it; but rejoicing rather that their names were written in heaven, that they had an intereſt in Chriſt and his grace, and a right and title to the glories of another world, and at the ſame time be thankful to God for what they enjoy in this: *and they that buy as though they poſſeſſed not*; meaning, not any ſort of buyers, every one is a buyer in ſome ſenſe; but ſuch as purchaſe eſtates, buy houſes and lands, and become proprietors of large tracts. Theſe the Apoſtle would not have hold their ſubſtance for themſelves, but hold it as if they did not hold it, parting with it for the uſe of others; and as perſons that are only ſtewards, and not properly owners, and in a little time muſt quit it all, and be accountable for their uſe and diſpoſition of it.

Ver. 31. *And they that uſe this world, as not abuſing it*, &c.] Such as have a large affluence of the things of this world, ſhould uſe them in a moderate and temperate manner; ſhould not ſquander them away extravagantly, or ſpend them on their luſts, and uſe them intemperately, which is to abuſe them: *for the faſhion of this world paſſeth away*; not the nature, matter and ſubſtance, but the figure and form of it; for after this world is burnt up, a new one, as to form and faſhion, will ariſe, in much more beauty and glory; all that looks glorious and beautiful in the preſent world, as riches, honour, *&c.* are all mere ſhow and appearance, have nothing ſolid and ſubſtantial in them; and are all fluid and tranſitory, are paſſing away; there is nothing firm and permanent; in a little time, all will be at an end; the world itſelf, as to its preſent form, and all that is in it; when there will be no more marrying, nor giving in marriage, no more buying and ſelling, no more of the preſent changes and viciſſitudes of proſperity and adverſity, of joy and ſorrow; theſe ſcenes will be all removed, and quite a new face of things appear: wherefore what the Apoſtle exhorts unto, with reſpect to preſent conduct and behaviour, muſt be right and good.

Ver. 32. *But I would have you without carefulneſs*, &c.] This is another reaſon, by which the Apoſtle confirms the advice he gives to virgins to remain ſuch, becauſe the married ſtate is full of cares, whereas the ſingle life is more free from them; and therefore he wiſhes them to continue in ſuch a ſtate, that they might be without anxious and diſtracting cares of temporal things, things relating to the good decorum and ſuſtenance of a family, and ſo be more free and at leiſure for the ſervice of God; which he illuſtrates, by ſhewing the different cares that married and unmarried perſons are involved in: *he that is unmarried, careth for the things that belong to the Lord*; ſuch as hearing the word, reading it, meditating upon it, praying to God and attending upon all ordinances, taking every opportunity to glorify God, and do good to others; but this is not to be underſtood as matter of fact, that unmarried perſons are ſo ſtudiouſly concerned for theſe things, or that this is the caſe of all of them; there are many unmarried perſons think nothing about them, and are not at all concerned with them; but the meaning is, that ſuch perſons are more at leiſure, and can more conveniently attend to theſe things, and ought ſo to do; and they that have the grace of God, will be more or leſs ſolicitous to obſerve them: *how he may pleaſe the Lord*; for when theſe things are attended to in faith and fear, from a principle of love, and with a view to the glory of God, the good of their own ſouls and others, they are well pleaſing to the Lord; and tho' they are not meritorious of eternal life, yet they are acceptable to God thro' Jeſus Chriſt, and will be taken notice of with approbation, and followed with a reward of grace another day.

Ver. 33. *But he that is married careth for the things that are of the world*, &c.] Attending diligently to the buſineſs and calling of life, he is engaged in, that he may provide food and cloathing, and other neceſſaries for the ſupport and ſuſtenance of his family: *how he may pleaſe his wife*; and make her and his children eaſy and comfortable. This alſo, is not to be underſtood of every individual perſon in a married ſtate, as matter of fact; for on the one hand, there are ſome who take no care to pleaſe their wives and provide for their families, and are worſe than infidels ; and, on the other hand, there are others who take a proper care to make a ſuitable proviſion for their wives and children, to the ſatisfaction of both ; and yet this is not their only care, they alſo care for the things of the Lord, and concern themſelves much for his honour and glory : but the ſenſe is, that, generally ſpeaking, perſons in ſuch a ſtate are greatly involved in worldly cares, and have not that leiſure, and thoſe opportunities, that ſingle perſons have to attend religious exerciſes ; wherefore the ſingle ſtate, on this account is, in the Apoſtle's opinion, the more preferable.

Ver. 34. *There is difference alſo between a wife and a virgin*, &c.] The word μεμεριϛαι, tranſlated *there is difference*, ſtands in ſome copies at the end of the laſt verſe, and in the *Vulgate Latin*, and *Ethiopic* verſions, by which it is rendered, *and is divided* ; referring to the married man, whoſe thoughts are diſtracted with the cares of the world, and his mind divided between the Lord and his wife, between the things that pleaſe the one, and thoſe that pleaſe the other ; ſo that he cannot attend upon the Lord without diſtraction, as the unmarried perſon may ; ſee ver. 35. But the more generally received reading is what we follow ; in which words the Apoſtle ſhews, that there is juſt the ſame difference between a married and an unmarried woman, as there is between a married and an unmarried man. There's no difference in their nature, nor ſex, but in their ſtate and condition, and in the cares which involve the one and the other. *The unmarried woman careth for the things of the Lord* ; not every one that is unmarried, but one that has the grace of God, being in a ſingle ſtate; as ſuch an one is more at leiſure, and can more conveniently attend on the ſervice of the Lord, ſo ſhe ought, and generally ſpeaking does : and her end in ſo doing is, *that ſhe may be holy both in body and in ſpirit* ; not in body only, but in ſpirit alſo ; for outward chaſtity, without internal holineſs, will be of little avail : but as a cloſe adherence to the Lord, and to his worſhip and ſervice, may be a means of preſerving from external pollutions of the body, ſo likewiſe of carrying on the internal work of grace upon the ſoul ; not that it is to be thought that unmarried perſons are the only ones that are holy in body and ſpirit ; there are ſome that are ſo in neither ; and there are many married perſons that are chaſte in their bodies, and poſſeſs their veſſels in ſanctification and honour, and are bleſſed with inward ſpiritual purity. *But ſhe that is married careth for the things of the world, how ſhe may pleaſe her huſband* ; not by beautifying and adorning herſelf with broider'd hair, or gold, or pearls, or coſtly array ; tho' this is all that ſome care for ; but with good works, taking care of her houſhold and family affairs, bringing up her children in an orderly manner, honouring and obeying her huſband, doing every thing to oblige him, and to engage his love and affection to her, as becomes her ; nor is this ſaid of her by way of diſpraiſe, only that ſuch is her ſtate and ſituation in life, that ſhe has not the opportunities and advantages the unmarried perſon has of ſerving the Lord ; on which account the ſingle life is repreſented as moſt adviſeable to abide in.

Ver. 35. *And this I ſpeak for your own profit*, &c.] The Apoſtle ſuggeſts, that in giving the advice he did to unmarried perſons to abide ſingle, he had nothing elſe in view than their temporal and ſpiritual advantage ; that they might be better able to meet and grapple with perſecution for the ſake of the Goſpel ; that they might be more free from the cares and incumbrances of life, and more at liberty to ſerve the Lord; whereby not only his glory, but their ſpiritual good, might be promoted ; not that he thought that marriage was unlawful, or that the ſingle life was a more honeſt, and a more chaſte way of living, or that it was abſolutely neceſſary, and an incumbent duty upon them to remain ſingle, nor would he be ſo underſtood : all that he had ſaid was by way of advice ; he had very faithfully laid before them the advantages and diſadvantages of both ſtates, and now leaves them to their full liberty to do as they pleaſed to take his advice, or not : *not that I may caſt a ſnare on you* ; as fowlers on birds : had he enjoyned virginity as neceſſary, and inſiſted upon it, that it was abſolutely their duty to live a ſingle life ; this would have been laying an obligation upon them, and an enſnaring and entangling of them : hereby ſome might have engaged in a ſingle life, who had not the gift of continence, and ſo might have been drawn into the ſin of fornication, or into unnatural luſt, and ſuch impurities as would be very ſcandalous unto, and highly reflect upon the Goſpel of Chriſt. But the Apoſtle delivered himſelf on this ſubject with no ſuch view, and in ſuch a manner, as is plain he meant not to enſnare any : *but for that which is comely, and that you may attend upon the Lord without diſtraction :* all he aimed at, by adviſing them to a ſingle life, was that they might more orderly and conſtantly, and without diſtraction of mind, thro' the cares of the world, wait upon the Lord, and ſerve him ; which, in his opinion, was chuſing the good part with *Mary* ; whilſt others, like *Martha*, were troubled, divided, and diſtracted with many things.

Ver. 36. *But if any man think*, &c.] This ſome underſtand of a man that is engaged, or betrothed to a virgin, and protracts marriage, who may uſe his prudence in conſummating it, if he pleaſes, for any thing the Apoſtle has ſaid to the contrary : but it is better to underſtand it of a parent, or one that has the care and guardianſhip of virgins ; if ſuch an one is of opinion, *that he behaveth himſelf uncomely towards his virgin* ; by expoſing her to contempt and reproach, in retaining her at home, and not giving her in marriage when at proper age for ſuch a ſtate; it being reckoned reproachful to be at, or paſt the age of marriage, or to be in years, and not married ; or by ſo doing lay her under temptation to do that which is uncomely, to commit fornication, which would be uncomely, both to him, and to her ; and ſuch a tendency has living in a ſingle ſtate, contrary to inclination. The Apoſtle may have reſpect to a *Jewiſh* tradition founded upon the ſuppoſed ſenſe of *Lev.* xix. 29. *do not proſtitute thy daughter to cauſe her to be a whore* [s]. " Says *R. Eliezer*, this is he who marries his " daughter to an old man. Says *R. Akiba*, (who " was cotemporary with the Apoſtle) this is he " who detains his daughter at home when ſhe is " marriageable." *If ſhe paſs the flower of her age* ; that is, one that is arrived to years of maturity, is ripe for marriage, and is what the *Jewiſh* doctors call בגרת ; who, according to them, was one of twelve years and a half old [t], at which age virgins were judg'd fit to marry : hence that ſaying of theirs [u], " if thy daughter, בגרה, *is ripe*, or come " to the flower of her age, make thy ſervant free, " and give her to him." Moreover, according to their canons, ſuch an one was no longer under her father's power; for ſo runs the canon [w], "כיון שבגרה, *when ſhe is at the flower of her age*, "ſhe is no more under her father's power:" her father can't make void her vows, tho' a huſband can [x]: *and need ſo require*; that ſhe be given in marriage to a man; if ſhe has not the gift of continence; if ſhe is in danger of falling into the ſin of fornication, and the father or guardian are ſenſible of this: *let him do what he will, he ſinneth not*; he is under no obligation by what the Apoſtle had ſaid to detain her in a ſingle life; he may give her in marriage if he pleaſes: he may *do what ſhe will*, as it may be rendered; comply with her inclination and deſire in marrying her to ſome perſon; in doing which, neither he nor ſhe will break any law of God, and ſo not ſin therein: *let them marry*; let parents marry their children when this is the caſe; let the young men and young women marry who are ſo diſpoſed; there's no reaſon why they ſhould not; there is nothing contrary to it in the word of God, nor in the advice of the Apoſtle; nay, according to him, it was much better to marry than to burn, or to be expoſed to any ſnare and temptation.

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[s] T. Bab. Sanhedrin, fol. 76. 1.

[t] Maimon. Hilchot Iſhot, c. 2. §. 2.

[u] T. Bab. Peſach. fol. 113. 1.

Ver. 37. *Nevertheleſs, he that ſtandeth ſtedfaſt in his heart*, &c.] The Apoſtle returns to confirm his former advice, where it can be attended to with ſafety; and obſerves, that notwithſtanding what he had allowed, might lawfully be done, and was proper to be done; yet a man that had deliberated upon, and had well weighed the matter of virginity, the caſe of a ſingle life, and was at a point about it, having no heſitation nor fluctuation of mind concerning it: and alſo *having no neceſſity*; of acting otherwiſe, either thro' the meanneſs of his circumſtances, or rather through the weakneſs of his virgin, ſhe not having the gift of continency: *but hath power over his own will*; his daughter's will being the ſame with his, and ſhe entirely conſenting to live a ſingle life; otherwiſe he would have no power of acting as he pleaſed in ſuch a caſe: *and hath ſo decreed in his heart*; it is a fixed point on mature deliberation, in which he himſelf is hearty and determined, and his child perfectly aſſents to it, ſo that on all hands it is an agreed matter: *that he will keep his virgin*; at home with him, unmarried, and not give her to any man in marriage: *doth well*; or that which is for both temporal and ſpiritual profit and advantage, as before obſerved. Some underſtand all this of a man's keeping his own virginity, and determining to continue unmarried.

Ver. 38. *So then he that giveth her in marriage doth well*, &c.] Does that which is in its own nature good; that which is agreeable to the will of God, is of his inſtitution and appointment, and therefore muſt be good, and anſwer many good ends and purpoſes. Such an one that marries his daughter, he ſeeing a neceſſity for it, and a propriety in it, does a very good thing; ſecures her chaſtity, and his own credit; prevents fornication, and other evils that might follow; conſults the good of mankind, and the honour of religion. *But he that giveth her not in marriage doth better*; not a better action in itſelf, ſimply conſidered; but more profitable and advantageous under ſuch and ſuch circumſtances, with ſuch and ſuch conditions and conſequences; ſince hereby a ſingle perſon is more fit to encounter with, and endure perſecutions, is freer from the cares of life, and more at liberty to wait upon the Lord, and give up himſelf to his ſervice.

Ver. 39. *The wife is bound by the law as long as her huſband liveth*, &c.] That is, ſhe is bound to her huſband, by the law of marriage, during his life; nor can the bond of marriage between them be diſſolved but by the death of one of them, except in the caſes of adultery, and wilful deſertion, ſee *Rom.* vii. 2, 3. *But if her huſband be dead*; or *aſleep*, for ſo the word may be rendered; tho' it deſigns death: death is often expreſſed by ſleeping in ſcripture; for the dead will not always remain in ſuch a ſtate, but be raiſed from thence at the laſt day, juſt as perſons are awaked out of ſleep. The *Alexandrian* copy reads, αποθανη, *dead*; and ſo ſeems the *Ethiopic* verſion to have read. *She is at liberty to marry whom ſhe will*; ſo that ſecond marriages are lawful, tho' condemned by many of the ancients: the liberty of a widow is greater than that of a virgin, becauſe a virgin is under the power, and at the diſpoſe of her parents; but a widow is at her own diſpoſe; and death having diſſolved her former obligation, ſhe is at entire liberty to marry, or not marry, and to marry whom ſhe pleaſes, that is not forbidden by the laws of God: *only in the Lord*; not that it is abſolutely neceſſary that her huſband ſhould be in the Lord, a converted perſon, a believer in Chriſt; tho' ſuch an one ſhould be moſt deſirable and eligible: but either that ſhe ſhould continue in the poſſeſſion of her faith in Chriſt, and not relinquiſh it for the ſake of an huſband; or that ſhe enter into this ſtate in the fear of the Lord, calling upon him, and conſulting him in ſuch an important affair; and take care that whom ſhe marries is not within the line prohibited by the Lord.

Ver. 40. *But ſhe is happier if ſhe ſo abide*, &c.] That is, a widow, in an unmarried ſtate; which is to be underſtood not of the happineſs of another world, but of this: the Apoſtle's meaning is, that ſhe would be more free from cares, and leſs liable to trouble, would live with more peace and quietneſs, and be more at leiſure to ſerve the Lord, ſecond marriages oftentimes proving more diſagreeable than the firſt; but in this the Apoſtle only gives his opinion, enjoins nothing by way of command, or in an authoritative manner: and therefore adds, *after my judgment*; according to his ſenſe of things, and agreeable to the advice he had before given to unmarried perſons, whether virgins or widows, ſuch a perſon was likely to have moſt peace, and leaſt trouble, remaining a widow, than if married, and ſo conſequently more happy: and in order to engage ſuch to regard his counſel, he further ſays, *and I think alſo that I have the Spirit of God*; that tho' he had no expreſs command, nor did he pretend to any, nor did he lay any injunction on any, but left them to their liberty; yet he could not but think, nay, he was aſſured, though he thus modeſtly expreſſes himſelf, that he was directed to give this advice by the Spirit of God.

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[w] Miſn. Nidda, c. 5. §. 7.

[x] Miſn. Nedarim, c. 10. §. 2. T. Bab. Nedarim, fol. 70. 2. Maimon. Hilch. Nedarim, c. 11. §. 7.

CHAP. VIII.

IN this chapter the Apoſtle proceeds to conſider the caſe of eating things offered to idols, which, tho' an indifferent thing, was abuſed by many in the *Corinthian* church, to the ſcandal and hurt of weak chriſtians; wherefore the Apoſtle diſſuades from the uſe of it, and refutes the arguments which were uſed by them in defence of their practice. And the general foundation on which they proceeded being their knowledge of chriſtian liberty, he begins with that; and makes anſwer to it, by granting, that he, and they, and all had knowledge in general; and by diſtinguiſhing between knowledge and charity, the one puffing up, and the other edifying: wherefore to argue from the one, to the diſuſe of the other, was wrong, ver. 1. ſeeing that kind of knowledge, which was not accompanied with love, was no true knowledge, ver. 2. but that was right which had annexed to it love to God, and our neighbour, ver. 3. and then applies this obſervation to the caſe of things offered to idols; and explains the knowledge which ſome had, and boaſted of, that an idol was nothing, and that there was but one God, ver. 4. which latter he proves and confirms, partly by allowing that there were many nominal gods and lords, both in heaven and earth; but then they were only ſo by name, not by nature, ver. 5. and partly by obſerving the common faith of chriſtians, that there is but one God, and one Lord Jeſus, who are both deſcribed by their names and properties, ver. 6. But now, though there was ſuch knowledge concerning an idol, as nothing, and things offered to it, as indifferent, in ſome, this was not the caſe of all; who, as their knowledge was ſmall, their conſciences were weak, and were defiled by eating ſuch things thro' the example of others, ver. 7. wherefore it became ſuch who had greater knowledge, to abſtain from eating them; partly from the unprofitableneſs of ſuch eating to them with reſpect to divine acceptance, it making them neither better nor worſe, ver. 8. and partly from the hurtfulneſs of it to others, it being a ſtumbling-block to the weak, which ought not to be laid in their way, ver. 9. and emboldening to do ſo likewiſe to the injury of their weak conſciences, ver. 10. and ſo was to the loſs and ruin of their peace and comfort, which is aggravated by their being brethren, and ſuch for whom Chriſt died, ver. 11. Thus by wounding their weak conſciences, they that drew them into this practice, by their example, ſinned both againſt their brethren, and Chriſt himſelf, ver. 12. From all which the Apoſtle concludes, that rather than offend a weak brother, it was right never to eat any fleſh at all; and this he ſtrengthens by his own example and reſolution, ver. 13.

Ver. 1. *Now as touching things offered unto idols,* &c.] This was another of the things the *Corinthians* wrote to the Apoſtle about, deſiring to have his judgment in; it was a controverſy that had been before moved, whether it was lawful to eat things that had been ſacrificed to idols. This was conſidered in the council at *Jeruſalem*, *Acts* xv. and it was agreed to, that for the peace of the churches, that the *Gentiles*, among other things, be adviſed to abſtain from them; which, it ſeems, the church at *Corinth* knew nothing of, for the controverſy was now moved among them: ſome that were weak in the faith, and had not, at leaſt, clear notions of Goſpel liberty, thought it very criminal and ſinful to eat them; others that had, or boaſted they had more knowledge, would not only eat them privately at home, having bought them of the heathen prieſts, or in the common ſhambles, where they were expoſed to ſale, and at publick feaſts, to which they were invited by their friends; but would even go into an idol's temple, and ſit and eat them there, to the great grief and prejudice of weak chriſtians; and what they had to plead in their own defence was their knowledge, to which the Apoſtle here replies: *we know that we all have knowledge*; which is ſaid either affirmatively and ſeriouſly; and the meaning is, that the Apoſtles, and other chriſtians knew, and were conſcious to themſelves of their light and knowledge, and were aſſured, and might affirm with confidence, that they all, or the moſt part, only ſome few excepted, ſee ver. 7. had the ſame knowledge of chriſtian liberty as they had; knew that an idol was nothing, and that eating meats offered to them could not defile, or do them any hurt; for they were very ſenſible there was nothing common or unclean of itſelf, and yet did not think fit to make uſe of their knowledge to the grieving and wounding of their fellow-chriſtians: or elſe this is ſaid ironically, we are wiſe folks; you particularly are men of knowledge, and wiſdom will die with you; you know that you know; you are very knowing in your own conceits, and very poſitive as to your knowledge. 'Twas the ſaying of *Socrates*, that this one thing he knew, that he knew nothing; but men wiſe in their own opinion know every thing: *knowledge puffeth up*; not true knowledge; not that which comes from above, which is gentle and eaſy to be entreated; not ſanctified knowledge, or that which has the grace of God going along with it, that makes men humble, and will not ſuffer them to be puffed up one againſt another; but a mere ſhew of knowledge, knowledge in conceit, mere notional and ſpeculative knowledge, that which is deſtitute of charity or love: *but charity edifieth*; that is, a man that has knowledge, joined with love to God, and his fellow-chriſtians, will ſeek for that which makes for the edification of others; and without this all his knowledge will be of no avail, and he himſelf be nothing.

Ver. 2. *And if any man think that he knows any thing*, &c.] Whoever has an opinion of himſelf, or is conceited with his own knowledge, and fancies that he knows more than he does; which is always the caſe of thoſe that are elated with their knowledge, and treat others with contempt, and have no regard to their peace and edification: *he knoweth nothing yet as he ought to know*; if he did, he would know this, that he ought to conſult the peace, comfort, and edification of his brother; and therefore whatever knowledge he may fancy he has attained to, or whatever he may be capable of, and hereafter obtain, for the preſent he muſt be put down for a man that knows nothing as he ſhould do; for he knows neither his duty to God nor man; if he knew the former, he would know the latter.

Ver. 3. *But if any man love God*, &c.] As they do, and ſhew it, who love their brethren, and are careful not to grieve them; and make uſe of their ſuperior knowledge, not for their deſtruction, but edification: *the ſame is known of him*; is taught by him, made to know more by him; ſuch an one increaſes in ſpiritual knowledge, or he is highly approved of, eſteemed and beloved by God; he takes a ſpecial and particular notice of him, manifeſts his love to him, and will own and acknowledge him another day, when proud, haughty, overbearing, and hard-hearted profeſſors will be rejected by him.

Ver. 4. *As concerning therefore the eating of thoſe things*, &c.] The Apoſtle having enlarged on the head of knowledge, which thoſe who made an ill uſe of their chriſtian liberty, urged in favour of their conduct; he returns to the ſubject in queſtion in relation to meats, *that are offered in ſacrifice unto idols*. The determinations of the *Jewiſh* ſchools concerning this affair, are as follow, which admit of no manner of profit by them in any ſhape: "a "beaſt, the whole of which they offer to idols, is "forbidden of profit, even its dung, and its bones, "and its horns, and its hoofs, and its ſkin, all is "forbid to be of any profit [y]." Again [z], "fleſh, "or wine, or fruits, which are brought in to be "offered up to idols, are not forbidden to profit "with, although they are brought into the idol's "temple, until they offer them up before it; "הקריבום לפניה, *but when offered up before it*, "they become an offering; and tho' they may return them, and bring them out, lo, theſe are forbidden for ever; and all that is found in an idol's "temple, even water and ſalt are forbidden of "profit by the law, ואוכל ממנו כל, *and he that* "*eats any thing thereof* is to be beaten." Once more [a], "an *Iſraelite* that lifts up a cheeſe to wor"ſhip it, but does not worſhip it, but a *Gentile* "worſhips it, it is forbidden of profit, becauſe "the lifting of it up is an action; and ſo if he "lifts up an egg, and a *Gentile* comes and wor"ſhips it, it is forbidden; he that cuts a gourd, "or any ſuch thing, and worſhips it, it is forbid"den, *&c.*" But by theſe decrees we chriſtians are not bound: *we know that an idol is nothing in the world*; among the things created by God in the world; for tho' the matter of it may be of God, the form is of men; nor has it any ſhare in the government of the world: and though that of which it may be made, as gold, ſilver, braſs, *&c.* is ſomething; yet as it is a form and repreſentation of God, it is nothing, becauſe there can be no repreſentation of the inviſible God; it is nothing, that is, it has no divinity in it, it is no God. Tho' it may have an exiſtence, as the ſun, moon, and ſtars, yet not divinity; and in that ſenſe nothing. The Apoſtle here ſpeaks the language of the *Jewiſh* doctors, who ſay [b], "why doſt thou envy an idol? "שאין בה ממש, *ſince it is nothing*, or *there is no*"*thing in it*." And again [c], "the *Rabbins* ſay, "*ſince*, ואין בע״ז ממש, *there is nothing in an idol*, "why do they call them deities?" Very likely the Apoſtle may have reference to אלילים, the *Hebrew* word for *idols*, which ſignifies things of nought, that are good for nothing, are of no value, and are as nothing, *Iſ.* ii. 20. *And that there is none other God but one.* This clauſe may be conſidered either as a reaſon of the former, why an idol is nothing, is no deity, is no God, *for there is none other God but one*, as it may be rendered; or as a part of what believers know; for as they know an idol is nothing, ſo they know both from reaſon and revelation, from the books of the Old and New Teſtament, that there is but one God, and conſequently that idols are nothing, and that they cannot defile them, nor any thing that is offered to them.

Ver. 5. *For though there be that are called gods*, &c.] That are ſo by name, tho' not by nature; who are called ſo in ſcripture, as angels and magiſtrates, or by men, who give them ſuch names, and account them ſo: *whether in heaven*; as the ſun, moon, and ſtars: *or in earth*; as men who formerly lived on earth; or various creatures on earth, who have been accounted deities; or ſtocks and ſtones graven by man's device: *as there be gods many*; almoſt without number, as were among the *Egyptians*, *Grecians*, *Romans*, and others; yea, even among the *Jews*, who falling into idolatry, their gods were according to the number of their cities, *Jer.* ii. 28. *and lords many*; referring to the *Baalim*, or the ſeveral idols that went by the name of *Baal*, or lord, as *Baal Peor*, *Numb.* xxv. 3. *Baal Zephon*, *Exod.* xiv. 2. *Baal Zebub*, 2 *Kings* i. 2. *Baal Berith*, *Judg.* viii. 33.

Ver. 6. *But to us there is but one God, the Father*, &c.] In this Chriſtians and *Jews* agree with the beſt and wiſeſt philoſophers of the *Gentiles*, that there is but one God; which is clear from the perfections of God, as neceſſary exiſtence, eternity, infinity, omnipotence, all-ſufficiency, goodneſs, and perfection; from one firſt cauſe of all things; from the government of the world; and from the writings of the Old and New Teſtament; ſo that to us believers this point is out of all doubt: but who this one God is the *Gentiles* knew not, and the *Jews* are very ignorant of; but we Chriſtians know him to be *the Father*; by whom is meant either God eſſentially conſidered, the one God, Father, Son, and Spirit, called the Father, not in relation to any perſon in the Godhead, but in relation to the creatures: ſo this one God, Father, Son, and Spirit, is the Father of ſpirits, the creator of angels, and the ſouls of men, the God of all fleſh, the Father of all the individuals of human nature, the Father or author of all the mercies and bleſſings the children of men enjoy. Or elſe perſonally conſidered, and ſo deſigns the firſt perſon in the Godhead, who is called ſo in relation to his Son, who is ſtiled the only-begotten of the Father: and when he is ſaid to be the one God, it muſt be underſtood, not as excluſive of the Son and Spirit; for if the Son ſtands excluded in this clauſe from being the one God with the Father, by the ſame rule of interpretation, the Father in the next clauſe muſt ſtand excluded from being the one Lord with Chriſt; but as dominion or lordſhip belongs to the Father, ſo deity to the Son, and alſo to the Spirit. *Of whom are all things*; all created beings and things; angels are of him, are created by him, ſerve and worſhip him; devils are of him, and under him, and at his controul, tho' they have rebelled againſt him; all mankind are of him, and are his offspring; the whole univerſe, the heavens, the earth, and ſeas, and all that in them are, are of him; all things in nature, providence, grace, and glory, come of him; he is the author of every mercy, temporal and ſpiritual. *And we in him*; or *for him*; as creatures we are not only made by him, but live in him, and are ſupported in him, and by him, and are created for his glory: tho' this ſeems rather to reſpect what believers are, as new creatures; they are in God;

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[y] Maimon. Hilch. Obede Cochabim, &c. c. 7. §. 3.

[z] Ib. §. 15.

[a] Ib c. 8. §. 3.

[b] Prefat. ad Echa Rabbati, fol. 40. 3.

[c] Debarim Rabba, fol. 236. 2. Tzeror Hammor, fol. 135. 2. & 138. 2. & 141. 4.

they are intereſted in him as their Covenant-God, and in his everlaſting and immutable love; they are engraven on his hands, and ſet as a ſeal on his heart; they are *into him*, as it may be rendered; they are brought into nearneſs to him, and communion with him; and are *for him*, are choſen, redeemed, regenerated, and called for the glorifying of the grace, and to ſhew forth his praiſe. *And one Lord Jeſus Chriſt*; ſo called, not to the excluſion of the Father and Spirit, but in oppoſition to the lords many before mentioned, and with reſpect to all his people. Chriſt is the one Lord of all, as he is God over all, the creator and former of all things; and he is ſo likewiſe as mediator, having all power, dominion, and government put into his hands: he is, in a ſpecial ſenſe, the one Lord of his people, and that by right of marriage to them; by right of redemption of them; thro' his being an head unto them, and king of them; and by a voluntary ſurrender of themſelves to him, rejecting all other lords, as ſin, ſatan, and the world, who have formerly had dominion over them, they acknowledge him to be their one and only Lord: *by whom are all things*; in nature; all the created beings of this, or the other world, whether viſible or inviſible, thrones, dominions, principalities, and powers are by him; no creature was made without him, and all by him; and all things in grace, our election, redemption, reconciliation, pardon, juſtification, and everlaſting glory and happineſs. *And we by him*; we are redeemed by him from ſin, ſatan, the law, death, and hell; we are by him what we are, as chriſtians, as believers in him; by him, and from him, we have all the grace and the ſupplies of it we have; by him we have acceſs to the Father, and fellowſhip with him; by him we are governed, influenced, protected, and preſerved to his kingdom and glory; and by him we are, and ſhall be ſaved with an everlaſting ſalvation.

Ver. 7. *Howbeit, there is not in every man that knowledge*, &c.] The Apoſtle is not ſpeaking of Heathens, in whom there was no knowledge of the one true God, the author of all things, and of the one Lord Jeſus, the only ſaviour and redeemer; but of Chriſtians, in whom there was the knowledge of theſe things, but not in all of them; the knowledge of this, that an idol was nothing; for tho' they knew that an idol was not God, and had no true deity in it, nor was it any true repreſentation of God, yet fancied that it had an influence upon food that was offered to it, to defile it, and render it unclean, ſo that it ought not to be eaten; and ſince there were ſuch perſons that were ſo ignorant and weak, it became thoſe who had more knowledge to be careful how they laid ſtumbling-blocks in the way of ſuch, to the prejudice of their conſciences: that there were ſuch, the Apoſtle affirms, *for ſome with conſcience of the idol unto this hour, eat it as a thing offered unto an idol*; that is, there were ſome perſons even at that very time, tho' they had been ſo long converted from heatheniſm to chriſtianity, yet had ſuch an opinion of an idol, that they really thought in their own conſciences, that there were ſomething in an idol, they could not well tell what, that defiled meats offered to it, and made them unlawful to be eaten; and yet, thro' the influence of the examples of others, were prevailed upon to eat of them, having at the ſame time a notion of ſuch food, as if it was not common food, but had received ſome virtue from the idol; and not without ſome reget, and uneaſineſs of mind, as being polluted with it. The *Alexandrian* copy, and ſome others, read, συνηθεια, *through cuſtom of the idol*; and ſo the *Ethiopic* verſion ſeems to have read: and the ſenſe is, that ſome having been formerly accuſtomed to worſhip idols, and to eat things offered to them, as having received ſome virtue from them, ſtill retained an opinion, that there was ſome difference between ſuch meats and others. *And their conſcience being weak is defiled*; becauſe ſuch act againſt the dictates of their own conſcience; which, though weak, is binding, and ſinn'd againſt, defiles, according to the rules given by the Apoſtle, *Rom.* xiv. 14, 23.

Ver. 8. *But meat commendeth us not to God*, &c.] Theſe words are ſaid by the Apoſtle, either as expreſſing the argument of ſuch as had knowledge in favour of themſelves, that what they did was a thing indifferent, by which they were made neither better nor worſe; nor did they look upon it as meritorious, or expect any favour from God on account of it, and therefore were not to be blamed for uſing their liberty in the manner they did: or elſe they are ſpoken by him as his own ſenſe; and the meaning is, that eating of meat, any ſort of meat, and ſo that which is offered to idols, or abſtinence from it, neither one nor the other recommends any to the love and favour of God; לא מקרבא, *does not bring near*, or give acceſs to God, as the *Syriac* verſion renders the phraſe; does not ingratiate any into his affectionate regards, or make them acceptable unto him: *for neither if we eat are we the better*; or *abound*, not in earthly but ſpiritual things, in the graces of the Spirit, and particularly in the eſteem and good-will of God, upon which ſuch an action can have no influence: *neither if we eat not are we the worſe*; or *are deficient*; meaning not in temporal things, but, as before, in ſpiritual; true grace and piety are not a whit the leſs; nor are ſuch perſons leſs in the love and favour of God, which is not to be known and judged of by any ſuch action, or the omiſſion of it.

Ver. 9. *But take heed leſt by any means*, &c.] This is either a reply to the inſtance of ſuch as argued in favour of eating things offered to idols; or a limitation and explanation of the Apoſtle's own conceſſion, that it made a man, with reſpect to the favour of God, neither better nor worſe: yet care ſhould be taken, leſt *this liberty of yours become a ſtumbling-block to them that are weak*: he owns they had a liberty, or a right, or power, as the word may be rendered, of eating, or not eating, as they pleaſed; but then they ought to be cautious, leſt they ſhould be the means of offending, or cauſing to offend, ſuch who were weak in the faith, and had not that knowledge of chriſtian liberty they had: not the uſe of their power and liberty is here denied, but the abuſe of it is guarded againſt; for tho' the action itſelf was indifferent, yet as it might be uſed, it might be ſinful, being attended with very bad conſequences, ſuch as hereafter mentioned.

Ver. 10. *For if any man ſee thee which haſt knowledge*, &c.] That is, not any perſon whatever; not one that has equal knowledge, and can with a good conſcience take the ſame liberty; but one that is weak in the faith, that has not ſuch a clear ſight of the doctrine of chriſtian liberty: if ſuch an one ſhould obſerve one that is famous for his ſuperior abilities, learning, and knowledge, *ſit at meat in the idol's temple*; or at table, or at a feaſt, where, it ſeems, after the ſacrifice was over, a feaſt was made of what was left, and friends were invited to partake of it: and ſome ſuch there were in this church, who to ſhow their chriſtian liberty, and their knowledge

ledge of it, would go and ſit down at theſe feaſts publickly, looking upon ſuch meats as having nothing different from common food, or what they bought in the markets, or brought up as their own: *ſhall not the conſcience of him that is weak*; in knowledge, who is not clearly inſtructed in the doctrine of chriſtian liberty, but has ſome doubts upon his mind, whether it is lawful to eat ſuch meats, imagining them to be polluted by the idol: *be emboldened*; Gr. *edified*; that is, induced by ſuch an example, and confirmed by ſuch an inſtance with boldneſs, and without fear, *to eat thoſe things which are offered to idols*; contrary to his light, and knowledge, and conſcience; and ſo upon a reflection on what he has done, wound his weak conſcience, deſtroy his peace, and diſtreſs his ſoul. This the Apoſtle propoſes to the conſideration of theſe men of knowledge and liberty, as what might be the caſe, and which they could not well deny, to diſſuade them from the uſe of their liberty, in all places, and times, and under all circumſtances; all which ought to be ſeriouſly weighed and attended to in this buſineſs.

Ver. 11. *And thro' thy knowledge*, &c.] Theſe words contain an aggravation of the ſin ſuch perſons are guilty of, who are the means, by their example, of enſnaring weak minds, and cauſing them to ſtumble and fall, even in ſome ſenſe ſo as to periſh: *ſhall the weak brother periſh, for whom Chriſt died?* every word almoſt carries in it an exaggeration of this matter; it is not ſome ſlight injury that is done to the perſon, but even cauſing him to *periſh*; and this is not ſaid of any perſon, but a *brother*, to whom the ſtrongeſt affection, and ſtricteſt regard, ſhould be ſhown; and a *weak* brother, of whom the greater care ſhould be taken; and therefore it is an inſtance of cruelty to do damage to ſuch an one, and that not ignorantly, which can't be pretended, but *thro' thy knowledge*; not thro' the true uſe, but abuſe of it: thoſe that have knowledge ſhould know better, and improve it to the edification, and not the deſtruction of fellow-chriſtians; and all this done in a caſe of indifference, that might as well be let alone, of which there was no neceſſity for the doing of it: but what aggravates moſt of all is, that this affects a perſon for *whom Chriſt died*; that he had ſuch a value for as to purchaſe and redeem with the price of his own blood; and yet theſe men made ſo little account of, as by ſo trifling a thing to riſque their good and welfare. Some would from hence conclude the doctrine of univerſal redemption, that Chriſt died for all men, even for them that periſh; but it ſhould be obſerved, that the words are put by way of interrogation, and prove no matter of fact, even ſuppoſing they could be underſtood of eternal ruin and deſtruction; and at moſt only imply the danger and poſſibility thereof thro' offences given, were they not preſerved by the power and grace of God thro' Chriſt, who died for them, and ſo will not ſuffer them to periſh; though this is no thanks to them who lay ſtumbling-blocks in their way, and as much as in them lies, cauſe them to periſh, in this ſenſe: beſides, the *periſhing* of this weak brother is to be underſtood of his peace and comfort, and is explained by *defiling* his conſcience, ver. 7. by *wounding* it, ver. 12. and making him to *offend*, ver. 13. thro' an imprudent uſe of chriſtian liberty in thoſe who had the greater knowledge, and by a participation of things offered unto idols, in an idol's temple, and not of his eternal damnation in hell; which could never enter into the Apoſtle's thought, as to be brought about hereby, as appears from ver. 8. and ſo is no proof of Chriſt's dying for ſuch as periſh eternally: for thoſe for whom Chriſt has died, he has by his death procured ſuch bleſſings for them, as a juſtifying righteouſneſs, pardon of ſin, peace with God, reconciliation unto him, and eternal ſalvation, which will for ever ſecure them from periſhing in ſuch ſenſe.

Ver. 12. *But when ye ſin ſo againſt the brethren*, &c.] Through ſitting at meat in an idol's temple, and thereby violating the new commandment of love; by which ſaints are obliged to love one another as brethren, and take care to do nothing that may hurt and prejudice one another's peace and comfort, it being an incumbent duty upon them by love to ſerve one another: *and wound their weak conſcience*; as before obſerved: it is contrary to the law of love to wound a brother; 'tis an aggravation of the ſin to wound a weak one; what greater cruelty than to ſtrike or beat, as the word here uſed ſignifies, a ſick and infirm man? and greater ſtill to ſtrike and wound his conſcience than any part of his body; for a wounded ſpirit is inſupportable without divine aid and influence; and what ſerves moſt to enhance the crime and guilt is, *ye ſin againſt Chriſt*, who has ſo loved this weak brother as to die for him; and between whom there is ſo cloſe an union, as between head and members; and from whence ſuch a ſympathy ariſes, that what is done to, or againſt ſuch a perſon, Chriſt takes as done to himſelf. The *Syriac* verſion emphatically adds, הו, *himſelf*.

Ver. 13. *Wherefore if meat make my brother to offend*, &c.] This is the concluſion of the whole, which the Apoſtle makes with reſpect to himſelf, and propoſes for the imitation of others; that ſince an imprudent uſe of chriſtian liberty, in this article of eating things offered to idols, might be attended with ſuch bad conſequences, as to lay a ſtumbling-block in the way of weak chriſtians, and be a means of imboldening them to do things contrary to their conſciences, and ſo break the peace of their minds, wound their ſpirits, grieve and afflict their ſouls, and not only ſo, but ſo to do would be to ſin againſt Chriſt himſelf; rather than do any of theſe things, or be acceſſary to them, he determines, in the ſtrength of divine grace, that *he will eat no fleſh while the world ſtandeth*; or *for ever:* not only he reſolves he'll not eat fleſh offered to idols, but no other fleſh, if this was an offence to a weak brother; and he not only concludes to abſtain a few days, or months, or years, but as long as he ſhould live in the world: he choſe rather to live on herbs, or any other food but this, *leſt*, ſays he, *I make my brother to offend:* this is truly chriſtian charity, a proof of brotherly love, and it ſhews a concern for the peace and welfare of others, when a perſon foregoes his own right, and drops the uſe of his liberty, rather than grieve, wound, and offend a brother in Chriſt.

CHAP. IX.

THE principal things in this chapter are the proof of the Apoſtle's office and authority; arguments for his own maintenance, and the maintenance of Goſpel-minſters; reaſons why he did not make uſe of his right and privilege in this reſpect; and the whole is concluded with an exhortation to diligence and perſeverance in the chriſtian courſe of life, of which he himſelf was an example. He begins with his office, as an Apoſtle, and proves it; partly by his independency on men, not having his call and miſſion from them; and partly by his corporal ſight of Chriſt, and the authority which he in perſon received from him; and alſo by the ſucceſs of his miniſtry among the *Corinthians*, ver. 1. wherefore, whatever might be objected to him by other perſons, they had no reaſon to object to his Apoſtleſhip, ſeeing they being converted under his miniſtry, were ſo many ſeals of it, ver. 2. and ſince his call to the miniſtry was firm and valid, he had a right, as other miniſters, to a maintenance of himſelf and family, ſhould he have any, from the churches, without labouring with his own hands, ver. 3, 4, 5, 6. which he proves from the law of nature and nations, exemplified in the caſes of ſoldiers, planters of vineyards, and keepers of flocks, who by virtue of their calling and ſervice have a right to a livelihood, between whom, and miniſters of the Goſpel, there is ſome reſemblance, ver. 7. and alſo from the law of *Moſes*, particularly the law reſpecting the ox, which was not to be muzzled when it treaded out the corn; and which he obſerves is to be underſtood, not only and barely in the letter of oxen, but of miniſters of the word, who are as huſbandmen that plough and threſh in hope, and therefore ſhould be partakers of their hope, ver. 8, 9, 10. Moreover, the Apoſtle argues the right of the maintenance of the miniſters of the Goſpel, from the juſtice and equity of the thing, that ſeeing they miniſter ſpiritual things, it is but reaſonable that they ſhould receive temporal ones, ver. 11. and which the Apoſtle argues for himſelf, and *Barnabas*, as from the inſtances of other Apoſtles, ver. 5, 6. ſo from the examples of thoſe that ſucceeded him in *Corinth*, who were maintained by that church; though he did not think fit, when among them, to claim his right, and make uſe of his power, leſt any check ſhould be put to the progreſs of the Goſpel, ver. 12. And he goes on to make this point clear and manifeſt from the caſe of the prieſts and *Levites* under the former diſpenſation, who miniſtring in holy things, had a proviſion made for them, ver. 13. And laſtly, from the conſtitution and appointment of Chriſt himſelf, who has ordained it as a law of his, that the preachers of the Goſpel ſhould live of it, ver. 14. tho' the Apoſtle himſelf did not make uſe of this his privilege; nor would he ever make uſe of it, eſpecially at *Corinth*, for which he gives his reaſons; and his principal one was, that his glorying might not be made void, ver. 15. which did not lie in preaching the Goſpel, for that he was obliged to do, ver. 16. for if he had engaged in it of his own accord, he would have had his reward; but ſince it was thro' neceſſity, he could not claim any, ver. 17. or if any, it could be no other than to preach the Goſpel *gratis*, and without charge, which was the thing he gloried in, ver. 18. and thus, tho' he lived independent of men, both with reſpect to his office and his maintenance, yet in order to gain ſouls to Chriſt, and be the inſtrument of their ſalvation, he became a ſervant to all, ver. 19. who are diſtributed into three ſorts, the *Jews* that were under the law, ver. 20. the *Gentiles* that were without the law, ver. 21. and weak chriſtians, ver. 22. all which he did, not with any lucrative view to himſelf, but for the ſake of the Goſpel, that he might partake of that, and of the glory he was called unto by it, ver. 23. which, and not temporal things, he was looking unto, and preſſing after; and which he illuſtrates by a metaphor taken from the *Grecian* games, well known to the *Corinthians*, particularly that of running races, in which all ran, but one only had the prize: wherefore he exhorts the *Corinthians* to run in like manner, that they may obtain the prize which he mentions, and deſcribes as an incorruptible crown, in oppoſition to a corruptible one, which others ſtrove for, ver. 24, 25. and to this he animates by his own example and conduct, which he expreſſes in terms borrowed from racers and wreſtlers, expreſſive of his humility, ſobriety, and temperance; which things he exerciſed, that whilſt he was a preacher to others, he might not be worthy of reproof and diſapprobation himſelf, ver. 26, 27.

Ver. 1. *Am I not an Apoſtle? am I not free*, &c.] The *Syriac*, *Ethiopic*, and *Vulgate Latin* verſions, put the laſt clauſe firſt; ſo the *Alexandrian* copy, and ſome other copies; and many interpreters are of opinion, that it is the beſt order of the words, the Apoſtle proceeding by a gradation from the leſs to the greater, having reſpect either to his freedom in the uſe of things indifferent, as eating of meats, *&c.* for tho' he did not think fit to uſe his liberty, to the wounding of weak conſciences, it did not follow therefore that he was not free, as ſome might ſuggeſt from what he had ſaid in the latter part of the foregoing chapter: or he may have reſpect to his freedom from the ceremonial law in general; for though, for the ſake of gaining ſouls to Chriſt, he became all things to all men; to the *Jews* he became a *Jew*, that he might gain them; yet in ſuch a manner as to preſerve his liberty in Chriſt, without entangling himſelf with the yoke of bondage. Some have thought he intends his liberty, his right to inſiſt upon a maintenance, and that he was no more obliged to work with his hands than other perſons, of which he treats at large hereafter; but to me it rather ſeems, that the words ſtand in their right order; and that, whereas there were ſome perſons that either denied him to be an Apoſtle, or at leaſt inſinuated that he was not one, nor was he to be treated as ſuch, he goes upon the proof of it; and the firſt thing he mentions is his freedom, that is, from men; no man had any authority over him; he was not taught, nor ſent forth, nor ordained by men as a miniſter, but immediately by Jeſus Chriſt, as Apoſtles were; they were ſet in the firſt place in the church, and had power to inſtruct, ſend forth, and ordain others; but none had power over them; and this being the Apoſtle's caſe, proved him to be one; he was an Apoſtle, becauſe he was free: *have I not ſeen Jeſus Chriſt our Lord?* He had a ſpiritual ſight of him by faith, but that did not ſhew him to be an Apoſtle; this is what he had in common with other believers: whether he ſaw him in the fleſh, before his crucifixion and death, is not certain; it is very probable he might; yet this was no more than what *Herod* and *Pontius Pilate* did; but he ſaw him after his reſurrection from the dead, to which he refers, 1 *Cor.* xv. 8. and deſigns here, as a proof of his Apoſtleſhip, this being what the Apoſtles were choſen to be eye-witneſſes of, *Acts* x. 41. and publiſh to the world: now our Apoſtle ſaw him ſeveral times; firſt at the time of his converſion, next when in a trance at *Jeruſalem*, and again in the caſtle where the chief captain put him for ſecurity, and very probably alſo when he was caught up into the third heaven: *are not you my work in the Lord?* as they were regenerated, converted perſons, and were become new creatures; not efficiently, but inſtrumentally; they were God's workmanſhip, as he was the efficient cauſe of their converſion and faith; his only, as an inſtrument by whom they believed; and therefore he adds, *in the Lord*; aſcribing the whole to his power and grace: however, as he had been the happy inſtrument of firſt preaching the Goſpel to them, and of begetting them again through it; of founding and raiſing ſuch a large flouriſhing church as they were; it was no inconſiderable proof of his Apoſtleſhip.

Ver. 2. *If I be not an Apoſtle unto others*, &c.] This is ſaid by way of ſuppoſition, not conceſſion; for he was an Apoſtle to many others; he was an Apoſtle of the *Gentiles* in general; as the Apoſtleſhip of the circumciſion belonged to *Peter*, that of the uncircumciſion fell to his ſhare: but however, as if he ſhould ſay, be that as it will, *yet doubtleſs I am to you*; all the ſigns of Apoſtleſhip were wrought among them; not only the grace of God was implanted in them under his miniſtry, but the extraordinary gifts of the Spirit were received by them through it; and many ſigns, wonders, and mighty deeds were done in the midſt of them by him; ſee 2 *Cor.* xii. 12. which were ſufficient, to put the matter quite out of doubt with them: *for the ſeal of mine Apoſtleſhip, are ye in the Lord*; alluding to the ſealing of deeds and writings, which render them authentic; or to the ſealing of letters, confirming the truth of what is therein expreſſed; and the ſenſe is, that their being converted perſons, and ſo openly in the Lord, in union with him; or being made new creatures by the power of his grace, through his preaching, was an authentic proof of his Apoſtleſhip, and ſerved him inſtead of a letter teſtimonial and recommendatory; ſee 2 *Cor.* iii. 1, 2, 3. Some copies read, *the ſeal of my epiſtle*, and ſo the *Ethiopic* verſion.

Ver. 3. *Mine anſwer to them that do examine me is this.*] Theſe words are referred by ſome to the following, as if the Apoſtle's anſwer lay in putting the queſtions he does in the next verſes; but they rather ſeem to belong to the preceding, and the meaning to be this, that when any perſons called in queſtion his Apoſtleſhip, and examined him upon that head, what he thought fit to ſay in anſwer to them, and in defence of himſelf, was by referring them to the famous church at *Corinth*, who were as particular perſons, and as a church, his work in the Lord, and every one of them as ſo many ſeals of his Apoſtleſhip; he being the firſt preacher of the Goſpel to them, the founder of them as a church, and the inſtrument of their converſion.

Ver. 4. *Have we not power to eat and to drink?*] Having proved his Apoſtleſhip, he proceeds to eſtabliſh his right to a maintenance as a Goſpel miniſter; which he expreſſes by various phraſes, and confirms by divers arguments: by a *power to eat and drink*, he does not mean the common power and right of mankind to perform ſuch actions, which every one has, provided he acts temperately, and to the glory of God; nor a liberty of eating and drinking things indifferent, or which were prohibited under the ceremonial law; but a comfortable livelihood at the publick charge, or at the expence of the perſons to whom he miniſtered; and he ſeems to have in view the words of Chriſt, *Luke* x. 7, 8.

Ver. 5. *Have we not power to lead about a ſiſter, a wife*, &c.] The phraſe *a ſiſter, a wife*, is an *Hebraiſm*, and anſwers to, אחתי כלה, *my ſiſter, ſpouſe*, *Cant.* iv. 9, 10, 12. and v. 1. The *Jews* called their wives, ſiſters, not on account of religion, which alſo is not the meaning here; but becauſe of the common relation that men and women, all mankind ſtand in to one another, antecedent to any nearer relation, as that of man and wife. The ſenſe the *Papiſts* put on theſe words, to ſecure them from being a proof of the lawfulneſs of the marriage of the miniſters of the Goſpel, can by no means be the true one; which is, that they are to be underſtood of a rich woman, or women, the Apoſtles had a power to carry about with them, to miniſter of their ſubſtance to them, and provide for them; for ſuch a ſenſe is directly contrary to the ſubject and argument the Apoſtle is upon, which is to ſhow the right that he and others had, of caſting themſelves entirely upon the churches for a maintenance; whereas this is contriving a way for relieving the churches of ſuch a charge; beſides, the act of *leading*, or carrying *about*, is expreſſive of ſuch a power over them, as cannot be thought to agree with perſons of ſuch ſubſtance; and whoſe voluntary act this muſt be, to go along with them and ſupply them; add to this, that for the Apoſtles to lead about with them wherever they went women, whether rich or poor, that were not their wives, would be of no good report, and muſt tend to hurt their character and reputation: moreover, though theſe words clearly imply the lawfulneſs of a miniſter's marriage, and ſuppoſe it, yet they do not expreſs the act itſelf, or the lawfulneſs of entring into ſuch a ſtate, but rather what follows after it; and the ſenſe is this, that the Apoſtle and others, ſuppoſing them to have wives, and it may be added alſo and children, they had a right to take theſe with them wherever they went, and inſiſt upon the maintenance of them, as well as of their own, at the publick expence: *as well as other Apoſtles*; who it ſeems did ſo, that had wives and families, as *Philip* the Evangeliſt had four daughters, *Acts* xxi. 8, 9. *And as the brethren of the Lord*; who it ſeems were married perſons, and took ſuch a method; by whom are meant, *James*, *Joſes*, *Judas*, and *Simon*; who were the near kinſmen of Chriſt, it being uſual with the *Jews* to call ſuch brethren: *and Cephas*; that is, *Peter*, who 'tis certain had a wife; ſee *Matt.* viii. 14. and therefore it is with a very ill grace that the *Pope*, who pretends to be *Peter*'s ſucceſſor, ſhould forbid the marriage of eccleſiaſtical perſons.

Ver. 6. *Or I only and Barnabas*, &c.] Who were for a great while companions and fellow-travellers; are we alone? are we exempted from thoſe rights and privileges, common to others? *have not we power to forbear working?* that is, with their hands, at their trades and occupations, to get their living by: *Paul* worked at his trade, and ſo it ſeems *Barnabas* did likewiſe: *Paul* wrought with his hands at *Corinth*, in company with *Aquila* and *Priſcilla*, they being tent-makers as he, *Acts* xviii. 3. and ſo he did in other places; he appeals for the truth of this, to the elders of the church at

Epheſus, *Acts* xx. 34. and to the church of the *Theſſalonians*, 1 Epiſt. ii. 9. 2 Epiſt. iii. 8. not but that he had a right and power to leave off buſineſs, to forbear working, and require a maintenance from thoſe to whom he miniſtered; but for ſome reaſons he choſe not to make uſe of this his power and liberty, becauſe he would not be chargeable to them; and leſt that upon his firſt preaching the Goſpel to them, they ſhould think he had worldly ſelfiſh ends in view, and not the good of ſouls, and glory of Chriſt; however, he hereby lets them know, that though *Barnabas* and he continued to get their bread by their own hand-labour, they had a right to quit their trades, and throw themſelves upon them for a maintenance. The Apoſtle ſeems in this, to imitate the ancient, wiſe and holy men of his nation, who taught the law freely, and took nothing for it; not that they thought it was unlawful, or that they had no right to a maintenance on account of it, but for the honour of religion, and that piety they profeſſed; and leſt the law ſhould be thought to be made a trade of, they choſe not to inſiſt upon it [d].

Ver. 7. *Who goeth a warfare any time at his own charges*, &c.] Some people have done ſo, as did the *Habeſſines* [e], and the ancient *Romans* [f]; though before the Apoſtle wrote this, the ſenate had made an act, that the ſoldiers ſhould have a ſtipend from the public; and this being now ſo common, and univerſally obtaining every where, the Apoſtle puts the queſtion he does; and his meaning is, that ſince miniſters of the Goſpel are the good ſoldiers of Jeſus Chriſt, and are engaged in a warfare ſtate, in fighting the good fight of faith, againſt his enemies, and thoſe of his church, it is but reaſonable that their charges ſhould be bore, and they maintained at the public expence: *who planteth a vineyard, and eateth not of the fruit thereof?* The church of Chriſt is a vineyard, it is often ſo called in ſcripture; miniſters are planters, vine-dreſſers, and labourers in it; and as the myſtical *Solomon*, the owner of the vineyard, ought to have his thouſand, the cultivators of it, the keepers of the fruit, ſhould have their two hundred, *Cant.* viii. 12. *Or who feedeth a flock, and eateth not of the milk of the flock?* The churches of Chriſt are compared to flocks of ſheep; the miniſters of the word are paſtors, or ſhepherds, who have the care and overſight of them, and feed them with knowledge and underſtanding; and it is but right and juſt, that they enjoy the fruit of their labours, and have a proper and ſuitable maintenance, as it is that he who feeds a flock, ſhould eat of the milk which that produceth.

Ver. 8. *Say I theſe things as a man*, &c.] After the manner of men, reaſoning from things common among men, and obvious to every one's obſervation: *or ſaith not the law the ſame alſo?* As the ſubject the Apoſtle is upon, was capable of being illuſtrated and confirmed by inſtances common unto, and eaſy of obſervation among men; ſo it might be ſupported by divine authority; it was not only a clear point from the reaſon of things, but was certain by the law of God.

Ver. 9. *For it is written in the law of Moſes*, &c.] *Deut.* xxv. 4. *Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn.* The manner of threſhing, or beating out the corn among the *Jews*, was not the ſame with ours; it was not done by the flail, at leaſt not always, but by the means of oxen; and by theſe not only treading upon it to and fro, but drawing a wooden inſtrument after them, the bottom of which was ſtuck with iron teeth, and the top of it filled with ſtones, to preſs it down cloſe by the weight thereof; the ſheaves put in proper form, the oxen were led to and fro upon them, drawing this threſhing inſtrument after them, by which means the grain was ſeparated from the huſk and ear [g]; ſee *Iſa.* xli. 15. The learned *Beckius* [h] has given us a figure of this inſtrument, and the manner of uſing it: now according to this law, whilſt the ox was thus employed, its mouth was not to be muzzled, but it might freely eat of the corn it trod upon, excepting, the *Jews* ſay [i], what was dedicated to ſacred uſes. They give many rules relating to this law, and particularly obſerve, that it is to be extended to all ſorts of creatures, as well as the ox, and to all ſorts of buſineſs [k]; and that what is ſaid of the ox, is much more to be obſerved with reſpect to men [l]; and which agrees with the Apoſtle's reaſoning here: *doth God take care for oxen?* yes, he does, and for creatures of leſs importance than they, even the fowls of the air, and the moſt worthleſs of them, ſparrows, two of which are ſold for a farthing; but not for them only, nor principally, but chiefly for men.

Ver. 10. *Or ſaith he it altogether for our ſakes*, &c.] That is, God ſays this, or delivers out this law, forbidding the muzzling the ox, while it treads out the corn; not merely for the ſake of the ox, but chiefly for the ſake of men; and ſo *Jarchi* upon the place ſays, that the ox is mentioned, להוציא את אדם, *to expreſs man*; and ſo another of the *Jewiſh* writers [m] interprets the law in *Deut.* xxii. 6. *Thou ſhalt not take the dam with the young*; "the intention of the command is, not to have mercy "on birds, *but for the ſake of men*, he (God) ſays this, "whom he would accuſtom to meekneſs and com"paſſion:" and particularly this is here ſaid, for the ſake of miniſters of the Goſpel, who for their ſpiritual ſtrength and laboriousneſs in their work, may be compared to oxen; ſee *Ezek.* i. 10. This law is elſewhere produced by the Apoſtle, and urged in favour of the maintenance of miniſters, as here, 1 *Tim.* v. 17, 18. and therefore *for our ſakes no doubt it is written*; to teach men, that as any workmen are not to be deprived of proper ſuſtenance, ſo neither they that labour in the word and doctrine: *that he that ploweth ſhould plow in hope*; of enjoying the fruit of his labours: *and that he that threſheth in hope, ſhould be partaker of his hope*; of having a ſupply, out of that he is threſhing.

Ver. 11. *If we have ſown unto you ſpiritual things*, &c.] The preachers of the Goſpel are compared to ſowers of ſeed; the ſeed they ſow is the word of God, which is like to ſeed, for its ſmallneſs and deſpicableneſs in the eyes of carnal men; and yet as the ſeed is the choiceſt which is laid by for ſowing, the Goſpel is moſt choice and excellent to true believers; like ſeed, it has a generative virtue through divine influence; and whereas unleſs ſown into the earth, it brings forth no fruit, ſo neither does the word, unleſs it has a place in the heart; where, as ſeed in the ground, its operation is ſecret, its increaſe gradual, and its fruitfulneſs different. The ground they ſow upon is very various; ſome of their hearers are like the way-ſide, careleſs, ignorant, and on whom no impreſſion is made; others are like the ſtony-ground, who though for a while expreſs ſome affection and liking, yet not having the root of grace in them, whenever perſecution ariſes, forſake the hearing of it; others are like the thorny-ground, which are at firſt very promiſing, and greatly reformed, but inwardly full of the cares and luſts of the world, which choak the word, and make it unfruitful; and others are like the good ground, who are made good by the grace of God, underſtand the word, receive it, hold it faſt, and in whom it is fruitful: ſowing requires ſkill and art, and ſo preaching the Goſpel does, and that more than human; and is conſtantly in its returning ſeaſon to be attended to, notwithſtanding the winds and clouds, and ſo the miniſtry of the word, notwithſtanding all reproaches, perſecutions, and afflictions; and as the ſame ſort of ſeed, without mixture, and in plenty, is to be caſt into the earth, ſo the ſame pure and unmixed Goſpel of Chriſt, is to be preached, and that without keeping back any thing that is profitable and once more, as the ſower when he has caſt his ſeed into the earth, waits long and with patience for its ſpringing up and increaſe, ſo do the faithful diſpenſers of the Goſpel: and what they ſow or miniſter, is of a ſpiritual nature; it comes from the Spirit of God, he is the dictator of it; he by his gifts qualifies men to preach it, and by his power makes it effectual to the ſouls of men; and through it conveys himſelf to them, as a ſpirit of regeneration and ſanctification: the matter of the Goſpel is ſpiritual; it contains ſpiritual doctrines, ſuch as juſtification, pardon of ſin, adoption, regeneration, *&c.* and are what concern the ſouls and ſpirits of men, and their ſpiritual and eternal welfare: *is it a great thing if we ſhall reap your carnal things?* meaning temporal ones, what concern the fleſh, the body, the outward man, and the ſupport thereof. The argument is from the greater to the leſs, and much the ſame with that in *Rom.* xv. 27. The difference between carnal and ſpiritual things is very great; the one has a vaſtly ſuperior excellency to the other; and therefore if for carnal things men receive ſpiritual ones, they can be no loſers thereby, but muſt be gainers; nor ſhould it be thought any hardſhip or burden upon them, or any great and wonderful thing done by them, to ſupport and maintain ſuch who are ſo uſeful to their ſouls, and the ſpiritual welfare of them.

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[d] Maimon. & Bartenora in Pirke Abot, c. 4. §. 5. prope finem. Alex. ab Alex. Genial. Dier. l. 6. c. 22.

[e] Ludolph. Hiſt. Ethiop. l. 2. c. 14.

[f] Liv. Hiſt. l. 4.

[g] Ben Melec in 2 Sam. xii. 31. & Jarchi in Iſa. xli. 15.

[h] Not. in Targum in 1 Chron. xx. 3. p. 210. Vid. Surenhuſii Biblos Kattallages, p. 535.

[i] Maimon. & Bartenora in Miſn. Meilah, c. 3. §. 6. & Trumot, c. 9. §. 3.

[k] Jarchi in loc. Maimon. Hilch. Shecirot, c. 13. §. 1, 2, 3. Moſes Kotſenſis Mitzvot Tora, pr. neg. 184. & affirm. 91.

[l] T. Bab. Bava Metzia, fol. 88. 2.

[m] R. Menachem apud Ainſworth on Deut. xxii. 7. & Druſium in loc.

Ver. 12. *If others are partakers of this power over you,* &c.] Meaning not any tyrannical power and juriſdiction over them, with reſpect either to faith or practice; but the right of a maintenance, which either the falſe Apoſtles, or the true ordinary miniſters of the word there, juſtly claimed, and did enjoy: *are not we rather?* he and *Barnabas*, eſpecially himſelf, who was more than an ordinary miniſter, an Apoſtle, and the firſt preacher of the Goſpel to them: *nevertheleſs, we have not uſed this power*; though others had, and they had a right to it, but did not chuſe to inſiſt upon it; and rather than do ſo, worked with their own hands; their not making uſe of this power, was not becauſe they ſtood in no need of it, and enjoyed an affluence of temporal things, for the reverſe of this was their caſe: *but ſuffer all things*; famine, thirſt, nakedneſs, hard labour, and many other hardſhips: *leſt we ſhould hinder the Goſpel of Chriſt*; ſome might ſuggeſt, that they preached the Goſpel only for gain, and not for the good of ſouls, and glory of Chriſt; and other mean ſpirited perſons might be backward of embracing and profeſſing the Goſpel, leſt it ſhould become chargeable to them; wherefore that the Goſpel might not be retarded in its courſe by the calumny of ſome, and the ſordidneſs of others, the Apoſtle thought fit to drop his claim to a maintenance from them; though at the ſame time he would have them know it was a juſt due, and therefore goes on to defend it by other arguments.

Ver. 13. *Do ye not know, that they which miniſter about holy things,* &c.] Not the prieſts in the temples of the heathen deities, as the *Ethiopic* verſion ſuggeſts; but the prieſts in the temple at *Jeruſalem*, who were employed in ſlaying the ſacrifices, taking off their ſkins, cutting them into pieces, laying them in order with the wood upon the altar, and burning them, with other ſervices they there performed, which were well known to the *Corinthians*, many of this church being *Jews*: *live of the things of the temple*; the tithes and firſt-fruits, and other oblations, and preſents in money or goods, thither brought; nor had they any other way of living and ſupporting their families; for the prieſts and *Levites* had no inheritance among the children of *Iſrael*, and therefore proviſion was made for them in this way: *and they which wait at the altar, are partakers with the altar*; ſome read it, *who ſit at the altar*; but none might ſit in the temple, but a king of the houſe of *David*[n]; the prieſts and *Levites* always ſtood in their miniſtry, ſome doing one thing, and ſome another; ſome ſlew the ſacrifice, others ſprinkled the blood; ſome took away the aſhes, others laid the wood, others brought up the parts of the ſacrifice when ſlain, ſkinned, and cut aſunder, and laid them on the altar[o], and theſe partook with the altar; ſome parts the altar devoured, being conſumed by fire upon it; but then there were other pieces, which by law were reſerved for the prieſts, and upon which they and their families lived: hence the diſtinction of, אכילת מזבח, *the food of the altar*, and אכילת אדם, *the food of man*[p]; and therefore as it was but juſt and equitable that perſons ſo employed, ſhould be maintained out of the revenues of the temple and altar, it is but right that Goſpel miniſters ſhould be provided for with a ſuitable maintenance.

Ver. 14. *Even ſo hath the Lord ordained,* &c.] That is, the Lord Jeſus Chriſt, in *Matt.* x. 10. and *Luke* x. 7, 8. it is an order and appointment of his, that his miniſtring ſervants, who labour in preaching his Goſpel, ſhould be ſufficiently taken care of, as to a comfortable livelihood; he has not indeed fixed it in the ſame way, as the prieſts and *Levites* had theirs under the law; but as the one was juſt and right, that they ſhould be maintained out of the things belonging to the temple and altar, and live on them, ſo it is his will and pleaſure, *that they which preach the Goſpel*; that continue to do ſo, that labour, and not loiter in the word and doctrine, who do the work of the miniſtry fully and faithfully, and not bear the name only of Goſpel preachers: *ſhould live of the Goſpel*; not the Goſpel itſelf, which is ſpiritual, and not corporal food; but the ſenſe is, that in conſideration, and becauſe of their preaching the Goſpel, they ſhould be ſupplied with the proper neceſſaries of life: the learned Mr. *Mede* has proved, by various inſtances, that the word Ευαγγελιον, here rendered *Goſpel*, and which ſignifies good news and glad tidings, is in other writers uſed for a reward, given to ſuch that bring good tidings; and has rightly obſerved, that the *Hebrew* word בשרה, which ſignifies the ſame, is uſed in a like ſenſe, in 2 *Sam.* iv. 10. and accordingly the ſenſe here will be, that it is the ordination of Chriſt, that ſuch who faithfully bring the good news and glad tidings of ſalvation to ſinners, ſhould as a reward for ſuch good news, be provided for with a comfortable maintenance, on which they ſhould live.

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[n] Bartenora in Miſn. Yoma, c. 8. §. 1.

[o] Miſn. Yoma, c. 2. §. 3. Tamid. c. 3. §. 1.

[p] Vid. Maimon. & Bartenora in Menachot, c. 3. §. 1.

Ver. 15. *But I have uſed none of theſe things,* &c.] Either none of theſe arguments or reaſons, for a miniſter's maintenance, taken from the reaſon of things, the law of *Moſes*, the examples of the prieſts and *Levites*, and the order and appointment of Chriſt, in favour of himſelf, and that he might be provided for by them accordingly; or none of the things he had a right to do as other Apoſtles, as to eat and drink at the publick expence, to lead about with him a ſiſter, a wife, had he any, and to forbear working with his own hands: *neither have I written theſe things, that it ſhould be ſo done unto me*; it was not on his own account, that he gave theſe ſtrong reaſons, urged theſe inſtances, and ſo undeniably proved this point, that miniſters ſhould be maintained by the people; and this he ſays, to prevent what ſome might be ready enough to ſuggeſt, that though the Apoſtle had as yet took nothing of the church at *Corinth*, it was plain, that for the time to come, he meant to do it; and therefore had written theſe things with ſuch a view, to make way for his after ſupply from them. This he denies, and gives his reaſon for it, *for it were better for me to die*; through want, with famine, could he be ſupplied no other way, than to take the leaſt farthing of them: or *than that any man ſhould make my glorying void*; meaning not ſo much his inward pleaſure, joy, and ſatisfaction in preaching the Goſpel freely, it being more bleſſed to give than to receive; but his boaſting or glorying, not before God, but againſt the falſe Apoſtles; that he had never taken any thing of the church at *Corinth* for preaching, nor never would, when they had inſinuated he preached for gain, and by artful methods had got their money, and drained their purſes.

Ver. 16. *For though I preach the Goſpel, I have nothing to glory of,* &c.] The ſenſe is not, that if he preached the Goſpel in order for a livelihood, and to ſerve his private advantage, he ſhould have no room for glorying; ſince if this was the caſe, he ſhould be obliged to do it, or periſh for want: but his meaning is, that though he preached the Goſpel ever ſo well, or ever ſo freely, and might glory before men, and againſt the falſe teachers, who inſulted him in his character and office; yet not before God, from whom he received all his gifts, abilities, and qualifications, to preach the Goſpel; all his light and knowledge in it; all his enlargements in meditation, and liberty in expreſſion; all his faithfulneſs and integrity, courage and intrepidity, in the diſcharge and performance of his work, were by divine grace and aſſiſtance; and his ſucceſs in it, owing to the power and Spirit of God, ſo that he had nothing to glory of on any of theſe accounts: hence theſe words are a correction, or rather an explanation of the preceding: *for neceſſity is laid upon me*; not of getting a livelihood by preaching, for he could have got, and did get this another way, even by labouring with his hands; nor of force and compulſion, for no one more readily engaged in it, or more chearfully performed it; but of obligation from the divine call to this work, and from his own conſcience, in which he knew it to be an heavenly one, and from the nature of the truſt committed to him, and becauſe of the good of immortal ſouls, and the honour of Chriſt; all which lay with weight upon him, and obliged him in duty, love, and gratitude, to attend to it: *yea, wo is unto me, if I preach not the Goſpel*; which is to be underſtood, not of any temporal affliction, as reproach, perſecution, famine, nakedneſs, ſword, *&c.* for ſuch ſort of woes frequently attend thoſe, that do preach the Goſpel; but of the wounding of his conſcience, and expoſing himſelf through the neglect of his calling, and contempt of the divine will, to the wrath and curſe of God for ever; not that the Apoſtle feared this would be his caſe, or that it poſſibly could be; but he thus ſpeaks, to ſhew what he or any other miniſter of the Goſpel would deſerve, at the hand of God, who having abilities to preach, ſhould not make uſe of them; or ſhould preach, but not the Goſpel; or only a part of it, and not the whole; or ſhould entirely deſiſt from it, through ſelf-intereſt, or the fear of man, or through being aſhamed of Chriſt and his Goſpel, or as not able to bear the reproach and perſecution attending it.

Ver. 17. *For if I do this thing willingly,* &c.] That is, not freely and without receiving any thing for preaching, without ſeeking any temporal profits and advantages; nor in pure love to Chriſt, and the good of ſouls, without any fear of puniſhment, or hope of reward; but the Apoſtle ſuppoſes a caſe which was not, and his ſenſe is, that ſuppoſing no neceſſity had been laid upon him, or any injunction or command given him to preach the Goſpel, but he had entered on it without any obligation upon him, then ſays he, *I have a reward*; or ſhould have one, or might expect one; ſo the *Jews* [g] ſay, that a reward is given to him, who does any thing unbidden: *but if againſt my will*, or unwillingly, *a diſpenſation of the Goſpel is committed to me*; which was his caſe; the Goſpel was committed to his truſt, as any thing is to the truſt and charge of a ſteward by his Lord, who is obliged to take care of it, and is accountable for it, and of whom faithfulneſs is required; he did not undertake this œconomy, or diſpenſation of the Goſpel of himſelf, of his own mind and will, but it was enjoined him by one that had the command over him, and could and did oblige him to take the charge of it; though he made him willing, as well as able to do it: and therefore ſince this was the caſe, that it was not at his own option whether he would preach the Goſpel or no, but he was obliged to it by one, that had a ſuperior power and influence over him; hence tho' he performed it ever ſo well, and with never ſo much faithfulneſs and integrity, he aſks in the following verſe,

Ver. 18. *What is my reward then?* &c.] None at all, I have none to expect, hope for, or claim, in a way of debt; I am a ſervant entruſted by my Lord with the Goſpel, and an unprofitable one I am; I do at moſt and beſt, but what's my duty, and for that I can claim no reward: all the reward that remains is only this, *verily, that when I preach the Goſpel*, which I am obliged to do, *I may make the Goſpel of Chriſt without charge*; to them that hear it, as he did to the *Corinthians*, which was his glorying in ver. 15. and is the ſame with his reward here; for this means not any reward from God, but his glorying among men, and againſt the falſe teachers; that when he preached the word at *Corinth*,

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[g] Maimon. apud Hammond in loc.

he was not chargeable to any, nor would he ever be: his reaſon for it is, *that I abuſe not my power in the Goſpel*; his right of having a maintenance, whilſt he was preaching the Goſpel; to have made uſe of which, would have been an abuſe of it, ſince it would have given occaſion to the falſe Apoſtles, to reproach and calumniate, and might have been an hindrance to the Goſpel of Chriſt, and a ſtumbling to ſome weak minds.

Ver. 19. *For though I be free from all men*, &c.] As an Apoſtle, being in the higheſt office in the church, he had none ſuperior to him, that could exerciſe any power and authority over him, and was alſo independent of men for his maintenance, which he got by his own hand labour: though it may be obſerved, that the word *men* is not in the original text, and the word *all* may as well have reſpect to things as men; and the ſenſe be, that he was free, as from the curſe of the moral law, ſo from the yoke of the ceremonial law, and all the rituals of it, and might if he would, make uſe of his chriſtian liberty; the following verſes ſeem to incline to this ſenſe, as the preceding ones do to the former: *yet have I made myſelf ſervant unto all*; in faithfully and indefatigably preaching the Goſpel to them; undergoing all manner of affliction and perſecution for the ſake of that and them; behaving towards them with all meekneſs and humility; condeſcending to their weakneſs, and accommodating himſelf to their capacities and cuſtoms: *that I might gain the more*; than other Apoſtles have done, or than it could be reaſonably thought he ſhould, had he behaved in a more lordly and domineering manner: his end was not to amaſs wealth, to gain riches and treaſures of good things to himſelf, but many ſouls to Chriſt, who otherwiſe muſt have been loſt; but being brought to the knowledge of Chriſt, and ſalvation by him through his miniſtry, it was profit to them, and gain to Chriſt: the metaphor is taken from merchants, who ſpare no pains, but take every method to acquire gain and profit; the miniſters of the word are ſpiritual merchants, their traffick lies in the ſouls of men, whom they are ſtudiouſly and anxiouſly careful to bring to Chriſt.

Ver. 20. *And unto the Jews I became as a Jew*, &c.] That is, in religion; or with reſpect to ſome religious obſervances peculiar to the *Jews*, for he himſelf was really a *Jew* by nature; who became as one unto them in this ſenſe, when he for their ſakes circumciſed *Timothy* at *Derbe*, or *Lyſtra*, purified himſelf at *Jeruſalem*, ſhaved his head at *Cenchrea*, obſerved their ſabbath, and abſtained from ſome ſorts of food forbidden in the law; and his end in ſo doing was, not to confirm them in ſuch uſages, but that he might hereby have the greater influence over them, and by little and little bring them off of theſe things, or as he ſays, *that I might gain the Jews*; bring them over to Chriſt, and off of a dependance on their own righteouſneſs, for juſtification before God: *to them that are under the law, as under the law*; the *Vulgate Latin* verſion adds, *when I was not under the law*, and ſo the *Alexandrian* copy and ſome others; by whom ſeem to be meant, the ſame perſons as before; though ſome have thought that the *Samaritans* are intended, and others the *Sadducees*; but if any as diſtinct from the former are deſigned, they ſhould rather ſeem to be the converted *Jews*; who though they believed in Chriſt, looked upon themſelves to be ſtill under the law, and therefore obſerved it; with whom the Apoſtle on certain occaſions complied, as if he was under it too, that he might have the greater ſhare in their affections and credit; hoping in time that by ſuch means, he might be able to prevail upon them to relinquiſh theſe things, and wholly attend to the Goſpel and ordinances of Chriſt, or, as he ſays, *that I might gain them that are under the law*; meaning the *Jews*, who were obſervers of the law of *Moſes*.

Ver. 21. *To them that are without law, as without law*, &c.] Meaning the *Gentiles*, who though they were not without the law of nature, nor without many good civil laws, by which the more cultivated and civilized nations among them were governed, yet they were without the written law of *Moſes*; a deſcription of the *Gentiles*, uſual with the *Jews*; ſee *Rom.* ii. 12, 14. And to theſe the Apoſtle accommodated himſelf, as if he was without the law; by converſing with them without any difference; by eating any ſort of food with them; by not circumciſing *Titus*, when the *Jews* would have had it done; and by reſiſting *Peter*, when he by his example would have influenced the *Gentiles* to have lived as did the *Jews*: *being not without law to God*; or *the law of God*, the moral law; for though he was delivered from the curſe and condemnation of it, and as a covenant of works, and the miniſtry of it by *Moſes*, yet not from the matter of it, and obedience to it, as a rule of walk and converſation; and therefore his compliance with the *Gentiles*, was not in any thing that was contrary to the moral law; nor did he act as one that had nothing to do with that law, *but as* one that was *under the law to Chriſt*, or *under the law of Chriſt*; that is, the law of love, which obliged him to take every lawful and proper method for the good of ſuch ſouls: *that I might gain them that were without law*; to believe in Chriſt for life and ſalvation, and to ſerve the law of God as in the hands of Chriſt, the only law-giver and king in his church; in teſtimony of their gratitude to him, for the bleſſings of grace received by him, without having any dependance on their obedience to it, for acceptance with God.

Ver. 22. *To the weak became I as weak*, &c.] That is, to weak chriſtians, who were weak in faith, and had not ſuch clear knowledge of Goſpel liberty, and therefore ſcrupled the eating of ſome ſorts of meat, and particularly meats offered to idols; and the Apoſtle ſo far conſulted the peace and edification of theſe weak brethren, and ſo far complied with them, and became as one of them, that rather than offend them, he determined to eat no meat while the world ſtood: *that I might gain the weak*; promote their edification and welfare, who otherwiſe might be ſtumbled, be in danger of falling from, and laid under a temptation to deſert the faith of the Goſpel: *I am made all things to all men*; which is to be underſtood, as in all the other inſtances of his being ſo, not in caſes and things criminal and ſinful, contrary to the moral law, and the dictates of his own conſcience, ſubverſive of the Goſpel of Chriſt, and of the order and diſcipline of it, but in caſes and things of an indifferent nature: *that I might by all means ſave ſome*; that is, that he might be the means of ſaving ſome of *Jews* and *Gentiles*, and of all ſorts of men; by preaching the Goſpel of ſalvation to them, and by directing them to Chriſt, the only Saviour of loſt ſinners; thus he explains what he means, by ſo often ſaying that he might *gain* them.

Ver. 23. *And this I do for the Goſpel's ſake*, &c.] The *Alexandrian* copy and ſome others read, *all things I do*, &c. and ſo the *Vulgate Latin* and *Ethiopic* verſions; that is, he became all things to all men, and ſo and ſo to different perſons; not for his own ſake, for his own temporal advantage, or to curry favour with men; not for the ſake of gaining wealth, or honour and applauſe to himſelf, but for the ſpread of the Goſpel, and its greater uſefulneſs among men: to which he adds, *that I might be partaker thereof with you*; meaning either the fruit of the Goſpel, the converſion and ſalvation of ſinners, which would be matter of joy both to him and them; or the bleſſings of grace and eternal life, which the Goſpel reveals and promiſes, which he deſired to enjoy in common with others, not only with the *Corinthians*, for the word *you* is not in the original text, but with *Jews* and *Gentiles*; with men of all ſorts, who may be gained over to Chriſt, and ſaved by him, through the miniſtry of the word.

Ver. 24. *Know ye not that they which run in a race*, &c.] The alluſion in this and the following verſes, is to the *Grecian* games, which conſiſted, among other things, of running of races, and of wreſtling, combating, and fighting; and which are in this and the context, particularly mentioned; and the Apoſtle the rather makes uſe of theſe terms, and refers to theſe things, becauſe they were well known to the *Corinthians*, and refers to them as well known; for the *Iſthmian* games were performed in their neighbourhood, and doubtleſs had been ſeen by many of them, for the *Corinthians* were preſidents of them. The *race*, or *ſtadium* in which they ran, was the ſpace or interval between the place they ſet out from, and that which they ran unto, and conſiſted of 125 paces, or 625 feet; it was the ſpace of a furlong, and about the eighth part of a mile: in this they *run all*; as many as would, that came around from all parts, ſtriving who ſhould be foremoſt and get the crown: *but one receives the prize*; which was held by the preſident of the game, or judge of the race, and received by the winner, who was judged to be ſo by him; and was no other in the *Iſthmian* games, which are moſt likely to be referred to here, than a crown made of pine-tree branches, or leaves, and ſometimes of dried parſly[a]: *ſo run that ye may obtain.* The Apoſtle accommodates or applies the above account to the chriſtian's courſe of life, and exhorts to run in it in like manner, as racers do in a race. The *ſtadium*, or *race* plot in the which the believer runs, is this world, or this preſent life; he is only a runner now and here, for no ſooner is the time of his departure come, but his courſe or race is finiſhed; and, as his forerunner Chriſt, ſits down in full reſt from all his labours as at a table, with *Abraham*, *Iſaac*, and *Jacob*, and on a throne with Chriſt: the courſe he runs, includes the exerciſe of every grace, particularly faith, which is expreſſed not only by going to Chriſt, walking in him, but by fleeing and running to him; and the diſcharge of every duty, ſignified by a running in the way of God's commandments; and in a word, the whole of a chriſtian profeſſion, and the holding of it faſt, and holding on in it unto the end. The act of *running* is a motion forward, a following on to know the Lord, a going from ſtrength to ſtrength, from one degree of grace to another, a preſſing forward toward the mark for the prize; and requires ſpiritual ſtrength from Chriſt, and a daily renewal of it; is to be performed with readineſs, ſwiftneſs, and chearfulneſs, in oppoſition to a ſlowneſs of heart to believe, and a ſlothfulneſs and ſluggiſhneſs in the buſineſs and ſervice of Chriſt. The manner of running, *ſo*, that is, as the *Grecians* ran in their races; they ran *all*, ſo ſhould all believers run, miniſters and churches, churches and the ſeveral members thereof, old and young profeſſors; ſo the church determines for herſelf, her members, and the daughters of *Jeruſalem*, *we will run after thee*, *Cant*. i. 4. and they have this encouragement which the others had not, for only one received the prize with the *Grecians*, but here all, that run well, obtain: again, they ran and ſtrove to be foremoſt, who ſhould get to the goal firſt and receive the prize, ſo ſhould believers be emulous to outdo each other, to go before one another, in faith and holineſs; ſtriving in the ſtrength of Chriſt, who ſhould do moſt ſervice for him, and bring moſt glory to him: moreover, as they ran in the way that was marked out for them, not turning to the right-hand or the left, ſo ſhould believers run in the way of ſalvation, which is Chriſt; in the way of holineſs, faith, and truth; and in the path of duty and ordinances, which are all clearly pointed out unto them: once more, as they while running kept their eye upon the mark, ſo ſhould believers while running the race ſet before them, be continually looking to Jeſus, the author and finiſher of faith: to ſay no more, as they kept running till they came to the end of their race, ſo ſhould the ſaints; there's no time for ſtopping or looking back; remember *Lot*'s wife. The end of running, is to *obtain* the prize, the incorruptible crown of eternal life; not that this is to be procured in a way of merit by running; for the beſt ſervices of the ſaints have no merit in them, they are previouſly due to God, nor can they be profitable to him; and beſides, are done by the aſſiſtance of his own grace and ſtrength; nor is there any proportion between the beſt works of men, and this crown of glory, life, and righteouſneſs; yea, ſalvation, or eternal life, is expreſly denied to be of him that willeth, or of him that runneth, and is always repreſented as this crown is, to be a free-gift: the meaning of the expreſſion is, that believers are to run on in their chriſtian race, that they may, and when they are come to the end of it, they ſhall, as he that came foremoſt in the race did, ſtretch forth their hand, lay hold on, and receive the crown which the righteous judge will give them; and is the true import of the word made uſe of here, and the ſenſe the ſame with 1 *Tim*. vi. 12. *Fight the good fight of faith, lay hold on eternal life*, and denotes that the perſevering ſaint ſhall enjoy the crown.

Ver. 25. *And every man that ſtriveth for the maſtery*, &c.] Either in running a race, or in wreſtling; for the word here uſed agrees with both, and both are in the context referred to, nor has the Apoſtle as yet done with his alluſion to running in a race: *is temperate in all things*; contains himſelf from venery, abſtains from certain ſorts of food, which tend to hinder the agility, or weaken the ſtrength of the body; and indulges not himſelf in ſloth and idleneſs, but exerciſes himſelf in various manners, that he may be prepared for running or wreſtling: the Apoſtle's view in this, ſeems to be to ſtrengthen ſome exhortations he had already given, to abſtain from fornication, and the immoderate uſe of venery; to forbear eating things offered to idols, and not give themſelves up to luxury and intemperance; for ſhould they be overcharged with ſurfeiting and drunkenneſs, and the cares of this life, they would be very unfit for their chriſtian race, or for wreſtling with principalities and powers, and the diſcharging of the buſineſs of a chriſtian profeſſion: *now they do it to obtain a corruptible*

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[a] Schmid. Prolegom. in Iſthm. Pindar, p. 5, 6. & Not. in Olymp. p. 312. Paſchalius de Coronis, l. 6. c. 27. p. 441.

ruptible crown; they confine themſelves to a certain diet and courſe of living, and abſtain from things otherwiſe deſirable to nature; and this they do for the ſake of a fading crown, a crown of leaves, made of the boughs and leaves of olives, laurels, pine, &c. or of parſly, green or dried, as before obſerved [t]: *but we an incorruptible*; even eternal life; compared to a crown, for the riches, glory, and luſtre of it; and as ſuitable to the character and dignity of ſaints, who are kings as well as prieſts unto God: it is called *incorruptible*, becauſe it is ſo in its own nature; nor can it be corrupted by other things, as crowns even of gold may; nor ſhall any corrupt perſon wear it; the corruption of nature muſt be removed from the ſaints, yea, that frailty and mortality of human nature, which ſometimes goes by the name of corruption, muſt be taken away, e'er they can inherit this crown and kingdom; nor will it ever fade away, as the corruptible crowns of the conquerors in theſe games did, and that in a very ſhort time; but this will laſt for ever, and always continue in the ſame glory and luſtre.

Ver. 26. *I therefore ſo run*, &c.] The Apoſtle animates the *Corinthians* by his own example, telling them that he ran ſo as he exhorted them; he ran with chearfulneſs and ſwiftneſs in the way marked out for him, looking to Jeſus; continuing ſtedfaſt in the profeſſion of his faith, and diſcharge of his duty as a chriſtian, and in preaching the Goſpel as a miniſter; and nothing had he more at heart, than to finiſh his courſe with joy: *not as uncertainly*; as one that knew not, or was in doubt about the way in which he ſhould run, and ſo ran in and out, ſometimes in the way, ſometimes out of it; ſince it was clearly pointed out to him in the word of God: the alluſion is to the white line which was drawn from the place the runners ſet out at, to the goal; ſo that they did not run uncertainly, nor could they be at a loſs to ſteer their courſe: nor did the Apoſtle run, for what, as the *Syriac* verſion renders it, מא ידיע, *is unknown:* he knew what he ran for, for the incorruptible crown of glory, he knew the nature of it; nor was he uncertain as to the event and iſſue of his running; he knew that this crown was laid up ſafe and ſecure, that it would be given him, and he ſhould wear it; he had no doubt at all about it; and with this certain knowledge both of the way and prize, and full aſſurance of faith and hope, he ran: *ſo fight I, not as one that beateth the air.* The alluſion is here to fighting with the fiſt, when before the combat was entered on, the perſon uſed to ſwagger about, and beat about with his fiſts, ſtriking the air with them, having no adverſary before him; only ſhowing what he could do if he had one, or when he ſhould encounter: ſo did not the Apoſtle, he did not fight with his own ſhadow, or a man of ſtraw, or beat the empty air; but gave home blows to real adverſaries, ſatan, the world, and the fleſh; the latter of which is particularly mentioned in the next verſe.

Ver. 27. *But I keep under my body*, &c.] The alluſion is ſtill to fighters, who by cuffing and boxing, give their antagoniſts black and blue eyes; which is the proper ſignification of the word here uſed: ſo it is ſaid [u] of *Menedemus*, that in queſtions or ſcholaſtic exerciſes, he was ſo vehement and pugnacious, that he never departed without υπωπια φερων, *carrying away black and blue eyes.* This is not to be underſtood by the Apoſtle of his natural body, and of his keeping it under by immoderate watchings, faſtings, and labours, or by whipping and ſcourging, and lying upon the bare ground, and other ſuch practices; but of the body of ſin, the corruption of nature, and of that being laid under ſome reſtraints; of the mortifying the deeds of the body through the Spirit, of crucifying the affections with the luſts, of putting off the old man with his deeds, as concerning the former converſation, and of making no proviſion for the fleſh, to fulfil the luſts thereof: it ſeems to be the ſame with what the *Jews* call [w], כובש יצרו, *a ſubduing of a man's evil concupiſcence:* who is a ſtrong man? they ſay [x], הכובש את יצרו, *he that ſubdues his corruption*, according to *Prov.* xvi. 32. and again [y], "the ſons of *Ulam* were mighty and powerful men; "כבשין יצריהון, *ſubduing their corruptions*, as a "man that draws a bow with wiſdom." *And bring it into ſubjection*; ſo as not to ſerve and obey it in the luſts thereof; but to have the aſcendant of it, and government over it, that it does not, and cannot reign as it formerly did: the alluſion is ſtill to the combatant, who gets and keeps his antagoniſt under him, and has the command of him, and throws him on the ground, or drags him about at pleaſure: *leſt that by any means when I have preached to others*; the Goſpel of the grace of God, for their ſouls profit and advantage, to gain and ſave them; and have called upon them ſo to run, that they might receive and enjoy the incorruptible crown: *I myſelf ſhould be a caſt away*; or *rejected*, or *diſapproved* of; that is, by men: the Apoſtle's concern is, leſt he ſhould do any thing that might bring a reproach on the Goſpel; leſt ſome corruption of his nature or other, ſhould break out, and thereby his miniſtry be juſtly blamed, and be brought under contempt; and ſo he be rejected and diſapproved of by men, and become uſeleſs as a preacher: not that he feared he ſhould become a reprobate, as the word is oppoſed to an elect perſon; or that he ſhould be a caſt-away eternally, or be everlaſtingly damned; for he knew in whom he had believed, and was perſuaded of his intereſt in the love of God, and that he was a choſen veſſel of ſalvation, that could not be eternally loſt: tho' ſuppoſing that this is his ſenſe, and theſe his fears and concern, it follows not as neither that he was, ſo neither that he could be a loſt and damned perſon: the fears of the ſaints, their godly jealouſies of themſelves, and pious care that they be not loſt, are not at all inconſiſtent with the firmneſs of their election, their ſecurity in Chriſt, and the impoſſibility of their final and total falling away; but on the contrary are over-ruled, and made uſe of by the Spirit of God, for their final perſeverance in grace and holineſs.

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[t] Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 8.

[u] Heſychius de Philoſophis, p. 48.

[w] Tzeror Hammor, fol. 145. 2, 3. T. Bab. Yoma, fol. 69. 2.

[x] Pirke Abot, c. 4. §. 1.

[y] Targum in 1 Chron. viii. 40.

CHAP.

CHAP. X.

IN this chapter the Apoſtle cautions the *Corinthians* againſt ſecurity on account of their gifts, knowledge, and profeſſion, ſince men of great characters, and enjoying high privileges, have fallen into ſin, and have been ſeverely puniſhed; and he particularly cautions againſt idolatry, and all appearances of it, on which account he again introduces the caſe of eating things offered to idols, and diſſuades from it, when it tended to idolatry, and had the appearance of it; tho' in ſome caſes he allows of eating them, but directs that all ſhould be done to the glory of God, and without offence to any, as they had him for an example. And now, whereas in the latter part of the preceding chapter he had ſignified his jealouſy of himſelf, leſt he ſhould be a caſt-away, he purſues the thought, and improves it to the uſe of the *Corinthians*, that they, on account of their high attainments, ſhould not think themſelves ſecure of all danger; and for this purpoſe ſets before them the inſtances and examples of the *Jewiſh* fathers, of which he would not have them ignorant, who were perſons that enjoyed great privileges, and were partakers of things which bore ſome reſemblance to Goſpel-ordinances; as their paſſing under the cloud thro' the ſea, was a figure of baptiſm, and their eating manna, and drinking water out of the rock, which was a type of Chriſt, had ſome likeneſs to the ordinance of the Lord's ſupper, of eating his fleſh, and drinking his blood, which are meat and drink indeed in a ſpiritual ſenſe, ver. 1, 2, 3, 4. and yet all theſe perſons that enjoyed theſe privileges were not acceptable to God; nor did they enter into the land of *Canaan*, but fell in the wilderneſs, ver. 5. in which they were examples to men under the Goſpel-diſpenſation, that they may ſhun the evils which were the cauſe of their fall and overthrow, ver. 6. particularly idolatry, of which their making and worſhipping the golden calf is an inſtance, ver. 7. alſo fornication, on account of which three and twenty thouſand fell in one day, ver. 8. likewiſe tempting Chriſt, which brought upon them deſtruction by the fiery ſerpents, ver. 9. moreover, murmuring againſt God, and his ſervants, for which reaſon the deſtroyer was ſent among them, and deſtroyed them, ver. 10. All which happened, and are recorded for the uſe, inſtruction, and admonition of profeſſors of religion in theſe laſt times, ver. 11. from all which the Apoſtle infers, by way of caution, to the ſaints, that they ſhould not be ſecure of ſtanding, but take heed leſt they fall, ſince ſo many, and ſuch great perſons had before fallen, ver. 12. But for their comfort, under afflictions, he obſerves, that as they were common to men, ſo the faithfulneſs of God was concerned to ſupport them under them, deliver them out of them, that they might not utterly fail of the grace of God, and periſh by them, ver. 13. And in order to their ſtanding, he particularly dehorts them from idolatry, ver. 14. and every appearance of it, as eating things offered to idols, in an idol's temple, which is what he has chiefly in view, as appears by the following verſes: and whereas they were men of wiſdom and judgment whom he addreſſed, he was the more encouraged to uſe the following arguments with them, the force of which they would underſtand, ver. 15. And his firſt argument is taken from the Lord's ſupper, and the communion of his body and blood, which believers have with him in eating the bread, and drinking the wine; ſuggeſting, that in like manner ſuch who eat things offered to idols, as ſuch, had communion with them, and ſo were guilty of idolatry, and therefore ſhould be abſtained from, ver. 16. His next argument is taken from the union and communion which ſaints have one with another at the Lord's table, whereby they appear to be one body and one bread; and ſo ſuch that aſſociate themſelves with idolaters in their temples, and eat with them things offered to idols, are one with them in a like ſenſe, and chargeable with idolatry, ver. 17. To which is added a third, taken from the prieſts of the *Iſraelitiſh* nation, who eating of the ſacrifices, were partakers of the altar, worſhipped the God of *Iſrael*, and had communion with him; and ſo in like manner eating of the ſacrifices offered to idols, and eſpecially in one of their temples, might be very well interpreted a partaking of their altars, a worſhipping of them, and ſo idolatry, ver. 18. not that he thought that an idol was to be conſidered as a deity, or that things offered to it were upon an equal foot with the Lord's ſupper, or *Jewiſh* ſacrifices, ver. 19. but as there was a communion in the one, ſo in the other; for as for the ſacrifices of the *Gentiles*, they were offered to devils, and not to God; and which he mentions to deter them from having the moſt diſtant regard to ſuch ſacrifices, ver. 20. it being the moſt inconſiſtent, as well as ſhocking thing in the world, to partake of both cups and tables, thoſe of the Lord, and thoſe of devils, ver. 21. wherefore the Apoſtle diſſuades from ſuch idolatrous practices, from the pernicious and dangerous conſequences of them, ſtirring up the Lord to jealouſy, fighting againſt him, and being deſtroyed of him, ver. 22. But inaſmuch as things offered to idols were in themſelves indifferent, the Apoſtle directs to a proper uſe of them; and obſerves, that tho' they might be lawfully eaten, yet the expediency of time and place, and the edification of others, ought to be conſidered, ver. 23. for we are not to ſeek our own pleaſure, but the welfare of others, ver. 24. If indeed ſuch meat is ſold in the butchers ſhambles in common with others, it may be bought and eat, when no queſtions are aſked about it, what it is, ver. 25. and that for this reaſon, becauſe the earth, and all that is in it, are the Lord's, and his people have a right to all thro' him, and therefore may make uſe of every creature in it, ver. 26. So if an idolater invites a believer to dine with him, and he accepts the invitation, he may very lawfully eat whatever is before him, even tho' it be meat offered to idols, provided he aſks no queſtions about it, ver. 27. But ſhould any one preſent point at certain meat, and ſay that was offered to idols, then it was adviſeable not to eat of it; partly for the ſake of the unbeliever that pointed at it, who would be hardened in his idolatry by it; and partly for the ſake of the conſcience of a weak believer preſent, who might be offended at it; and the reaſon given to enforce ſuch a conduct, is becauſe there is plenty of other food without it, ver. 28. And then the Apoſtle explains whoſe conſcience he means; not the conſcience of him that is invited, but either of the unbeliever, or the weak brother; and ſuggeſts a reaſon why he ſhould not make uſe of his liberty in their preſence, and under ſuch circumſtances, leſt it ſhould be cenſured and condemned, ver. 29. or he be reproached for what he had, thro' good-will, and had reaſon to be thankful for, ver. 30. wherefore, upon the whole, the Apoſtle adviſes in this affair, and in all others, to have the glory of God in view in the firſt place, ver. 31. and next to that to be careful not to offend any ſort of perſons whatever, ver. 32. and propoſes himſelf as an example in theſe things to be followed; who ſought not his own advantage, but the pleaſure and profit of others, and to promote, as much as in him lay, their ſalvation, and not hinder it, ver. 33.

Ver. 1. *Moreover, brethren, I would not that ye ſhould be ignorant*, &c.] The Apoſtle having ſuggeſted his own fears and jealouſies, leſt notwithſtanding all his gifts and grace, he ſhould be left to do any thing that might be a means of laying him aſide, and rendering him uſeleſs in his miniſterial work; and which he hints for the uſe of theſe *Corinthians*, who boaſted of their knowledge, and made an imprudent uſe of their chriſtian liberty, to the hurt of weak minds; he proceeds to lay before them the caſe of the *Jewiſh* fathers, who, notwithſtanding the many favours and privileges they were bleſſed with, yet falling into luſt, fornication, intemperance, and idolatry, their carkaſſes fell in the wilderneſs, and entered not into the land of reſt; wherefore the Apoſtle would not have them be ignorant, or unmindful, or take no notice of theſe things, ſince they were for enſamples to them, and written for their admonition, and were warnings to them to take care leſt they ſhould alſo fall: particularly the Apoſtle's view is to diſſuade from the eating of things offered to idols, tho' a thing indifferent, and from their imprudent uſe of their chriſtian liberty with reſpect unto it; ſince, it was not only doing an injury to weak believers, but it likewiſe expoſed themſelves to danger, who by uſing ſuch freedom as to ſit in an idol's temple, and there publickly eat, might be drawn into idolatry itſelf; nor ſhould they depend upon their knowledge, and gifts, and attainments, ſince it is clear from theſe inſtances, that the higheſt external privileges, favours, and enjoyments, can't ſecure men from falling: for which purpoſe it was proper to call to mind, *how that all our fathers were under the cloud*; which was a ſymbol of the divine preſence with the *Iſraelites*, as it was on mount *Sinai*, and in the tabernacle and temple; was a protection of them, being in the day-time as a pillar of cloud to ſcreen them from the ſcorching heat of the ſun, and in the night-time as a pillar of fire to preſerve them from beaſts of prey, as well as in both to guide and direct them in the way; and was a type of Chriſt, who is a covert from the heat, as well as the wind and ſtorm; a protection of his people from the vindictive juſtice and wrath of God, and from the rage and fury of men and devils. This alſo might expreſs the ſtate and condition of the former diſpenſation, which was dark and obſcure in compariſon of the preſent one, in which ſaints, with open face, behold the glory of the Lord; and likewiſe the ſtate of the people of God in this world, even under the preſent diſpenſation, who in compariſon of the heavenly glory, and the beatific viſion the ſaints enjoy there, ſee but thro' a glaſs darkly. This cloud, which is ſometimes repreſented as a pillar, was not an erect ſolid body, which was at ſome diſtance before the *Iſraelites*, and merely as a guide, but was all around them; it was before them, and behind them, and on each ſide, and was over them; ſee *Numb.* xiv. 14. ſo that the Apoſtle rightly ſays they were *under* it. And to diſtant beholders in the day-time it looked like a pillar of cloud; and in the night-time, the ſun being down, it looked like a pillar of fire; for one and the ſame thing is meant by both: and ſo the *Jews* ſay [z], that "the pillar of "cloud, סובבו, *encompaſſed* the camp of *Iſrael*, "as a wall encompaſſes a city, nor could the enemy "come at them." Hence thoſe alluſions to it in *Iſ.* iv. 5. *Zech.* ii. 5. The *Jews* indeed ſpeak of ſeveral clouds of glory; nor are they agreed about the number of them: "when the people of *Iſrael* were "travelling in the wilderneſs, they ſay [a], they had "clouds of glory, מסחרן, *that ſurrounded them*, "four at the four winds of the world, that the evil "eye might not rule over them, וחד מן עלויהון, "*and one above them*, that the heat and ſun, as "alſo the hail and rain, might not have power "over them; and one below them, which carried "them as a nurſe carrieth her ſucking child in her "boſom; and another ran before them at the diſtance of three days journey, to level the mountains, and elevate the plains, and it ſlew all the "fiery ſerpents and ſcorpions in the wilderneſs." And elſewhere [b] 'tis ſaid, "how many were the "clouds of glory, מקיפין, *that encompaſſed Iſrael* "in the wilderneſs? *R. Hoſhea* and *R. Joſiah* are "divided. *R. Joſiah* ſays five, four at the four "winds, and one went before them. *R. Hoſhea* "ſays ſeven, four at the four winds of the heavens, "and one, מלמעלן, *above them*, and one below "them, and one ran before them;" to which he aſcribes the above effects: but the ſcripture ſpeaks but of one cloud, which departed at the death of *Moſes: and all paſſed thro' the ſea*; the red ſea, in a very miraculous manner; *Moſes* by a divine order lift up his rod, and ſtretched out his hand over it, and the Lord by a ſtrong eaſt wind cauſed it to go back, and made it dry land; the waters were divided, and roſe up as a wall, on the right hand, and on the left, ſo that the children of *Iſrael* paſſed thro' it on dry ground, and all came ſafe to ſhore, and not one periſhed; and yet but two of theſe entered into the land of *Canaan*. *Origen* [c] ſays, "he had heard it as a tradition from the ancients, "that in the paſſage thro' the ſea, to every tribe "of *Iſrael* were made ſeparate diviſions of water, "and that every tribe had its own way open in "the ſea." And indeed this is a tradition of the *Jews*, whom he means by the ancients, or at leaſt ſuch who had received it from them; by which it appears to be a very ancient one. "*R. Eliezer* "ſays [d], that in the day in which the waters flowed, and were congealed together, there were "twelve paths made, according to the twelve "tribes, and the waters became a wall." The ſame is related by others [e]: *Mahomet* has it in his *Alcoran* [f], in which he was aſſiſted by a *Jew*, and from whom he doubtleſs had it. He obſerves, it was ſaid to *Moſes*, "ſmite the ſea with thy rod, "and when he had ſmitten it, it became divided "into twelve parts, between which were as many "paths, and every part was like a vaſt mountain." But be this as it will, it is certain that they all paſſed thro' it, and came ſafe to ſhore.

Ver. 2. *And were all baptized unto Moſes*, &c.] *In* or *by Moſes*; and ſo the *Syriac* verſion renders it, ביד מושא, *by the hand of Moſes*; by his means and direction, he going before, they followed after him into the ſea, and paſſed through on dry land, and came out on the ſhore, which carried in it a reſemblance of baptiſm; when they believed the Lord, and his ſervant *Moſes*, *Exod.* xiv. 31. and gave up themſelves to him as their leader and commander thro' the wilderneſs: and this their baptiſm was *in the cloud, and in the ſea*; which may be conſidered either as together or ſeparately; if together, the agreement between them and baptiſm lay in this; the *Iſraelites* when they paſſed thro' the red ſea, had the waters on each ſide of them, which ſtood up as a wall higher than they, and the cloud over them, ſo that they were as perſons immerſed in and covered with water; and very fitly repreſented the ordinance of baptiſm as performed by immerſion; and which is the way it was adminiſtred in the Apoſtles time, to which he refers; and is the only way it ought to be adminiſtred in; and in which only the *Iſraelites* paſſage thro' the ſea, and under the cloud, could be a figure of it: or this may be conſidered ſeparately, they were baptized in the cloud; which was either, as *Gataker* [g] thinks, when the cloud went from before the face of the *Iſraelites*, and ſtood behind them, and was between the two camps, to keep off the *Egyptians* from them, which as it paſſed over them let down a plentiful rain upon them, whereby they were in ſuch a condition as if they had been all over dipp'd in water; or their being all under the cloud, and all over covered with it, was a repreſentation of the ordinance of baptiſm, in which a perſon is all over covered with water; and then they were baptized in the ſea, as they paſſed thro' it, the waters ſtanding up above their heads, they ſeemed as if they were immerſed in it. Very great is the reſemblance between that paſſage of theirs, and baptiſm. For inſtance, their following *Moſes* into the ſea, which is meant by their being *baptized into* him, was an acknowledgment of their regard unto him, as their guide and governour, as baptiſm is a following of Chriſt, who has left us an example that we ſhould tread in his ſteps; and is an owning him to be our prophet to teach us, and lead us the way; and it is a profeſſion of our faith in him, as our ſurety and ſaviour, and a ſubjection to him as our king and governour. This their baptiſm in the ſea was after their coming out of *Egypt*, and at their firſt entrance on their journey to *Canaan*'s land, as our baptiſm is, or ſhould, be after a perſon is brought out of worſe than *Egyptian* bondage and darkneſs, and has believed on the Lord Jeſus Chriſt, and at the beginning of his profeſſion of him, and entrance on his chriſtian race. The deſcent of the *Iſraelites* into the ſea, when they ſeemed as buried in the waters, and their aſcent out of it again on the ſhore, has a very great agreement with baptiſm, as adminiſtred by immerſion, in which the perſon baptized goes down into the water, is buried with Chriſt therein, and comes up out of it as out of a grave, or as the children of *Iſrael* out of the red ſea; and as they, when they came out of it, could rejoice and ſing in the view of their ſalvation and ſafety, and of the deſtruction of all their enemies, ſo the believer can, and does rejoice in this ordinance, in the view of his ſalvation by Chriſt, and ſafety in him, and of all his ſins being buried and drowned in the ſea of his blood; witneſs the inſtances of the eunuch and jailor. But tho' the *Iſraelites* were all in this ſenſe baptized, yet they did not all inherit the land of *Canaan*.

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[z] Pirke Eliezer, c. 44.

[a] Targum in Cant. 2. 6.

[b] Bemidbar Rabba, §. 1. fol. 177. 1, 2.

[c] Homil. 5. in Exod. fol. 37. col. 3. E.

[d] Pirke Eliezer, c. 42.

[e] Maimon. & Bartenora in Pirke Abot, c. 5. §. 4.

[f] C. 26. p. 304. Ed. Sale.

Ver. 3. *And did all eat the ſame ſpiritual meat.*] Meaning the manna; and which the *Jews* alſo call [h], 'מאכל רוחני, *ſpiritual food*, as alſo their ſacrifices [i], 'לחם רוחני, *ſpiritual bread*: not that the manna was ſo in its own nature; it was corporal food, and ſerved for the nouriſhment of the body; but either becauſe it was prepared by angels, who are miniſtring ſpirits, at the command of God, and hence called angels food, *Pſ.* lxxviii. 25. or rather, becauſe it had a myſtical and ſpiritual meaning in it; it was not the true bread, but was typical of Chriſt, who is ſo: it reſembled Chriſt in its original; it was prepared of God, as Chriſt is, as his ſalvation prepared before the face of all his people; it was the free gift of God, as Chriſt is to the myſtical *Iſrael*; it came down from heaven, as Chriſt, the true bread of life did: it anſwered to him in its nature; it was in form round, expreſſive of his being from everlaſting to everlaſting, and of the perfection both of his divine and human natures; it was in colour white, ſignifying his purity of nature, and holineſs of life and converſation; it was in quantity ſmall, ſetting forth his outward meanneſs and deſpicableneſs in the eyes of men; and in quality it was ſweet in taſte, as Chriſt, and all the bleſſings and fruits of his grace are to believers. The uſefulneſs of the manna was very great, a vaſt number, even all the *Iſraelites*, were ſupplied with it, and ſupported by it for forty years together, as all the elect of God, and the whole family of Chriſt are by the fulneſs of grace which is in him; and as in order that it might be proper and ſuitable food, it was ground in mills, or beaten in a mortar, and baked in pans; ſo Chriſt was bruiſed, and wounded, and endured great ſufferings, and death itſelf, that he might be agreeable food for our faith: and as the *Iſraelites* had all an equal quantity of this food, none had more or leſs than others, ſo all the ſaints have an equal ſhare and intereſt in Chriſt, in his blood, righteouſneſs, and ſacrifice; as they have the ſame like precious faith, they have the ſame object of it. To ſay no more, as the manna was the food of the wilderneſs, or of the people of *Iſrael*, whilſt travelling in it, ſo Chriſt, and the fulneſs of grace that is in him, are the food and ſupply of the ſpiritual *Iſrael*, and church of God, whilſt they are paſſing thro' this world to the heavenly glory. Now tho' all the *Iſraelites* did not eat of Chriſt, the true bread, which was typified by the manna; yet they all eat the ſame food, which had a ſpiritual meaning in it, and a reſpect to Chriſt, but did not all enter into the land flowing with milk and honey.

Ver. 4. *And did all drink the ſame ſpiritual drink*, &c.] By which is meant the water out of the rock, which was typical of the blood of Chriſt, which is drink indeed, and not figurative, as this was, for which reaſon it is called ſpiritual; or of the grace of Chriſt, often ſignified by water, both in the Old and New Teſtament; and is what *Moſes* and the law could not give; for righteouſneſs and life, grace and ſalvation, could never be had by the works of the law: and very unpromiſing it was, and is to carnal men, that theſe ſhould come by a crucified Chriſt, as it was to the *Iſraelites*, that water, in ſuch plenty, ſhould guſh out of the rock in *Horeb*; but as thoſe waters did not flow from thence without the rock being ſtricken by the rod of *Moſes*, ſo the communication of the bleſſings of grace from Chriſt, is thro' his being ſmitten by divine juſtice with the rod of the law; thro' his being

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[g] Adverſar. Miſcellan. p. 30.

[h] Yade Moſe in Shemot Rabba, fol. 109. 3.

[i] Tzeror Hammor fol. 93. 2.

ing ſtricken for the tranſgreſſions of his people, and being made ſin, and a law-curſe in their room and ſtead. And as thoſe waters continued thro' the wilderneſs as a conſtant ſupply for them, ſo the grace of Chriſt is always ſufficient for his people; a continual ſupply is afforded them; goodneſs and mercy follow them all the days of their lives: *for they drank of that ſpiritual rock that followed them*; by which the Apoſtle means not Chriſt himſelf, for he went before them as the angel of God's preſence, but the rock that typified him; not that the rock itſelf removed out of its place, and went after them, but the waters out of the rock ran like rivers, and followed them in the wilderneſs whereever they went, for the ſpace of eight and thirty years, or thereabout, and then were ſtopp'd, to make trial of their faith once more; this was at *Kadeſh* when the rock was ſtruck again, and gave forth its waters, which, as the continual raining of the manna, was a conſtant miracle wrought for them. And this ſenſe of the Apoſtle is entirely agreeable to the ſentiments of the *Jews*, who ſay, that the *Iſraelites* had the well of water all the forty years [k]. The *Jeruſalem Targum* [l] ſays of the "well "given at *Mattanah*, that it again became unto "them violent overflowing brooks, and again aſ"cended to the tops of the mountains, and de"ſcended with them into the ancient vallies." And to the ſame purpoſe the *Targum* of *Jonathan ben Uzziel* [m], "that it again aſcended with them "to the higheſt mountains, and from the higheſt "mountains it deſcended with them to the hills, "and encompaſſed the whole camp of *Iſrael*, and "gave drink to every one at the gate of his own "dwelling-place; and from the high mountains it "deſcended with them into the deep vallies." Yea, they ſpeak of the rock in much the ſame language the Apoſtle does, and ſeem to underſtand it of the rock itſelf, as if that really went along with the *Iſraelites* in the wilderneſs. Thus one of their writers [n] on thoſe words, *muſt we fetch you water out of this rock?* makes this remark: "for they knew it not, "לפי שהלך הסלע, *for that rock went*, and re"mained among the rocks." And in another place 'tis ſaid [o], "that the rock became in the "form of a bee-hive; (elſewhere [p] it is ſaid to be "round as a ſieve) and rolled along, ובאת עמהם, "*and came with them*, in their journies; and when "the ſtandard-bearers encamped, and the taber"nacle ſtood ſtill, *the rock came*, and remained in "the court of the tent of the congregation; and "the princes came and ſtood upon the top of it, "and ſaid, aſcend, O well, and it aſcended." Now, tho' in this account there is a mixture of fable, yet there appears ſomething of the old true tradition received in the *Jewiſh* church, which the Apoſtle has here reſpect to. *And the rock was Chriſt*; that is, it ſignified Chriſt, it was a type of him. So the *Jews* [q] ſay, that the *Shekinah* is called, סלע קדוש, *the holy rock*; and *Philo* the *Jew* ſays [r] of this rock, that the broken rock is, η σοφια τȣ Θεȣ, *the wiſdom of God*. Chriſt may be compared to the rock for his outward meanneſs in his parentage and education, in his miniſtry and audience, in his life and death; and for his height alſo, being made higher than the kings of the earth, than the angels in heaven, and than the heavens themſelves; and for ſhelter and ſafety from the wrath of God, and from the rage of men; and for firmneſs, ſolidity, and ſtrength, which are ſeen in his upholding all things by his power, in bearing the ſins of his people, and the puniſhment due unto them, in the ſupport of his church, and bearing up his people under all afflictions and temptations, and in preſerving them from a total and final falling away: and a rock he appears to be, as he is the foundation of his church, and every believer, againſt which hell and earth can never prevail; and to it he may be likened for duration, his love being immoveable, his righteouſneſs everlaſting, his ſalvation eternal, and he, as the foundation of his church, abiding for ever.

Ver. 5. *But with many of them God was not well pleaſed*, &c.] As he is with none but thoſe that are in Chriſt; and with none of the ſervices of men, but what are done in faith, which become acceptable to him thro' Jeſus Chriſt; for in him only perſons and ſervices are accepted with God; and this was the way of acceptance in the Old, as in the New Teſtament-diſpenſation: how many of the *Jewiſh* fathers God was not well pleaſed with, or took no delight in, but hated and abhorred, which is the ſenſe of the phraſe here, whether they were the greateſt part or not is not certain; however, they were not all, excepting *Joſhua* and *Caleb*, as ſome interpreters underſtand it; for not all that died in the wilderneſs, were out of the ſpecial grace and favour of God, witneſs *Moſes*, *Aaron*, *Miriam*, and it is to be ſuppoſed and hoped, hundreds and thouſands more; but the Apoſtle has reſpect to ſuch who were the inſtances of God's direful vengeance and diſpleaſure, as appears from the reaſon given; *for they were overthrown in the wilderneſs*: he does not ſay merely that they died there, for many with whom God was well pleaſed died there; but theſe, their carkaſſes fell in the wilderneſs, being ſtricken, thrown down, and overthrown by the immediate hand of God; they did not die a common death, according to the ordinary courſe of nature; but by the plague, or by the ſword, or by fire from heaven, or by fiery ſerpents, or by a deſtroying angel, or by one judgment or another, as hereafter-mentioned.

Ver. 6. *Now theſe things were our examples*, &c.] Or *types*; that is, theſe puniſhments which were inflicted on theſe perſons for their ſins, were deſigned as inſtructions for others to avoid the like ſins, that they may eſcape the ſame puniſhment; juſt as the cities of *Sodom* and *Gomorrah*, being condemned with an overthrow, as theſe men were, were made enſamples to all that ſhould hereafter live ſuch vitious lives and converſations; and in a very lively manner, as in a type or print, theſe exhibited the diſpleaſure of God againſt ſin, what ſuch muſt expect who commit it; ſo men are called out of *Babylon*, leſt partaking of her ſins, they alſo receive of her plagues. The *Jews* have a common ſaying [s], שאירע לאבות סימן לבנים, *that what happened to the fathers is a ſign unto the children*; to which the Apoſtle may have reſpect: *to the intent that we ſhould not luſt after evil things*. The Apoſtle proceeds to enter into particular inſtances, in which theſe things were examples, teaching us to avoid ſin, and ſo puniſhment; and begins with luſt, which is the root and foundation of all ſin; all the evil in the world ariſes from it, and the world itſelf is full of it, and is in God's account the ſame as action: and here he particularly ſtrikes at thoſe *Corinthians*, that luſted after the feaſts in the idols temples; and hints that that aroſe rather from a carnal ſenſual appetite which ought not to be indulged, than from any other principle: *as they alſo luſted*; that is, after evil things, the fiſh, the cucumbers, the melons, the leeks, onions, and garlick of *Egypt*, *Numb*. xi. 4, 5, 6. which tho' they were not evil in themſelves, yet the *Iſraelites* ſinned in luſting after them, in not being content with the manna; the food which God had prepared for them; and beſides, their deſire after theſe things did not ariſe from want, but from a ſenſual appetite, and was attended with murmuring againſt the Lord and his ſervants, and was highly reſented; for tho' the Lord gave them fleſh according to their deſire, yet while it was between their teeth, he ſent a plague among them, by which multitudes were taken off, and the name of the place was called, קברות התאוה, *Kibroth Hataavah*, *the graves of luſts*; the people that luſted being buried there, *Numb*. xi. 34.

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[k] Jarchi in Numb. xx. 2.

[l] In Numb. xxi. 20.

[m] In ib.

[n] Jarchi in Numb. xx. 10.

[o] Bemidbar Rabba, §. 1. fol. 177. 2.

[p] Gloſſ. in T. Bab. Peſach. fol. 54. 1.

[q] Zohar in Num. fol. 87. 4. & Imre Binah in ib.

[r] Lib. Allegor. l. 3. p. 1103.

[s] Tzeror Hammor, fol. 77. 4.

Ver. 7. *Neither be ye idolaters*, &c.] To which they ſeemed inclined to be, at leaſt there was great danger that ſuch they would be, by carrying their liberty to ſuch a pitch, as to ſit in an idol's temple, and there eat things ſacrified unto them; and which the Apoſtle cautions againſt, and uſes arguments to diſſuade them from in the following part of this chapter: *as were ſome of them*, *as it is written*, *the people ſat down to eat and drink*, *and roſe up to play*; referring to *Exod*. xxxii. 6. when the *Iſraelites*, whilſt *Moſes* was in the mount, made a molten calf, and worſhipped it, built an altar before it, and inſtituted a feaſt and a play; and which was performed by dancing about the calf, and ſinging to the honour of it, ver. 18, 19. for their ſitting down to eat and drink, is not to be underſtood of an ordinary meal, but of a feaſt kept in honour of the golden calf, and which they covered by calling it a feaſt to the Lord; and their playing alſo was on the ſame account, in imitation of the heathens, who made feaſts, and appointed plays to the honour of their deities: ſome indeed, interpret [t] this laſt action of uncleanneſs, which they committed after their feaſt was over, and which alſo was ſometimes done in the heathen temples, the word being ſometimes uſed in this ſenſe; ſee *Gen*. xxxix. 14, 17. but others underſtand it of the act of idolatry; ſo two of the *Chaldee paraphraſes* interpret the words in *Exodus* [u]; *they roſe up to play*, בפולחנא נוכראה, *in ſtrange ſervice*, *i. e.* idolatry; and tho' the Apoſtle does not mention their puniſhment, yet it was a very great one, three thouſand perſons fell by the ſword on that account, ver. 28.

Ver. 8. *Neither let us commit fornication*, &c.] To which the *Corinthians* were much addicted: hence the Apoſtle elſewhere, in this epiſtle, makes uſe of arguments to diſſuade from it, as he does here, they judging it to be no evil: *as ſome of them committed*; i. e. fornication; as they did at *Shittim*, with the daughters of *Moab*, *Numb*. xxv. 1. which was a ſtratagem of *Balaam*'s, and the advice he gave to *Balak* king of *Moab*, to draw them into that ſin, which made way for their commiſſion of idolatry, which they committed by eating the ſacrifices of their Gods, and bowing down unto them; particularly they joined themſelves to *Baal Peor*, the ſame with *Priapus*, one part of whoſe religious rites lay in acts of uncleanneſs, and this brought the divine diſpleaſure on them: *and fell in one day*, *three and twenty thouſand*; in *Numb*. xxv. 9. the number is ſaid to be *twenty and four thouſand*; and ſo ſay all the three *Targums* on the place [w], and both the *Talmuds* [x], and others [y]; on the other hand, all the *Greek* copies of this epiſtle, and the *Oriental* verſions agree in the number of twenty and three thouſand; ſo that it does not appear to be any miſtake of copies, in either Teſtament. To reconcile this matter, or at leaſt to abate the difficulties of it, let the following things be obſerved; as that the Apoſtle does not write as an hiſtorian, and ſo not with that exactneſs as *Moſes* did; beſides, he does not ſay that there fell *only* three and twenty thouſand, and this being a leſſer number than *Moſes*'s, is contained in his, and ſo a certain truth; moreover, *Moſes* and the Apoſtle uſe different words in their account; *Moſes* ſays there *died* ſo many, including the heads of the people that were hanged up againſt the ſun, and all that periſhed by the ſword; the Apoſtle ſays, that there *fell* ſuch a number, referring only to the latter, who only could be properly ſaid to fall, and not thoſe that were hanged up: now the heads of the people that ſuffered the firſt kind of death, might, as is very probable be a thouſand; and they that died in the other way, three and twenty thouſand, which make the ſums to agree, and both are expreſſed by *Moſes*, under the general name of a *plague* or ſtroke; add to all this, that the Apoſtle uſes a limiting clauſe, which *Moſes* does not, and ſays that theſe three and twenty thouſand fell *in one day*. So that it is very likely that the heads of the people, ſuppoſed to be a thouſand, were hanged up in one day; and the three and twenty thouſand that fell by the ſword, died the next, which the Apoſtle only takes notice of. Hence the *Jew* [z] has no reaſon to charge the Apoſtle with an error.

Ver. 9. *Neither let us tempt Chriſt*, &c.] As all ſuch perſons do, who preſuming on the power and grace of Chriſt to keep them, or upon what they have received from him, unneceſſarily expoſe themſelves to ſnares and temptations, and ſo to danger; and as many of the *Corinthians* did, who are here chiefly reſpected, who truſting to their gifts and attainments, their knowledge and chriſtian liberty, would go into an idol's temple, ſit down at meat there, and expoſed themſelves to great and imminent danger; which was a tempting Chriſt, whether he would preſerve them or no: *as ſome of them alſo tempted*; that is, as ſome of the *Iſraelites* tempted, which they did more than once; but what is referred to here, is the time they ſpake againſt God and *Moſes*, in *Numb*. xxi. 5, 6. as appears from the puniſhment annexed, their being deſtroyed by ſerpents. The *Arabic* verſion adds *him*, meaning Chriſt, which is a right interpretation of the text; otherwiſe there would be no force in the Apoſtle's reaſoning; for Chriſt was the angel that went before the *Iſraelites* in the wilderneſs, the angel of God's preſence, that bore, and carried, and ſaved them; he is the *Jehovah* they tempted at *Maſſah*, and *Meribah*, and elſewhere, and God they ſpake againſt at this place referr'd to; hence it is clear that our Lord exiſted before his incarnation, and that he is truly and properly God; the *Alexandrian* copy reads, *neither let us tempt God*, and ſo the *Ethiopic* verſion: *and were deſtroyed of ſerpents*; fiery ones, which were ſent among them by the Lord Chriſt, they tempted and ſpoke againſt, which bit them, and of which bitings many of them died. This might lead to the conſideration of the original cauſe of man's ſin and fall, and the ruin of human nature, by the means of a ſerpent; and may be an emblem of the future deſtruction of the wicked, which will be everlaſting fire, prepared for the devil, the old ſerpent, and his angels.

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[t] Vid. Jarchi in Exod. xxxii. 6.

[u] Targum Jon. ben Uzziel & Jeruſalem in ib. Vid. Bereſhit Rabba, §. 53. fol. 47. 4. & Shemot Rabba, §. 1. fol. 89. 3.

[w] Targum Onkelos, Jon. ben Uzziel & Jeruſalem in Numb xxv. 9.

[x] T. Hieroſ. Sota, fol. 21. 4. T. Bab. Sanhedrin, fol. 106. 1.

[y] Midraſh Kohelet, fol. 68. 4. Tzeror Hammor, fol. 127. 3.

[z] R. Iſaac Chizzuk Emuna, par. 2. c. 86. p. 468.

Ver. 10. *Neither murmur ye*, &c.] Againſt the true Apoſtles of Chriſt, and faithful miniſters of the word; nor againſt the laws and ordinances of Chriſt, or providences of God; ſo ſome of the members of this church did, or were inclined to do: *as ſome of them alſo murmured*; as againſt the Lord, ſo againſt *Moſes* and *Aaron*. The people of *Iſrael* were very prone unto, and often guilty of this ſin; but what the Apoſtle here has reſpect unto, is either their murmuring upon the report the ſpies made of the good land, *Numb*. xiv. or that of *Korah* and his company againſt *Moſes* and *Aaron*, as principal officers, who were for ſetting all upon a level; and of all the people againſt them, for the death of theſe men, *Numb*. 16. *and were deſtroyed of the deſtroyer*; meaning either ſome judgment of God upon them, as the earth's opening and ſwallowing up *Korah* and all that belonged unto him; and the fire that came down from heaven, and conſumed the two hundred and fifty men that offered incenſe; and the plague which ſwept away fourteen thouſand and ſeven hundred of thoſe that murmured againſt *Moſes* and *Aaron*, on the account of the death of the ſaid perſons; and any other judgment by which the carkaſſes of thoſe fell in the wilderneſs, that murmured upon the report of the ſpies; or elſe ſince angels were uſually employed by God, in inflicting ſuch judgments, by the deſtroyer may be meant an angel, ſuch an one as ſmote the firſt-born in *Egypt*, and bears the ſame name, *Heb*. xi. 28. and as ſmote *Iſrael* with a peſtilence upon *David*'s numbring the people, and was about to have deſtroyed *Jeruſalem*, had he not been reſtrained, 2 *Sam*. xxiv. 15, 16. and as ſmote an hundred fourſcore and five thouſand in the camp of the *Aſſyrians*, in one night, 2 *Kings* xix. 35. So that tho' an angel may be intended, it is not neceſſary on account of the character given him, to underſtand an evil angel; 'tis true indeed, that *ſatan* is by the *Jews*[a] called, המשחית, *the deſtroyer*; and *Samael* the ſame with *ſatan*, is called *the angel of death*; to which the alluſion is in *Heb*. ii. 14. and evil angels are frequently ſtiled, מלאכי חבלה, *deſtroying angels*[b]; as diſtinct from miniſtering ones, and to which ſome think the Apoſtle here refers.

Ver. 11. *Now all theſe things happened unto them*, &c.] All theſe puniſhments came upon them in various ways, not by chance, but by the will of God, and as their ſins deſerved: *and were for enſamples*; to others, to their future poſterity, and to the churches of God in all ages: *and they are written for our admonition*; that men in a church-ſtate particularly may take warning, by theſe inſtances of their ſin and puniſhment, to avoid the one and eſcape the other, and not preſume upon their external priviledges and favours: *upon whom the ends of the world are come*; or *in whom the ends of ages are met*; for the Apoſtle does not mean this material viſible world, the univerſe and all things in it, which has continued ſince the writing of this, about ſeventeen hundred years; but the *Jewiſh* ages, or times of the *Moſaic* œconomy, which begun when theſe inſtances of ſin and puniſhment were, and which now in the times of the Apoſtles were at an end; every thing in thoſe periods that were figurative and emblematical, having their fulfilling end and accompliſhment, and alſo were now abrogated: likewiſe the ages or times of *Gentile* darkneſs and ignorance may be intended, which now were come to an end, thro' the light of the Goſpel, and the power of God attending the miniſtration of it; and hence the ends both of the *Jewiſh* and *Gentile* ages may be ſaid to come upon, or meet in the Apoſtles and their times, who had the advantage of looking back on former ones, and of receiving inſtruction from thence.

Ver. 12. *Wherefore let him that thinketh he ſtandeth*, &c.] Since the *Jewiſh* fathers who enjoyed ſuch peculiar favours and eminent priviledges, had ſuch various judgments inflicted on them; ſince they ſtood not, but many of them were viſible inſtances of God's diſpleaſure; they were overthrown and caſt down, their carkaſſes fell in the wilderneſs, and entered not into the land of reſt; therefore all ſuch perſons who think themſelves ſafe and ſure, truſting to themſelves, or depending upon the knowledge and gifts they have, the favours and priviledges they enjoy; every one of theſe ſhould *take heed leſt he fall*. This advice was exceeding proper, whether it be conſidered as ſpoken to true believers, or formal profeſſors; for true believers may fall into temptation, into ſin, from a degree of ſtedfaſtneſs in the Goſpel, and from a lively and comfortable exerciſe of grace; but not finally, totally, and irrecoverably; ſince they are encloſed in the arms of everlaſting love, ſecured in the hands of Chriſt, built on a foundation that will never fail, and are kept by an almighty power which can never be overcome; but yet, ſince they may fall to the diſhonour of God, the reproach of the Goſpel of Chriſt, the grieving of the Spirit of God, the wounding of their own ſouls, the ſtumbling of weak believers, and the ſtrengthening of the hands of the wicked; ſuch an exhortation is not ſuperfluous, even to ſuch; and many, and ſtrong are the reaſons and arguments, why they ſhould take heed leſt they fall; nor are admonitions needleſs to that which God's decree and promiſe ſecure; ſince theſe are often the means, in and by which God executes his decree, and makes good his promiſe; ſee *Acts* xxvii. 22, 24, 31. Moreover, if this exhortation be conſidered as given to formal profeſſors, it is very pertinent; for ſuch as theſe may fall, as they often do, from that which they ſeemed to have, from the truths of the Goſpel, and a profeſſion of them, and into ſcandalous ſins, and at laſt into condemnation; and the rather ſince the apoſtacy of ſuch perſons, is injurious to the honour and intereſt of true religion; hereby the ways of God are evil ſpoken of, the name of Chriſt blaſphemed, profane ſinners hardened, and weak believers ſtumbled, as by the falls of real chriſtians: beſides, it muſt be worſe for themſelves, who hereby bring upon themſelves a ſevere puniſhment; ſee 2 *Pet*. ii. 21. and indeed, theſe ſeem to be the perſons the Apoſtle chiefly reſpects; not ſuch who truly thought they ſtood, and did really ſtand; for ſuch ſtand in the true grace and love of God, in Chriſt, in whom they are choſen, and by whom they are redeemed and ſaved, and by that faith which he is the author and finiſher of; and ſo ſhall never finally and totally fall away; but ſuch *that thinketh*, ο δοκων, *who ſeemeth*, to himſelf and others, *that he ſtandeth*; and manifeſtly deſigns ſuch who were ſwelled with a vain opinion of themſelves, their gifts and knowledge; who tempted God, and *truſted to* themſelves, as the *Ethiopic* verſion reads it, and deſpiſed weak believers; but leſt real believers ſhould be hereby diſcouraged, the Apoſtle adds,

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[a] T. Bab. Beracot, fol. 16. 2.

[b] T. Bab. Kidduſhin, fol. 72. 1. Beracot, fol. 51. 1.

Ver. 13. *There hath no temptation taken you,* &c.] Some indeed, underſtand theſe words by way of reproof, that whereas their trials and exerciſes which had attended them, were very light ones, and comparatively trivial; and yet they had given way to theſe temptations, and had ſunk under them, and fallen by them, for which they were greatly to be blamed; or as threatning them with ſomething more ſevere than any thing as yet had befallen them, ſignifying that tho' they had as yet ſtood, and thought they ſtill ſhould; yet they ought not to preſume on their own ſtrength, or depend on outward things; ſince the temptations that as yet had come upon them were ſuch as men might eaſily bear; there was no great trial or experiment of their grace and ſtrength by them; they had not yet reſiſted unto blood; there were heavier and ſeverer trials they might expect; and therefore ſhould not be too ſecure in themſelves, but take heed leſt when theſe things ſhould come upon them, in ſuch a time of great temptation, they ſhould fall away: but I rather think the words are ſpoken by way of comfort to the ſaints; intimating that as no temptation or affliction had befallen them, ſo none ſhould, but what either came from men, or was common to men, or which men by divine aſſiſtance, and under divine influence might bear; and therefore ſhould not diſtreſs themſelves with the apprehenſions of it, as if it was ſome ſtrange or unuſual thing, and as if they muſt unavoidably periſh and be deſtroyed by it: *but ſuch as is common to man; or is humane.* There are divine temptations, or ſuch as come from God; God may be ſaid to tempt his people, as he did *Abraham*, by enjoining them things very hard and diſagreeable to nature; and by afflicting them either in body or eſtate; and by withdrawing his preſence, and withholding the communications of his grace, to try their faith, ſhew them their weakneſs and need of himſelf. There are alſo diabolical temptations, or ſuch as come from *ſatan*; who tempts by ſoliciting to ſin, by ſuggeſting blaſphemous thoughts, and filling with doubts and fears; and by diſſuading from the uſe of means, as attending at the throne of grace, and on the word and ordinances: but the Apoſtle here ſpeaks of human temptations, ſuch as come from men; meaning reproaches and perſecutions, for the ſake of Chriſt and his Goſpel; and which are temptations or trials of grace, as of faith and patience, and under which there is great danger of falling away: now when the Apoſtle ſays that none but ſuch temptations had befallen them, he does not mean that they had been, or were, or would be entirely free from other temptations; but that thoſe which they moſtly dreaded, and were in danger by, were but human, ſuch as came from men, and were, as our verſion ſuggeſts, common to chriſtian men, their brethren, who were in the fleſh as they, and might be endured by men, ſtrengthened by the grace of God; wherefore they had nothing to fear from hence, eſpecially when they conſidered the faithfulneſs, care, and power of God next obſerved: *but God is faithful, who will not ſuffer you to be tempted above that ye are able:* no man can be tempted, afflicted, or perſecuted by men, but by a divine permiſſion, and that voluntary; nor more than, or above that meaſure which God hath determined; who proportions the affliction to the ſtrength he determines and promiſes to give, and does give, and the ſtrength of his people, to the temptation or affliction he ſuffers to befal them; for which his faithfulneſs is engaged, having promiſed that as their day is, their ſtrength ſhall be; that he will never leave them nor forſake them, and that he will bear, and carry, and ſave them unto the uttermoſt, and that they ſhall hold on and out unto the end: *but will with the temptation make a way to eſcape*; for as he by his permiſſion makes way for the temptation or affliction, which otherwiſe could not come; and as he knows how, in what manner, and at the beſt time, to deliver his people out of temptations; ſo he does and will, in his providence, open a way that they may eſcape out of them, at leaſt ſo as not to be over-preſſed and deſtroyed by them: *that ye may be able to bear it*; for God does not always think fit to remove at once an affliction or temptation, tho' at the earneſt requeſt of his people, as in the caſe of *Paul*, 2 *Cor*. xii. 7, 8. yet he gives them grace ſufficient to endure and ſtand up under it, yea, to get the victory of it, to be more than conquerors, and triumph over it.

Ver. 14. *Wherefore my dearly beloved,* &c.] Some copies add, *brethren*; as do the *Complutenſian* edition, and *Ethiopic* verſion; all which endearing epithets, are uſed to perſuade to attend to the exhortation enforced upon the foregoing conſiderations; ſince the *Jewiſh* fathers, who were idolaters, fell ſo much under the divine diſpleaſure; and ſince ſuch who thought they ſtood were ſo liable to fall, and the temptation to which they expoſed themſelves, was of ſuch a dangerous conſequence; therefore, *flee from idolatry*; as what is moſt diſhonourable, pernicious, and abominable: the Apoſtle's meaning is, not only that they would not worſhip idols, or commit plain downright acts of idolatry; but that they would ſtand at the greateſt diſtance from idols, not ſo much as go into an idol's temple, and there ſit down and eat; which if not a real act of idolatry, had at leaſt the ſhew of one; and his ſenſe is, that they would abſtain from all appearance of idolatry, from every occaſion of it, and whatſoever led unto it; particularly he means, that they would not eat of things ſacrificed to idols as ſuch, and in an idol's temple; which he conſiders as a ſpecies of idolatrous worſhip, and by a ſimilar inſtance he after proves it to be ſo, even a partaking of the table of devils.

Ver. 15. *I ſpeak as to wiſe men,* &c.] That is, what he was now going to ſay concerning the Lord's ſupper, and the communion which believers have with Chriſt in it, which they as chriſtians muſt have knowledge of; and concerning the participation of the altar the *Iſraelites* had, who eat of the ſacrifices of it, which many of them, being *Jews*, as ſuch muſt know; and therefore being fully perſuaded of the propriety and pertinency of the inſtances he was about to produce, and of the juſtneſs of his reaſoning upon them; he appeals to the *Corinthians*, as men of wiſdom and underſtanding in theſe things, and makes them themſelves judges thereof: *judge what I ſay*; conſider and weigh the matter well, and you will diſcern and judge that what I ſay is proper and pertinent, juſt and right.

Ver. 16. *The cup of bleſſing, which we bleſs,* &c.] Meaning the cup of wine uſed in the Lord's ſupper, which being ſet apart for that ſervice, is taken up, and the name of the Lord called upon over it; and he is bleſſed and praiſed for his wondrous love and grace, in the gift and miſſion of his ſon, to ſhed his precious blood for us, for the remiſſion of our ſins; the whole church joining with the adminiſtrator, both in the act of bleſſing and praiſe over the cup, and in the participation of it. This cup is ſo called in alluſion to the cup of wine uſed at common meals, or at the paſſover among the *Jews*, which they uſed to take and bleſs God with, and give him thanks for their mercies, and was commonly called, כוס של ברכה, *the cup of bleſſing*[c]. "Three things ſays R. *Judah*[d], ſhorten a man's days and years; when they give him the book of the law to read, and he does not read, כוס של ברכה לברך, *the cup of bleſſing to bleſs with*, and he does not bleſs, and when he accuſtoms himſelf to government." Again, ſo they comment on *Gen.* xxi. 8.[e] "what's the meaning *of the day that Iſaac was weaned?* the holy bleſſed God will make a feaſt for the righteous, in the day that he weans the people of the ſeed of *Iſaac*, and after they eat and drink, they give to *Abraham*, כוס של ברכה לברך, *the cup of bleſſing to bleſs with*; he ſays to them, I will not bleſs, becauſe *Iſhmael* ſprung from me; they give it to *Iſaac*, he ſays to them, I am not fit to bleſs, for *Eſau* came from me; they give it to *Jacob*, he ſays unto them I will not bleſs, for I married two ſiſters in their life-time, which the law forbids me; they ſay to *Moſes*, take it and bleſs, he ſays to them I will not bleſs, for I was not worthy to enter into the land of *Iſrael*, neither in life nor in death; they ſay to *Joſhua*, take it and bleſs, he ſays I cannot bleſs, for I am not worthy of a ſon, as it is written, *Nun* his ſon, *Joſhua* his ſon; they ſay to *David*, take thou it and bleſs, he ſaith unto them I will bleſs, and it is comely for me to bleſs; as it is ſaid, *I will take the cup of ſalvation, and call upon the name of the Lord.*" Once more they aſk[f], "what is a beautiful cup? כוס של ברכה, *the cup of bleſſing*;" and which they[g] obſerve, ought to hold the fourth part of a log of wine. Theſe inſtances clearly ſhew from whence the Apoſtle borrowed this expreſſion, and which he chuſes to make uſe of becauſe well known to the *Jews*, and as being very appoſite to the cup in the Lord's ſupper, he is ſpeaking of: *is it not the communion of the blood of Chriſt?* it is; that is, it is a ſign, ſymbol, and token of fellowſhip with Chriſt in his death; it is a means of having communion with him, and of enjoying the bleſſings of grace which come thro' his blood; ſuch as righteouſneſs, peace, pardon, and atonement; all which true believers are made partakers of; and this part of the Lord's ſupper, the cup being drank of, is a teſtimony and an indication of the ſame: *the bread which we break*; which is the other part of the ordinance, which tho' performed firſt, is mentioned laſt, becauſe of the argument the Apoſtle purſues upon it. The act of breaking the bread, does not only deſign the diſtribution and eating of it; but the manner alſo in which it is prepared for diſtribution and eating, namely by breaking it into pieces; and which is aptly expreſſive of the body of Chriſt, which was wounded, bruiſed, and broken for us: *is it not the communion of the body of Chriſt?* it is; for not only believers by this act have communion with his myſtical body the church, but with his natural body which was broken for them; they in a ſpiritual ſenſe and by faith eat his fleſh, as well as drink his blood, and partake of him, of his ſufferings and death, endured in his body, and of all the bleſſings of grace conſequent thereon. The Apoſtle's view in this inſtance, and his argument upon it is this, that if believers by eating the bread and drinking the wine in the Lord's ſupper, ſpiriritually partake of Chriſt, of his body and of his blood, and have communion with him; then ſuch who eat of things ſacrificed unto idols, have in ſo doing communion with them, and partake of the table of devils, and ſo are guilty of idolatry, which he would have them avoid.

Ver. 17. *For we being many, are one bread and one body*, &c.] The ſeveral members of the church of Chriſt; particular believers are indeed many, conſidered in themſelves, in their own perſons; yet by virtue of their union to Chriſt, which is manifeſted by their communion with him, they are one bread with him, the bread of life, and one body with his, ſignified by the bread; they are of one and the ſame maſs and lump, they are incorporated together, they are fleſh of his fleſh, and one ſpirit with him: or they are one bread and body among themſelves; as bread conſiſts of many grains of corn which have been ground and kneaded together, and make up one loaf; and as the members of an human body are many, and make up one body; ſo believers, tho' they are many, yet are one body, of which Chriſt is the head; one in union with him and one another, and one in their communion together at the Lord's table; and ſo the *Syriac*, *Arabic*, and *Ethiopic* verſions read, *as therefore the bread is one, ſo we all are one body*; having communion with Chriſt and one another: *for we are all partakers of that one bread*; in the ſupper, which is all of the ſame nature and kind, and is a ſymbol of the body of Chriſt, and our fellowſhip with him and each other. The application deſigned is this, that as believers by partaking of the ſame bread, appear to be the ſame body, and of the ſame maſs and lump with one another; ſo ſuch as eat things ſacrificed unto idols, appear to be of the ſame maſs and lump with heathen idolaters: Dr. *Lightfoot* has very pertinently produced ſome paſſages out of *Maimonides*, concerning mixing, aſſociating, or communion of neighbours in courts on ſabbath eves, that ſo they may enter into each others houſes on the ſabbath-day, for the illuſtration of this paſſage; of which mixing the *Jews* have a whole treatiſe in their *Miſna* and *Talmud*, which they call *Erubin*; and of which they ſay[h], "but how is this mixture or aſſociation? it is thus, they mix together, במאכל אחד, *in one food*, which they prepare on the eve of the ſabbath; and it is as if they ſhould ſay, for we are all mixed together, and have all one food; nor does any one of us divide the right from his neighbour——they don't mix in courts, but בפת שלימה, *with a whole loaf* only; tho' the maſs or lump baked may be the quantity of a *Seah*, yet if it is broken, they don't aſſociate with it; but if it is whole, tho' it be but the value of a farthing, they mix with it——how do they mix or aſſociate together in the courts? they collect חלה אחת שלימה, *one whole cake*, out of every houſe, and put all in one veſſel, in one of the houſes of the court—and the whole aſſociation being gathered together, bleſſes the Lord—and eats?" upon which the above learned writer obſerves, that if it were cuſtomary among the *Iſraelites*, to join together in one political or œconomical body, by the eating of many loaves collected from this, and that, and the other man; we are much more aſſociated together into one body, by eating one and the ſame bread, appointed us by our ſaviour.

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[c] T. Hieroſ. Beracot, fol. 11. 3, 4. T. Bab. Beracot, fol. 51. 1, 2. & 52. 1. Peſachim, fol. 105. 2. 106. 1. 109. 2.

[d] T. Bab. Beracot, fol. 55. 1.

[e] Caphtor, fol. 47. 1.

[f] T. Bab. Sabbat, fol. 76. 2. & Erubin, fol. 29. 2.

[g] Piſke Toſephot in Sabbat, art. 287. & Erubin, art. 46. 157. Vid. Zohar in Exod. fol. 57. 3. & 59. 2, 3. & 65. 1.

[h] Maimon. Hilch. Erubin, c. 1. §. 6, 8, 16.

Ver. 18. *Behold Iſrael after the fleſh*, &c.] So the Apoſtle calls them, to diſtinguiſh them from the *Iſrael* of God, the ſpiritual *Iſrael*, whether *Jews* or *Gentiles*; who are born again, believe in the true Meſſiah, worſhip God in a ſpiritual manner, rejoice in Chriſt Jeſus, and have no confidence in fleſhly things; but theſe were the deſcendants of *Jacob* or *Iſrael* by carnal generation, were carnal men, in the fleſh, in a ſtate of unregeneracy, and were employed in a carnal worſhip, in the obſervance of carnal commandments and ordinances; theſe the Apoſtle directs to, to ſee, conſider, and take notice of what they were doing; from whence ſome inſtruction might be taken, for the further clearing of the preſent point: *are not they which eat of the ſacrifices, partakers of the altar?* yes, they are. The prieſts and *Levites* who waited at the altar, and miniſtred about holy things there, who brought the ſacrifices and laid them upon the altar of the burnt-offerings, where the altar conſumed and devoured one part by fire, and that which was left they eat among themſelves; and ſo as they had communion with one another in eating, they partook of the altar, of the things, or ſacrifices of the altar, and ſhewed themſelves to be of the *Jewiſh* religion, and profeſſed and declared that they worſhipped the God of *Iſrael*, and would be thought to have communion with him in ſo doing; in like manner, ſuch who eat of things ſacrificed to idols, declared themſelves to be idolaters, to be of the pagan religion, to be worſhippers of idols, and to have fellowſhip with them.

Ver. 19. *What ſay I then?* &c.] Or may be objected to, or inferred from, what I ſay; *that an idol is any thing, or that which is ſacrificed to idols is any thing?* to which muſt be anſwered, as the *Syriac* verſion reads, לא, *no*, by no means; by running the parallel between chriſtians having communion with the body and blood of Chriſt, in the Lord's ſupper, thro' eating the bread and drinking the wine, the *Iſraelites* partaking of the altar, by eating of the ſacrifices of it, and mens joining with idols and idolaters, by eating things ſacrificed to idols; it follows not that an idol has any thing of deity in it, and is to be ſet upon a level with God, when as he had ſaid before, an idol was nothing, and what he now ſaid did not at all contradict that; or that things offered to idols are to be had in the ſame account, or to be equalled to, or be thought to have any thing in them, as the elements of the bread and wine in the Lord's ſupper, or the ſacrifices that were offered by the *Iſraelites* on the altar, according to the divine command; he meant no ſuch thing, but only argued from the greater to the leſſer, and his ſenſe is more fully declared in the next words.

Ver. 20. *But I ſay*, &c.] This is my ſenſe and meaning, *that the things which the Gentiles ſacrifice, they ſacrifice unto devils, and not to God*; reference is had to *Deut.* xxxii. 17. for what the *Gentiles* ſacrificed, tho' they did not ſacrifice intentionally to the idols of gold, ſilver, wood, and ſtone, but to God in them, as they pretended; yet inaſmuch as in ſuch worſhip and ſacrifices, they were directed, inſtigated, influenced, and aſſiſted by devils, who took up their reſidence in theſe idols, and gave forth their oracles from them, they ſacrificed to them; and which ſome have done, as in *India* and *China*, profeſſedly and openly, and all other idolaters, eventually, virtually, and covertly: *and I would not that ye ſhould have fellowſhip with devils*; as all wicked men have, in the commiſſion of any luſt, ſin, or immorality; and as all idolaters have in their ſuperſtitious practices, and idolatrous worſhip; and if grace prevent not, will have to all eternity in everlaſting fire, prepared for the devil and his angels; wherefore the Apoſtle would have the *Corinthians* flee from idolatry, and all appearance of it, and abſtain from eating things offered to idols, of which they could not eat without having fellowſhip with devils; this he ſays, to deter them from ſuch practices, which muſt be very horrible and ſhocking, and beſpeaks in him great care of them, and affection for them.

Ver. 21. *Ye cannot drink the cup of the Lord, and the cup of devils*, &c.] Not only they ought not, but they could not rightly, truly, and really drink the cup of wine in the Lord's ſupper, in the true faith of Chriſt's bloodſhed, and his ſacrifice offered up for them, in remembrance of his love, and to the honour of his name; and alſo the cup of wine of libations, poured out and drank to the honour of the Heathen deities; theſe things are utterly inconſiſtent; no man can ſerve two maſters, God and mammon, or God and *Baal*; nor is there any concord between Chriſt and *Belial*, or agreement between the temple of God and idols: *ye cannot be partakers of the Lord's table, and of the table of devils*; no man can ſpiritually, however, he may externally partake of the entertainment provided, on the table of the Lord, at his ſupper inſtituted and kept in commemoration of him; and alſo with guſt and pleaſure, and without any concern for the peace of weak minds, and the honour of God, eat things ſet upon a table in an idol's temple, and before the idol, and as ſacrificed unto it.

Ver. 22. *Do we provoke the Lord to jealouſy?* &c.] As they do who are guilty of idolatry in any ſhape: nothing is more highly reſented by God, or ſtirs him up more to wrath and fury, and to inflict puniſhment; he cannot bear, nor will he admit of a rival in religious worſhip; he is a God jealous of his own honour; nor will he give, or ſuffer to be given by others, his praiſe and glory to graven images: *are we ſtronger than he?* to give into idolatrous practices, is to proclaim and enter into a war againſt God; and what madneſs muſt this be? who can be ſo ſottiſh and ſtupid as to think of ſucceeding? when God is omnipotent, and man a poor feeble impotent creature, a worm, and but duſt and aſhes: thus the Apoſtle diſſuades from idolatry, and every ſpecies and branch of it; partly from its ill effect, in bringing men into fellowſhip with devils; and partly from the impoſſibility of practiſing it, in conſiſtence with a true and real participation of the cup and table of the Lord; and from the abſurdity and ſtupidity of it, and its dangerous conſequence, in expoſing men to the vengeance of an almighty incenſed Being.

Ver. 23. *All things are lawful for me*, &c.] All ſorts of food are lawful to be eaten, every creature of God is good, there is nothing common or unclean in itſelf, polluted or polluting; and ſo things offered to idols may be lawfully eaten, but not as ſuch, or in an idol's temple, or before a weak brother; to do which is contrary to the honour of God, and the edification of the ſaints: and therefore *all things are not expedient*; to be done always, and in all places, and before all perſons. The Apoſtle ſuggeſts, that tho' they might be lawful to him, and he might make uſe of his liberty in eating them; yet they might not be expedient, or of ſervice, but on the contrary hurtful to others; and which therefore ought to be judged a ſufficient reaſon for the omiſſion of them: *all things are lawful for me, but all things edify not*; tho' things of an indifferent nature may be lawfully uſed, yet they don't always tend to the edification of others, which ſhould be conſulted; and when this is the caſe, they ought to be diſuſed. This is obſerved in anſwer to an objection taken from the doctrine of chriſtian liberty, allowing the free uſe of all the creatures, and diſengaging men from an obſervance of the diſtinction of meats and drinks which the Apoſtle grants; and yet argues from his own example, and the edification of the ſaints, that this is not always to be cloſely purſued; but believers ſhould forego what they have a right to uſe, when the peace and welfare of their fellow-chriſtians require it.

Ver. 24. *Let no man ſeek his own*, &c.] His carnal pleaſure and private advantage in eating things ſacrificed to *idols*, to the hurt and diſadvantage of his brethren; otherwiſe it is lawful for a man to ſeek his own good, temporal, ſpiritual, and eternal, to ſeek for the neceſſaries of life, his ſpiritual peace and comfort, and his everlaſting welfare and happineſs; but then he ſhould not only ſeek his own, *but every man another's wealth*, or *that which is another's*; for the word *wealth* is not in the original text. The Apoſtle's meaning is, that a man in the uſe of things indifferent, ſhould not ſeek the gratifying of his ſenſual appetite or other paſſions, what may be pleaſing or profitable to himſelf; but ſhould conſult the profit and edification of others.

Ver. 25. *Whatſoever is ſold in the ſhambles*, &c.] The word μακελλον, rendered *Shambles*, here uſed, is a *Latin* word, and is made uſe of by *Latin* writers in the ſame ſenſe as here, for a place where food was ſold [i]. The original of the name is ſaid [k] to be this, one *Macellus* a very wicked and prophane man, being for his robberies and filthy life condemned to die, a place was built in his houſe by *Æmylius* and *Fulvius* cenſors, for ſelling of proviſions, and which from his name was called *Macellum.* The *Syriac* verſion retains the word here, and ſo do the *Talmudiſts*, and *Rabbins* [l] frequently; who ſay [m], "מקולין, the *ſhambles*, and the butchers "of *Iſrael*, tho' fleſh of them is found in the hand "of a ſtranger, it is free:" into theſe places the prieſts ſent to be ſold what was offered to their idols, which they could not diſpenſe with themſelves, or thought not lawful to make uſe of; for the *Egyptians*, as *Herodotus* ſays [n], uſed to cut off the heads of their beaſts that were ſacrificed, and carry them into the market and ſell them to the *Greeks*, and if there were no buyers they caſt them into the river. Now the Apoſtle allows, that ſuch meat that was ſold in the ſhambles might be bought and eat of, but not in an idol's temple; there was a difference between an idol's temple, and eating things ſacrificed to idols there, and buying them in ſhambles, and eating them at home: *that eat*; buy, carry home, dreſs and eat, in your own houſes: *aſking no queſtion*; whether it was ſacrificed to idols, or no: *for conſcience ſake*; either a man's own, which may be hurt, wounded and defiled, by eating contrary to it, ſhould he know that what he eats had been offered to an idol; whereas if he aſks no queſtions, and knows nothing of the matter, his conſcience will not be afflicted: or elſe another man's that may ſtand by whilſt the meat is bought, and ſold; and who hearing queſtions aſked and anſwered, and yet obſerves the meat, tho' ſacrificed to idols, dreſſed and eat by the buyer, his conſcience being weak, may be offended and grieved.

Ver. 26. *For the earth is the Lord's, and the fulneſs thereof.*] Which words are taken out of *Pſal.* xxiv. 1. and to be underſtood of Chriſt, who by creation and preſervation is Lord of the whole earth, and as mediator has all in his poſſeſſion; and having broken down the middle wall of partition, gives his people the free uſe of all creatures, of the beaſts of the field, the fowls of the air, the fiſhes of the ſea, and the trees, fruits, and plants of the earth, which are the fulneſs thereof; and therefore as the ſaints have a full right from Chriſt, to make uſe of all the creatures in a moderate way, and with thankfulneſs, they need not fear being defiled by any of them; provided they do not act contrary to the honour of God, and in favour of an idol, or againſt their own conſcience, and the peace of weak believers.

Ver. 27. *If any of them that believe not*, &c.] In Chriſt, and make no profeſſion of faith in him; but are infidels to his perſon, office, grace, righteouſneſs, Goſpel and ordinances, as there were many ſuch at *Corinth*: *bid you* to a feaſt; invite you to dine or ſup with them in their own houſes: *and ye be diſpoſed to go*; the Apoſtle does not lay any commands upon them to go, or not go, but leaves them to their own will, inclination and diſcretion; for as circumſtances might be, it might be either proper or improper to liſten to an invitation from ſuch a quarter; but if they were inclined, and did think fit to go, which they might without ſin; for as it is lawful to trade, ſo to eat and drink with unbelievers; then his advice is, *whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake*; that is, as before, as whether it is offered to idols or no; leſt either their own, or another's conſcience ſhould be hurt thereby.

Ver. 28. *But if any man ſay unto you*, &c.] Either a weak believer, to prevent the doing of what he thought to be ſinful; or the unbeliever, that invites to try the integrity of his chriſtian gueſt, and to draw him into a ſnare: *this is offered in ſacrifice unto idols*; the meat that is in that diſh, or that portion of food which ſtands in ſuch a part of the table, came out of an idol's temple, and was ſacrificed to idols; which with the *Jews* were forbidden [o]: for "every thing that came out of "an idol's temple was forbidden, and was reckoned "as the ſacrifices of the dead; for it was not "thought poſſible it could be there, and not of"fered to idols:" now when any one at the feaſt, either believer or unbeliever, ſhould thus point at any particular diſh, and affirm this of it; then the Apoſtle's advice is, *eat not for his ſake that ſhewed it*; who, if a weak believer, will be grieved and wounded; and if an infidel will be hardened in his impiety, and be furniſhed with an opportunity of reproaching the chriſtians, as variable, inſincere, and unfaithful in their religion: *and for conſcience ſake*; which is explained in the following verſe: *the earth is the Lord's, and the fulneſs thereof*; which words are neither in the *Syriac* verſion, nor in the *Vulgate Latin*, nor in the *Alexandrian* copy, and ſome others, and are thought by ſome to be added, from ver. 26. tho' the repetition of them is far from being impertinent; ſince they contain a very good reaſon why ſuch a man ſhould abſtain from things ſacrificed to idols, ſeeing there is ſuch a plenty and variety of creatures for his uſe, which he has a right to eat of; and therefore is under no neceſſity to eat of ſuch ſacrifices, nor is it any hardſhip upon him to forbear the uſe of them.

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[i] Vid. Sueton. vita Jul. Cæſar, c. 43. & Tiber. Nero, c. 34.

[k] Alex. ab Alex. Genial Dier. l. 3. c. 23.

[l] T. Hieroſ. Chagiga, fol. 76. 2. T. Bab. Menachot, fol. 29. 2. Bereſhith Rabba, fol. 75. 3.

[m] T. Bab. Cholin, fol. 95. 1.

[n] L. 2. c. 39.

[o] T. Bab. Avoda Zara, fol. 32. 2.

Ver. 29. *Conſcience I ſay, not thine own*, &c.] Which is well informed about theſe things, and is fully perſuaded that an idol is nothing, and that things ſacrificed to idols are nothing; and as they cannot profit a man, or help forward his comfort, peace, and happineſs, ſo they can't hinder them: *but of the others*; either the weak brother, or the unbelieving maſter of the feaſt; 'tis for the ſake of their conſciences, ſuch food muſt not be eaten, leſt either the one ſhould be grieved, or the other reproach: *for why is my liberty judged of another man's conſcience?* this is not an objection of the *Corinthians*, ſetting forth the unreaſonableneſs of being condemned, for the uſe of their chriſtian liberty by another's conſcience, be he who he will, believer or unbeliever, when they had an undoubted right to ſuch an uſe, and their own conſciences did not condemn them: but they are the words of the Apoſtle, expreſſing his own ſenſe, that it was not right and fitting that he ſhould make uſe of his liberty, and eat under ſuch a circumſtance as here pointed out, and ſo his liberty ſhould be condemned as ſinful by another man's conſcience; ſince the weak believer would be apt to cenſure, judge and condemn him as a libertine, and the unbeliever, as an atheiſt, or one that had no regard to any religion at all; and therefore he reaſons, that it was beſt to abſtain from eating, rather than expoſe his liberty to ſuch a cenſure and condemnation.

Ver. 30. *For if I by grace be a partaker*, &c.] Either of chriſtian liberty, thro' the grace of God; or of the creatures God has given men to eat of thro' his goodneſs, and which are enjoyed by the ſaints with thankfulneſs: *why am I evil ſpoken of for that for which I give thanks?* that is, why ſhould I expoſe myſelf to evil tongues, the blaſphemies and reproaches of men, by eating things of this kind, under this circumſtance, when there are ſo many creatures I can uſe without offence, and be thankful for? or why ſhould my liberty be reproached thro' an imprudent uſe of it, for which I have the utmoſt reaſon to be thankful? wherefore upon the whole 'tis beſt to deny ones ſelf in ſuch a caſe, rather than riſque ones character, the glory of God, and the honour of religion.

Ver. 31. *Whether therefore ye eat or drink*, &c.] Which may principally refer to eating things ſacrified to idols, and drinking the libations of wine offered to them, ſince this is the ſubject of the Apoſtle's diſcourſe; in doing of which he directs them to have the glory of God in view, and ſo to conduct, that that end may be anſwered: and it may alſo be applied to common eating and drinking, or to ordinary meals upon food, about which there is no diſpute; and which common actions of life are done to the glory of God, when every mercy is conſidered and owned as coming from him; and when we confeſs ourſelves unworthy of any; and when we aſcribe all we have to the free and unmerited goodneſs of God; and enjoy every mercy of this kind, as a fruit of our father's love to us, as a bleſſing of the covenant, and as coming to us thro' the blood of Chriſt; when we are contented and ſatisfied with what we have, and act faith continually on God for future freſh ſupplies, and give thanks for all we receive: and if this, then much more eating and drinking in an ordinance-way ſhould be directed to the glory of God and Chriſt, as eating the bread, and drinking the wine in the Lord's ſupper; and which is ſo done, when it is done in a decent and reverend manner, in the exerciſe of faith, diſcerning the Lord's body, eating his fleſh, and drinking his blood in a ſpiritual manner, without dependance on the actions done, and in remembrance of the love of God and Chriſt. *Or whatſoever ye do*; in a natural, civil, or religious reſpect, in preaching, hearing, praying, faſting, giving of alms, *&c.* whatever in the cloſet, in the family, in the church, or in the world, in private, or in publick: *do all to the glory of God*; God's glory is the end of all his works and actions; in creation, providence, and grace; in election, in the covenant, in the bleſſings and promiſes of it, in redemption, in effectual vocation, and in bringing many ſons to glory. The ſame is the end of all Chriſt's actions, as man and mediator, of his doctrines and miracles, of his obedience, ſufferings, and death in this world, and of his interceding life in the other; who as he lives to make interceſſion for us, lives unto God, to the glory of God; and therefore the glory of God ſhould be the end of all our actions: beſides, without this no action can be truly called a good one; if a man ſeeks himſelf, his own glory, and popular applauſe, or has any ſiniſter and ſelfiſh end in view in what he does, it cannot be ſaid, nor will it be accounted by God to be a good action. The *Jews* have a ſaying much like this, כל מעשך יהיו לשם שמים, *let all thy works be done to the glory of God*[p]; which one of their commentators[q] explains thus: "even "when thou art employed in eating and drinking, "and in the buſineſs of life, thou ſhalt not deſign "thy bodily profit, but that thou may'ſt be ſtrong "to do the will of thy creator."

Ver. 32. *Give none offence*, &c.] Avoid every thing that may be the occaſion of offence, of the ſtumbling and falling of others; whether things indifferent, when they are offenſive to weak minds, and grieve, and wound, and ſtumble them; eſpecially things ſinful, which as they offend God, and are therefore called *offences*, ſo they are offenſive to the churches of Chriſt, and are cognizable by them; they are ſtaggering and ſtumbling to weak believers, when committed by profeſſors of religion; are the means of inducing others to ſin, and of hardening prophane ſinners in their iniquities, and give occaſion to the enemy to blaſpheme: but things that are good, and are made our incumbent duty, are not to be avoided, tho' perſons may be offended thereat; ſuch as the pure preaching of the Goſpel, the profeſſion of it, and ſubmiſſion to the ordinances thereof; for an offence is either taken or given; to give offence is one thing, which we ſhould carefully avoid; and to take it, when there is no juſt reaſon for it, is another, and not to be regarded: *neither to the Jews, nor to the Gentiles, nor to the church of God*; which may be conſidered as having a peculiar reſpect to the people of God: the two firſt of theſe, namely, *Jews* and *Gentiles*, being what conſtituted the firſt churches, and this at *Corinth*, ſo that they may be thought to be the parts, and the church the whole; and the Apoſtle firſt mentions the one, and then the other, ſignifying, that they were not to give offence neither to ſingle perſons, nor to the whole church; and particularly in the caſe of eating things offered to idols, care was to be taken that neither *Jews* nor *Gentiles* were offended, being both members of the church. Or theſe may be conſidered as including all ſorts of perſons; for *Jews* and *Gentiles* include the whole world, and may here mean all that are without, that have no true faith in Chriſt, nor any ſpiritual knowledge of him; and *the church*, all ſuch as know him, believe in him, and profeſs his name: ſo that the Apoſtle's ſenſe is, that care ſhould be taken that no offence be given to any ſort of men, neither to the men of the world, of whatſoever character, nor to profeſſors of religion, and more eſpecially the latter; ſince offending one of the leaſt of them that believe in Chriſt, is diſpleaſing to him; and ſince he was ſo careful to guard againſt the offence of them, and will, by his angels, at the laſt day, gather out of his kingdom all ſuch as offend; and has ordered his churches to mark them which cauſe offences and diviſions; and ſince it is ſo hard a thing to reconcile an offended brother, who is harder to be won than a ſtrong caſtle; tho' that is not his excellency, yet as it makes the caſe ſo difficult, it ſhould be guarded againſt.

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[p] Pirke Abot, c. 2. §. 12.

[q] Bartenora in ib.

Ver. 33. *Even as I pleaſe all men in all things*, &c.] The Apoſtle ſets himſelf as an example, tho' he was far from being a man-pleaſer, in the bad ſenſe of that phraſe; nor muſt theſe all things, in which he is ſaid to pleaſe all men, be taken in the largeſt ſenſe; but are to be underſtood of things indifferent, which might be lawfully done or avoided, without breaking the law of God, or contradicting the Goſpel of Chriſt, or any of its rules and ordinances, to all which the Apoſtle was inviolably attached; nor did he in theſe things ſeek to pleaſe men, but in all to act the part of a faithful ſervant of Chriſt, and ſteward of the myſteries of grace; ſee ch. ix. 19, 20, 21, 22. Moreover, it is not to be thought that in fact he pleaſed all men; it is certain he did not; but he ſtudied to pleaſe them; he did all that in him lay; he took the moſt proper methods to do it, tho' they were ſometimes ineffectual. *Not ſeeking my own profit*; worldly profit and advantage, riches, wealth, the emoluments of life, eaſe, reſt, and pleaſure; and chiefly he means the uſe of liberty in things indifferent; he was willing to forego all for the good of others: *but the profit of many, that they may be ſaved*; he neglected his own private advantage, and the gratifying of himſelf in any thing which was otherwiſe lawful, when he ſaw that would be an offence to others, be an hindrance of the Goſpel, and deter any from imbracing the chriſtian doctrine; that ſo he might be the means of promoting the ſpiritual profit and edification of many ſouls, that they might be ſaved in the Lord with an everlaſting ſalvation. He does not ſay *all*, but *many*, knowing that all will not be ſaved, only the elect of God; and whereas he knew not who theſe were, nor where they lay, he behaved in this manner to all men, that he might be the inſtrument of the ſpiritual good and ſalvation of the choſen ones among them, by preaching the Goſpel to them without offence.

CHAP. XI.

IN this chapter the Apoſtle blames both men and women for their indecent appearance in public worſhip, and admoniſhes them how they ſhould behave, with the reaſons of it; and alſo corrects ſome abuſes and irregularities among them, at, or before the Lord's ſupper; which leads him to give a particular account of that ordinance, of the nature, uſe, and deſign of it, and ſome directions about the performance of it, and attendance on it. He begins with an exhortation ſuitable to what he had ſaid in the latter part of the preceding chapter, to follow him, as he followed Chriſt, ver. 1. and praiſes them for their remembrance of him, and for the keeping the ordinances as they were delivered to them; that is, as many of them, and as far as they did ſo, ver. 2. And in order to make way for what he had on his mind to reprove them for, and admoniſh them about, he obſerves, that as God is the head of Chriſt, and Chriſt the head of every man, ſo the man is the head of the woman, ver. 3. wherefore for him to appear, and join in public worſhip, with his head covered, is to diſhonour his head, ver. 4. as, on the other hand, for a woman to have her head uncovered in divine ſervice, is to diſhonour her head, it being all one as if her head was ſhaved, ver. 5. wherefore it is concluded, that if it is a ſhame for her to be ſhaved or ſhorn, ſhe ought to be covered when attending the worſhip of God, ver. 6. The reaſon why a man ſhould be uncovered at ſuch a time is, becauſe he is the image and glory of God; and the reaſon why the woman ſhould be covered is, becauſe ſhe is the glory of the man, is made for his glory, and to be in ſubjection to him, of which the covering is a token, ver. 7. and that ſhe is ſo, is argued from the order of the creation, man being not of the woman, but the woman of the man, ver. 8. and from the end of the creation, man being not for the woman, but the woman for the man, ver. 9. Another reaſon why the woman ſhould be covered at the time of public worſhip, is, becauſe of the angels then preſent, ver. 10. but leſt on this account the woman ſhould be treated with contempt by the man, the Apoſtle obſerves, that they are not, and cannot be without one another; and that they are from each other in different ſenſes, and both from the Lord, ver. 11, 12. and then proceeds to other arguments, ſhewing that women ſhould not appear uncovered in the houſe of God: one is taken from the uncomelineſs of it, which muſt be ſo judged by every one, ver. 13. and another is taken from nature and cuſtom, and the contrary in men, which is diſagreeable and ſhameful; for if, by the dictates of nature, it is ſhameful in men to wear long hair, it muſt be comely and decent in women, and what is for their glory, to wear ſuch hair, ſince it is their covering, ver. 14, 15. But if after all the Apoſtle had ſaid on this ſubject, there ſhould be any contentious perſons diſpoſed to wrangle about it, he obſerves, that they were not proper perſons to be continued in the church, ver. 16. and then proceeds to take notice of ſome ill conduct of many in the *Corinthian* church, at, or before the eating of the Lord's ſupper; partly thro' ſchiſms and factions, they meeting in parties for that purpoſe; which he had heard of, and had reaſon to believe, and could not praiſe them for; their coming together in ſuch a manner, being for the worſe, and not the better, ver. 18, 19. and the rather he gave credit to this report, ſince there were hereſies among them, which iſſue in ſchiſms and diviſions, and which muſt be expected, that hereby Chriſt's faithful ones might be diſtinguiſhed from others, ver. 19. when he goes on to ſhew, how they abuſed the ordinance of the ſupper, not only by meeting together in parties, but by indulging their ſenſual appetites in eating and drinking, which was the principal end in coming together, and not the Lord's ſupper, ver. 20. for they ſtaid not one for another, but one took his ſupper before the other, and ſo the one was full, and the other hungry, ver. 21. the evil of which the Apoſtle expoſes by obſerving the indecency of ſuch a conduct, when they had houſes of their own to feaſt in; the contempt which they caſt upon the church of God, and the ſhame they expoſed the poor and hungry unto, all which was far from being praiſe-worthy, ver. 22. upon which he gives a particular account of the Lord's ſupper, as he had it from Chriſt himſelf, the time when, the manner in which it was inſtituted and celebrated by him, the ſignificancy of its ſeveral parts, its uſe, and end, and the continuance of it until the ſecond coming of Chriſt, ver. 23, 24, 25, 26. and then he proceeds to ſhew the evil of an unworthy partaking of this ordinance, how that ſuch are guilty of, and vilify and reproach the body and blood of Chriſt, ver. 27. wherefore previous to a participation of it a man ſhould examine himſelf as to his repentance towards God, and faith in Chriſt, ver. 28. ſeeing ſuch that are unworthy communicants bring condemnation on themſelves, not having ſpiritual judgment to diſcern the Lord's body in the ordinance, ver. 29. and ſo become liable to diſeaſes and death itſelf, which was the caſe of ſeveral in the *Corinthian* church, ver. 30. whereas, if perſons would but examine and judge of themſelves before-hand, they would not be expoſed to ſuch judgments, ver. 31. tho' the people of God, when they are afflicted, ſhould look upon their afflictions, not as puniſhments, but as chaſtizements inflicted on them, for this end, that they might not be condemned with the world of the ungodly hereafter, ver. 32. Wherefore the Apoſtle's advice is, that when they came to the Lord's table they would not form themſelves into factions and parties, and one part of them eat before, and ſeparate from the reſt, but that they would tarry till they all come together, and then join as one body, and one bread, ver. 33. and that if any man was an hungry, he ſhould eat at home, and not have an ante-ſupper in the houſe of God, indulging his appetite there to his condemnation, and thoſe that joined with him, ver. 34. and the chapter is concluded with an intimation, that beſides theſe irregularities, there were others in this church which the Apoſtle ſignifies he would correct, when he ſhould be in perſon with them.

Ver. 1. *Be ye followers of me, even as I alſo am of Chriſt.*] Theſe words more properly cloſe the preceding chapter, than begin a new one, and refer to the rules therein laid down, and which the Apoſtle would have the *Corinthians* follow him in, as he did Chriſt: that as he ſought, both in private and publick, and more eſpecially in his miniſterial ſervice, to do all things to the glory of God, and not for his own popular applauſe, in which he imitated Chriſt, who ſought not his own glory, but the glory of him that ſent him; ſo he would have them do all they did in the name of Chriſt, and to the glory of God by him: and that as he ſtudied to exerciſe a conſcience void of offence to God and man, in doing which he was a follower of Chriſt, who was holy in his nature, and harmleſs and inoffenſive in his converſation; ſo he was deſirous that they ſhould likewiſe be blameleſs, harmleſs, and without offence until the day of Chriſt: and that whereas he endeavoured to pleaſe men in all things lawful and indifferent, wherein he copied after Chriſt, who by his affable and courteous behaviour, and humble deportment, ſought to pleaſe and gratify all with whom he converſed; ſo he would have them not to mind high things, but condeſcend to men of low eſtates, and become all things to all, that they might gain ſome, as he did: and once more, that as he ſought not his own pleaſure and advantage, but the ſalvation of others, in imitation of Chriſt, who pleaſed not himſelf, but took upon him, and bore chearfully the reproaches of men, that he might procure good for them; ſo the Apoſtle ſuggeſts, that it would be right in them not to ſeek to have their own wills in every thing, but rather to pleaſe their neighbour for good to edification.

Ver. 2. *Now I praiſe you, brethren,* &c.] The Apoſtle prefaces what he had to ſay by way of commendation of them; tho' ſome think that this is ſaid in an ironical way, becauſe there are many things both in this chapter, and in the following part of this Epiſtle, delivered in a way of reproof; but whoever conſiders the change of ſtile in ver. 17. will eaſily ſee, that this muſt be ſpoken ſeriouſly here, and is deſigned to raiſe the attention to what he was about to ſay, and to prepare their minds to receive, and take in good part, what he ſhould ſay by way of rebuke; who could not well be angry when he praiſed them for what was praiſe-worthy in them, and reproved them for that which was blameable. The things he commends them for, are as follow, *that ye remember me in all things*; that is, either that they were mindful of him, tho' at a diſtance from them, and had ſuch a veneration for him, and paid ſuch reſpect to him, and to his judgment, as to write to him, to have his ſenſe about any point of doctrine, or caſe of conſcience which had any difficulty in them; or that they bore in memory the doctrines of the Goſpel which he had delivered among them; ſee ch. xv. 2. The *Arabic* verſion reads, *that ye remember my ſayings and deeds*; the doctrines he preached among them, and the examples he ſet them: *and keep the ordinances as I delivered them to you*; meaning, among the reſt, if not principally, baptiſm and the Lord's ſupper, which he received from Chriſt, and delivered unto them; ſee ver. 23. and which they, at leaſt many of them, kept and obſerved in the faith of Chriſt, from a principle of love to him, and with a view to his glory, and that as to the form and manner in which they were delivered to them by the Apoſtle, agreeable to the mind of Chriſt; but was the Apoſtle alive now, would, or could he praiſe the generality of thoſe that are called chriſtians on this account? no; neither of theſe ordinances in common are kept as they were delivered: as to baptiſm, it is not attended to either as to ſubject or mode, both are altered, and are different from the original inſtitution; and the Lord's ſupper is proſtituted to the vileſt of men; and what is *monſtrum horrendum*, is made a teſt and qualification for employment in civil and military offices under the government.

Ver. 3. *But I would have you to know,* &c.] Tho' they were mindful of him, and retained in memory many things he had declared among them, and kept the ordinances as delivered to them; yet there were ſome things in which they were either ignorant, or at leaſt did not ſo well advert to, and needed to be put in mind of, and better informed about: and as the Apoſtle was very communicative of his knowledge in every point, he fails not to acquaint them with whatſoever might be inſtructive to their faith, and a direction to their practice: *that the head of every man is Chriſt*; Chriſt is the head of every individual human nature, as he is the creator and preſerver of all men, and the donor of all the gifts of nature to them; of the light of nature, of reaſon, and of all the rational powers and faculties; he is the head of nature to all men, as he is of grace to his own people: and ſo he is as the governour of all the nations of the earth, who whether they will or no are ſubject to him; and one day every knee ſhall bow to him, and every tongue confeſs that he is the Lord of all. Moreover, Chriſt is the head of every believing man; he is generally ſaid to be the head of the church, and ſo of every man that is a member of it: he is a common publick head, a repreſentative one to all his elect; ſo he was in election, and in the covenant of grace; ſo he was in time, in his death, burial, reſurrection, and aſcenſion to, and entrance into heaven; and ſo he is now as an advocate and interceſſor there: he is the political head of his people, or an head in ſuch ſenſe, as a king is the head of his nation: he is alſo an œconomical head, or in ſuch ſenſe an head as an huſband is the head of his wife, and as a parent is the head of his family, and as a maſter is the head of his ſervants; for all theſe relations Chriſt ſuſtains: yea, he is a natural head, or is that to his church, as an human head is to an human body: he is a true and proper head, is of the ſame nature with his body, is in union to it, communicates life to it, is ſuperior to it, and more excellent than it. He is a perfect head, nothing is wanting in him; he knows all his people, and is ſenſible of their wants, and does ſupply them; his eye of love is always on them; his ears are open to their cries; he has a tongue to ſpeak to them, and for them, which he uſes; and he ſmells a ſweet ſavour in them, in their graces and garments, tho' they are all his own, and perfumed by himſelf: there are no vicious humours in this head, flowing from thence to the body to its detriment, as from *Adam* to his poſterity, whoſe head he was; but in Chriſt is no ſin, nothing but grace, righteouſneſs, and holineſs ſpring from him. There's no deformity nor deficiency in him; all fulneſs of grace dwells in him to ſupply the members of his body; he is an one, and only head, and an ever-living and everlaſting one. *And the head of the woman is the man.* The man is firſt in order in being, was firſt formed, and the woman out of him, who was made for him, and not he for the woman, and therefore muſt be head and chief; as he is alſo with reſpect to his ſuperior gifts and excellencies, as ſtrength of body, and endowments of mind, whence the woman is called the weaker veſſel; likewiſe with regard to pre-eminence or government, the man is the head; and as Chriſt is the head of the church, and the church is ſubject to him, ſo the huſband is the head of the wife, and ſhe is to be ſubject to him in every thing natural, civil, and religious. Moreover, the man is the head of the woman to provide and care for her, to nouriſh and cheriſh her, and to protect and defend her againſt all inſults and injuries. *And the head of Chriſt is God*; that is, the Father, not as to his divine nature, for in reſpect to that they are one: Chriſt, as God, is equal to his Father, and is poſſeſſed of the ſame divine perfections with him; nor is his Father the head of him, in that ſenſe; but as to his human nature which he formed, prepared, anointed, upheld, and glorified; and in which nature Chriſt exerciſed grace on him, he hoped in him, he believed and truſted in him, and loved him, and yielded obedience to him; he always did the things that pleaſed him in life; he prayed to him; he was obedient to him, even unto death, and committed his ſoul or ſpirit into his hands: and all this he did as to his ſuperior, conſidered in the human nature, and alſo in his office-capacity as mediator, who as ſuch was his ſervant; and whoſe ſervice he diligently and faithfully performed, and had the character from him of a righteous one; ſo that God is the head of Chriſt, as he is man and mediator, and as ſuch only.

Ver. 4. *Every man praying or propheſying*, &c.] This is to be underſtood of praying and propheſying in publick, and not in private; and not to be reſtrained to the perſon that is the mouth of the congregation to God in prayer, or who preaches to the people in the name of God; but to be applied to every individual perſon that attends public worſhip, that joins in prayer with the miniſter, and hears the word preached by him, which is meant by propheſying; for not foretelling future events is here meant, but explaining the word of God, the prophecies of the Old Teſtament, or any part of ſcripture, unleſs ſinging of pſalms ſhould rather be deſigned, ſince that is ſometimes expreſſed by propheſying: ſo in 1 *Sam.* x. 5. *thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy.* The *Targum* renders it thus, ואנון משבחין, *and they ſhall ſing praiſe*; upon which *Kimchi* obſerves, that it is as if it was ſaid, their prophecy ſhall be, שירות, *ſongs* and praiſes to God, ſpoken by the Holy Ghoſt. So in 1 *Sam.* xix. 23, 24. it is ſaid of *Saul*, that he *went on and propheſied.* The *Targum* is, *he went on*, ומשבח, *and praiſed.* And again, *he ſtripp'd off his clothes alſo, and propheſied. Targum*, ושבח, *and praiſed*, or ſung praiſe. Once more, in 1 *Chron.* xxv. 1, 2, 3. it is ſaid of *Aſaph*, and others, that they *ſhould propheſy with harps, with pſalteries, and with cymbals*; which *Kimchi* explains of *Aſaph*'s ſinging vocally, and of his ſons playing upon muſical inſtruments. *Having his head covered*; which, it ſeems, was the cuſtom of ſome of them ſo to do in attendance on public worſhip: this they either did in imitation of the heathens [r], who worſhipped their deities with their heads covered, excepting *Saturn* and *Hercules*, whoſe ſolemnities were celebrated with heads unveiled, contrary to the prevailing cuſtoms and uſages in the worſhip of others; or rather in imitation of the *Jews*, who uſed to vail themſelves in public worſhip, thro' a ſpirit of bondage unto fear, under which they were, and do to this day; and with whom it is a rule [s], that "a man might "not ſtand and pray, neither with his girdle on, "ולא בראש מגולה, *nor with his head uncovered*; "nor with his feet uncovered." Accordingly 'tis ſaid [t] of *Nicodemus ben Gorion*, "that he went into "the ſchool grieved, and נתעטף, *vailed himſelf*, "and ſtood in prayer;" and a little after that "he went into the ſanctuary and *vailed* himſelf, "and ſtood and prayed;" tho' the *Targum* on *Jud.* v. 2. ſuggeſts, "that the wiſe men ſit in the "ſynagogues, בריש גלי, *with the head uncovered*, "to teach the people the words of the law;" and on ver. 9. has theſe words, "*Deborah* in prophecy "ſaid, I am ſent to praiſe the ſcribes of *Iſrael*,

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[r] Macrob. Saturnal. l. 3. c. 6. Alex. ab Alex. Genial. Dier. l. 2. c. 14. & 19. & 22.

[s] Maimon. Hilch. Tephila, c. 5. §. 5.

[t] T. Bab. Taanith, fol. 20. 1.

" who when they were in tribulation did not ceaſe " from expounding the law; and ſo it was beautiful for them to ſit in the ſynagogus, *with the* " *head uncovered*, and teach the people the words " of the law, and bleſs and confeſs before the " Lord;" but it ſeems, that a different cuſtom had now prevailed; now from this *Gentile* or judaizing practice, the Apoſtle would diſſuade them by obſerving, that ſuch an one that uſes it, *diſhonoureth his head*; meaning either in a figurative ſpiritual and myſtical ſenſe, his head Chriſt, in token of the liberty received from him, and becauſe he is above in heaven, and clear of all ſin, the head muſt be uncovered in publick worſhip; or otherwiſe the reverſe is ſuggeſted of him, which is highly to diſhonour him, and is the ſenſe many interpreters give into: rather the reaſon ſhould be, becauſe Chriſt, the believers head, appears for him in heaven, opens a way of acceſs for him, gives him audience and acceptance in his perſon, and thro' his blood and righteouſneſs; and therefore ſhould appear with open face and head uncovered, as a token of freedom and boldneſs; otherwiſe he diſhonours his head as if his blood and ſacrifice were not effectual, and his interceſſion not prevalent: but the natural head, taken in a literal ſenſe, is rather meant; and the ſenſe is, that by covering it, it looks as if he was guilty, and aſhamed, and in ſubjection; whereas to appear uncovered expreſſes freedom, boldneſs, and ſuperiority, like himſelf, who is the head of the woman; whereas to be covered, as with a woman's vail or hood, is effeminate, unmanly, and diſhonourable.

Ver. 5. *But every woman that prayeth or propheſieth*, &c.] Not that a woman was allowed to pray publickly in the congregation, and much leſs to preach or explain the word, for theſe things were not permitted them; ſee 1 *Cor.* xiv. 34, 35. 1 *Tim.* ii. 12. but it deſigns any woman that joins in public worſhip with the miniſter in prayer, and attends on the hearing of the word preached, or ſings the praiſes of God with the congregation, as we have ſeen, the word propheſying ſignifies, *with her head uncovered.* It may ſeem ſtrange from whom the *Corinthian* women ſhould take up this cuſtom, since the *Jewiſh* women were not allowed to go into the ſtreets, or into any open and publick place, unvailed [u]. It was a *Jewiſh* law, that they ſhould go out no where bare-headed [w]: yea, it was reckoned ſcandalous and ignominious to do ſo. Hence 'tis ſaid [x], שגלוי הראש גנאי להם, *that uncovering of the head is a reproach to* the daughters of *Iſrael*: and concerning the adulterous woman, it is repreſented as ſaid by the prieſt [y], " thou haſt ſeparated " from the way of the daughters of *Iſrael*; for " the way or cuſtom of the daughters of *Iſrael* is, " לִהיות מכֻוסות ראשיהן, *to have their heads covered*; " but thou haſt gone in the *ways of the Gentiles*, " who walk with their head bare." So that it ſhould ſeem that theſe *Corinthians* followed the examples of the heathens: but then, though it might be the cuſtom of ſome nations for women to go abroad bare-headed; yet at their ſolemnities, where and when they were admitted, for they were not every where, and always, they uſed to attend with their heads vailed and covered [z]. Mr. *Mede* takes notice indeed of ſome *Heathen* prieſteſſes, who uſed to perform their religious rites and ſacrifices with open face, and their hair hanging down, and locks ſpreading, in imitation of whom theſe women at *Corinth* are thought to act. However, whoever behaved in this uncomely manner, whoſe example ſoever ſhe followed, the Apoſtle ſays, *diſhonoureth her head*; not her huſband, who is her head in a figurative ſenſe, and is diſhonoured by her not being covered; as if ſhe was not ſubject to him, or becauſe more beautiful than he, and therefore ſhows not herſelf; but her natural head, as appears from the reaſon given: *for that is even all one as if ſhe were ſhaven*; to be without a vail, or ſome ſort of covering on her head, according to the cuſtom of the country, is the ſame thing as if her head was ſhaved; and every one knows how diſhonourable and ſcandalous it is for a woman to have her head ſhaved; and if this is the ſame, then it is diſhonourable and ſcandalous to her to be without covering in publick worſhip. And this ſhews, that the natural head of the man is meant in the preceding verſe, ſince the natural head of the woman is meant in this.

Ver. 6. *For if the woman be not covered*, &c.] That is, if her head is not covered with ſome ſort of covering, as is the cuſtom of the place where ſhe lives, *let her alſo be ſhorn*; let her hair be cut ſhort; let her wear it as men do theirs; and let her ſee how ſhe will look, and how ſhe will like that, and how ſhe will be looked upon, and liked by others; every body will laugh at her, and ſhe'll be aſhamed of herſelf: *but if it be a ſhame for a woman to be ſhorn or ſhaven*; as it is accounted in all civilized nations: the very Heathens [a] ſpeak of it as a thing abominable, and of which there ſhould not be one ſingle dreadful example: then *let her be covered*; with a vail, or any ſort of covering in common uſe.

Ver. 7. *For a man indeed ought not to cover his head*, &c.] The *Ethiopic* verſion adds, *whilſt he prays*; which is a proper interpretation of the words, though a wrong verſion; for the Apoſtle's meaning is not, that a man ſhould not have his head covered at any time, but whilſt he is in publick worſhip, praying, propheſying, or ſinging of pſalms: the reaſon is, *foraſmuch as he is the image and glory of God.* The Apoſtle ſpeaks of man here as in his firſt creation, in his ſtate of innocence before his fall; but now he has ſinned and defaced this image, and come ſhort of this glory; which lay partly in his body being made after the exemplar of the body of Chriſt, the idea of which God had in his eternal mind, and according to which he ſhaped the body of *Adam*; and partly in his ſoul, in that righteouſneſs and holineſs, wiſdom and knowledge, and all other excellent gifts in which it was formed. So the *Jews* [b] ſay, the underſtanding is, כבוד השם, *the glory of God.* And it chiefly lay in the power and dominion he had over all the creatures, and even over the woman when made; at leaſt this is principally reſpected here, in which there is ſuch a ſhine and repreſentation of the glory and majeſty, power and dominion of God; and therefore man ought to worſhip him with his head uncovered, where this image and glory of God is moſt illuſtriouſly diſplayed: not but that the woman is the image and glory of God alſo, and was made as man, after his image and likeneſs, with reſpect to internal qualities, as righteouſneſs, holineſs, knowledge, *&c.* and with regard to her power over the other creatures, tho' in ſubjection to man; but yet man was firſt originally and immediately the image and glory of God, the woman only ſecondarily and mediately through man. The man is more perfectly and conſpicuouſly the image and glory of God, on account of his more extenſive dominion and authority: *but the woman is the glory of the man*; being made out of him, and for his help and aſſiſtance, and to be a crown of honour and glory to him. The Apoſtle ſpeaks the ſenſe, and in the language of the *Jews*. The words in *Iſa.* xliv. 13. *After the figure of a man, according to the beauty of a man*, are by the *Targum* rendered, *after the likeneſs of a man, after the glory of a woman*; and the note of a famous [c] interpreter of theirs upon the laſt clauſe is, *this is the woman*, שהיא תפארת בעלה, *who is the glory of her huſband*; but why is ſhe to be covered for this reaſon, when the man is to be uncovered? it is to be obſerved, that it is in the preſence and worſhip of God, that the one is to be uncovered, and the other covered; the one being the glory of God, and therefore to be uncovered before him; and the other the glory of man, and therefore to be covered before God; and eſpecially, ſince being firſt in the tranſgreſſion, ſhe who is man's glory, has been the means of his ſhame and diſgrace. The *Jews* ſeem to make this the reaſon of the difference; they aſk [d], "why does a man "go out with his head uncovered, and a woman "with her head covered? it is anſwered, it is like "to one that has committed a ſin, and he is "aſhamed of the children of men, therefore ſhe "goes, וראשה מכוסה, *with her head covered*."

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[u] Maimon. Hilch. Iſhot, c. 24. §. 12.

[w] T. Bab. Cetubot, fol. 72. 1.

[x] R. Sol. Jarchi in Numb. v. 19.

[y] Bemidbar Rabba, §. 9. fol. 193. 2.

[z] Alex. ab Alex. Genial. Dier. l. 4. c. 17.

[a] Vid. Apul. Metamorph. l. 2. p. 21.

[b] Maimon. in Miſn. Chagiga, c. 2. §. 1.

Ver. 8. *For the man is not of the woman*, &c.] In the preſent ſtate of things, and according to the ordinary courſe of generation and propagation of mankind, man is of the woman, though not without the means of man; he is conceived in her, bore by her, and born of her; but the Apoſtle reſpects the original formation of man, as he was immediately made by God out of the duſt of the earth, before the woman was in being, and ſo not of her: *but the woman of the man*; ſhe was made out of his rib, and took both her name and nature from him; God was the author, and man the matter of her being; her original under God, is owing to him; and therefore as he was firſt in being, he muſt be ſuperior to her: this ſerves to prove all that has been as yet ſaid; as that man is the head of the woman, the woman is the glory of man, what he may glory in as being from him; and therefore there ſhould be this difference in their appearance at publick worſhip.

Ver. 9. *Neither was the man created for the woman*, &c.] To be ſubſervient to her; for ſhe was not in being when he was created; and though it is the proper buſineſs of man to provide for, take care of, and defend the woman, as the weaker veſſel, yet theſe were not the original ends of his creation; he was made for God, for his ſervice and glory: *but the woman for the man*; to be an help-meet for him, who was already created; to be a companion and aſſociate of his, both in religious worſhip and in civil life; and for the procreation and education of children.

Ver. 10. *For this cauſe ought the woman to have power on her head*, &c.] The generality of interpreters by *power*, underſtand the vail, or covering on the woman's head, as a ſign of the man's power over her, and her ſubjection to him; which Dr. *Hammond* endeavours to confirm, by obſerving that the *Hebrew* word רדיד, which ſignifies a woman's veil, or hood, comes from a root which ſignifies power and dominion; but in that he's miſtaken, for the word is derived not from רדה, to rule, govern, or exerciſe power and authority, but from רדד, to expand, ſtretch out, or draw over, as a woman's veil is drawn over her head and face. The *Greek* word εξȣσια, more properly ſignifies the power ſhe had of putting on and off her covering as ſhe pleaſed, according as times, places, and perſons, made it neceſſary: *becauſe of the angels*; various are the ſenſes given of theſe words, ſome taking them in a proper, others in a figurative ſenſe; ſome in a proper ſenſe of angels, and theſe either good or bad. *Tertullian* [e] underſtands them of evil angels, and that a woman ſhould cover her head in time of worſhip, leſt they ſhould luſt after her; though much rather the reaſon ſhould be, leſt they ſhould irritate and provoke luſt in others: but it is better to underſtand them of good angels, who attend the aſſemblies of the ſaints, and obſerve the air and behaviour of the worſhippers; wherefore women ſhould cover their heads with reſpect to them, and not give offence to thoſe pure ſpirits, by an indecent appearance: it is agreeable to the notions of the *Jews*, that angels attend publick prayers, and the expounding of the word; they often ſpeak [f] of an angel, הממונה על התפלות, *that is appointed over prayers*; hence [g] *Tertullian* ſeems to have took his notion of an angel of prayer: and of angels being preſent at expounding of the ſcriptures, take the following ſtory [h]; "it happened to *Rabban Jochanan ben Zaccai*, that he "was riding upon an aſs, and as he was journeying, *R. Eleazar ben Arach* was leading an aſs "after him; he ſaid to him, *Rabbi*, teach me one "chapter in the work of *Mercavah* (*Ezekiel*'s viſions) he replied to him, not ſo have I taught "you, nor in the *Mercavah* a ſingle man, unleſs "he was a wiſe man by his own induſtry; he anſwered him, *Rabbi*, give me leave to ſay one "thing before thee, which thou haſt taught me; "immediately *Rabban Jochanan ben Zaccai* alighted "from his aſs and *vailed himſelf*, and ſat upon "a ſtone under an olive-tree; he ſaid to him, "*Rabbi*, why doſt thou alight off from the aſs? "he replied, is it poſſible that thou ſhouldſt expound in the work of *Mercavah*, and the *Shekinah* be with us, ומלאכי השרת מלוין אותנו, *and the miniſtring angels join us*, and I ride upon an "aſs?" And a little after, "*R. Joſhua* and *R. Joſe* the prieſt were walking on the road, they "ſaid, yea, let us expound in the work of *Mercavah*; *R. Joſhua* opened and expounded, and "that day was the ſolſtice of *Tammuz*, and the "heavens were thickened with clouds, and there "appeared the form of a bow in the cloud, *and the miniſtring angels gathered together*, ובאין לשמוע, "*and came to hear*; as the children of men gather "together, and come to ſee the rejoicings of the "bridegroom and bride." Moreover, this vailing of the woman in publick worſhip becauſe of angels, may be in imitation of the good angels, who when they ſung the praiſes of God, and adored and glorified his perfections covered their faces and their feet with their wings, *Iſa.* vi. 1, 2, 3. Many underſtand theſe words in a figurative ſenſe, and in this alſo they are not agreed; ſome by angels think young men are meant, who for their graceful neſs and comelineſs, are compared to angels; others good men in general, that attend religious worſhip; others miniſters of the word, called angels often in the book of the *Revelations*; which laſt ſeems to be moſt agreeable of any of theſe ſenſes; and the

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[c] R. Sol. Jarchi in Iſa. xliv. 13.

[d] Bereſhit Rabba, §. 17. fol. 15. 1.

[e] De Veland. Virg. c. 7.

[f] Shemot Rabba, §. 21, fol. 106. 2. Zohar in Gen. fol. 97. 2.

[g] De Oratione, c. 12.

[h] T. Bab. Taanith, fol. 14. 2.

women were to cover their heads, that they might not offend either of theſe, or ſtir up any impure deſires in them; ſee *Eccleſ.* v. 6. but as theſe words follow the account given of the creation of the woman from the man, and for his ſake; this may have no reference to her conduct in publick worſhip, but to the power ſhe had of uſing her covering, or taking it off, or putting it on at the time of her eſpouſals to a man; which was ſometimes done by proxy, or meſſengers, whom the *Jews* call, שלוחים, *angels* [i]; their canon is, "a man "may eſpouſe (a wife) by himſelf, ובשלוחו, *or by* "*his angel*, or meſſenger; and a woman may be "eſpouſed by herſelf, or by her angel, or meſſen"ger:" wherefore becauſe of theſe angels, or meſſengers, that came to eſpouſe her to ſuch, ſhe had power over her head to take off her veil, and ſhew herſelf, if ſhe thought fit; or to keep it on, as expreſſing her modeſty; or juſt as ſhe pleaſed, when ſhe by them was eſpouſed to a man, for whoſe ſake ſhe was made; which ſenſe after Dr. *Lightfoot*, many learned men have given into, and ſeems probable.

Ver. 11. *Nevertheleſs, neither is the man without the woman*, &c.] This is ſaid, partly to repreſs the pride and inſolence of man, that he might not be too much elated with himſelf, and his ſuperiority over the woman, and look with any degree of diſdain and contempt upon her, and treat her with indifference and neglect; and partly to comfort the woman, that ſhe might not be dejected with the condition and circumſtances in which ſhe was, ſince the one is not without the other; nor can they be ſo truly comfortable and happy, as not the man without the woman, who was made for an helpmeet for him, *ſo neither the woman without the man in the Lord*. The phraſe *in the Lord* is added, to ſhew that it is the will of God, and according to his ordination and appointment, that the one ſhould not be without the other; or it may deſign that lawful conjunction and copulation, of one man and one woman together, according to the will of the Lord, which diſtinguiſhes it from all other impure mixtures and copulations. The *Arabic* verſion reads it, *in the religion of the Lord*; and the ſenſe is, that the one is not without the other in religious worſhip, and in the enjoyment of religious privileges; that though the woman may not pray publickly and expound the ſcriptures, yet ſhe may join in prayer, and hear the word preached, ſing the praiſes of God, and enjoy all ordinances; for in Chriſt, no diſtinction of ſex is regarded, men and women are all one in him, and equally regenerated, juſtified, and pardoned, and will be glorified together.

Ver. 12. *For as the woman is of the man*, &c.] Originally; ſo *Eve* was of *Adam*, made out of one of his ribs: *even ſo is the man alſo by the woman*; now man is born of a woman, he is conceived of one, and brought into the world by one. This is the way in which mankind is propagated, the ſpecies preſerved, continued, and increaſed; and therefore there is no reaſon why the woman ſhould be deſpiſed, or the man ſhould be lifted up with himſelf above her, ſince they are ſo dependant upon, and ſo uſeful to each other: *but all things of God*. The *Arabic* verſion reads it, *all creatures are of God*; which is true, but not the truth of theſe words, which are to be reſtrained to the ſubject of the diſcourſe; as that both the man and the woman are of God; they are made by him, and after his image and likeneſs; that the man is the glory of God, and the woman the glory of the man; the authority of the man over the woman, and the ſubjection of the woman to the man, are of God; and according to his conſtitution and appointment; as alſo that the woman ſhould be of the man, and for his ſake, and that the man ſhould be by the woman, and neither ſhould be without the other: theſe are not things of human conſtitution, but are ſettled by the wiſe counſel of God, and therefore to be chearfully ſubmitted to, as the beſt order of things.

Ver. 13. *Judge in yourſelves*, &c.] The Apoſtle having gone through a variety of reaſoning and arguments, ſhewing the ſuperiority of the man to the woman, by which he would prove, that the one ſhould be covered, and the other uncovered, returns to his ſubject again, and appeals to the common ſenſe and underſtanding of the *Corinthians*, and makes them themſelves judges of the matter; ſuggeſting that the thing was ſo clear, and he ſo certain of what he had advanced being right, that he leaves it with them, not doubting but that they would, upon a little reflection within themſelves, join with him in this point: *is it comely that a woman pray unto God uncovered?* in your judgment you can never think ſo, however pleaſing and gratifying ſuch a ſight may be, to the luſt of the fleſh, and to the luſt of the eye; he does not mention propheſying, only inſtances in praying; but it is to be underſtood of one, as of another; and his meaning is, that it is an uncomely thing in a woman to appear in publick ſervice with her head uncovered, whether it be in joining in the publick prayers, or in ſinging of pſalms, or in hearing the word expounded; and though the Apoſtle does not put the caſe of the man's praying to God, or propheſying in his name with his head covered, yet his ſenſe is the ſame of that, as of the woman's.

Ver. 14. *Doth not even nature itſelf teach you*, &c.] By *nature* is either meant, the law and light of nature, reaſon in man, common ſenſe, or rather cuſtom, which is ſecond nature; and which in this caſe, muſt be reſtrained to the *Greeks* and *Jews*; for though among the *Grecians* the men cut their hair, and did not ſuffer it to grow long, as alſo did the *Jews*, yet there were many nations [k] who did not, even at that time, obſerve ſuch a rule or cuſtom; but as the *Jews* and *Greeks* were the perſons chiefly, if not ſolely known to the *Corinthians*, the Apoſtle ſignifies, that the uſages of theſe people might direct and inform them in this matter: *that if a man have long hair it is a ſhame unto him*; he looks unmanly and womaniſh, and expoſes himſelf to ridicule and contempt.

Ver. 15. *But if a woman have long hair*, &c.] And wears it, without cutting it, as men do: *it is a glory to her*; it is comely and beautiful; it is agreeable to her ſex, ſhe looks like herſelf; it becomes and adorns her: *for her hair is given her for a covering*; not inſtead of a covering for her head, or any other part of her body, ſo that ſhe needs no other: we read indeed of the daughter of *Nicodemus ben Gorion*, that ſhe was obliged to make uſe of her hair for a covering in ſuch a ſenſe [l]; "it happened to "*R. Jochanan ben Zaccai* that he rode upon an aſs, "and went out of *Jeruſalem*, and his diſciples went "after him; he ſaw a young woman gathering "barley-corns out of the dung of the *Arabian* cattle; "when ſhe ſaw him, נתעטפה בשערה, *ſhe covered* "*herſelf with her hair*, and ſtood before him:" but this covering was made uſe of, not of choice, but by force, through her poverty, ſhe having no other; this was not the cuſtom of the nation, nor was

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[i] Miſn. Kidduſhin, c. 2. §. 1.

[k] Alex, ab Alex. Genial. Dier. l. 5. c. 18. Servius in Virgil. Æneid. l. 10. prope finem.

[l] T. Bab. Cetubot, fol. 66. 2.

was the hair given to women for a covering in this ſenſe, nor uſed by them as ſuch, unleſs by *Eve* before the fall; but is rather an indication that they want another covering for their head, it not being ſo decent that their long hair ſhould be ſeen. The *Jewiſh* women uſed to eſteem it an immodeſt thing for their hair to be ſeen, and therefore they took care, as much as poſſible, to hide it under another covering; "one woman whoſe name was *Kimchith* "had ſeven ſons, and they all miniſtred in the "high-prieſthood; the wiſe men ſaid unto her, "what haſt thou done, that thou art ſo worthy? ſhe "replied to them, all my days the beams of my houſe "never ſaw קלעי שערי, *the plaits of my hair* [m];" that is, they were never ſeen by any perſon, even within her houſe.

Ver. 16. *But if any man ſeem to be contentious*, &c.] That is, if any one will not be ſatisfied with the reaſons given, for mens praying and propheſying with their heads uncovered, and womens praying and propheſying with their heads covered; but will go on to raiſe objections, and continue carping and cavilling, ſhowing that they contend not for truth, but victory, can they but obtain it any way; for my part, as if the Apoſtle ſhould ſay, I ſhall not think it worth my while to continue the diſpute any longer; enough has been ſaid to ſatiſfy any wiſe and good man, any one that is ſerious, thoughtful, and modeſt; and ſhall only add, *we have no ſuch cuſtom, nor the churches of God*; meaning, either that men ſhould appear covered, and women uncovered in publick ſervice, and which ſhould have ſome weight with all thoſe that have any regard to churches and their examples; or that men ſhould be indulged in a captious and contentious ſpirit; a man that is always contending for contention ſake, and is continually cavilling and carping at every thing that is ſaid and done in churches, and is always quarrelling with one perſon or another, or on account of one thing or another, and is conſtantly giving uneaſineſs, is not fit to be a church-member; nor ought he to be ſuffered to continue in the communion of the church, to the diſturbance of the peace of it. This puts me in mind of a paſſage in the *Talmud* [n]. "The *Rabbans* teach, that after the "departure of *R. Meir*, *R. Judah* ſaid to his diſciples, don't let the diſciples of *R. Meir* enter "here, מפני שקנתרנין הן, *becauſe they are contentious*."

Ver. 17. *Now in this that I declare unto you*, &c.] The *Syriac* verſion reads, *this is what I command*; which ſome refer to what he had been diſcourſing of, adding to his arguments and the examples of the church, his own orders and command, that men ſhould worſhip God publickly, uncovered, and women covered; tho' it ſeems rather to reſpect what follows, what the Apoſtle was about to declare unto them; concerning which he ſays, *I praiſe you not*; as he did in ver. 2. that they were mindful of him, remembred his doctrines, and kept the ordinances in the manner he had delivered them to them: and it ſhould ſeem by this, that the greater part of them were not to be blamed, tho' ſome few were, for their irregular and indecent appearance in public worſhip, men with a covering on their heads, and women without one; but in what he was about to ſay, he could not praiſe them at all: *that you come together*; to the houſe of God, to pray unto him, to ſing his praiſes, to hear his word, and attend his ordinances, particularly the Lord's ſupper: *not for the better*; for edification and inſtruction, for the quickning and comforting of your ſouls; that you may grow in grace and knowledge, become more holy, zealous, fruitful, and uſeful: *but for the worſe*; to indulge luxury and intemperance, to encourage hereſies, ſchiſms, and diviſions, and ſo grow more carnal, ſcandalous, and uſeleſs.

Ver. 18. *For firſt of all, when ye come together in the church*, &c.] The place where the church met together to perform divine ſervice, called *one place*, ver. 20. and is diſtinguiſhed from their own *houſes*, ver. 22. and the firſt thing he took notice of as worthy of diſpraiſe and reproof, in their religious aſſemblies, were their animoſities and factions: *I hear that there be diviſions among you*; ſchiſms and parties, either about their miniſters, one being for *Paul*, another for *Apollos*, and another for *Cephas*; or in the celebration of the Lord's ſupper, and that which went before it, they going into ſeparate bodies, and partook by themſelves, and each took his own ſupper before another, one eat, and another did not. This the Apoſtle had heard from the houſe of *Chloe*: *and I partly believe it*; meaning, either that this was the practice of a part of the church to do ſo, tho' not of them all; or that part of the report that had been made to him was true; tho' he hoped in that charity which hopeth all things, that it was not quite ſo bad as was feared or repreſented, ſince things are generally heightened and increaſed by fame; but yet he had it from ſuch good hands, that he could not but believe there was ſomething in it. So the *Syriac* verſion renders it, ומדם מדם, *and ſomething*, or *ſomething I believe*.

Ver. 19. *For there muſt be alſo hereſies among you*, &c.] This is a reaſon, why he was ready to believe there might be ſomething of truth, in the report he had received of the diviſions among them; for if there were hereſies, falſe doctrines, and bad principles among them, ſuch as were ſubverſive of the fundamentals of chriſtianity, as the denial of the reſurrection of the dead, *&c.* it was no wonder that there were ſchiſms and factions among them, ſince hereſies generally iſſue in them. Theſe the Apoſtle ſays, *muſt be*; becauſe God has decreed they ſhall, whoſe counſel is immutable, and his purpoſe unalterable; and ſince this always was the caſe, that there were falſe prophets under the former diſpenſation, it muſt be expected that falſe teachers will ariſe in the churches now, bringing in damnable hereſies; and ſince ſatan is always buſy to ſow the tares of falſe doctrine; and human nature being both weak and wicked, is ſo ſuſceptible thereof, and ſo eaſily impoſed upon and deceived, it cannot be thought that it ſhould be otherwiſe; which by the goodneſs and wiſdom of God, are over-ruled to a very good purpoſe: *that they which are approved*; who ſincerely believe in Chriſt, are found in the faith, and have a well grounded experience of it; who have themſelves tried things that differ, and approve of them that are excellent, and have been tried by others, and found to be ſincere, upright, and faithful, and are approved of God and good men: *may be made manifeſt among you*; by their ſtedfaſtneſs in the faith, their zealous attachment to it, earneſt contention for it, and warm and honeſt vindication of it; and by the departure of thoſe from them who oppoſe it, and go on the ſide of error and hereſy; by which means it is known, who are the ſincere followers of the lamb, in doctrine, diſcipline, and converſation, and who not.

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[m] T. Bab. Yoma, fol. 47. 1.

[n] T. Bab. Nazir, fol. 49. 2. & Kiddushin, fol. 52. 2.

Ver. 20. *When ye come together therefore into one place*, &c.] Tho' ἐπι το αὐτο does not ſignify ſo much the unity of the place, as of the perſons meeting together, and their conjunction; ſo the phraſe is uſed by the *Septuagint*, in *Deut.* xxv. 11. *Joſh.* xi. 5. yet it ſuppoſes a place, where the church were wont to aſſemble for divine worſhip; *this is not to eat the Lord's ſupper*; their view in coming together, was not ſo much to celebrate the ſupper of the Lord, as to partake of their own ſupper, which was either the *Paſchal* ſupper, or ſomething like it; which many of them *judaizing* obſerved before the Lord's ſupper, in imitation of Chriſt, as they pretended, who firſt eat the paſſover, and then inſtituted the ſupper. Now there being a great deal of good eating and drinking in this ante-ſupper, many of them came together for no other end, but to partake of that, at leaſt, this was their chief view, and not the Lord's ſupper; or when they did meet together on this account, it was in ſuch an irregular and diſorderly manner, and they confounded theſe ſuppers together, and behaved ſo ill at them, and eat the Lord's ſupper ſo unworthily, that it could not be rightly called eating of it; or when they had eat their ante-ſupper in ſuch an indecent way, neither ſtaying for one another, nor keeping within the bounds of temperance and ſobriety; at leaſt having indulged their carnal appetites to ſuch a degree, and raiſed themſelves to ſuch a pitch of gaiety and chearfulneſs; it was not fit for them to eat the Lord's ſupper, to go from ſuch a full meal to the table of the Lord. This was called the Lord's ſupper, becauſe he was the author of it; and he is the ſubject of it; and for him, the remembrance of him, it is appointed, kept up, and continued. The *Syriac* verſion underſtands it, of the Lord's day, and reads it thus, *when therefore ye meet together, not as is fit for*, or becomes ליומה דמרן, *the day of our Lord, do ye eat and drink*.

Ver. 21. *For in eating*, &c.] Not at the Lord's table, but at tables ſpread for them in the place of divine worſhip, where every one brought his own food, under a pretence that others, particularly the poor, ſhould eat with him; but inſtead of that, he ſat down and eat it himſelf, and would not ſtay till the reſt came, to eat together: *but every one taketh before other his own ſupper*; that is, without tarrying till all came together, in order to eat a friendly meal with each other, to encourage and increaſe brotherly love, one would ſit down and fill himſelf before another came; ſo that ſome went without, whilſt others had too much; and thus the deſigned end was not anſwered; and the whole was a piece of confuſion and diſorder: *and one is hungry, and another drunken*; he that came late had nothing to eat, and ſo was hungry; when he that was firſt either eat and drank to exceſs, or at leaſt very plentifully, ſo that he was very chearful, and more diſpoſed to carnal mirth, than in a ſerious and ſolemn manner to partake of the Lord's ſupper; and who is thought to be the rich man, who brought his own proviſions, and eat them himſelf when he had done; as the poor may be meant by the hungry, who having no food to bring with them, and none being communicated to them by the rich, were in want, and ſtarving; ſo that here were many abuſes, juſtly chargeable on them. Dr. *Lightfoot* is of opinion, that by him that was *drunken*, is meant the *Jew* that eat the *paſchal* ſupper, of which he eat and drank freely; and by him that was *hungry*, the *Gentile*, who was ſo not out of poverty and neceſſity, but becauſe he refuſed and avoided eating of the ante-ſupper, as ſavouring of *Judaiſm*; and ſo here was a ſchiſm and diviſion among them.

Ver. 22. *What have ye not houſes to eat and drink in?* &c.] This ſhows that one taking his ſupper before another, was not in their own houſes, before they came to the place of divine worſhip, but in the houſe of God; and the Apoſtle ſuggeſts, that if they muſt have their ante-ſuppers, and were diſpoſed to eat and drink freely, before they partook of the Lord's ſupper, it was more decent and orderly, and leſs reflected upon the honour of religion and the ordinances of Chriſt, to eat and drink in their own houſes; in which they were not only more private and retired, but which they had for ſuch purpoſes; whereas the houſe of God was not for any ſuch uſe, nor ſhould they meet together there on ſuch an account; at leaſt, ſuch diſorderly, unequal, and intemperate feaſts there, were very ſcandalous and reproachful: and it was contrary to a *Jewiſh* canon, to eat and drink in the ſynagogues, which runs thus[o], "in the ſynagogues "they don't uſe a light behaviour, nor do they "eat and drink in them;" tho' they ſometimes ſpeak of travellers eating and drinking and lodging in the ſynagogues[p], yet they interpret theſe of places adjoining to them: *or deſpiſe ye the church of God*; that is, expoſe it to contempt and ſcorn; meaning either the community, the people of God gathered together in a Goſpel-church-ſtate; or the place where they met for publick worſhip, which the *Ethiopic* verſion calls, *the houſe of God*; which was rendered very contemptible, by ſuch diſorderly practices: *and ſhame them that have not*; no houſes to eat in, or ſupper to eat, or any of this world's goods, or money to purchaſe food for themſelves; who muſt be confounded and put to ſhame, when coming in expectation of being fed, the proviſions were eaten up by the rich before they came, or however were not allowed to partake when they did come; this was ſuch a reſpecting of perſons, as was juſtly culpable in them by the Apoſtle.

Ver. 23. *For I have received of the Lord*, &c.] The Apoſtle obſerves unto them, the rule, uſe, and end of the Lord's ſupper; his view in it is, to correct the diſorders among them, and to bring them to a ſtrict regard to the rule which had ſuch a divine authority inſtamped upon it; and to obſerve to them, that in that ſupper all equally eat and drank; and that the end of it was not a paſchal commemoration, but a remembrance of Chriſt, and a declaration of his ſufferings and death. The divine authority of the Lord's ſupper is here expreſſed; it was not only inſtituted by him as Lord, having all power and authority in and over his churches, to appoint what ordinances he pleaſes; but the plan and form of adminiſtration of it, were received from him by the Apoſtle. This was not a device of his, nor an invention of any man's, nor did he receive the account from men, no not from the Apoſtles; but he had it by revelation from Chriſt, either when he appeared to him at his firſt converſion, and made him a miniſter of the Goſpel; or when he was caught up into the third heaven, and heard things unſpeakable and unutterable: *that which alſo I delivered unto you*; for whatever he received from Chriſt, whether a doctrine or an ordinance, he faithfully delivered to the churches, from whom he kept back nothing that was profitable,

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[o] T. Hieroſ. Megilla, fol. 74. 1. & Bab. Megilla, fol. 28. 1. Gloſſ. in ib. Maimon. Hilch. Sabbat, c. 29. §. 8. & Maggid Miſna in ib.

[p] Gloſſ. in T. Bab. Bathra, & Peſachim, fol. 101. 1. &

ble, but declared the whole counſel of God unto them: now this he refers the *Corinthians* to, as a ſure rule to go by, and from which they ſhould never ſwerve; and whatever ſtands on divine record as received from Chriſt, and delivered by his Apoſtles, ſhould be the rule of our faith and practice, and ſuch only: *that the Lord Jeſus, the ſame night in which he was betrayed*; or *delivered*; as he was by the determinate counſel and foreknowledge of God the father, and as he was by himſelf, who voluntarily gave himſelf up into the hands of men, juſtice and death, for our offences; and ſo the *Arabic* verſion reads it here, *in the night in which he delivered up himſelf*; as he did in the garden to *Judas* and his company: it was in the night when he came in ſearch of him with officers, and a band of ſoldiers, and when he betrayed him and delivered him into their hands; and that ſame night a little before, our Lord inſtituted and celebrated the ordinance of the ſupper with his diſciples. The time is mentioned partly with regard to the paſſover it followed, which was killed in the evening and eat the ſame night in commemoration of God's ſparing the firſt-born of *Iſrael*, when at midnight he deſtroyed all the firſt-born of *Egypt*, and ſo was a night to be obſerved in all generations; and becauſe this feaſt was to be a ſupper, and therefore it is beſt to obſerve it in the evening, or decline of the day. The circumſtance of *Judas*'s betraying him, is mentioned not only becauſe it was in the night, and a work of darkneſs; but being in the ſame night he inſtituted the ſupper, ſhews the knowledge he had of his death by the means of the betrayer, and his great love to his diſciples, his church and people, in appointing ſuch an ordinance in remembrance of him, and his death, when he was juſt about to leave them: *took bread*; from off the table, out of the diſh, or from the hands of the maſter of the houſe; an emblem of his body, and of his aſſumption of human nature; of his taking upon him the nature of the ſeed of *Abraham*, of that body which his father prepared for him, in order to its being broken; or that he might in it, endure ſufferings and death for his people.

Ver. 24. *And when he had given thanks*, &c.] So *Luke*, chap. xxii. 19. but *Matthew*, chap. xxvi. 26. and *Mark*, chap. xiv. 22. ſay he *bleſſed*; not the bread, but his father; for to bleſs and give thanks is one and the ſame thing with the *Jews*: ſo we often read of their bleſſing for the fruits of the earth, for wine and bread; concerning which they have theſe rules[r], "he that *bleſſeth for the wine*, before "food, frees the wine that is after food; he that "bleſſeth for the deſſert before food, frees the "deſſert after food; ברך על הפת, *he that bleſſeth* "*for the bread*, frees the deſſert, for the deſſert "does not free the bread;" or excuſe from a bleſſing for that again: "if they ſit at eating every "one bleſſes for himſelf, if they lie (upon couches) "אחד מברך לכלם, *one bleſſes for them all*; when "wine is brought to them whilſt they are eating, "every one bleſſes for himſelf; if after food, *one* "*bleſſes for them all*:" our Lord conformed to theſe rules, he bleſſed and gave thanks for the bread ſeparately, and he afterwards bleſſed, or gave thanks for the wine; and as he and his diſciples lay at table, he bleſſed and gave thanks for them all: for this is not to be underſtood of any conſecration of the bread by a certain form of words, changing its nature and property, and converting it into the body of Chriſt; but either of aſking a bleſſing of his Father upon it, that whilſt his diſciples were eating of it, their faith might be led to him, the bread of life, and to his broken body, and ſpiritually feed and live on him, and receive ſpiritual nouriſhment from him; or elſe of giving thanks to his Father for what was ſignified by it, for the true bread he gave unto his people, meaning himſelf; and for that great love he ſhewed in the gift and miſſion of him; and for the great work of redemption, and all the benefits of it he had ſent him to procure, and which were juſt on finiſhing; and for all the might, ſtrength and aſſiſtance, he gave to him as man and mediator, in compleating the buſineſs of ſalvation for his people; which was the joy ſet before him, and which filled his heart with pleaſure and thankfulneſs: both theſe ſenſes may be joined together, and may direct us as to the matter of bleſſing and giving thanks at the ſupper; for no form of words is pointed out to us; what were the expreſs words our Lord uſed we know not: *he brake it*; as a ſymbol of his body being wounded, bruiſed, and broken, thro' buffetings, ſcourgings, platting of a crown of thorns, which was put upon his head, and piercing his hands and feet with nails, and his ſide with a ſpear; for which reaſon, the rite of breaking the bread in this ordinance, ought literally and ſtrictly to be obſerved: Chriſt himſelf took the bread and brake it, denoting his willingneſs to lay down his life, to ſuffer and die in the room of his people; and this action of breaking the bread was uſed in order to be diſtributed, and that every one might partake, as all the *Iſraelites* did at the paſſover, and not as theſe *Corinthians* at their ante-ſuppers, when one was full and another hungry; but Chriſt broke the bread that every one might have a part, as every believer may and ought, who may eat of this bread, and drink of the wine, and feed by faith on Chriſt, and take every bleſſing procured by him to themſelves: *and ſaid, take, eat*; that is, to his diſciples, to whom he gave the bread, when he had took it and given thanks and brake it, bidding them *take* it; receive it into their hands, as an emblem of their receiving him, and the bleſſings of his grace in a ſpiritual ſenſe, by the hand of faith; and *eat* the bread put into their hands, as a ſymbol of their eating and living by faith on Chriſt as crucified, as having loved them, and given himſelf for them: *this is my body*; in oppoſition to, and diſtinction from, גופו של פסח, *the body of the paſſover*, as the lamb was called[s]; meaning not his myſtical body the church, of which he is head, tho' this is one bread, and one body, chap. x. 17. but his natural body, and that not properly, as if the bread was really changed into it; for the bread in the ſupper after the bleſſing over it, and thanks given for it, retains its ſame nature, properties, form, and figure, only is ſet apart for the uſe of commemorating the broken body of Chriſt; and therefore this phraſe is to be underſtood in a figurative ſenſe, that it was a ſign and ſymbol of his body; it being broken into pieces repreſented his wounds, bruiſes, ſufferings, and death; juſt in ſuch ſenſe as the rock is ſaid to be Chriſt, in chap. x. 4. not that that was really Chriſt, but was a type and ſign of him: which is *broken for you*; for tho' a bone of him was not broken, but inaſmuch as his ſkin and fleſh were torn and broke by blows with rods and fiſts, by whipping and ſcourgings, by thorns, nails, and ſpear; and body and ſoul were torn aſunder, or divided from each other by death; and death in ſcripture is expreſſed by שבר, *breaking*; ſee *Jer.* xix. 11. his body might be truly ſaid to be broken, and that *for* his people; not merely to confirm his doctrine, or ſet an example of patience,

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[r] Miſn. Beracot, c. 6. §. 5, 6.

[s] Miſn. Peſachim, c. 10. §. 3.

tience; or only for their good; but in their room and ſtead, as their ſurety and ſubſtitute: *this do in remembrance of me*; ſignifying that it was not a paſſover-commemoration, or a remembrance of the *Iſraelites* going out of *Egypt*; which becauſe done in the night as that was, and following upon the paſſover, the *judaizing* chriſtians among the *Corinthians*, took it to be in remembrance of that; having imbibed that notion which the *Jews* then had, and ſtill retain, that their deliverance from *Egypt* will be remembered in the days of the Meſſiah[t]: "מזכירין, *they commemorate* the going out of *Egypt* in the nights; ſays *R. Eleazer ben Azariah*, lo, I am about ſeventy years of age, and I never was worthy to ſay, that the going out of *Egypt* was recited in nights, till *Ben Zoma* expounded what is ſaid, *Deut.* xvi. 3. *that thou may'ſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life*; *days of thy life*, mean days, *all the days of thy life*, nights; but the wiſe men ſay, *the days of thy life*, mean this world, and *all the days of thy life*, include the days of the Meſſiah:" now the Apoſtle mentions theſe words of our Lord, to ſhew that the deſign of the inſtitution of this ordinance of the ſupper, was not in commemoration of the deliverance of the *Jews* out of *Egypt*; but it was in remembrance of himſelf, of what he did and ſuffered on the behalf of his people: particularly the eating of the bread, was intended to bring to remembrance how the body of Chriſt was wounded, bruiſed, and broken for them; how he bore their ſins in his own body on the tree, and ſuffered, and made ſatisfaction for them; and which was ſpiritual food for their faith when they reflected on it, and could not fail of bringing to their remembrance the love of Chriſt in all, when this was the caſe.

Ver. 25. *After the ſame manner alſo he took the cup*, &c.] That is, off from the table, or out of the hands of the maſter of the houſe, and bleſſed or gave thanks, as he did before when he took the bread; ſee *Matt.* xxvi. 27. *Mark* xiv. 23. *when he had ſupped*; the *Syriac*, *Arabic*, and *Ethiopic* verſions read, *when they had ſupped*; which give a true ſenſe, tho' not a literal tranſlation; for both Chriſt and his diſciples had ſupped, having both eaten the paſſover ſupper, and the bread, the principal part in the Lord's ſupper, when he took the cup, gave thanks and gave it to them: *ſaying*, *this cup is the New Teſtament*, or *covenant*, *in my blood*; alluding to the old covenant which was ratified and confirmed by the blood of bulls, and which was called, *the blood of the covenant*, *Exod.* xxiv. 8. but the new covenant was eſtabliſhed with Chriſt's own blood, of which the wine in the cup was a ſign and ſymbol; for neither the cup, nor the wine in it, can be thought to be the covenant or teſtament itſelf, by which is meant the covenant of grace, as adminiſtred under the Goſpel-diſpenſation; called *new*, not becauſe newly made, for it was made from everlaſting; or lately revealed, for it was made known to our firſt parents immediately after the fall, and to other ſaints in ſucceeding ages, tho' more clearly exhibited by Chriſt under the preſent diſpenſation; but it is ſo called in diſtinction from the old covenant, or former mode of adminiſtration of it, under the *Moſaic* œconomy; and it is always new, and will be ſucceeded by no other; and it provides for and promiſes new things, and which are famous and excellent, and preferable to all others. Now this is ſaid to be *in the blood* of Chriſt; that is, it is ratified, and all its bleſſings and promiſes are confirmed by his blood: hence his blood is called, *the blood of the everlaſting covenant*, *Heb.* xiii. 20. pardon and righteouſneſs, peace and reconciliation, and entrance into the holieſt of all, all come thro' this blood, and are ſecured by the ſame; and to which the faith of the ſaints is directed in this ordinance, to obſerve, receive, and enjoy for themſelves: *this do ye as oft as ye drink it, in remembrance of me*; of his ſoul's being poured out unto death; of his blood being ſhed for the remiſſion of ſins; and of his great love in giving himſelf an atoning ſacrifice to divine juſtice, and laying ſuch a foundation for ſolid peace and joy in the hearts of his people.

Ver. 26. *For as often as ye eat this bread, and drink this cup*, &c.] Not any bread, or any cup; but what is eat and drank in an ordinance-way, and according to the inſtitution and appointment of Chriſt, and with a view to the end propoſed by him; and tho' there is no ſet, fixed time for the adminiſtration of this ordinance, yet this phraſe ſeems to ſuggeſt that it ſhould be often; and very plainly ſignifies, that the bread and wine after the bleſſing or thankſgiving, remain ſuch, and are not converted into the real body and blood of Chriſt; but are only outward elements, repreſenting theſe to faith: *ye do ſhew the Lord's death till he come*; or rather, as it may be rendered in the imperative mood, as an exhortation, direction or command, *ſhew ye the Lord's death till he come*; ſince every one that eats and drinks at the Lord's table, does not ſhew forth his death, which is the great end to be anſwered by it; for the deſign of the inſtitution of it, is to declare that Chriſt died for the ſins of his people; to repreſent him as crucified; to ſet forth the manner of his ſufferings and death, by having his body wounded, bruiſed, and broken, and his blood ſhed; to expreſs the bleſſings and benefits which come by his death, and his people's faith of intereſt in them; and to ſhew their ſenſe of gratitude, and declare their thankfulneſs for them; and all this, *till he come*; which ſhews the continuance of this ordinance, which is to laſt till Chriſt's ſecond coming, when the carnal ordinances of the former diſpenſation were ſhaken and removed; and alſo the continuance of Goſpel-miniſters to the end of the world, to adminiſter it, and of churches to whom it is to be adminiſtred: this aſſures of the certainty of Chriſt's ſecond coming; as it leads back to his coming in the fleſh, ſuffering and dying in our ſtead, and thereby obtaining redemption for us; it leads forward to expect and believe he will come again, to put us into the full poſſeſſion of the ſalvation he is the author of; when there will be no more occaſion for this ordinance, nor any other, but all will ceaſe, and God will be all in all. The Apoſtle here refers to a cuſtom uſed by the *Jews* in the night of the paſſover, to ſhew forth the reaſon of their practice, and that inſtitution to their children; when either[u] "the ſon aſked the father, or if the ſon had not underſtanding (enough to to aſk) then the father taught him, ſaying, how different is this night from all other nights? for in all other nights we eat leavened and unleavened bread, but in this night only unleavened; in all other nights we eat the reſt of herbs, but in this night bitter herbs; in all other nights we eat fleſh roaſted, broiled, and boiled, in this night only roaſted; in all other nights we waſh once, in this night twice; and as elſewhere[w] 'tis added, in all other nights we eat ſitting or lying,

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[t] Miſn. Beracot, c. 1. §. 5.

[u] Miſn. Peſach. c. 10. §. 4. Haggadah Shel. Peſach. p. 5.

[w] Maimon. Chametz Umetzah, c. 8. §. 2.

"in this night all of us lie; and according to the "capacity of the child, the father teaches him:" particularly, he was to inform him what theſe ſeveral things ſhewed forth, or declared [x]; as that "the "paſſover מגיד, *declared*, or *ſhewed forth*, that the "Lord paſſed over the houſes of our fathers in "*Egypt*; the bitter herbs *ſhewed forth*, that the "*Egyptians* made the lives of our fathers bitter in "*Egypt*; and the unleavened bread, *declared* that "they were redeemed; and all theſe things are "called, הגדה, *the declaration*, or *ſhewing forth*:" and there is a treatiſe called, הגדה של פסח, *the ſhewing forth of the paſſover*; in which, beſides the things mentioned, and many others, 'tis obſerved [y], that it was commanded the *Jews* לספר, *to declare* the going out of *Egypt*, and that every one that diligently declares the going out of *Egypt*, is praiſeworthy: now the Apoſtle obſerves this end of the Lord's ſupper, to ſhew forth his death, in oppoſition to the notion of the *judaizing* chriſtians at *Corinth*, who thought of nothing elſe but the ſhewing forth of the paſſover, and the declaration of that deliverance and redemption, wrought for the people of *Iſrael*; whereas the true and only intent of it, was to ſhew forth the death of Chriſt, redemption by him, and the greatneſs of his love expreſſed therein, and which is to be continued till his ſecond coming; whereas the time was come when it ſhould *be no more ſaid, the Lord liveth, that brought up the children of Iſrael out of the land of Egypt*, Jer. xvi. 14.

Ver. 27. *Wherefore*, &c.] Since this is the plain inſtitution of the Lord's ſupper, the form and manner of adminiſtering of it; and ſince the bread and wine in it are repreſentations of the body and blood of Chriſt, and the deſign of the whole is to remember Chriſt, and ſhew forth his death; it follows, that *whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* The bread and cup are called, *the bread* and *cup of the Lord*; becauſe eat and drank in remembrance of him, being ſymbols of his body and of his blood, tho' not they themſelves; theſe may be eaten and drank *unworthily*, when they are eaten and drank by unworthy perſons, in an unworthy manner, and to unworthy ends and purpoſes. The Lord's ſupper may be taken unworthily, when it is partook of by unworthy perſons. This ſenſe is confirmed by the *Syriac* verſion, which renders it, ולא שוא לה, *and is not fit for it*, or is unworthy of it, and ſo the *Ethiopic* verſion; now ſuch are all unregenerate perſons, for they have no ſpiritual life in them, and therefore can't eat and drink in a ſpiritual ſenſe; they have no ſpiritual light, and therefore can't diſcern the Lord's body; they have no ſpiritual taſte and reliſh, no ſpiritual hungrings and thirſtings, nor any ſpiritual appetite, and can receive no ſpiritual nouriſhment, or have any ſpiritual communion with Chriſt: and ſo are all ſuch perſons who tho' they may profeſs to be penitent ones, and believers in Chriſt, and to have knowledge of him, and love to him; and yet they have not true repentance, neither do they bring forth fruits meet for it, and ſo as they are improper ſubjects of baptiſm, they are unworthy of the Lord's table; nor have they faith in Chriſt, at leaſt, only an hiſtorical one, and ſo cannot by faith eat the fleſh, and drink the blood of the Son of God, nor perform the ordinance in a way well pleaſing to God; nor have they any ſpiritual knowledge of Chriſt, only what is ſpeculative and notional, and ſo cannot diſcern the Lord's body; nor any real love to him, and therefore very improper perſons to feed on a feaſt of love; nor can they affectionately remember Chriſt, or do what they do from a principle of love to him, and therefore muſt be unworthy receivers: as likewiſe are all ſuch profeſſors, whoſe lives and converſations are not as become the Goſpel of Chriſt; ſuch crucify Chriſt afreſh, and put him to open ſhame, and therefore unfit to ſhew forth his crucifixion and death; they bring a reproach on the Goſpel and ordinances of Chriſt, and cauſe his name, and ways, and truths to be blaſphemed, and grieve the members of the churches of Chriſt, and therefore ought not to be admitted to the table of the Lord: indeed, no man is in himſelf worthy of ſuch an ordinance, none but thoſe whom Chriſt has made ſo by the implantation of his grace, and the imputation of his righteouſneſs; and whom he, tho' unworthy in themſelves, invites and encourages to come to this ordinance, and to eat and drink abundantly. Moreover, this ordinance may be attended upon in an unworthy manner; as when it is partook of ignorantly, perſons not knowing the nature, uſe, and deſign of it; or irreverently, as it was by many of the *Corinthians*, and it is to be feared by many others, who have not that reverence of the Majeſty of Chriſt, in whoſe preſence they are, and who is both the author and ſubject of the ordinance; or without faith, and the exerciſe of it on Chriſt, the bread of life, and water of life; or unthankfully, when there is no grateful ſenſe of the love of God in the gift of his ſon, nor of the love of Chriſt, in giving himſelf an offering and ſacrifice for ſin; or when this feaſt is kept with the leaven of malice and wickedneſs, and with want of brotherly love, bearing an ill will to, or hatred of, any of the members of the church. To all which may be added, that this bread and cup are eat and drank unworthily, when they are partook of to unworthy ends and purpoſes; as to qualify for any ſecular employment, and to gain any worldly advantage; or to be ſeen of men, and to be thought to be devotional and religious perſons; or to commemorate any thing beſides Chriſt, as the *judaizing Corinthians* did the *paſchal* lamb; or to procure eternal life and happineſs thereby, fancying that the participation of this ordinance gives a meetneſs for, and a right to glory: now ſuch unworthy eaters and drinkers are *guilty of the body and blood of the Lord*; not in ſuch ſenſe as *Judas*, *Pontius Pilate*, and the people of the *Jews* were, who were concerned in the crucifixion of his body, and ſhedding of his blood, the guilt of which lies upon them, and they muſt anſwer for another day; nor in ſuch ſenſe as apoſtates from the faith, who after they have received the knowledge of the truth deny it, and Chriſt the Saviour; and ſo crucify him afreſh, and put him to open ſhame, count the blood of the covenant a common or unholy thing, and tread under foot the Son of God; at leaſt, not every unworthy receiver of the Lord's ſupper is guilty in this ſenſe; tho' there might be ſome among the *Corinthians*, and is the reaſon of this awful expreſſion, who looked upon the body and blood of Chriſt as common things, and made no more account of them, than of the body and blood of the paſſover lamb; but in a lower ſenſe, every unworthy communicant, or that eats and drinks unworthily, may be ſaid to be guilty of the body and blood of Chriſt, inaſmuch as he ſins againſt, and treats in an injurious manner, an ordinance which is a ſymbol and repreſentation of theſe things; for what reflects diſhonour upon that, reflects diſhonour on the body and blood of Chriſt ſignified therein.

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[x] Moſes Kotſenſis Mitzvot Tora prec. aff. 41.

[y] P. 5, 6. Ed. Rittangel. & Seder. Tephillot. Ed. Baſil. fol. 243. 1.

Ver. 28. *But let a man examine himſelf*, &c.] Whether he has a true ſenſe of ſin, ſorrow and repentance for it; otherwiſe he will ſee no need of a ſaviour, nor will he look to Chriſt for ſalvation, or be thankful to him for redemption by him; all which are neceſſary in a due obſervance of this ordinance; alſo, whether he is in the faith, whether he is a partaker of the true grace of faith, which is attended with good works, and ſhews itſelf by love to Chriſt, and to the ſaints; whereby a man goes out of himſelf to Chriſt for ſpiritual food and ſtrength, peace, and comfort, righteouſneſs, life, and ſalvation; and by which he receives all from Chriſt, and gives him all the glory: this is abſolutely neceſſary to his right and comfortable partaking of the Lord's ſupper, ſince without faith he cannot diſcern the Lord's body, nor, in a ſpiritual ſenſe, eat his fleſh, and drink his blood, nor attend on the ordinance in a manner acceptable unto God. Let him alſo examine and try, whether he is ſound in the doctrine of faith; or let him prove himſelf to be ſo, or ſhew that he is one that is approved thereby; to whom the word of faith has come with power, and who has received it in the love of it, and firmly believes it; ſince an heretick is to be rejected from the communion of the church, and to be debarr'd the ordinances of it: let him examine himſelf, whether Chriſt is in him, whether he is revealed to him, and in him, as God's way of ſalvation, and the hope of glory; whether he is formed in his ſoul, his ſpirit put, and his grace implanted there; ſince if Chriſt is not within, it will be of no avail to partake of the outward ſymbols of his body and blood. But if a man upon reflection, under the influence and teſtimony of the Spirit, can come to a ſatisfaction in theſe things, however mean and unworthy he may ſeem in his own ſight, let him come to the table of the Lord, and welcome. *And ſo let him eat of that bread, and drink of that cup*; none ſhould diſcourage or hinder him; nor ſhould he deprive himſelf of ſuch a privilege, to which he has an undoubted right. There ſeems to be an alluſion in theſe words to what the maſter of the family uſed at the paſſover, when he ſaid [*], "every one that is hungry, יתי ויכול, "*let him come and eat*, and every one that hath "need or ought, let him keep the paſſover."

Ver. 29. *For he that eateth and drinketh unworthily*, &c.] As before explained, ver. 27. *eateth and drinketh damnation to himſelf*; or guilt, or judgment, or condemnation; for by either may the word be rendered; nor is eternal damnation here meant; but with reſpect to the Lord's own people, who may thro' unbelief, the weakneſs of grace, and ſtrength of corruption, behave unworthily at this ſupper, temporal chaſtiſement, which is diſtinguiſhed from condemnation with the world, and is inflicted in order to prevent it, ver. 32. and with reſpect to others it intends temporal puniſhment, as afflictions and diſeaſes of body, or corporal death, as it is explained in ver. 30. This they may be ſaid to eat and drink, becauſe their unworthy eating and drinking are the cauſe and means of it. Juſt as *Adam* and *Eve* might be ſaid to eat condemnation to themſelves and poſterity, becauſe their eating of the forbidden fruit was the cauſe of it. So the phraſe, *does not eat condemnation*, is uſed in the *Perſic* verſion of *John* iii. 18. for *is not condemned*. And let it be obſerved, that ſuch an one is ſaid to eat and drink this judgment or condemnation *to himſelf*, and not another; he is injurious to no body but himſelf: this may ſerve to make the minds of ſuch eaſy, who are not ſo entirely ſatisfied with ſome perſons who ſit down with them at the Lord's table, when they conſider that it is to their own injury, and not to the hurt of others they eat and drink: *not diſcerning the Lord's body*. This is an inſtance of their eating and drinking unworthily, and a reaſon why they eat and drink condemnation to themſelves, or contract guilt, or expoſe themſelves either to chaſtiſement or puniſhment; becauſe they diſtinguiſh not the Lord's ſupper from an ordinary and common meal, but confound them together, as did many of the *Corinthians*, who alſo did not diſtinguiſh the body of Chriſt in it from the body of the *Paſcal* lamb; or diſcern not the body of Chriſt, and diſtinguiſh it from the bread, the ſign or ſymbol of it; or diſcern not the dignity, excellency, and uſefulneſs of Chriſt's body, as broken and offered for us, in which he bore our ſins on the tree, and made ſatisfaction for them; a commemoration of which is made in this ordinance.

Ver. 30. *For this cauſe many are weak and ſickly*, &c.] Becauſe of their unworthy participation of the Lord's ſupper, many in the *Corinthian* church were attended with bodily infirmities and diſeaſes; either by way of fatherly chaſtiſement and correction in ſuch who were truly the Lord's people, tho' they had behaved unworthily; or by way of puniſhment to ſuch who were not, and had ſinned very groſly: *and many ſleep*; that is, die a corporal death, which is often in ſcripture ſignified by ſleep, and frequently uſed of the ſaints, and their death, and may intend and include ſome of them here; for tho' the Lord might reſent ſo far their unworthy conduct and behaviour at his table, as to remove them out of this world by death, yet their ſouls may be ſaved in the day of the Lord Jeſus.

Ver. 31. *For if we would judge ourſelves*, &c.] Examine, try, and prove ourſelves as above directed, before we eat and drink; or condemn ourſelves, by confeſſing, acknowledging, and mourning over ſin, and by repentance for it; or ſeparate ourſelves from the company of prophane ſinners, come out from among them, and touch not their unclean things; or join with them in their unfruitful works of darkneſs: *we ſhould not be judged*; by the Lord; he would not inflict theſe diſeaſes, ſickneſſes, and death.

Ver. 32. *But when we are judged*, &c.] This is ſaid by way of conſolation to the ſaints, that when the hand of the Lord is upon them, and he is afflicting them, they ſhould conſider theſe things, not as the effects of his vindictive wrath and juſtice, as proper puniſhments for their ſins, but as fatherly chaſtiſements for their good: *we are chaſtened of the Lord*; as children by a father, in love and kindneſs, in order to bring to a ſenſe of ſin, repentance for it, and acknowledgment of it, and behave the better for the future: *that we ſhould not be condemned with the world*; the world of ungodly men, the men of the world, carnal, worldly, and Chriſtleſs ſinners. There is a world, a multitude of them that will be condemned. So far has Chriſt been from dying for the redemption and ſalvation of every individual perſon in the world, that there is a world of men that will be righteouſly condemned at the laſt day. Now the preſent afflictions and chaſtiſements of the ſaints are laid upon them, and bleſſed to them for their ſpiritual good, that they may not be adjudged to the ſecond death, to everlaſting fire, to endleſs damnation, or be puniſhed with everlaſting deſtruction along with them.

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[*] Haggadah Shel Peſach, p. 4.

Ver. 33. *Wherefore, my brethren,* &c.] Though he had ſaid ſome very awful and awakening things to bring them to themſelves, to reclaim them, and rectify diſorders among them; yet he hoped well of them in general, and ſoftens the ſevere things he had ſaid, by calling them *brethren*; and hereby prepares them to attend to, and receive the more kindly what he had further to ſay: *when ye come together to eat*; that is, when ye come to the place of publick worſhip at the uſual ſtated time, in order to eat the Lord's ſupper, *tarry one for another*; don't begin to celebrate the ordinance until the church is met together in general, or at leaſt till as many are got together as may be expected will come; for a church is not obliged to tarry for every individual perſon; nor can it be thought that every member can attend, there being various providences which may detain them: the Apoſtle's view is to promote unity, chriſtian reſpect, and brotherly love in the ordinance; that they would ſit down and join together, according to the rule of Chriſt, without reſpect to perſons, or going into parties, factions, and diviſions.

Ver. 34. *And if any man hunger let him eat at home,* &c.] Whereby the Apoſtle ſhows his diſlike of their ante-ſuppers in the place of publick worſhip, at which they behaved in ſo indecent a manner, neglecting the poor, and too freely indulging themſelves; and therefore if any one was hungry, and could not wait till the Lord's ſupper was over, let him eat at home before he come to the place of worſhip, and ſatisfy his appetite, that he might with more eaſe and decency attend the table of the Lord: *that ye come not together unto condemnation or judgment*; that is, that you may ſo behave when ye come together, that you may not bring upon you the judgment of the Lord, either by way of puniſhment or chaſtiſement; that is to ſay, bodily diſeaſes or death. *And the reſt will I ſet in order when I come*; meaning, not doctrines of faith, but things reſpecting eccleſiaſtical order and polity, which were amiſs among them.

CHAP. XII.

IN this chapter the Apoſtle diſcourſes concerning ſpiritual gifts, ſhewing the author, nature, uſe, and excellency of them; compares the church to an human body, and in a beautiful manner ſets forth the ſymmetry and ſubſerviency of the members of it to one another, being ſet in different places, and having different gifts; and enumerates the ſeveral offices and gifts in the church, and yet ſuggeſts there is ſomething more excellent than them. He intimates, that ſpiritual gifts are valuable things, and ſhould be taken notice of; nor would he have the ſaints ignorant of them, and therefore gives the following account, ver. 1. and yet he would not have thoſe that have them be proud of them, and lifted up with them; for which reaſon he puts them in mind of their former ſtate in heatheniſm, to make and keep them humble, ver. 2. and points out ſuch who have the Spirit of God, the author of all gifts and grace; not ſuch who call Jeſus accurſed, but they that call him Lord, ver. 3. which Holy Ghoſt, who is called Spirit, Lord, and God, is the author of the different gifts beſtowed upon men, ver. 4, 5, 6. the end of beſtowing which gifts is the profit of others, ver. 7. of which gifts there is an enumeration in nine particulars, ver. 8, 9, 10. of each of which the Spirit of God is the worker and giver, according to his ſovereign will and pleaſure, ver. 11. and which are all for the good of the whole community; which is illuſtrated by the ſimile of an human body, which as it conſiſts of many members, and is but one, ſo Chriſt myſtical, or the church, tho' it conſiſts of divers perſons, yet they are all one in Chriſt, and all their gifts are for the ſervice of each other, ver. 12. which unity is proved and confirmed by the ſaints being baptized by one ſpirit into one body, the church, and by drinking of him, or partaking of the ſame grace, ver. 13. and in order to ſhew the uſefulneſs and profit of every ſpiritual gift, even the meaneſt, to the churches of Chriſt, and that none might be deſpiſed, he enlarges upon the metaphor of the human body he had compared the church to, and by it illuſtrates the unity of the church, and the members of it, ver. 14. and ſhews, that the inferior members ſhould not envy the ſuperior ones, or be dejected becauſe they have not the ſame gifts; and conclude from hence, that they are not, or deſerve not to be of the ſame body, ver. 15, 16. ſeeing it is convenient and abſolutely neceſſary that there ſhould be many members, and theſe ſet in different places, and have different gifts and uſefulneſs; and particularly what ſhould make them eaſy is, that God has placed them according to his will and pleaſure, ver. 17, 18, 19, 20. And, on the other hand, he ſhews, that the more noble, and excellent, and uſeful members, ought not to deſpiſe the lower, meaner, and more ignoble ones, partly becauſe of the uſefulneſs and neceſſity of them, they can't do without them, ver. 21, 22. and partly becauſe of the honour put upon them, ver. 23, 24. and all this is ſo ordered, that there be no ſchiſm, but that there ſhould be a mutual care of one member for another, and that they ſhould ſympathize with each other, ver. 25, 26. This ſimile the Apoſtle more plainly and particularly accommodates, and applies to the church, the body of Chriſt, and the members of it, and of one another, ver. 27. and gives an enumeration of the ſeveral officers and offices in the church, ſet there by God himſelf; and there are no leſs than eight of them, ſome greater than others, moſt of them proper and peculiar to the primitive church, though ſome perpetual, and which ſtill continue, ver. 28. but in the times in which they were all of them in being and uſe, every member of the church were not poſſeſſed of them, only ſome, tho' all had more or leſs the advantage of them, ver. 29, 30. Wherefore, he concludes with an exhortation to the ſaints to covet the beſt of thoſe gifts; and yet obſerves that there was ſomething more excellent than them, and preferable to them, which he was about to ſhew them, ver. 31. and hereby he makes an eaſy tranſition to the next chapter, in which he recommends charity, and prefers it to gifts.

Ver. 1. *Now concerning ſpiritual gifts,* &c.] Tho' the word *gifts* is not in the original text, 'tis rightly ſupplied by our tranſlators, as it is in the *Arabic* verſion; for the Apoſtle does not mean ſpiritual graces, nor ſpiritual words, or doctrines, nor ſpiritual meats and drinks, nor ſpiritual men, each of which are mentioned before in this Epiſtle; tho' the latter is thought by ſome to be here intended, and that the Apoſtle's view is to ſhew the difference between thoſe that are ſpiritual, and thoſe that are not; but as ſpiritual gifts are the ſubject of the Apoſtle's diſcourſe throughout this chapter, and the two following, they ſeem very manifeſtly to be deſigned here. The Apoſtle having gone thro' various heads of diſcourſe, which he either of himſelf, or at the requeſt of others, wrote upon, proceeds to a new ſubject, that of ſpiritual gifts, which he ſeems to have been deſired to give his thoughts upon, and advice about; ſince there were ſome in this church who were diſcouraged, becauſe they had not the gifts which ſome had; and others that had them were elated and puffed up with them, and treated thoſe below them with neglect and contempt: and with a view to both theſe the Apoſtle writes as follows, *brethren, I would not have you ignorant*; neither of the author of theſe gifts, who is the Spirit of God, who diſpenſes them according to his ſovereign will and pleaſure, and not according to the deſerts of men, and are not acquired by the induſtry, or thro' the merit of any, but are his free-grace gifts; nor of the nature of them, for there are differences and diverſities of them, ſome have one, and ſome another, but no man all; nor of the deſign and uſe of them, which is the edification of the whole body; and every gift, though ever ſo mean, is of ſervice; and therefore as on the one hand, none ought to be diſcouraged, ſo on the other hand, none ſhould be lifted up with pride, or give way to a boaſting ſpirit.

Ver. 2. *Ye know that ye were Gentiles*, &c.] That is, by religion; hence the *Syriac* verſion renders it, חנפא, *prophane* perſons, given up to wickedneſs, bigotry, and ſuperſtition; for by nation they were *Gentiles* ſtill; and which muſt be underſtood of one part of this church only; for ſome of them were *Jews*, as is clear from many paſſages in the Epiſtle to this church, and practices referr'd to. This the Apoſtle obſerves to humble them, by putting them in mind of what they had been formerly; they were born and brought up in the Heathen religion, when they knew not the true God, much leſs had any knowledge of Chriſt, and ſtill leſs of the Spirit of God; and therefore if they were favoured with any of his gifts, theſe muſt be owing to his grace, and not to their deſerts, and therefore ought not to glory: he adds, with the ſame view, *carried away unto theſe dumb idols*; to idols that were nothing in the world, had no divinity in them, as he had before aſſerted; to dumb ones, that had mouths, but could not ſpeak, the oracles that were delivered from them, being ſpoken not by them, but were either ſatanical deluſions, or the jugglings of a prieſt; to theſe they were carried by the power of ſatan, the influence of their prieſts, and the orders of their magiſtrates, to conſult them as oracles, to pay their devotions to them, and do them ſervice: *even as ye were led*; that is, to theſe dumb idols; the *Syriac* adds, דלא פורשן, *without any difference*, not being able to diſtinguiſh between theſe and the true God; and to whom they were led as brute beaſts were, that were ſacrificed unto them, or as blind men are led by the blind, as they were by their blind and ignorant prieſts; and therefore, if they had now received the Spirit, and his gifts, they ought to aſcribe the whole to the free grace of God, and be humble under a ſenſe of their unworthineſs.

Ver. 3. *Wherefore I give you to underſtand*, &c.] Or *I make known unto you*; what I am about to ſay are certain truths, and to be depended on, *that no man ſpeaking by the Spirit of God calleth Jeſus accurſed*; or *anathema*, as did the unconverted *Gentiles*, who knew nothing of Jeſus but by report; which report they had from the *Jews*, his enemies; and by that report he appeared to them to be a very wicked and deteſtable perſon, who was put to death by the means of his own countrymen, was hanged upon a tree, and ſo to be counted and called accurſed: the Apoſtle ſeems to have reference to the ſenſe theſe *Corinthians* had of Jeſus, and what they called him before their converſion; whence it appeared that they ſpoke not by, nor were they poſſeſſed of the Spirit of God then, and therefore their having of him now was an inſtance of pure grace; or elſe reſpect is had to the *Jews*, who not only, whilſt Jeſus was living, blaſphemed him, but continued to call him accurſed after his death, whilſt they were in their own land; and after the deſtruction of their city and temple, they continued, as *Juſtin Martyr* obſerves [a] to *Trypho* the *Jew*, to *curſe* Chriſt, and them that believed in him; and to this day privately call him by ſuch names as will hardly bear to be mentioned, were it not for the explanation of ſuch a paſſage: thus they [b] call him, ישו—עות, *Jeſus the perverſe*, or he that perverteth the law of God; and *Jeſu*, the name they commonly give him, they ſay is the abbreviation of ימח שמו וזכרו, *let his name and memory be blotted out*; and which they ſometimes explain by שקר ותועבה, *Jeſu is a lye, and an abomination*: they call him *a ſtrange God*, and *vanity* [c], and often by the name of תלוי [d], *one that was hanged*, and ſo with them accurſed; and which ſeems to be the name the *Jews*, in the Apoſtle's time, gave him, and to which he here refers. Now, as in the former verſe he may have regard to the *Gentiles*, ſo in this to the *Jews* in this church, who, before converſion, had ſo called Chriſt, when it was plain they had not the Spirit of God then, or they could not have ſo called him; and therefore if they were partakers of him now, they ought to admire divine grace, and not glory in themſelves, and over others. Dr. *Lightfoot* thinks, that *Jewiſh* exorciſts who ſtroled about, and pretended to do miracles by the Holy Ghoſt, and yet called *Jeſus anathema*, are meant, of whom the *Corinthians* might aſſure themſelves that they did not ſpeak, nor act, nor were acted by the Spirit of God. The words may be applied to all ſuch as deteſt and deny the doctrines of Chriſt, reſpecting his perſon and office; as that he is come in the fleſh, is the true Meſſiah, the Son of God, truly and properly God; that his death is a proper ſacrifice, and full ſatisfaction for ſin; and that juſtification is by his imputed righteouſneſs: without any breach of charity it may be ſaid, ſuch perſons do in effect call Jeſus accurſed, nullifying his perſon, ſufferings, and death, as to the dignity and efficacy of them; and cannot be thought to have, and ſpeak by, the Spirit of God, who if they had him, would teach them otherwiſe. Moreover, as the word *anathema* here uſed anſwers to חרם, *Cherem*, a form of excommunication among the *Jews*; it may be truly ſaid that ſuch call Jeſus accurſed, or *anathema*, who, if I may be allowed the expreſſion, excommunicate him out of their ſermons and faith; theſe crucify him afreſh, trample him under foot, count his blood as a common thing, and do deſpight to his Spirit; and therefore can't be thought to have him, and ſpeak by him. *And that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt*; or *Jehovah*; which,

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[a] Dialog. cum Tryph. p. 335. [b] Buxtorf. Abbrev. p. 10. [c] Ib. p. 101, 102, 103. [d] Ib. Lex. Talmud. col. 2596.

with the *Jews* was a name ineffable, to which the Apoſtle might have reſpect. Chriſt is Lord of all, of angels, good and bad; of men, righteous and wicked; of the chief among men, the kings, princes, and lords of the earth; as he is God by right of nature, and as creator of them by virtue of that; and becauſe of his providential power and influence in the government of the univerſe: he is Lord of his church and people, by the Father's gift of them to him; by his eſpouſal of them to himſelf; by the purchaſe of his blood; and by the conqueſts of his grace; and as appears by the various relations he ſtands in to them, as father, huſband, head, king, and maſter. Now, tho' a man may hiſtorically ſay all this, as the devils may, and hypocritically, as formal profeſſors and fooliſh virgins do now, and will at the laſt day; and as all men then will by force, whether they will or no, confeſs that Jeſus is Lord, who have not the Spirit of God; yet no man can call him his Lord, can appropriate him to himſelf truly and really, as his Lord, ſaviour, and redeemer, as *David*, *Thomas*, the Apoſtle *Paul*, and others have done, but by the Spirit; ſince ſuch an appropriation includes ſpiritual knowledge of Chriſt, ſtrong affection to him, faith of intereſt in him, an hearty profeſſion of him, and ſincere ſubjection to him; all which cannot be without the Spirit of God: for he is the Spirit of wiſdom and revelation in the knowledge of him; and true love to Chriſt is a genuine fruit of his; faith in Chriſt, is entirely of his operation; and a ſubjection to the righteouſneſs of Chriſt, and to his ordinances, is thro' the influence of his grace; and it is owing to his witneſſings, that any can truly, and in faith, claim their intereſt in him. Upon the whole, the Apoſtle's ſenſe is, let a man pretend to what he will, if he does not love Jeſus Chriſt, and believe in him, he is deſtitute of his Spirit; and whoever loves Chriſt, and believes in him, and can call him his Lord in faith and fear, however mean otherwiſe his gifts may be, he is a partaker of the Spirit of God.

Ver. 4. *Now there are diverſities of gifts*, &c.] Of ſpiritual ones, as in ver. 1. which ſpring from the free grace, and good-will and pleaſure of God, and are not owing to the merits of men; and therefore ſuch who have the largeſt ſhare of them, ſhould not boaſt of them as acquired by themſelves, or be puffed up on account of them; and thoſe who have the ſmalleſt meaſure ſhould be content and thankful; for tho' the gifts are different, ſome have greater, and others leſſer, none have all, but all have ſome, yet not alike: *but the ſame Spirit*; is the author and giver of all as he pleaſes; the leſſer gifts, and the ſmalleſt degree of them, come from the Spirit of God, as well as the greater. *Gifts* here ſeem to be the general name for all that follow; and *adminiſtrations* and *operations* are the two ſpecies of them; and of theſe a particular account is afterwards given.

Ver. 5. *And there are differences of adminiſtrations*, &c.] Or *miniſtries*; offices in the church, miniſtred in by different perſons, as apoſtles, prophets, paſtors, or teachers and deacons; who were employed in planting and forming of churches, ordaining elders, preaching the word, adminiſtring ordinances, and taking care of the poor; for which different gifts were beſtowed on them, they not all having the ſame office. *But the ſame Lord*; meaning either Jeſus Chriſt, whom the believer, by the Holy Ghoſt, ſays is Lord; who as the aſcended king of ſaints, and Lord and head of the church, appoints different offices and officers in it; and having received, gives gifts unto them, qualifying them for the ſame; all which comes thro' the ſame hand, and not another's: or rather the Lord, the Spirit, who calls men to theſe ſeveral miniſtrations, ſeparates and fits them for them, and conſtitutes and inſtalls them into them, and aſſiſts them in the diſcharge of them; ſince he only, and all along is ſpoken of in the context, as the efficient of theſe ſeveral things.

Ver. 6. *And there are diverſities of operations*, &c.] There are ſome that are ordinary, as the good work of grace, and the ſeveral parts of it, the work of faith, the labour of love, and patience of hope, which the Spirit of God begins, carries on, and finiſhes in all the elect of God, and members of Chriſt; and there are others which are extraordinary, and are here meant, and hereafter ſpecified. *But it is the ſame God which worketh all in all.* Interpreters in general underſtand by *God* here, God the Father; as by the *Lord* in the preceding verſe, the Lord Jeſus Chriſt, as diſtinct from the Spirit in ver. 4. and apprehend that this furniſhes out a conſiderable proof of a Trinity of perſons in the Godhead, which I will not deny; but I rather think that the Holy Ghoſt is deſigned in each verſe, by Spirit, Lord, and God; ſince the various gifts, adminiſtrations, and operations are particularly and peculiarly aſcribed to him in the following verſes; and the diſtribution of them is ſaid to be the effect of his ſovereign will; and ſo we have a moſt illuſtrious teſtimony of his proper deity and perſonality; who is the only true *Jehovah* with the Father and Son, to which the word *Lord* in the New Teſtament generally anſwers; and who is the omnipotent God, *which worketh all in all*; all the works of nature throughout the univerſe, and all the works of grace in the hearts of all his people, and all the extraordinary operations effected by any of them.

Ver. 7. *But the manifeſtation of the Spirit*, &c.] Not that which the Spirit manifeſts, as the grace and love of God, an intereſt in Chriſt, the doctrines of the Goſpel, and the things of another world; for he is a Spirit of revelation, more or leſs, in the knowledge of theſe things; but that which manifeſts that a man has the Spirit, as the fruits and graces of the Spirit, the leaſt meaſure of which, as being able to ſay, that Jeſus is Lord, ſhews that a man has the Spirit of God; or rather the gifts of the Spirit, ordinary or extraordinary, which are ſuch as manifeſtly declare their author: *is given to every man*; not that the ſpecial grace of the Spirit is given to every individual man in the world, nor to every member of a viſible church, for ſome are ſenſual, not having the Spirit; but as the ſame graces of the Spirit are given to every regenerate man, for all receive the ſame Spirit of faith, ſo the gifts of the Spirit, more or leſs, either ordinary or extraordinary, are given to all ſuch perſons: *to profit withal*; not to make gain of, as *Simon Magus* intended, could he have been poſſeſſed of them; nor to encourage pride or envy, or to form and foment diviſions and parties; but for profit and advantage, and that not merely private, or a man's own, but publick, the good of the whole community or church, to which the leaſt grace or gift, rightly uſed, may contribute.

Ver. 8. *For to one is given by the Spirit*, &c.] Now follows a diſtinct and particular enumeration of the operations of the Spirit, tho' not all of them, yet as many as the Apoſtle thought neceſſary; and which are called the manifeſtation of him, and which moſt clearly ſhew him to be the author of them to different perſons: *the word of wiſdom*; by which is meant *the manifold wiſdom of God*; the wonderful ſcheme of ſalvation through the incarnation, ſufferings, and death of Chriſt, in which God has *abounded in all wiſdom and prudence*; together with all other deep, myſterious, and ſublime doctrines of the Goſpel, the knowledge of which were peculiarly given to the Apoſtles in the firſt place, who have the firſt office or miniſtry in the church, by *the Spirit of wiſdom*; and which they had a faculty, a gift of declaring, opening, and explaining unto others. *To another the word of knowledge by the ſame Spirit*; meaning either knowledge of future events; or an univerſal knowledge of the ſcriptures of truth, and the doctrines contained in them, of the whole mind and will of God therein, which is a diſtinct thing from ſaving grace; ſee ch. xiii. 2, 8, 9. and is what was given to the prophets, the ſecond office in the church, by him who is the Spirit of prophecy, and by whom the prophetical writings were dictated; and therefore he is the beſt interpreter of them, and who only can lead into the true knowledge thereof.

Ver. 9. *To another faith by the ſame Spirit*, &c.] Not the grace of faith which is common to all believers, tho' given by the ſame Spirit; but rather the doctrine of faith, and ability to preach it, and boldneſs and intrepidity of ſpirit to aſſert and defend it in the face of all oppoſition; all which are from the Spirit of God, and are more or leſs given to paſtors and teachers, the third office in the church. Tho' generally this is underſtood of a faith of working miracles, as in ch. xiii. 2. but the working of miracles is mentioned afterwards as diſtinct, unleſs it can be thought that this is the general name for miracles, and the reſt that follow, the particulars of them. *To another the gifts of healing by the ſame Spirit*; of healing all manner of ſickneſſes and diſeaſes: this power Chriſt gave his diſciples, when he firſt ſent them out to preach the Goſpel, and which he repeated when he renewed and enlarged their commiſſion after his reſurrection; and which was exerciſed with effect, ſometimes only by overſhadowing the ſick with their ſhadows, as by *Peter*, *Acts* v. 15, 16. ſometimes by laying hands on them, as the father of *Publius*, and others, were healed by *Paul*, *Acts* xxviii. 8, 9. and ſometimes by anointing with oil, *Jam.* v. 14. Now theſe gifts were beſtowed in common, by the Spirit, on apoſtles, prophets, and paſtors, or elders of the church, in thoſe early times: the *Alexandrian* copy, and the *Vulgate Latin* verſion read, *by one ſpirit*.

Ver. 10. *To another the working of miracles*, &c.] Or *powers*; mighty deeds, wonderful works, ſuch as are apparently above, and out of the reach of nature, and beyond the compaſs of human power and ſkill; ſuch as raiſing the dead, cauſing the blind to ſee, the deaf to hear, the dumb to ſpeak, the lame to walk, and the like; of which, ſee ſome inſtances in *Acts* iii. 6. and ix. 41. and xiv. 8. and xx. 9, 10. Tho' others underſtand by theſe the extraordinary powers the Apoſtles had of puniſhing offenders; of which the ſtriking *Ananias* and *Sapphira* dead, by *Peter*, the ſmiting *Elymas* the ſorcerer with blindneſs, by *Paul*, and the delivering the inceſtuous perſon, and *Hymeneus*, and *Alexander* to ſatan, by the ſame Apoſtle, are inſtances. *To another prophecy*; either foretelling of future events, as was given to *Agabus*, and the four daughters of *Philip*, and others, *Acts* xi. 27, 28. and xxi. 9, 10. or a gift of underſtanding the prophecies of the Old Teſtament, and of preaching the Goſpel, which is in this Epiſtle frequently called *propheſying*, particularly in the two following chapters; and thoſe endowed with it are called *prophets*, *Acts* xiii. 1. *Eph.* iv. 11. 1 *Cor.* xiv. 29, 32, 37. *To another diſcerning of ſpirits*; by which gift ſuch that were poſſeſſed of it could, in ſome meaſure, diſcern the hearts of men, their thoughts, purpoſes, and deſigns, their ſecret diſſimulation and hypocriſy; as *Peter*, by this gift, diſcerned the diſſimulation and lying of *Anamias* and *Sapphira*; and by it they could alſo tell, whether a man that made a profeſſion of religion had the truth of grace in him, or not; ſo *Peter* knew hereby, that *Simon Magus* was in the gall of bitterneſs, and bond of iniquity, notwithſtanding his ſpecious pretences to faith and holineſs, whereby he impoſed upon *Philip* the Evangeliſt, who might not have this gift of diſcerning ſpirits; by which alſo they could diſtinguiſh the Spirit of God from the lying ſpirits in men; of which there is an inſtance, *Acts* xvi. 17, 18. *To another divers kinds of tongues*; whereby ſuch could ſpeak all manner of languages, which they had never learn'd, underſtood, and been uſed to: this Chriſt promiſed his diſciples, when he ſent them into all the world to preach the Goſpel, *Mark* xvi. 16, 17. and ſo anticipates an objection, they otherwiſe might have made, how they ſhould be able to preach it to all, ſo as to be underſtood, when they were not acquainted with the languages of all nations. An inſtance of which we have in the Apoſtles on the day of *Pentecoſt*, *Acts* ii. 4. and which continued many years after with them, and other perſons in the churches; ſee 1 *Cor.* xiii. 2. and xiv. 5, 22. *To another the interpretation of tongues*; one that had this gift, when a diſcourſe was delivered in an unknown tongue, uſed to ſtand up and interpret it to the people, without which it could be of no uſe to them; and ſometimes a perſon was gifted to ſpeak in an unknown tongue, and yet was not capable of interpreting his diſcourſe truly and diſtinctly in that the people underſtood; ſee 1 *Cor.* xiv. 13. The rules to be obſerved in ſuch caſes, and by ſuch perſons, ſee in 1 *Cor.* xiv. 27, 28.

Ver. 11. *But all theſe worketh that one and the ſelf-ſame Spirit*, &c.] Tho' theſe gifts, miniſtrations, and operations are ſo different in themſelves, and are beſtowed upon different perſons, yet they are all wrought by one, and the ſame Spirit of God, who is the true Jehovah, and properly God, as theſe his works declare; for who, but the moſt high God, could ever communicate ſuch gifts to men? *Dividing to every man ſeverally as he will*; giving one man this gift, and another that; imparting ſuch a meaſure to one, and ſuch a portion to another, juſt as ſeems good in his ſight. For as his ſpecial grace in regeneration is diſpenſed when and where, and to whom he pleaſes, ſignified by the blowing of the wind where it liſteth, *John* iii. 8. ſo his gifts, ordinary and extraordinary, are ſeverally diſtributed, according to his ſovereign will and pleaſure. This is a clear and full proof of the perſonality of the Spirit, who is not only diſtinguiſhed from his gifts, and the diſtribution of them, which is a perſonal act aſcribed to him; but this is ſaid to be done according to his will, which ſuppoſes him an intelligent agent, capable of chuſing and willing; and whoſe will agrees with the Father's, and with the Son's.

Ver. 12. *For as the body is one*, &c.] That is, an human body; for of this the Apoſtle ſpeaks, and takes a ſimile, and forms a compariſon from, ſhewing the union among ſaints, and their mutual participation of the various gifts of the Spirit; for an human body is but one body, and not more.

And hath many members; as eyes, ears, hands, feet, &c. *And all the members of that one body being many are one body*; as numerous as they may be, they all belong to, and make up but one body; performing different offices for which they are naturally fitted for the good of the whole: *ſo alſo is Chriſt*; not perſonal, but myſtical; not the head alone, or the members by themſelves, but head and members as conſtituting one body, the church. The church, in union with Chriſt, the head, is but one general aſſembly, and church of the firſt-born written in heaven, though conſiſting of the various perſons of God's elect, who are cloſely united one to another, and their head Chriſt; and therefore are denominated from him, and called by his name; ſee *Rom.* ix. 3. *Jer.* xxxiii. 16.

Ver. 13. *For by one Spirit are we all baptized,* &c.] This is to be underſtood not of water-baptiſm; for the Apoſtle ſays not in one, and the ſame water, but *by*, or *in one Spirit*, are we all baptized; the baptiſm of water, and of the Spirit, are two different things; ſee *Matt.* iii. 11. Beſides, all that are baptized in water, are not baptized in or by the Spirit, as the caſe of *Simon Magus*, and that of others, ſhew: nor does water-baptiſm incorporate perſons into the church of Chriſt; neither into the inviſible church, which is the body of Chriſt, and here meant; nor into a viſible Goſpel church-ſtate; they being indeed true believers, and baptized, are proper perſons to be received into a church; but baptiſm itſelf does not put them into it, or make them members of it: perſons may be baptized in water, and yet may never be joined to a church. There is indeed an alluſion made to water-baptiſm, but it is the grace of the Spirit in regeneration and ſanctification which is here intended; which grace both in the Old, and in the New Teſtament, is frequently ſignified by water, and called a baptiſm, or a being baptized, becauſe of the plenty, abundance, and ſuper-abundance of it, then beſtowed; and is expreſſed by floods and rivers, and a well of living water; and is what qualifies and fits perſons for the ordinance of water-baptiſm. Now this is wrought by the Spirit of God, and is owing to his divine power and energy; not to water-baptiſm, which has no regenerating virtue in it; nor to carnal generation, or a being born of blood, or of the beſt of men; nor to the will of any man, nor to the will of the fleſh, or the power of man's free will; but to God, to the Spirit, who is Lord and God, and the only ſanctifier of the ſons of men; by which ſpiritual baptiſm, or by whoſe grace in regeneration and converſion they are brought *into one body*; the myſtical body of Chriſt, the univerſal and inviſible church; that is, openly and manifeſtatively; for otherwiſe it is the grace of God in election, and in the everlaſting covenant, chuſing them in Chriſt, as members in their head; and conſtituting them ſuch, that puts them among that number; but ſpiritual baptiſm, or the ſanctifying grace of the Spirit, makes them appear to belong to that body, and makes them meet for, and gives them a right unto a particular Goſpel-church, and the privileges of it, which the Spirit of God directs and brings them to. *Whether we be Jews or Gentiles, whether we be bond or free*; it matters not of what nation, or of what ſtate and condition of life perſons be; if they are regenerated and ſanctified, they appear equally to belong to Chriſt, to be of his body, and have an equal propriety in all immunities and bleſſings belonging to his people; ſee *Col.* iii. 11. *Gal.* iii. 28. *And have been all made to drink into one Spirit*; are all partakers of the ſame graces of the Spirit, as faith, hope, love, &c. and daily receive under his guidance, direction, and influence, out of the ſame fulneſs of grace in Chriſt, from whence they draw and drink this water with joy; and all drink the ſame ſpiritual drink, the blood of Chriſt, whoſe blood is drink indeed: and there may be in this clauſe an alluſion to the ordinance of the ſupper, as in the former to the ordinance of baptiſm. Moreover, all new-born babes, as they deſire the ſincere milk of the word, ſo they drink of it, and are refreſhed with it, and are nouriſhed by the words of faith, and ſound doctrine, under the application of the Spirit; and being trees of righteouſneſs, and the planting of the Lord, the Spirit, they are watered by his grace under the miniſtrations of the Goſpel; and as they become one body under Chriſt, the head, ſo they are made to drink into one ſpirit, or to become of one heart and ſoul with one another, being knit together in love, the bond of perfectneſs.

Ver. 14. *For the body is not one member*, &c.] Not only one; nor is any one member the body, tho' ever ſo eminent, as the head or eye: thus the church of Chriſt is not one perſon only, or does not conſiſt of one ſort of perſons; as only of *Jews*, or only of *Gentiles*, or only of rich and freemen, or only of men of extraordinary gifts and abilities, or greatly eminent for grace and ſpiritual knowledge: *but many*; members, as the *Arabic* verſion adds; as eyes, ears, hands, feet, &c. ſo in the myſtical body of Chriſt, the church, there are many members, ſome in a higher ſtation, others in a lower; ſome of greater gifts, grace, and uſefulneſs, others of leſſer; ſome *Jews*, others *Gentiles*; ſome bond, others free; yet all one in Chriſt the head, and all related to each other.

Ver. 15. *If the foot ſhall ſay*, &c.] The loweſt member of the body, which is neareſt the earth, treads upon it, ſuſtains the whole weight of the body, and performs the more drudging and fatiguing exerciſes of ſtanding and walking; and may repreſent one that is in the loweſt ſtation in the church, a door-keeper in the houſe of God; one that is really the leaſt of ſaints, as well as thinks himſelf ſo; and has the ſmalleſt degree of heavenly affection, and knowledge of ſpiritual light and underſtanding: *becauſe I am not the hand*; the inſtrument of communication and of action; and may ſignify ſuch an one, that liberally imparts to the neceſſities of others, who has it both in his hand and heart, and is ready to communicate; one that is full of good works, of charity towards men, and piety towards God; who does all things, Chriſt ſtrengthening him, natural, civil, moral, and evangelical; yea, even miracles and mighty deeds are done by his hand: *I am not of the body*; have no part in it, am no member of it, don't belong to it: *is it therefore not of the body?* or *it is not therefore not of the body*, as the *Syriac* verſion renders it; that is, it is not *for this word*, as the *Arabic*, or *ſo ſaying*, as the *Ethiopic*, not of the body; it nevertheleſs belongs to it, and is a member of it, nor can it be otherwiſe: thus the meaneſt perſon in the myſtical body the church, though he ſhould ſay, that becauſe he is not ſo handy and uſeful as another, can't give ſo largely, nor do ſo much as another, therefore he's no proper member of the church; it does not follow that ſo it is, for Chriſt the head of the church, regards ſuch as members; he admires the *beauty* of his church's *feet*, and has provided for the covering, ornament, and ſecurity of them, being himſelf cloathed with a *garment down to the feet*, which equally covers and adorns that part of the body as the reſt; he does not break the bruiſed reed, nor quench the ſmoaking flax, or deſpiſe the day of ſmall things; he regards their prayers, and takes notice and accepts of their meaneſt ſervices; and they are, and ſhould be conſidered as members of the body, by the reſt and by themſelves.

Ver. 16. *And if the ear ſhall ſay*, &c.] The organ that receives ſounds, and can diſtinguiſh them, and in which member is placed the ſenſe of hearing; and may deſign ſuch as are hearers of the word of God, not merely externally, but internally; who hear ſo as to love, ſavour, and reliſh it; ſo as to underſtand and believe it, and to act in compliance with it; and diſtinguiſh it for themſelves, though they may'nt be able to give a diſtinct account of it to others, or inſtruct others in it: *becauſe I am not the eye*; the organ of ſeeing, in which is ſeated the viſive faculty, and which receives light, and uſes it for the good of the body, whoſe ſuperintendant it is; and may be expreſſive of the miniſters of the Goſpel, who are that to the church, as eyes are to the body; they are the light of the world, have a clear inſight into the doctrines of the Goſpel, and communicate their light to others; they are ſet in the higheſt place in the church, and as watchmen and overſeers there, to inſtruct, guide, and direct the members of it: *I am not of the body, is it therefore not of the body?* it certainly is: and ſo ſuch as are only hearers of the Goſpel, being affectionate, believing, underſtanding and fruitful hearers; though they have not ſuch large knowledge and clear light, ſo as to be capable of overſeeing and inſtructing others, yet are true and uſeful members of the church, are highly reſpected by Chriſt the head, and to be had in eſteem by their fellow-members, who may be ſuperior to them.

Ver. 17. *If the whole body were an eye*, &c.] And nothing elſe, *where were the hearing?* there would be no ear, and ſo no ſenſe of hearing: *and if the whole were hearing*; or only conſiſted of a member capable of the ſenſe of hearing, *where were the ſmelling?* there would be no noſe, the organ of ſmelling, and that ſenſe would be wanting: thus if the church only conſiſted of miniſters of the Goſpel, of men of eminent light and knowledge, qualified for the preaching of the word to others, there would be no hearers; and on the other hand, if it only conſiſted of hearers, of ſuch who only could hear the word to their own advantage, there would be none of a quick underſtanding, or of a quick ſmell to diſcern perverſe things, to diſtinguiſh truth from error, to diſcern ſpirits, and direct the reſt of the members to wholeſome and ſavoury food, and preſerve them from what would be hurtful and pernicious to them.

Ver. 18. *But now hath God ſet the members*, &c.] The members of a natural body, as they are all made and faſhioned by God in the form they be, ſo they are each of them ſet by him in the place they are: *every one of them in the body as it hath pleaſed him*; according to his ſovereign will, without conſulting any; and each ſtands in the beſt ſituation and poſition they could be put, and for the greateſt ſervice and uſefulneſs to the whole: ſo God and not man, hath ſet every member in the myſtical body the church, in ſuch a place and part of it, as he himſelf thought fit; ſome in a higher, others in a lower ſtation, but all for the good of the body; and therefore each member ought to be content with his place, gift, and uſefulneſs, be they what they will; ſince it is the wiſe counſel and ſovereign pleaſure of God, who works all things after the counſel of his own will, that ſo it ſhould be.

Ver. 19. *And if they were all one member*, &c.] As all eye, or all ear, or all hand, or all foot: *where were the body?* where would be the body? it would not be a body conſiſting of ſuch proper and ſuitable members, as now it is: ſo if the community of the ſaints were either all miniſters, or all hearers, *&c.* there would be no body, conſiſting of different perſons, to receive any benefit or uſefulneſs from either; the church of Chriſt would not be that uniform, uſeful, and conſiſtent community it is.

Ver. 20. *But now are they many members*, &c.] Of different make and ſhape, in different parts and places, and of different uſe and ſervice: *yet but one body*; all are united together, and make up one compleat body, and which without each of them, would not be perfect: ſo there are many members in the body of Chriſt, the church; ſome are teachers, others are hearers; ſome give, and others receive; but all make up but one church, of which Chriſt is the head; nor can any one of them be ſpared; was any one wanting, even the meaneſt, there would be a deficiency, and the church would not be the fulneſs of him that filleth all in all.

Ver. 21. *And the eye cannot ſay unto the hand*, &c.] Every member of the natural body, is uſeful and neceſſary. The eye, the ſeat of the ſenſe of ſeeing, cannot ſay to the communicating and working hand, *I have no need of thee*; I can do without thee: ſo the ſeers and overſeers of the church, the miniſters of the Goſpel, cannot ſay to the liberal and munificent hands, we have no need of you; for as the one ſtand in need of the light, inſtruction, comfort, advice, and direction of the other, ſo the other ſtand in need of communication from them; and as God has made it a duty, that he that is taught in the word ſhould communicate to him that teacheth in all good things; and as it is his ordinance that they which preach the Goſpel ſhould live of it; ſo he has generally ordered it in his providence, that they that teach ſhould need ſuch aſſiſtance: *nor again the head to the feet, I have no need of you.* The head, which is the ſeat of the ſenſes, and is ſuperior to, and has the command and government of all the members of the body, cannot ſay to the loweſt and moſt diſtant parts of it, the feet, you are needleſs and uſeleſs; ſo thoſe that are ſet in the firſt place in the church, are over others in the Lord, and have the rule over them, cannot ſay to thoſe that are under them, and ſubmit unto them, even the loweſt and meaneſt of them, that they are of no uſe and ſervice to them; they can no more be without them, than the head can be without the feet, or than princes can do without ſubjects, or magiſtrates without citizens, or generals without ſoldiers.

Ver. 22. *Nay, much more thoſe members of the body*, &c.] The Apoſtle in a beautiful gradation, proceeds to take notice of ſuch parts of the body as are more weak, diſhonourable and uncomely, ſhewing the neceſſity and uſefulneſs of them: *which ſeem to be more feeble*; than others, do not conſiſt of a ſtrong bony ſubſtance, and are not fenced with ſinews, as the belly and its inteſtines: yet theſe *are neceſſary*; nor could the body be ſuſtained, nouriſhed, and refreſhed, without them; ſo the more weak and feeble ſaints, whoſe hearts and hands are to be ſtrenghthened, whoſe infirmities are to be bore, have their uſefulneſs; and the effectual working in the meaſure of every part, even of the feeble and tender, maketh increaſe of the body, to the edifying of itſelf in love: and theſe God has ſeen fit, as neceſſary to call by his grace, and place in the body, that his ſtrength may be made perfect in their weakneſs, and to confound the mighty; and out of the mouths even of babes and ſucklings, to ordain ſtrength and praiſe.

Ver. 23. *And thoſe members of the body*, &c.] As the back parts of it: *which we think to be leſs honourable*; though greatly uſeful, upon theſe we *beſtow more abundant honour:* by cloathing them, for a man's garments are his honour and glory; ſee the note on *Matt.* vi. 29. ſo the poor members of Chriſt's church, who are thought to be, though they really are not the leſs honourable, have the more abundant honour conferred on them by God and Chriſt: God has choſen the poor of this world; Chriſt has ſent his Goſpel to them; theſe the Spirit calls and ſanctifies, and makes them all glorious within; theſe Chriſt has given his churches a particular charge to take care of now, and will own them as his brethren at the great day, before angels and men; as he now greatly honours them with his preſence, a large experience of his grace, and the ſupply of his Spirit: *and our uncomely parts*; which diſtinguiſh ſexes, and are appointed for generation: *have more abundant comelineſs*; by an external covering and ornament, to preſerve decency and modeſty. I don't know who ſhould be deſigned by theſe, unleſs backſliding believers, who have been ſuffered to fall into great ſins; theſe are the uncomely parts of the church, who when made ſenſible of their evils, are reſtored again, and received into the church; and a mantle of love is caſt over all their failings; and all poſſible care taken that their faults may not be expoſed to the world, that ſo the name of God, and ways of Chriſt, may not be blaſphemed and evil ſpoken of.

Ver. 24. *For our comely parts have no need*, &c.] As the face, eyes, noſe, lips, cheeks, *&c.* which ſtand in no need of an external covering, of any outward ornament: ſo ſuch as are bleſſed with the bounties of nature and providence, with the gifts of the holy Spirit, and are eminent for grace and holineſs, and are enabled to walk worthy of their vocation, and to have their converſations as become the Goſpel of Chriſt, holding the myſtery of the faith in a pure conſcience, theſe have no need of ſuch a covering, the former do, to hide and conceal them from the world: *but God hath tempered the body together*; he hath compoſed it in ſuch a form, conſtituted it in ſuch an order, mixed and united all its parts in ſuch a manner, as that they are all beneficial to each other; and ſuch is the harmonious contexture of the whole, that it is a moſt beautiful ſtructure: *having given more abundant honour to that part which lacked*; or as the *Syriac* verſion renders it, *which is the leaſt*; and ſuch is the temperament and conſtitution of the church, having mixed rich and poor perſons, of greater and leſſer gifts together, for mutual good.

Ver. 25. *That there ſhould be no ſchiſm in the body*, &c.] No complaint of one member againſt another, as uſeleſs and unneceſſary; no murmuring on that account; no tumults and rioting; no rebellion and inſurrection of one againſt another; no diſſenſion, no diviſion. The uſe *Menenius*[e] *Agrippa* made of this ſimile, applying it to the body politick, as the Apoſtle here does to the ſpiritual body, for the appeaſing of a ſedition among the people, is well known, and uſually mentioned by interpreters on this place: but that the *members ſhould have the ſame care one for another*; that is, they are ſo tempered and mixed together, are in ſuch cloſe union with, and have ſuch a dependance on each other, that they are neceſſarily obliged to take care of each other's good and welfare, becauſe they cannot do one without another; and ſo God has ordered it in the church, that perſons ſhould be ſo placed in it, and gifts diſpoſed of among them in ſuch a manner, that every man is obliged, not only to look on, and be concerned for his own things, that he takes care of himſelf, and performs his office, but that he looks every man on the things of others, his good and ſafety being involved in theirs.

Ver. 26. *And whether one member ſuffer*, &c.] Pain; even the meaneſt, loweſt, and moſt diſtant, as the foot or hand, toe or finger: *all the members ſuffer with it*; are more or leſs affected therewith, and bear part of the diſtreſs; as is eaſily diſcerned, by their different forms and motions on ſuch an occaſion: ſo when any one member of the myſtical body is in affliction, whether inward or outward, of body or mind, the reſt are, or ſhould be, affected with it, condole, ſympathize, help, and aſſiſt; and remember them that are in bonds, as bound with them, as if they themſelves were in bonds, and them that ſuffer adverſity, whether ſpiritual or temporal, as being in the body, not only in the fleſh, but as being part of the body, the church; and therefore ſhould weep with them that weep, and bear a part with them in their ſorrows. The *Jews* have a ſaying[f], that "if one brother "dies, all the brethren grieve; and if one of a "ſociety dies, תדאג כל החבורה כולה, *the whole* "*ſociety grieves*;" and alſo another[g], that "every "one that *afflicts himſelf*, עם הציבור, *with the* "*congregation*, is worthy to ſee or enjoy the com"fort of the congregation, or church:" *or one member be honoured*; by being ſet in the higheſt place, and employed to the greateſt uſefulneſs, or by being moſt richly and beautifully cloathed and adorned: *all the members rejoice with it*; as ſharing in the honour, or benefit of it: ſo if one member of the church of Chriſt, is honoured with an high office, with great gifts, with a large meaſure of grace, ſpiritual light, knowledge, and experience, with great diſcoveries of the love of God, with the preſence of Chriſt, and the communion of the Holy Ghoſt, or with the good things of this life, and an heart to make uſe of them for the intereſt of religion, the other members rejoice at it; for ſo it becomes the ſaints to rejoice with them that rejoice, and be glad, both at the temporal and ſpiritual proſperity of each other: and upon the whole 'tis clear, that the meaneſt have no reaſon to be diſcouraged, nor the higheſt and greateſt to be proud and elated.

Ver. 27. *Now ye are the body of Chriſt*, &c.] Not his natural body, which his Father prepared for him, in which he bore our ſins on the tree, and which was offered up once for all; nor his ſacramental body, or the bread in the ſupper, which is a repreſentation of his body; but his body myſtical, the church; not that the *Corinthians* were the whole of the body, only a part of it, as every ſingle congregational church, is of the church univerſal. This is an accommodation of the ſimile, the Apoſtle had to ſo much advantage enlarged upon: *and members in particular*; or *in part*; meaning either that they as ſingle members were part of the general body; or that only a part of them were ſo, there being ſome among them, as in all particular and viſible churches, who had not the true grace of God; and ſo are neither members of Chriſt, nor of the general aſſembly and church of the firſt-born: or the ſenſe is, that they were not only members of Chriſt, and of his body, but were particularly members one of another, in ſtrict union and cloſe communion, and of mutual uſe and ſervice to each other.

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[e] Liv. Hiſt. l. 2. p. 43.

[f] T. Bab. Sabbat, fol. 105. 2. & 106. 1. Vid. Maimon. Hilch. Ebel, c. 13. §. 12. & Seder Olam Rabba, p. 9.

[g] T. Bab. Taanith. fol. 11. 1.

Ver. 28. *And God hath ſet ſome in the church,* &c.] As before the Apoſtle gives an account of the various different gifts of the Spirit, qualifying men for ſervice in the church of Chriſt, here he enumerates the ſeveral offices and officers: *firſt Apoſtles*; as were the twelve diſciples, and *Paul* the Apoſtle; men that were immediately ſent by Chriſt himſelf, and had their commiſſion and doctrine directly from him; and a power of working miracles, to confirm the truth of their miſſion and miniſtry; they were ſent into all the world to preach the Goſpel, to plant churches every where, and to ordain officers in them; they were not confined to any particular church, but had power and authority in all the churches, to preach the word, adminiſter ordinances, adviſe, counſel, direct, reprove, and cenſure: *ſecondarily prophets*; who either had the gift of foretelling things to come, as *Agabus* and others; or who had a peculiar gift by divine revelation, of explaining the prophecies of the ſacred writings, and of preaching the Goſpel: *thirdly, teachers*; the ſame with paſtors, elders, and overſeers; the ordinary miniſters of the word, who have a gift of expounding the ſcriptures; not by extraordinary revelation, but by the ordinary gift of the Spirit, in the uſe of means, as reading, meditation, and prayer; and whoſe work is to preach the word, adminiſter ordinances, feed and govern particular churches, over whom they are ſet: *after that miracles*; which is to be underſtood, not of ſome perſons, as diſtinct from Apoſtles, Prophets, and teachers, who alſo had the power of working miracles; but from perſons and officers in the church, the principal of which the Apoſtle had mentioned, he paſſes to things, which belonged at leaſt to ſome of them; unleſs it can be thought that there were in thoſe times private chriſtians, who were neither Apoſtles, nor Prophets, nor teachers, and yet had a power of doing miracles: *then gifts of healing*; the ſick, by anointing them with oil, which was only one ſpecies of doing miracles; and which was ſometimes performed, not only by Apoſtles, and ſuch like extraordinary perſons, but by the common elders and ordinary officers of the church: *helps*; meaning either the miniſters of the word in common, who are helpers of the faith and joy of the ſaints, and are means of increaſing their knowledge and ſpiritual experience, and of eſtabliſhing them in the truth; ſee *Acts* xviii. 27. 2 *Cor.* i. 24. or elſe ſuch Evangeliſts and miniſters of the word, as were aſſiſtants to the Apoſtles, ſuch as *Mark*, and *Timothy*, and *Titus*; or rather the deacons of churches, whoſe buſineſs it is to take care of tables; the Lord's table, the miniſter's, and the poor's, and all the ſecular affairs of the church; and ſo are helps to the miniſter, relieve him, and free him from all worldly concerns, that he may the better attend to prayer, and the miniſtry of the word. Theſe, whether one or the other, are ſo called, in alluſion to the prieſts and *Levites*, who were, מסעדיה, *helps*, or aſſiſtants to the high-prieſt, in the burning of the red heifer, and in other things[b]: *governments*; ſome by theſe underſtand, the ſame with paſtors and elders, who have the rule and government of the church; others lay elders, a ſort of ruling elders in the church, as diſtinct from paſtors. Dr. *Lightfoot* thinks ſuch are intended, who had the gift of diſcerning ſpirits. I rather think with *De Dieu*, that the word deſigns counſellors; ſee the *Septuagint* in *Prov.* xi. 14. and xxiv. 6. and here intends ſuch as are men of wiſdom and prudence, who are very proper perſons to be conſulted and adviſed with, by the paſtor, elder, or overſeer, in matters of moment and importance in the church: *diverſities of tongues*; ſuch as have the gift of ſpeaking with divers tongues; or of interpreting them, or both. The *Vulgate Latin* verſion and ſome copies add, *intepretations of tongues*.

Ver. 29. *Are all Apoſtles?* &c.] No; ſome are Prophets, as diſtinct from Apoſtles; and ſome are teachers, as diſtinct from them both, and ſome are neither: *are all prophets?* no; ſome are Apoſtles, above them, and ſome are teachers, inferior to them; and but very few there were who had that peculiar character and gift: *are all teachers?* no; the far greater part of the members of churches are hearers, or perſons that are taught in the word; are neither in the office of teaching, nor have they the qualifications for it. *Are all workers of miracles?* no; in thoſe early times, when the gift of doing miracles was beſtowed, it was not given to all, only to ſome; and now there are none that are poſſeſſed of it.

Ver. 30. *Have all the gifts of healing?* &c.] No; when theſe gifts were in being, all had them not. When anointing with oil, in order to heal the ſick, was in uſe, it was only performed by the elders of the church, not by the common members of it, who were to be ſent for by the ſick on this occaſion: *do all ſpeak with tongues?* no; it was not true in fact, as they well knew; though this was greatly coveted after, as a following chapter of this Epiſtle ſhews: *do all interpret?* that is, unknown tongues, ſtrange languages; or can they? no. This alſo was a peculiar gift beſtowed on ſome perſons only.

Ver. 31. *But covet earneſtly the beſt gifts,* &c.] Which may be rendered either indicatively as an aſſertion, *ye do covet earneſtly the beſt gifts*; of propheſying and teaching, of doing miracles, healing diſeaſes, ſpeaking with, and interpreting different tongues and languages; but I can, and do ſhew you ſomething that is better, and more excellent than theſe: or, by way of interrogation, *do ye covet earneſtly the beſt gifts?* do you zealouſly affect them? fervently deſire them? and emulate one another in your endeavours after them? I have ſomething to obſerve to you which exceeds them all, and which you would do well to follow after, and eagerly purſue; or imperatively, as an exhortation, as it is rendered by our tranſlators: and by the *beſt gifts* may be meant, the beſt of theſe external gifts before mentioned; and not thoſe of the higheſt claſs, and the more extraordinary, but which are the moſt uſeful and beneficial to the church, as preaching or propheſying was: the *Corinthians* ſeemed moſt covetous and deſirous of ſpeaking with different tongues; but the Apoſtle ſhews in the xivth chapter, by divers reaſons, that propheſying was preferable, being more ſerviceable and uſeful to the church, and ſo more eligible and to be deſired by them, to which he may have regard here: or elſe by them are meant, the internal graces of the Spirit, as faith, hope, and love, which are all of them gifts of God's grace; all uſeful and valuable, and better than all external extraordinary gifts whatever, which a man might have, and be nothing, be loſt and damned; whereas he that believes in Chriſt, has a good hope through grace, and love in his ſoul to God, Chriſt, and his people, though he is deſtitute of the other gifts, ſhall certainly be ſaved; wherefore theſe are the gifts which men ſhould be ſolicitous for and covet after, and be greatly concerned to know that they have them, and to be content without the other: *and yet ſhew I unto you a more excellent way*; if by the beſt gifts are deſigned, the above graces of the Spirit, then by *the more excellent way*, Chriſt muſt be meant, the author and object of theſe graces; who is the way to the covenant, and to a participation of all the bleſſings of it, as juſtification, pardon, adoption, and eternal life; the way into a Goſpel church, and to all the ordinances of the Goſpel diſpenſation, as baptiſm, and the Lord's ſupper; for faith in him is the prerequiſite, and proper qualification for the enjoyment of each of theſe: Chriſt is the way of ſalvation, and the way to the Father, and to heaven and eternal happineſs; and an excellent one he is, the more, yea, the moſt excellent; he is the only way to each of theſe; he is the new and living way, a plain and pleaſant one; and ſo a ſafe and ſecure one, in which all that walk, ſhall certainly be ſaved: now this way the Apoſtle ſhewed, declared, pointed out in the miniſtry of the word; it was his chief and principal buſineſs, the ſum of his doctrine, to make known Chriſt and him crucified, as the way, the truth, and the life; to direct ſouls to him, and to ſhew them the way of ſalvation by him: but if by the beſt gifts are meant, the more uſeful ones of thoſe before mentioned, as propheſying, or preaching, then the more excellent way deſigns grace, ſpecial, and internal grace; and that either grace in general, regenerating, ſanctifying grace, including all ſorts of grace; which is the way of a ſoul's paſſing from the death of ſin, to a life of faith and holineſs; and is the way to eternal glory, and which gives a meetneſs for it, and is inſeparably connected with it. This is a more excellent way than gifts; for gifts be they ever ſo great, may be loſt or taken away, through diſuſe or miſimprovement; but grace always remains, can never be loſt, nor will ever be taken away, but will iſſue in everlaſting life: men may have the greateſt gifts, and yet not ſaved, as *Judas* and others; but he that has the leaſt degree of faith in Chriſt, hope in him, and love to him, ſhall be ſaved by him with an everlaſting ſalvation: or particularly the grace of charity, or love to the ſaints, may be intended by the more excellent way; which is the evidence of a man's paſſing from death and life; the new commandment of Chriſt, and the fulfilling of the law; without which, a man, though he has never ſuch great gifts, he's nothing as a chriſtian, nor in the buſineſs of ſalvation; and is the greateſt of all the graces of the Spirit; and is of ſuch a nature, that when prophecies, tongues, knowledge, and all external gifts ſhall fail, and even the internal graces of faith and hope ſhall ceaſe, the one being changed for viſion, and the other ſwallowed up in enjoyment, this will continue; and the rather this grace may be thought to be meant, ſince the Apoſtle immediately paſſes to treat of it in the next chapter, and prefers it to all gifts, and even graces.

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[b] Miſn. Middot, c. 1. §. 3. & Parah, c. 3. §. 6.

CHAP. XIII.

THIS chapter is taken up in the commendation of the grace of charity, or love, which is preferred to all gifts whatſoever; is deſcribed by its properties and effects, and particularly its duration; on which account it is repreſented, as more excellent than other principal graces. The Apoſtle prefers it to gifts, by which it appears to be the more excellent way, he ſpeaks of in the latter part of the preceding chapter: he begins with the gift of tongues, which without charity makes a man noiſy, but not ſpiritual, ver. 1. he next mentions the gifts of knowledge of the myſteries of the Goſpel, and of preaching them; and alſo the gift of working miracles, on the account of which a man thinks himſelf ſomething, and yet with all theſe, not having the grace of love, he is nothing, ver. 2. to which he adds alms-deeds and martyrdom, and obſerves, that a man may do the one in the moſt extenſive manner, and ſuffer the other in the moſt dreadful ſhape; and yet if love be wanting, from whence, as a principle, all actions and ſufferings ſhould flow, theſe will be of no avail, ver. 3. and then the Apoſtle proceeds to deſcribe and commend this grace, by its effects and properties, and that in *ſixteen* particulars; by which it appears to be exceeding uſeful, and what adorns and recommends the perſon poſſeſſed of it, ver. 4, 5, 6, 7, 8. and enlarges upon the laſt, namely the duration and perpetuity of it; ſhewing that the gifts of knowledge, ſpeaking with tongues, and preaching ſhall fail, but this will not, ver. 8. the failure of theſe gifts he proves, from the imperfection of them, which therefore muſt be removed in a perfect ſtate of things, ver. 9, 10. this he illuſtrates, by comparing the preſent imperfect ſtate to childhood, and the future one to manhood, which he exemplifies in himſelf, ver. 11. the imperfect knowledge of the one he compares to looking at objects through a glaſs, and to an enigma, riddle, or dark ſaying; and the perfect knowledge of the other, to ſeeing face to face, without any artificial help, ver. 12. and he concludes this excellent commendation of charity by obſerving, that it is not only preferable to gifts, but even to graces, and theſe the more eminent, and which are abiding graces too, as faith and hope; and yet charity exceeds theſe, both as to its duration and uſe, ver. 13.

Ver. 1. *Tho' I ſpeak with the tongues of men*, &c.] That is of all men, all languages that men any where ſpeak, or have been ſpoken by them. The number of theſe, is by ſome ſaid [l] to be *ſeventy-five*; but the general opinion of the *Jews* is, that at the confuſion of languages at *Babel*, they were *ſeventy*; for they ſay [k], that then "the holy bleſſed "God deſcended, and *ſeventy angels* ſurrounding "the throne of his glory, and confounded the "languages of *ſeventy* people, and every nation of "the ſeventy had their own language and writing, "and an angel ſet over each nation;" whether this may be the reaſon, why the tongues of angels are mentioned here with thoſe of men, let it be conſidered. *Mordecai*, they ſay[l], was ſkilled in all theſe ſeventy languages, ſo that when he heard *Bigthan* and *Tereſh*, who were *Tarſians*, talking together in the *Tarſian* language, he underſtood them. The ſame is ſaid[m] of *R. Akiba*, *R. Joſhua*, and *R. Eliezer*; yea, they ſay[n], that this was one of the qualifications of the *Sanhedrim*, or of ſuch that ſat in that great council, that they ſhould underſtand theſe ſeventy languages, becauſe they were not to hear cauſes from the mouth of an interpreter. It is affirmed[o] of *Mithridates* king of *Pontus*, and *Bithynia*, that he had *twenty-five* nations under his government, and that he ſo well underſtood, and could ſpeak the language of each nation, as to converſe with men of any of them, without an interpreter. *Apollonius Tyaneus*[p] pretended to underſtand, and ſpeak with the tongues of all men; ſuch a caſe the Apoſtle ſuppoſes here, whether attained to by learning, induſtry, and cloſe application, or by an extraordinary gift of the Spirit, which latter ſeems to be what he intends; and the rather he mentions this, and begins with it, becauſe many of the *Corinthians* were greatly deſirous of it: ſome that had it not, were dejected on that account; wherefore to comfort them, the Apoſtle ſuggeſts, that the grace of love which they were poſſeſſed of, was abundantly preferable to it; and others that had it were lifted up with it, and uſed it either for oſtentation or gain, or to make parties, and not to the edification of their brethren; which ſhewed want of love, and ſo were no better than what the Apoſtle hereafter aſſerts: what he ſays here and in the following verſes, is in an hypothetical way, ſuppoſing ſuch a caſe, and in his own perſon, that it might be the better taken, and envy and ill will be removed: he adds, *and of angels*; not that angels have tongues in a proper ſenſe, or ſpeak any vocal language, in an audible voice, with articulate ſounds; for they are ſpirits immaterial and incorporeal; tho' they have an intellectual ſpeech, by which they celebrate the perfections and praiſes of God, and can diſcourſe with one another, and communicate their minds to each other; ſee *Iſ.* vi. 3. *Dan.* viii. 13. and which is what the *Jews*[q] call, "דיבור הלב, *the* " *ſpeech of the heart*; and is the ſpeech, they ſay, " שהמלאכים מדברים, *which the angels ſpeak* " in their heart; and is the *pure language*, and " more excellent than other tongues; is pleaſant " diſcourſe, the ſecret of the holy *Seraphim*—and " is שיח המלאכים, *the talk of Angels*; who do the " will of their creator in their hearts, and in their " thoughts:" this is not what the Apoſtle refers to; but rather the ſpeech of angels, when they have aſſumed human bodies, and have in them ſpoke with an audible voice, in articulate ſounds; of which we have many inſtances, both in the Old Teſtament and in the New, wherein they have converſed with divers perſons, as *Hagar*, *Abraham*, *Jacob*, *Moſes*, *Manoah* and his wife, the virgin *Mary*, *Zechariah*, and others; unleſs by the tongues of angels, ſhould be meant the moſt eloquent ſpeech, and moſt excellent of languages; or if there can be thought to be any tongue that exceeds that of men, which if angels ſpoke, they would make uſe of. Juſt as the face of angels is uſed, to expreſs the greateſt glory and beauty of the face, or countenance, *Acts* vi. 15. and angels bread, is uſed for the moſt excellent food, *Pſal.* lxxviii. 25. Dr. *Lightfoot* thinks, and that not without reaſon, that the Apoſtle ſpeaks according to the ſenſe, and conceptions of the *Jews*, who attribute ſpeech and language to angels. They tell us[r] that *R. Jochanan ben Zaccai*, who was cotemporary with the Apoſtle, and lived to the deſtruction of *Jeruſalem*, among other things, he was well verſed in, underſtood, שיחת שדים ושיחת מלאכי שרת, *the ſpeech of demons*, and *the ſpeech of the miniſtring angels*; and which they take to be the holy tongue, or the *Hebrew* language; they obſerve[s], that " the children of men (by whom I ſuppoſe they " mean the *Iſraelites*) are in three things like " to the miniſtring angels; they have know- " ledge as the miniſtring angels, and they walk " in an erect ſtature as the miniſtring angels, " ומספרים בלשון הקדש כמלאכי השרת, *and they* " *ſpeak in the holy tongue, as the miniſtring angels.*" They pretend that the angels don't underſtand the *Syriac* language; hence they[t] adviſe a man, " never to aſk for what he wants in the *Syriac* " language; for ſays *R. Jochanan*, whoever aſks " for what he wants in the *Syriac* language, the " miniſtring angels don't join with him, for they " don't know the *Syriac* language;" and yet in the ſame page, they ſay, that *Gabriel* came and taught one the ſeventy languages: but let the tongues of angels be what they will, and a man be able to ſpeak with them ever ſo well, *and have not charity*; by which is meant not giving of alms to the poor, for in ver. 3. this is ſuppoſed in the higheſt degree it can be performed, and yet a man be deſtitute of charity; nor a charitable opinion of men as good men, let their principles and practices be what they will; for this is not true charity, but rather uncharitableneſs, and acting the moſt unkind part to their ſouls, to conſider and careſs them as ſuch, when deſtruction and ruin are in all their ways; but the grace of love is here meant, even love to God, and love to Chriſt, and love to the ſaints, which is a grace implanted in regeneration by the Spirit of God; and which if a perſon is deſtitute of, as he may, who has never ſo great a ſhare of learning, or knowledge of the languages, or even the extraordinary gift of ſpeaking with divers tongues; all his learning is but an empty ſound, his eloquence, his diverſity of ſpeech is but like the man's nightingale, *vox & præterea nihil*, a voice and nothing elſe; or as the Apoſtle here ſays, ſuppoſing it was his own caſe, *I am become as ſounding braſs, or a tinkling cymbal*; or rather, *the loud* or *high ſounding cymbal*, as in *Pſal.* cl. 5. which the *Septuagint* there render by κυμβαλοις αλαλαγμου, a phraſe of the ſame ſignification with this: for not that little tinkling inſtrument uſed by the heathens, is here meant; tho' what is here ſaid of the cymbal agrees with that; which made a tinkling noiſe when ſhaken, or ſtruck with any thing, or with one againſt another; and was an hollow veſſel of braſs, in form of the herb called *navel wort*[u]; but rather that muſical inſtrument which bore this name, uſed in the *Jewiſh* worſhip under the Old Teſtament; and which the *Jews*[w] ſay, was an inſtrument that gave a very great ſound; and that the ſound of it was heard as far as *Jericho*[x], which was ſome miles from *Jeruſalem*; they ſay [y], that the cymbals were two brazen inſtruments or pieces of braſs, which they ſtruck one againſt another, and ſo made a ſound. The cymbal was alſo uſed in the worſhip of heathen deities, and the alluſion here in both the things mentioned, is either to the tinkling of braſs, and the ſounding of cymbals in the worſhip of idols [z]; which were mere empty ſounds, and of no avail, as is a man's ſpeaking with divers tongues, deſtitute of the grace of love; or to the confuſed clamours and noiſes made upon going to battle, juſt upon the on-ſet by drums and cymbals, and ηχειοις χαλκοις, hollow ſounding pieces of braſs; as appears from *Polyænus*, *Plutarch*, *Appianus*, and others [a]; to which confuſed noiſes, the Apoſtle compares the moſt eloquent ſpeech without love. The *Greeks* had a play they uſed at feaſts, I will not ſay the alluſion is to it here, but leave it to be thought of, which they call *Cottabiſis*; when, the liquor that was left, they caſt into cups of braſs, and ſuch whoſe liquor made the greateſt ſound in the cup, fancied himſelf to be loved again, by the perſon he loved [b]: ſounding braſs and tinkling cymbals, are inanimate things, things without life, as all ſuch perſons are deſtitute of ſpiritual life, who are devoid of the grace of love; and tho' they, by an extraordinary gift, and under a divine impulſe, ſpeak with divers tongues, they are but like hollow veſſels of braſs, and ſounding cymbals, which only make a noiſe when they are ſtricken, and what they give is a mere empty ſound, which is of no profit to themſelves; they can't hear, nor be delighted with it, but are rather hurt, being worn out thereby; nor of no great advantage to others, unleſs they give a muſical ſound, and that only delights the ear, but neither feeds nor cloaths the body; of ſuch little uſe and profit are men, ſpeaking with tongues deſtitute of the grace of love, either to themſelves or others.

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[l] Euphorus & alii in Clement. Alex. Stromat. l. 1. p. 338.

[k] Pirke Eliezer, c. 24.

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[l] Targum in Eſther ii, 22. Miſn. Shekalim, c. 5. §. 1. T. Hieroſ. Shekalim, fol. 48, 4. T. Bab. Megilla, fol. 13. 2. [m] Juchaſin, fol. 36. 2. [n] T. Bab. Sanhedrin, fol. 17. 1. & Menachot, fol. 65. 1. [o] A. Gellii Noct. Attic. l. 17. c. 17. [p] Philoſtrat. vita Apollon. l. 1. c. 13. [q] Tzeror Hammor, fol. 2. 3. & 13. 4. [r] T. Bab. Succa, fol. 28. 1. & Bava Bathra, fol. 134. 1. Vid. Zohar in Numb. fol. 92. 1. [s] T. Bab. Chagiga, fol. 16. 1. & Sabbat, fol. 12. 2. Vid. Bereſhit Rabba, §. 74. fol. 65. 2. & Vajikra Rabba, §. 1. fol. 147. 1. [t] T. Bab. Sota, fol. 33. 1. [u] Vid. Pignorium de Servis, p. 163, 165. [w] Bartenora in Miſn. Shekalim, c. 5. §. 1. & Kimchi in Pſal. cl. 5. [x] Miſn. Tamid. c. 3. §. 8.

Ver. 2. *And tho' I have the gift of prophecy*, &c.] Either of foretelling future events, as *Balaam*, who foretold many things concerning the Meſſiah and the people of *Iſrael*, and yet had no true love for either; and *Caiaphas*, who was high-prieſt the year Chriſt ſuffered, and propheſied of his death, and was himſelf concerned in it, being a bitter enemy to him; or of explaining the prophecies of the Old Teſtament, by virtue of an extraordinary gift which ſome perſons had; or of the ordinary preaching of the word, which is ſometimes expreſſed by propheſying, which gift ſome have had, and yet not the grace of God; ſee *Phil.* i. 15, 16. *Matt.* vii. 22. *and underſtand all myſteries*; either the myſteries of the kingdom of heaven, the myſterious doctrines of the Goſpel; ſuch as the Trinity of perſons in the Godhead, the incarnation of Chriſt, the unity of the two natures, human and divine in him, eternal predeſtination, the doctrines of regeneration, juſtification, ſatiſfaction, and the reſurrection of the dead; all which a man may have a ſpeculative underſtanding of, and be without love to God or Chriſt, or to his people: or elſe the myſtical ſenſe of the types, figures, and ſhadows of the old law; as the meaning of the paſſover, brazen ſerpent, and the rock in the wilderneſs, the tabernacle, temple, ſacrifices, and all things appertaining thereunto. The *Jews* give us an inſtance [c], of one who was no lover of Chriſt, and lived in the times of the Apoſtle; *R. Jochanan ben Zaccai*; of whom they boaſt, and who they ſay was the leaſt of the diſciples of *Hillel*, and yet "perfectly underſtood the ſcripture, the *Miſna*, the *Gemara*, the traditions, the allegorical interpretations, the niceties of the law, and the ſubtleties of the *Scribes*, the lighter and weightier matters of the law; (or the arguments from the greater to the leſſer, and *vice verſa*) the arguments taken from a parity of reaſon, the revolution of the ſun and moon, rules of interpretation by gematry, parables, *&c.*" The Apoſtle proceeds, *and all knowledge*; of things natural, as *Solomon* had; of the heavens, and the ſtars thereof, of the earth and ſea, and all things therein, and appertaining thereunto; of all languages, arts, and ſciences; of things divine, as a ſpeculative knowledge of God, and the perfections of his nature, of Chriſt, his perſon and offices, of the Goſpel, and the doctrines of it: *and tho' I have all faith*; not true, ſpecial, ſaving faith, or that faith in Chriſt, which has ſalvation connected with it; for a man can't have that, and be nothing; ſuch an one ſhall be certainly ſaved; and beſides, this can't be without love, and therefore not to be ſuppoſed: but all hiſtorical faith, an aſſent to every thing that is true, to all that is contained in the ſcriptures, whether natural, civil, moral or evangelical; to all that is contained in the law, or in the Goſpel; that faith which believes every thing: ſo the *Jews* [d] ſay, what is faith? that in which is found כל מהימנותא, *all faith*: or rather the faith of miracles is meant, both of believing and doing all ſorts of miracles, one of which is mentioned; *ſo that I could remove mountains*; meaning either literally, a power of removing mountains from one place to another, referring to *Matt.* xvii. 20. ſo *Gregory* of *Neocæſarea* called *Thaumaturgus*, the wonder-worker, from the miracles done by him, is ſaid [e] to remove a mountain, to make more room for building a church; but whether fact, is a queſtion; or this may be underſtood figuratively, ſee *Rev.* viii. 8. for doing things very difficult and wonderful, and almoſt incredible. The *Jews* uſed to call their learned and profound doctors, ſuch as could ſolve difficulties, and do wondrous things, by the name of mountains, or removers of mountains; thus [f] "they called *Rab Joſeph*, *Sinai*, becauſe he was very expert in the *Talmudic* doctrines, and *Rabbah bar Nachmani*, עוקר הרים, *a rooter up of mountains*; becauſe he was exceeding acute in ſubtle diſputations." Says *Rabba* [g] to his diſciples, "lo, I am ready to return an anſwer ſmartly to every one that ſhall aſk me, as *ben Azzai*, who expounded in the ſtreets of *Tiberias*; and there was not in his days, ſuch a עוקר הרים, *rooter up of mountains*, as he." Again [h], "*Ula* ſaw *Reſh Lekiſh* in the ſchool, as if עוקר הרים, *he was rooting up the mountains*, and grinding them together; ſays *Rabenu*, does not every body ſee *R. Meir* in the ſchool, as if he was *rooting up the mountains of mountains*, and grinding them together?" They [i] elſewhere diſpute which is the moſt honourable to be called, *Sinai*, or a remover of mountains; "one ſays *Sinai*

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[y] Bartenora in Miſn. Eracin, c. 2. §. 5. R. David Kimchi & R. Samuel Laniado in 2 Sam. vi. 5. [z] Vid. Arnob. adv. Gentes, l. 7. p. 280. Ed. Elmenhorſt. & Ovid. Metamorph. l. 3. Fab. 7. [a] Vid. Van Till. not. in Lydium de re militare, p. 38. [b] Alex. ab Alex. Genial. Dier. l. 3. c. 10. [c] T. Bab. Bava Bathra, fol. 134. 1. & Succa, fol. 28. 1. [d] Zohar in Numb. fol. 60. 1. [e] Gregor. Pap. Dialog. l. 1. c. 7. [f] T. Bab. Beracot, fol. 64. 1. Shalſheleth Hakabala, fol. 25. 2. Juchaſin, fol. 95. 2. & 160. 2. Ganz. Tzemach David, par. 1. fol. 32. 2. Halichot Olam, p. 23, 207. [g] Gloſſ. in T. Bab. Erubin, fol. 29. 1. Juchaſin, fol. 44. 2. [h] T. Bab. Sanhedrin, fol. 24. 1. [i] T. Bab. Horayot, fol. 14. 1. Juchaſin, fol. 112. 1.

"is the more excellent name; another ſays *the* "*rooter up of mountains*, is the more excellent; "*Rab Joſeph* is *Sinai*, and *Rabbah* the remover "of mountains;" the *Gloſs* ſays the former is ſo called, "becauſe the *Miſnic* laws and their explications were ordered by him, as if they had "been given on mount *Sinai*," tho' he was not ſo acute as *Rabbah*; and the latter was called the rooter up of mountains, becauſe "he was ſharp "and ſubtle in the law;" once more on thoſe words relating to *Iſſachar*, *Gen*. xlix. 15. *and bowed his ſhoulder to bear*, 'tis obſerved[k]; that "this intimates that he was wiſe in wiſdom, מפרק הרים, "*a breaker of the mountains*, a ſhatterer in pieces of "the rocks of diſſentions and diviſion, various "ways; as it is ſaid, *Jer*. xxiii. 29. *is not my word* "*like as a fire, ſaith the Lord, and like a hammer* "*that breaketh the rock in pieces?* So a wiſe man, "by the ſharpneſs of his wit, breaks the mountains "of difficulties, and divides them by the words of his "mouth: hence they uſed to call the wiſe men by "the names of *Sinai*, and a rooter up of mountains; becauſe they beat and brake the rocks in "pieces, the traditions that are difficult and deep." The phraſe is alſo uſed of removing difficulties in a civil and political ſenſe, as well as in a theological one[l]: but let a man be able to do ever ſuch great things, yet if he has not *charity*, love to God, to Chriſt and to his people, he is nothing at all; as the Apoſtle ſays of himſelf, ſuppoſing it was his own caſe, *I am nothing*; not nothing as a man, nor nothing as a gifted man, ſtill he would be a man, and a man of gifts; nor does the Apoſtle ſay, that his gifts were nothing, that the gift of prophecy was nothing, or the gift of underſtanding myſteries nothing, or the gift of knowledge nothing, or the gift of doing miracles nothing; for theſe are all ſomething, and very great things too, and yet a man in whom the grace of love is wanting, is nothing himſelf with all theſe; he is nothing in the account of God, of no eſteem with him; he is nothing as a believer in Chriſt, nor nothing as a chriſtian. This is alſo a *Jewiſh* way of ſpeaking; for they ſay[m], "as a bride that is to be adorned "with four and twenty ornaments, if ſhe wants "any one of them, אינה כלום, *ſhe is nothing*; ſo "a diſciple of a wiſe man ought to be uſed to the "twenty-four books (of the ſcripture) and if he is "wanting in one of them, אינו כלום, *he is nothing*."

Ver. 3. *And tho' I beſtow all my goods to feed the poor*, &c.] Of which the *Jews* give us inſtances; they ſay[n], that *R. Iſhcab* ſtood, והחליק כל נכסיו לעניים, *and diſtributed all his goods to the poor*; and a little after they ſay the ſame of king *Monbaz*, that he ſtood and gave away, or diſperſed, *all his goods to the poor*; and elſewhere[o] they ſay of *R. Eliezer ben Judah*, that the collectors of alms ran away from him, becauſe he would have given them כל מה שיש לו, *all that he had*; and of another, they ſay[p], that he took all that he had in his houſe, and went out to divide it among the poor; but of what avail was all this, when what theſe men did, they did not from a principle of love to God, nor to Chriſt, nor even to the poor, to whom they gave their ſubſtance; but to have honour and applauſe from men, and have and obtain eternal life hereafter; for they thought by ſo doing, that they deſerved to behold the face of God, enjoy his favour, and be partakers of the happineſs of the world to come[q]: *and tho' I give my body to be burned*; which may be done by a man that has no principle of grace in him; the very heathens have done it; as the *Indian* queens upon the deceaſe and funeral of their huſbands; and *Calenus* an *Indian* philoſopher, who followed *Alexander* the great, and erected a funeral pile, and went into it of his own accord; and *Peregrinus*, another philoſopher did the like, in the times of *Trajan*. The Apoſtle here reſpects martyrdom, and by a prophetic ſpirit has reſpect to future times, when burning mens bodies for religion would be in uſe, which then was not; and ſuggeſts that there might be ſome, as according to *eccleſiaſtical* hiſtory there ſeems to have been ſome, who, from a forward and miſguided zeal, and to get themſelves a name, and leave one behind them, have expoſed themſelves to the flames, and yet *have not* had *charity*, true love to God, a real affection for Chriſt, or to his ſaints; wherefore the Apoſtle hypothetically ſays, ſuppoſing himſelf to be the perſon that had done all this, *it profiteth me nothing*: ſuch things may profit others, but not a man's ſelf; giving all his goods to the poor, may be of advantage to them, and giving his body to be burned in the cauſe of religion may be of ſervice to others, to confirm their faith, and encourage them to like ſufferings when called to them; but can be of no avail to themſelves in the buſineſs of ſalvation; which is not procured by works of righteouſneſs, even the beſt, and much leſs by ſuch which proceed from wrong principles, and are directed to wrong ends; the grace of God being wanting, and particularly that of love.

Ver. 4. *Charity ſuffereth long*, &c.] The Apoſtle in this and ſome following verſes, enumerates the ſeveral properties and characters of the grace of love; and all along repreſents it as if it was a perſon, and no doubt deſigns one who is poſſeſſed of it, and in whoſe heart it is implanted and reigns; ſuch an one is ſaid to *ſuffer long*, or be *patient*, as the *Vulgate Latin* and *Ethiopic* verſions read; not only under afflictions by the hand of God, which ſuch an one conſiders as ariſing from love; but under the reproaches and perſecutions of men, for the ſake of Chriſt and his Goſpel, and in imitation of him; ſuch a perſon is ſlow to anger when abuſed, not quick of reſentment, nor haſty to revenge when affronted; but exerciſes forbearance, ſuffers long, and bears much, and is ready to forgive: *and is kind*; liberal and bountiful, does good to all men, even to enemies, and eſpecially to the houſhold of faith; he is gentle to all men, affable and courteous to his brethren, and not moroſe, churliſh, and ill-natured; he is eaſy, and yielding to the tempers and humours of men; accommodates himſelf to their infirmities, capacities, manners and circumſtances in every thing he can, that is not contrary to the glory of God, the intereſt of Chriſt, the honour of religion, his own conſcience, and the good of men: *charity envieth not*; or he that has the grace of love to God, Chriſt, and the ſaints does not envy the temporal happineſs of others, tho' it is what he has not, or is greater than he enjoys; as *Rachel* envied her ſiſter, becauſe ſhe had children when ſhe herſelf had none; as *Joſeph*'s brethren envied him becauſe he had a greater ſhare in his father's affections than they had; or as good men may be tempted to envy the proſperity of the wicked, when they themſelves are in adverſity; but this grace, when in exerciſe, will not ſuffer a perſon ſo to do: nor will ſuch an one envy the ſuperior meaſures of grace, the more excellent ſpiritual gifts, or the greater degree of uſefulneſs, and of ſucceſs in any ſpiritual undertaking, and ſo of greater honour and reſpect, in any of the ſaints and ſervants of Chriſt to themſelves, of which *Moſes* and *John* the *Baptiſt* are remarkable inſtances, *Numb.* xi. 28, 29. *John* iii. 26, 27, 28, 29, 30, 31. *charity vaunteth not itſelf*; is not oſtentatious, a proud boaſter; either of what he has, the things of nature, as wiſdom, riches, honour, ſtrength, *&c.* or ſpiritual gifts; or of what he does, ſince what ſuch an one does, he does from a principle of love, and with a view to the glory of God, and not to be ſeen of men, or to gain their eſteem and applauſe: or *is not raſh*, and precipitant; does not run headlong into meaſures, to promote his own honour and intereſt, without conſidering what will be the conſequence of things; nor is he raſh with his mouth, or haſty with his lips, to utter any thing unbecoming before God or men. The *Arabic* verſion renders it, *does not ſpeak deceitfully*; or hypocritically, for nothing is more contrary to true genuine love than this; the *Syriac* verſion renders it, *is not tumultuous*; noiſy and ſeditious; ſuch an one is not troubleſome in a commonwealth, nor does he go into parties and factions in churches, but is all the reverſe: *is not puffed up*; ſwelled with pride, and elated with a vain conceit of himſelf, of his parts and abilities, of his learning, eloquence, wiſdom and knowledge, as the falſe teachers in this church were; knowledge without grace, unſanctified knowledge, mere notional, ſpeculative knowledge puffeth up; but charity, or the grace of love, does not; that edifies and preſerves perſons from being puffed up with themſelves, or one againſt another.

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[k] Tzeror Hammor, fol. 39. 3. & 126. 4.
[l] Vid. T. Bab. Bava Bathra, fol. 3. 2.
[m] Shirhaſhirim Rabba, fol. 18. 2.
[n] T. Hieroſ. Peah, fol. 15. 2.
[o] Juchaſin, fol. 51. 2. Vid. T. Bab. Bava Bathra, fol. 148. 2.
[p] Vajikra Rabba, §. 34. fol. 174. 4. & Mattanot Cehunah in ib.
[q] T. Peſach. fol. 8. 1, 2. Roſhhaſhanah, fol. 4. 1. Bava Bathra, fol. 10. 1, 2.

Ver. 5. *Doth not behave itſelf unſeemly*, &c.] By uſing either unbecoming words, or doing indecent actions; for a man imprincipled with this grace, will be careful that no filthy and corrupt communication proceed out of his mouth, which may offend pious ears; and that he uſes no ridiculous and ludicrous geſtures, which may expoſe himſelf and grieve the ſaints; accordingly the *Syriac* verſion renders it, *neither does it commit that which is ſhameful*; ſuch an one will not do a little mean deſpicable action, in reproaching one, or flattering another, in order to gain a point, to procure ſome worldly advantage, or an intereſt in the friendſhip and affection of another. Some underſtand it in this ſenſe, that one endued with this grace, thinks nothing unſeemly and unbecoming him, however mean it may appear, in which he can be ſerviceable to men, and promote the honour of religion and intereſt of Chriſt; tho' it be by making coats and garments for the poor, as *Dorcas* did; or by waſhing the feet of the ſaints, in imitation of his Lord and maſter: or *is not ambitious*, as the *Vulgate Latin* verſion reads; of honour and applauſe, and of being in the higheſt form, but is lowly, meek and humble: *ſeeketh not her own* things; even thoſe which are *lawful*, as the *Arabic* verſion renders it; but ſeeks the things of God, and what will make moſt for his honour and glory; and the things of Chriſt, and what relate to the ſpread of his Goſpel, and the enlargement of his kingdom; and alſo the things of other men, the temporal and ſpiritual welfare of the ſaints: ſuch look not only on their own things, and are concerned for them, but alſo upon the things of others, which they likewiſe care for: *is not eaſily provoked*; to wrath, but gives place to it: ſuch an one is provoked at ſin, at immorality and idolatry, as *Paul*'s ſpirit was ſtirred up or provoked, when he ſaw the ſuperſtition of the city of *Athens*; and is eaſily provoked to love and good works, which are entirely agreeable to the nature of charity: *thinketh no evil*; not but that evil thoughts are in ſuch a man's heart, for none are without them; tho' they are hateful, abominable, and grieving to ſuch as are partakers of the grace of God, who long to be delivered from them: but the meaning is, either that one poſſeſſed of this grace of love, does not think of the evil that is done him by another; he forgives, as God has forgiven him, ſo as to forget the injury done him, and remembers it no more; and ſo the *Arabic* verſion reads it, *and remembers not evil*; having once forgiven it, he thinks of it no more; or he does not meditate revenge, or deviſe miſchief, and contrive evil againſt a man that has done evil to him, as *Eſau* did againſt his brother *Jacob*; ſo the *Ethiopic* verſion, by way of explanation, adds, *neither thinks evil*, *nor conſults evil*; or as the word here uſed will bear to be rendered, *does not impute evil*; reckon or place it to the account of him that has committed it againſt him, but freely and fully forgives, as God when he forgives ſin, is ſaid not to impute it; or ſuch an one is not ſuſpicious of evil in others, he does not indulge evil ſurmiſes, and groundleſs jealouſies; which to do is very contrary to this grace of love.

Ver. 6. *Rejoiceth not in iniquity*, &c.] Neither in his own, nor in others; but on the contrary is grieved for it; he mourns over his own iniquities, the corruption of his heart, the infirmities of his life, his ſecret ſins, which none know but God and his own ſoul; he is greatly troubled at the prophaneneſs and immorality of the men of the world, and the ſins of profeſſors cut him to the heart: nor does he rejoice in injuſtice, as the word uſed here may be rendered, in any unjuſt action or injury, that may be done to any, yea, even to an enemy; even as Chriſt, when *Peter* in great zeal for him, drew his ſword and cut off the ear of one of the high-prieſt's ſervants, who was more buſy than the reſt in apprehending Chriſt, and ſhewed more malignancy than others, was ſo far from rejoicing at it, that he was diſpleaſed with *Peter* for doing it, and was moved with ſo much compaſſion to that man, tho' his enemy, as to heal him: *but rejoiceth in the truth*; in the truth of the Goſpel, and the ſucceſs of it; ſuch an one can do nothing againſt it, but for it, will buy it at any rate, but ſell it upon no account whatever; and he rejoices greatly when he ſees any walking in it, and agreeable to it; for *truth*, as it ſtands oppoſed to iniquity or unrighteouſneſs, may ſignify an upright, holy, and righteous converſation, a converſation becoming the Goſpel of Chriſt, which that teaches, and by which it is adorned; now a gracious ſoul deſires this in itſelf, and delights to ſee it in others.

Ver. 7. *Beareth all things*, &c.] The burdens of fellow-chriſtians, and ſo fulfils the law of Chriſt, which is the law of love; the infirmities of weak believers, and the reproaches and perſecutions of the world: or *covers all things*, as it may be rendered, even a multitude of ſins, as charity is ſaid to do, 1 *Pet.* iv. 8. not by conniving at them, or ſuffering them to be upon a brother; but having privately and faithfully reproved for them, and the offender being brought to a ſenſe and acknowledgment of them, he freely forgives them as treſpaſſes againſt him, covers them with the mantle of love; and induſtriouſly hides and conceals them from others: *believeth all things*; that are to be believed, all that God ſays in his word, all his truths, and all his promiſes; and even ſometimes in hope againſt hope, as *Abraham* did, relying upon the power, faithfulneſs, and other perfections of God; tho' ſuch a man will not believe every ſpirit, every preacher and teacher, nor any but ſuch as agree with the ſcriptures of truth, the ſtandard of faith and practice; nor will he believe every word of man, which is the character of a weak and fooliſh man; indeed, a man of charity or love, is willing to believe all the good things reported of men; he is very credulous of ſuch things, and is unwilling to believe ill reports of perſons, or any ill of men; unleſs it is open and glaring, and is well ſupported, and there is full evidence of it; he is very incredulous in this reſpect: *hopes all things*; that are to be hoped for; hopes for the accompliſhment of all the promiſes of God; hopes for the enjoyment of him in his houſe and ordinances; hopes for things that are not ſeen, that are future, difficult, tho' poſſible to be enjoyed; hopes for heaven and eternal happineſs, for more grace here and glory hereafter; hopes the beſt of all men, of all profeſſors of religion, even of wicked men, that they may be better and brought to repentance, and of fallen profeſſors, who declare their repentance, and make their acknowledgments; he hopes well of them, that they are ſincere, and all is right and will appear ſo: *endureth all things*; that are diſagreeable to the fleſh; all afflictions, tribulations, temptations, perſecutions, and death itſelf, for the elect's ſake, for the ſake of the Goſpel, and eſpecially for the ſake of Chriſt Jeſus.

Ver. 8. *Charity never faileth*, &c.] It may fail as to the exerciſe of it, as other graces do; it may be left, but not loſt; the fervor of it may be remitted and abated; it may wax cold thro' the prevalency of ſin; it may be greatly damped by the growth of error and hereſy, which eat as do a canker; and may be much obſtructed by an anxious and immoderate care and concern for worldly things; which are very pernicious to all the branches of vital religion and powerful godlineſs, and particularly love to God, Chriſt, and the brethren: but this grace never fails as to its principle; it is an immortal and an incorruptible ſeed; it lives throughout the moſt violent temptations, as in *Peter*; and under the greateſt deſertions and ſoreſt afflictions, ſtill there is an affection for God; Chriſt is he whom ſuch a ſoul loves; and the ſaints are the excellent in the earth, in whom is all his delight: and it alſo continues as to its uſe, and will do ſo, when faith and hope will loſe theirs, even in the other world; for faith will be changed into viſion, and hope into enjoyment; but love will be the ſame, only act in an higher ſphere, and to a greater degree, and in a perfect manner: *but whether there be prophecies, they ſhall fail*; by which are meant, either the predictions of future events, not that they ſhall fail in their accompliſhment, but they ſhall be no more, becauſe they will all be accompliſhed; or elſe the gifts of explaining the prophecies of the Old Teſtament, and of preaching the doctrines of the Goſpel will be no more, becauſe there will be no need of them in a ſtate of perfection: *whether there be tongues they ſhall ceaſe*; not but that in the reſurrection, that member of the body the tongue, will be reſtored as the reſt, and be everlaſtingly employed in celebrating the perfections of God, in ſinging the hallelujahs of the lamb, and in joining with angels and other ſaints in ſongs of praiſe to the eternal Three; but the gift of ſpeaking with divers tongues will ceaſe, indeed it has already; nor will there be any uſe for ſuch an extraordinary gift in the other world; when probably, and as it is thought by ſome, there will be but one language, and that the *Hebrew* language; as the whole earth was of one language and ſpeech before the confuſion at *Babel*: *whether there be knowledge, it ſhall vaniſh away*; that is, the word of knowledge, peculiarly given by the Spirit to ſome perſons only; or that peculiar gift of knowledge of divine things, by which ſome are qualified to be inſtructors of others; the preſent means both of communicating, and of obtaining and increaſing knowledge by the preaching and hearing of the word, will be no more uſed: and beſides, imperfect knowledge of every ſort will diſappear, it will become perfect; that knowledge which is in part will be done away, when perfect knowledge takes place; for ſo we are taught to explain it by the following words.

Ver. 9. *For we know in part*, &c.] Not that the ſcriptures, the rule and meaſure of knowledge, and from whence ſpiritual knowledge is derived, are imperfect; ſo that there is need of unwritten traditions, and of enthuſiaſtic revelations and inſpirations, to inform of things otherwiſe unknown; for tho' they were at ſundry times, and in divers manners delivered, yet now they contain a compleat ſyſtem of divine truths, to which nothing is to be added, and from which nothing is to be taken away; or that only a part of the ſaints know the things of God; for tho' there is a difference between them, ſome have more knowledge than others, yet all have ſome, all are taught of God, and know him, and have that anointing which teacheth all things; wherefore the ſenſe alſo is not, that only a part of truth, and not the whole is known; for the Spirit of God leads into all truth; the whole counſel of God is made known in the ſcriptures, and by the miniſters of the word; tho' to this ſenſe the *Arabic* verſion inclines, rendering it, *ſome part of doctrine we know*; and ſo in ver. 12. *ſome part of knowledge I know*; as alſo the *Syriac* verſion which renders it, קליל מן סגי, *a little from much we know*; but the true meaning is, that tho' the rule of knowledge is perfect, and all the ſaints have knowledge, and every truth of the Goſpel is known; yet by thoſe that know moſt, it is known but imperfectly: the truth itſelf may be moſt clearly diſcerned, as it is revealed in the word; yet the manner of it, how it is, may not be known; and many difficulties may attend it, and objections be raiſed to it, which are not eaſily ſolved; as in the doctrines of the Trinity, predeſtination, the union of the two natures in Chriſt, the reſurrection of the dead, *&c. and we propheſy in part*; the word of prophecy as it is ſure, it is alſo perfect, to which we do well to take heed; and tho' all do not propheſy, yet all that do, and that propheſy aright, that is, explain the word of God aright, theſe preach the Goſpel fully, declare the whole counſel of God, and keep back nothing profitable to the ſaints; yet ſtill their propheſying, or explaining the prophecies of the Old Teſtament, or the myſteries of the Goſpel, is but imperfect at beſt in the preſent ſtate of things.

Ver. 10. *But when that which is perfect is come*, &c.] When perfect knowledge of God, of Chriſt, and of the myſteries of the kingdom of heaven ſhall take place; which will not in this life, but in that which is to come. So the *Jews* ſay [r], that at

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[r] Midraſh Haneelam in Zohar in Gen. fol. 69. 1.

the reſurrection, upon the reunion of the ſoul and body, "the children of men ſhall attain to "דעה שלימה, *perfect knowledge*;" which is what the Apoſtle refers to here: *and then that which is in part, ſhall be done away*; the imperfection of knowledge ſhall be removed; the imperfect manner of communicating knowledge, and of receiving and acquiring it will ceaſe: thus the Apoſtle explains what he means, by the ceſſation and failing of knowledge, and prophecy; not that knowledge itſelf will be no more, and a ſtate of ignorance and darkneſs ſucceed; but imperfect knowledge will vaniſh away, or rather will be perfected, or be ſwallowed up in perfect knowledge; the imperfection of it will diſappear; and it will be no more taught and received in part; the whole of truth will be clearly known.

Ver. 11. *When I was a child, I ſpake as a child*, &c.] That cannot ſpeak plain, aims at words rather than expreſſes them, delivers them in a liſping or ſtammering manner: hereby the Apoſtle illuſtrates the then preſent gift of ſpeaking with diverſe tongues, which was an extraordinary gift of the Spirit, was peculiar to ſome perſons, and what many were very fond of; and yet this in its higheſt degree and exerciſe, was but like the liſping of a child, in compariſon of what will be known and expreſſed by ſaints, when they come to be perfect men in heaven: *I underſtood as a child*; and ſo does he that underſtands all myſteries, in compariſon of the enlightened and enlarged underſtandings of glorified ſaints; the people of God, who are in the higheſt form and claſs of underſtanding, in the preſent ſtate of things, are but children in underſtanding; tis in the other world, when they are arrived to the meaſure of the ſtature of the fulneſs of Chriſt, that they will in underſtanding be men: *I thought*, or *reaſoned, as a child*; whoſe thoughts are low and mean, and reaſonings very weak; and ſo are the thoughts and reaſonings of ſuch as have all knowledge here below, in compariſon of that perfect knowledge, thoſe clear ideas, and ſtrong reaſonings of the ſpirits of juſt men above: *but when I became a man, I put away childiſh things*; childiſh talk, childiſh affections, and childiſh thoughts and reaſonings; ſo when the ſaints ſhall be grown to the full age of Chriſt, and are become perfect men in him, tongues ſhall ceaſe, propheſies ſhall fail, and knowledge vaniſh away; and in the room thereof, ſuch converſation, underſtanding, and knowledge take place, as will be entirely ſuited to the manly ſtate in glory.

Ver. 12. *For now we ſee thro' a glaſs*, &c.] In this preſent life, they that are enlightened by the Spirit of God, *ſee* God, the perfections and glory of his nature, the riches of his grace and goodneſs, as diſplayed in Chriſt; they behold the glory of Chriſt, as full of grace and truth, and are filled with love to him; the deſires of their ſouls are after him, and they are changed into the ſame image by his Spirit; they diſcern the things of the Spirit of God; the vail being removed from them, they behold wondrous things, out of the law of God and Goſpel of Chriſt, even ſuch things as are unſeen unto, and unknown by the natural man: but then it is all, *thro' a glaſs*; not of the creatures; for tho' the inviſible things of God, may in ſome ſort be ſeen and underſtood by the things that are made; and God, as the God of nature, may be ſeen in the works of creation and providence, yet not as the God of grace; tis only in his Son, and thro' the glaſs of the Goſpel, he is to be beheld in this light; and ſo it is thro' the glaſs of the word and ordinances, that the glory of the perſon of Chriſt, of his offices, fulneſs of grace and righteouſneſs, is only to be ſeen; in theſe he is evidently ſet forth to the eye of faith, as the ſurety, ſaviour, and redeemer of his people, and thro' theſe the knowledge of divine truths is communicated: and thro' all theſe but *darkly*; *in an ænigma*, or *riddle*, or *dark ſaying*, as the word here uſed may be rendered; that is, in this preſent ſtate, in compariſon of the future one; for tho' the ſight of things under the Goſpel-diſpenſation is clear, and with open face, in compariſon of the legal one; yet even this is very obſcure, and attended with great darkneſs and imperfection, when compared with the beatific viſion in heaven, which will have no manner of interruption and obſcurity in it: *but then face to face*; there will be no intervening mediums of viſion; not the glaſs of the word and ordinances; there will be no need of them, God and Chriſt will be ſeen as they are; the judgments of God, his providential diſpenſations will be all made manifeſt, and will be legible without the help of a glaſs; the doctrines of grace and truth will lie open and clear, free of all dark ſpeeches, obſcure hints, or ænigmatical expreſſions: and as there will be nothing to intervene by way of aſſiſtance, there being no need of any, there will be nothing to intercept the ſight; the objects will be nigh, even face to face; the view will be full and clear, the ſight will be perfect, as well as the converſe with the objects will be familiar; and which, without the leaſt obſtruction, will always ſo continue: there ſeems to be here a double reference, partly to what the Lord ſays of *Moſes*, in *Numb.* xii. 8. *with him will I ſpeak, mouth to mouth, even apparently, and not in dark ſpeeches*; and partly to what the *Jews* ſay of him, with a view to the ſame paſſage: "all the prophets, ſay they[s], "looked thro' a glaſs, which did not give light, "(or as they ſometimes ſay, which was ſpotted, "and was not clear;) *Moſes* our maſter looked, "באיספקלריא המאירה, *thro' a glaſs that gave "light*;" or as elſewhere, was bright and clear, and without any ſpot. Again, they ſay[t], "all "the prophets propheſied by the means of an an"gel; hence they ſaw what they ſaw במשל וחידה, "*by way of parable and riddle*, or dark ſaying; "*Moſes* our maſter did not propheſy by the means "of an angel; as it is ſaid, *with him will I ſpeak*, "*mouth to mouth*; and it is ſaid, *the Lord ſpake to* "*Moſes, face to face*; and it is alſo ſaid, *the ſimili*"*tude of the Lord ſhall be behold*; as if it was ſaid, "that there ſhould be no parable, but he ſhould "ſee the thing clearly without a parable; of which "likewiſe the law teſtifies, ſaying, *apparently, and* "*not in dark ſpeeches*; for he did not propheſy, "בחידה, *by way of riddle*; (in an ænigmatical "way, darkly;) but apparently, for he ſaw the "matter clearly." The two glaſſes, clear and not clear, the *Cabaliſtic* doctors call *Tiphereth* and *Malcbuth*[u]. "*Tiphereth*, they ſay, is a clear and "well poliſhed glaſs, by which *Moſes* propheſied "and had viſions, *and ſaw all things moſt exactly*, "in a very ſingular manner; *Malcbuth*, is the glaſs "that is not clear; ſo that he that propheſies by "that, propheſies *by riddle*, and parable." Now the Apoſtle ſuggeſts, that as there was ſuch a difference between *Moſes* and the reſt of the prophets, the one ſaw clearly, the other through a glaſs darkly; a like, yea, a much greater difference there is between the cleareſt views ſaints have of divine things now, and thoſe they ſhall be bleſſed with hereafter, and which he exemplifies in himſelf: *now I know in part*; though not a whit behind the chief of the Apoſtles; though his knowledge in the myſtery of Chriſt was ſuch, as had not been given to any in ages and generations paſt; and though he had been caught up into the third heaven, and had heard words not lawful to be uttered, yet owns his knowledge in the preſent ſtate to be but imperfect; which may be inſtructive to ſuch, who are apt to entertain an high opinion of themſelves, and dream of perfection in this life: *but then ſhall I know, even as I am known*; in the other world and ſtate, he ſignifies that he ſhould know God, Chriſt, angels, and glorified ſaints, and all truths in a perfect manner, even as he was known of God and Chriſt perfectly, allowing for the difference between the creator and the creature; his ſenſe is, that he ſhould have as full and compleat a knowledge of perſons and things, as he was capable of; it would be like, though not equal to the knowledge which God had of him; and which would be attended with the ſtrongeſt love and affection to the objects known, even as he was known and loved of God.

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[s] T. Bab. Yebamot, fol. 49. 2. Vajikra Rabba, §. 1. fol. 147. 2. Zohar in Gen. fol. 30. 2. & 98. 3. & 103. 3. & in Exod. x. 3. & xi. 3. & xiv. 4. & 34. 2. Tzeror Hammor, fol. 46. 4. & 170. 2. Shaare ora, fol. 26. 2.

[t] Maimon. Jeſode Hatora, c. 7. §. 6.

[u] Lex. Cabal. p. 139. R. Moſes in Sepher Haſhem in ib.

Ver. 13. *And now abideth faith, hope, charity, theſe three*, &c.] Which are the principal graces of the Spirit of God: *faith* is to be underſtood, not of a faith of miracles, for that does not abide; nor of an hiſtorical one, or mere aſſent to truth; perſons may have this faith, and believe but for a while; but of that faith, which is peculiar to God's elect; is a fruit and effect of electing grace, and for that reaſon abides; is the gift of God, and one of thoſe which are without repentance; is the work of God, and the operation of his Spirit, and therefore will be performed with power; it is the grace by which a ſoul ſees Chriſt, goes unto him, lays hold on him, receives him, relies on him, and lives upon him: *hope* is alſo a gift of God's grace, implanted in regeneration; has God and Chriſt, and not any worldly thing or outward performance, for its object, ground, and foundation, to build upon; it is of things unſeen, future, difficult, yet poſſible to be enjoyed; it is ſupported by the love of God, is encouraged by promiſes, and is ſure, being fixed on Chriſt and his righteouſneſs; it is that grace by which ſaints wait for things promiſed, and rejoice in the believing views of glory and happineſs: *charity* deſigns love to God, Chriſt, and the ſaints, as has been explained, and a large account is given of it in this chapter: theſe are the three chief and leading graces in God's people, and they *abide* and continue with them; they may fail ſometimes, as to their lively exerciſe, but never as to their being and principle; faith may droop and hang its wing, hope may not be lively, and love may wax cold, but neither of them can be loſt; Chriſt prays that faith fail not, hope on him is an anchor ſure and ſtedfaſt, and nothing can ſeparate from the love of Chriſt; as not from the love of Chriſt to his people, ſo not from theirs to him: theſe graces abide *now*, during the preſent life; he that has true faith in Chriſt, ſhall die in it; and he that has a good hope through grace, ſhall have it in his death; and love will outlive death, and be in its height and glory in the other world: for which reaſon 'tis added, *but the greateſt of theſe is charity*; and is ſaid to be ſo, not that it is on every account the greateſt; faith in many things exceeds that, as what is aſcribed to it in ſcripture ſhews; but becauſe of the peculiar properties and effects of it before mentioned, it including faith and hope, as in ver. 7. and beſides many other things, and becauſe without this, faith and hope are nothing: and beſides, its uſefulneſs is more extenſive than either of the other two; a man's faith is only for himſelf; a juſt man lives by his own faith, and not another's; one man's faith will be of no ſervice to another, and the ſame is true of hope; but by love ſaints ſerve one another, both in things temporal and ſpiritual; and chiefly 'tis ſaid to be the greateſt, becauſe moſt durable; in the other world, faith will be changed for viſion, and hope for enjoyment, but love will abide and be in its full perfection and conſtant exerciſe, to all eternity. The *Jews*[w] ſay much the ſame of humility, the Apoſtle does here of charity; "wiſdom, fear, "humility, they are alike, אך ענוה גדולה מכולן, "*but humility is greater than them all.*"

CHAP. XIV.

IN this chapter the Apoſtle diſcourſes concerning the uſe of ſpiritual gifts, and prefers propheſying, or preaching, to every other gift; and directs to the order and manner of uſing it, and alſo points at the perſons who ſhould exerciſe it; and whereas there was much confuſion and diſorder in this church, in the management of the affairs of it, the chapter is concluded with a general exhortation to do every thing in a decent and orderly manner. The Apoſtle begins with an exhortation to follow after charity, which he had commended in the preceding chapter, and had preferred to gifts, and yet he would not have gifts ſlighted, but repreſents them as deſirable; particularly propheſying, or preaching, which he prefers above all, ver. 1. and eſpecially above the gift of tongues, and for which he gives his reaſons; he that ſpeaks with tongues, ſpeaks to God and not to men; at leaſt not to their underſtanding, though he may by his gift deliver the moſt excellent truths; ver. 2. whereas he that preaches, ſpeaks to men, to their edification, exhortation, and comfort, ver. 3. the one edifies himſelf, and the other the church, ver. 4. wherefore ſince he had a ſincere affection for this church, though he could wiſh they all had the gift of ſpeaking with tongues, yet he rather deſired they might have the gift of preaching, becauſe that was moſt for edification, ver. 5. and exemplifies this in himſelf, that ſhould he come to them ſpeaking with divers tongues, this would be of no uſe to them, unleſs he came revealing, making known, and preaching the doctrines of the Goſpel to them, ver. 6. and illuſtrates this by a ſimile taken from muſical inſtruments, in which unleſs there is a diſtinction of ſounds, the muſic will not be underſtood, and there can be nothing grateful and pleaſant; and ſuch is ſpeaking with divers tongues, without an interpretation, ver. 7. and particularly by a ſimile taken from the trumpet, as uſed in war; which if it gives a ſound that is unknown, it will be no direction to prepare for the battle, ver. 8. which ſimilies are accommodated to the caſe in hand; ſhewing

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[w] Piſke Toſaph. in T. Bab. Yebamot, art. 196.

that words eaſy to be underſtood by the hearer, ſhould be made uſe of by the ſpeaker, or ſpeaking is in vain, ver. 9. each word in every language indeed has its ſignification, ſome idea or another annexed to it; but if this is not underſtood by the hearer as well as the ſpeaker, they become *Barbarians* to one another, ver. 10, 11. wherefore ſuch as were eagerly deſirous of ſpiritual gifts, ſhould covet thoſe that were moſt for edification; and if ſpeaking with tongues were what they were moſt ſet upon, they ſhould pray for the gift of interpretation alſo, ver. 12, 13. becauſe, for inſtance, if prayer is made in an unknown tongue, the extraordinary gift indeed may be exerciſed, but not to the underſtanding, and ſo not to the profit of others, ver. 14. hence the Apoſtle determines for himſelf, that though he ſhould make uſe of his ſpiritual gifts, both in praying and ſinging, it ſhould be in ſuch a manner as to be underſtood by others, as well as himſelf, ver. 15. and it was right for every one to do ſo likewiſe, otherwiſe perſons not knowing what is prayed for, or thanks given for, would be ſo far from being able to join in the exerciſe, that they could not ſo much as ſay *Amen* at the concluſion of it, ver. 16. and though thanks might be returned for a mercy received in ever ſo agreeable a manner, yet it could be no ways edifying to a man that did not underſtand the language in which it was expreſſed, ver. 17. not that the Apoſtle ſaid all this, becauſe he had not ſuch a gift himſelf, for he had it to a greater degree than any in this church had arrived to, ver. 18. yet after all it was more eligible to him to ſpeak five words in a publick manner, ſo as to be underſtood, than ten thouſand in a language the people were ignorant of, ver. 19. wherefore he exhorts the *Corinthians* not to act the childiſh part, to covet ſpeaking with tongues, but rather the more manly one, to propheſy, or preach, to the underſtanding of others, ver. 20. moreover, the Apoſtle deters them from ſeeking to ſpeak with divers tongues, by citing a paſſage out of *Iſaiah*, ch. xxviii. 11. by which it appears, that ſpeaking with divers tongues and ſtrange languages, was ſometimes threatned as a puniſhment, and not given as a bleſſing, ver. 21. beſides, ſpeaking with tongues was a ſign of unbelief, and uſed for the conviction of unbelievers; whereas propheſying, or preaching, was a ſign of faith, and was for the profit of believers, and therefore the moſt deſirable, ver. 22. to which he adds another reaſon, diſſuading from the uſe of ſpeaking with divers tongues in public, where they are not underſtood, taken from the opinion that ignorant and unbelieving perſons coming into their aſſemblies would entertain of them, as though they were mad men, ver. 23. whereas ſhould they preach in a language underſtood, on the contrary it might be of uſe for the conviction of ſuch perſons, who having the ſecrets of their hearts laid open to them, will fall down and worſhip God, whoſe word they hear; and when they depart, report that the divine preſence is with ſuch a people, ver. 24, 25. hence the Apoſtle proceeds to direct to the proper, and orderly manner of uſing gifts; that whereas there were different ones among them, one had one gift, and another had another, they might all be uſed, provided they were uſed in ſuch a manner, as to tend to edification, ver. 26. ſo for inſtance, if ſpeaking in an unknown tongue was uſed, it ſhould be only by two or three at moſt, one after another; and there ſhould be an interpreter to make known the meaning of what was ſaid to the people, ver. 27. but if there were none that had the gift of interpreting, then it was moſt adviſeable for the ſpeaker to be ſilent in public, and only in private ſpeak to God and himſelf, ver. 28. and then as for thoſe that had the gift of propheſying, or preaching, theſe ſhould exerciſe their gift two or three at a time, one after another, and the reſt ſhould ſit and judge what they delivered, whether agreeable to the word of God or no, ver. 29. and ſhould any thing be more clearly revealed to one that ſat and heard, the ſpeaker ſhould be ſilent, and give way to him, that he might have the opportunity of declaring it to the edification of the church, ver. 30. for all that had the gift of preaching, might uſe it one after another, by turns, for general inſtruction and comfort, ver. 31. ſeeing ſpiritual gifts are ſubject to, and at the diſpoſe of thoſe that are poſſeſſed of them; or the doctrines preached by the one, are ſubject to the examination and judgment of the other, ver. 32. for God, the donor of all gifts, is the author of order and peace, and not of confuſion in all the churches, ver. 33. and whereas the Apoſtle had ſuggeſted, that all might propheſy, or preach, that is, that had gifts qualifying for it, he would be underſtood only of men, and not women, who were not permitted to ſpeak in the church in a way of preaching; no, not even to aſk queſtions there about what they heard, but if they wanted to be informed of any thing they did not rightly underſtand, they were to aſk their huſbands at home; this the Apoſtle argues, partly from the law which commands them to be in obedience to men, and partly from the indecency of ſuch a practice, ver. 34, 35. and ſeeing as it ſhould ſeem ſuch a practice did obtain in the church at *Corinth*, the Apoſtle warmly reproves them for it, it being what was not to be obſerved in other churches, by intimating to them, that the Goſpel neither came out from them, nor did it come to them only, ver. 36. and whoever had a gift of preaching, or a ſpiritual underſtanding of things, muſt allow, that what the Apoſtle ſaid, were not the commandments of men, but of God, ver. 37. but as for ignorant perſons, who were affectedly and wilfully ſuch, they muſt ſo remain, there was no help for it, ver. 38. upon which the Apoſtle repeats his exhortation he ſet out with, to deſire in the firſt place the gift of propheſying, or preaching, though he would not have ſpeaking with tongues forbidden, provided the above rules were attended to, ver. 39. and concludes with a general exhortation to do all the above things, and every thing relating to the doctrine and diſcipline of the church, in a becoming and orderly manner, ver. 40.

Ver. 1. *Follow after charity*, &c.] The Apoſtle having ſo highly commended charity, or love, in the preceding chapter, preſſes here to an eager purſuit after it; that is, to an exerciſe of it, and after thoſe things which make for it, and will ſerve to maintain and increaſe it; and every thing he has ſaid in praiſe of it before, ſerves as an argument, or reaſon, to follow hard after it, with an eagerneſs uſed in hunting, and with ſuch violence, as perſecutors expreſs in purſuing and laying hold on thoſe they ſeek after, to which there is an alluſion in the word here uſed: *and deſire ſpiritual gifts*; for though he had given charity the preference to them, he did not mean that they ſhould deſpiſe and neglect them, or treat them with indifference, and be unconcerned about them; but on the other hand, that they ſhould be very zealous for them, ambitious of them, and earneſtly covet them; ſince being rightly uſed and kept in their proper place, they were greatly beneficial and profitable to the churches of Chriſt, and the glory of God: *but rather that ye may propheſy*; of all the gifts of the Spirit, the Apoſtle prefers propheſying, and recommends this to the *Corinthians*, as what they ſhould be chiefly deſirous of, and more deſirous of, than of ſpeaking with tongues, which many among them were ſo very fond of: by which he means, not ſo much the gift of foretelling future events, though there was ſuch a gift beſtowed on ſome perſons in thoſe times, and in certain caſes, was very profitable to the churches; but a gift of preaching the word, or explaining the prophecies of the Old Teſtament, and of praying and ſinging of *pſalms*, all which, as appears from ſome following parts of this chapter, were included in it; and that not in an ordinary, but in an extraordinary way; a perſon poſſeſſed of this gift, could at once, without the uſe of means, or help of ſtudy, preach the word, and open the more difficult parts of ſcripture; he had an extraordinary gift of prayer, which he could make uſe of when he pleaſed, and at once compoſe and deliver out a pſalm, or hymn in the public congregation.

Ver. 2. *For he that ſpeaketh in an* unknown *tongue*, &c.] Or *with tongues*, as ſome copies and the *Ethiopic* verſion read: Dr. *Lightfoot* thinks, that the *Hebrew* tongue, which was become a dead language, and underſtood but by few, is here meant, and that not without reaſon; ſeeing the publick prayers, preaching, and ſinging of pſalms among the *Jews*, were in this language[x]; in imitation of whom, ſuch miniſters who had the gift of ſpeaking this language, read the ſcriptures, preached, prayed, and ſung pſalms in it, which were no ways to the edification of the people, who underſtood it not; upon which account the Apoſtle recommends propheſying, praying, and ſinging, in a language that was underſtood: otherwiſe he *ſpeaketh not unto men*; to the underſtanding, profit, and edification of men: *but unto God*; to his praiſe and glory, and he only knowing, who knows all languages, and every word in the tongue what is ſaid; excepting himſelf, unleſs there ſhould be any preſent capable of interpreting: *for no man underſtandeth him*; or *heareth him*; that is, hears him, ſo as to underſtand him; he may hear a ſound, but he can't tell the meaning of it, and ſo is of no uſe and advantage to him: *howbeit in the Spirit he ſpeaketh myſteries*; though under the influence, and by the extraordinary gift of the Spirit he has, and to his own ſpirit and underſtanding, and with great affection and devotion within himſelf, he ſpeaks of the deep things of God, and the myſteries of his grace, the moſt glorious truths of the Goſpel, yet the meaning of his voice and words not being known, he's a barbarian to them that hear him; and though what he delivers are truths of the greateſt importance, they are a mere jargon to others, being unintelligible.

Ver. 3. *But he that propheſieth*, &c.] Preaches, prays, or ſings, in a language underſtood by the common people: *ſpeaketh unto men to edification*; to the building of them up in Chriſt, and on their moſt holy faith, ſo that they grow up as an holy temple to the Lord: *and exhortation*; to the more vigorous exerciſe of grace, and the more chearful and fervent diſcharge of duty: *and comfort*; of diſtreſſed minds, either through the temptations of ſatan, or divine deſertions, or inward corruptions, or outward afflictions; for all which ends and purpoſes the ſcriptures are written, and gifts are beſtowed on men to explain them; and which ends are anſwered, when God gives a bleſſing to the word; but can never be expected, if delivered in a language not underſtood. This bears hard upon the *Papiſts* performing any part of divine worſhip, in a language unintelligible to the common people.

Ver. 4. *He that ſpeaketh in an unknown tongue*, &c.] Be it the *Hebrew* language, or any other; ſome copies, and the *Ethiopic* verſion read, *with tongues: edifieth himſelf*; his heart may be warmed, his affections raiſed, his devotion kept up, and he be in a very ſpiritual and comfortable frame, knowing and underſtanding what he himſelf ſays: *but he that propheſieth, edifieth the church*; which is the great end of the Goſpel miniſtry, which is for the edifying the body the church; wherefore that which tends to the edification of more, even the whole church, muſt be preferable to that, which at moſt can only edify one, and that the ſpeaker himſelf.

Ver. 5. *I would that ye all ſpake with tongues*, &c.] This the Apoſtle ſays, to prevent being miſunderſtood; for his view was not to bring the gift of tongues into contempt, or to repreſent it as at all times and on all occaſions, uſeleſs and inſignificant; nor would he be thought to envy them this gift, or beat them off of deſiring it; for, for his own part, he could wiſh they all had it, was it the will of God; though he muſt needs ſay, that propheſying was moſt deſirable by him, as being moſt profitable: *but rather that ye propheſied*; he wiſhed them all prophets, as *Moſes* did all the Lord's people; he was not againſt their ſpeaking with tongues, but this was the moſt eligible, for which he gives this reaſon: *for greater is he that propheſieth, than he that ſpeaketh with tongues*; that is, he is more uſeful and profitable to men, and ſo conſequently more honourable, in higher eſteem, and more valued, and in greater dignity, being in a more ſerviceable poſt and office, and which is more beneficial and advantageous to mankind: *except he interpret*; what he ſaid; and then he might ſtand upon an equal foot, and be equally uſeful with him that propheſieth; but this every one could not do that ſpake with tongues; for ſpeaking with tongues, and the interpretation of tongues, were two diſtinct gifts; ſee ch. xii. 10, 30. and though a man that had the gift of tongues, might underſtand what he himſelf ſaid to his own edification, yet not be able to interpret it to the underſtanding and edification of others; and if he could not do this, his ſpeaking was to no purpoſe: hence the Apoſtle adviſes ſuch an one, to pray that he might interpret, have the gift of interpretation alſo, in ver. 13. *That the church may receive edifying*; which otherwiſe cannot be thought it ſhould, or be expected, and then an opportunity and ordinance would be wholly loſt.

Ver. 6. *Now brethren, if I come unto you ſpeaking with tongues*, &c.] The Apoſtle exemplifies this matter in himſelf, and ſuppoſes it his own caſe, that ſhould he who was the Apoſtle of the *Gentiles*, and to be received by them as ſuch, when he came to them, come with this gift of tongues, which he was capable of, as much, or more than any, ſee ver. 18. and only make uſe of that, *what ſhall I profit you?* of what uſe would my miniſtry be to you? what inſtruction, comfort, and edification, could you receive by it? *except I ſhall ſpeak to you, either by revelation*; by the revelation of Jeſus Chriſt, whereby he received the Goſpel he preached; or by the ſpirit of wiſdom and revelation in the knowledge of Chriſt, and the myſteries of his grace, by which they were made known

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[x] Vid. Gloſſ. in T. Beracot, fol. 3. 1. & in Yoma, fol. 20. 2.

unto him at firſt, or by a freſh immediate revelation from heaven: or *by knowledge*; the word of knowledge, one of the peculiar gifts of the Spirit, ch. xii. 8. *Or by propheſying*; the gift of prophecy, another of the extraordinary gifts of the Spirit, mentioned in the ſame chapter, ver. 10. and already explained: *or by doctrine?* the ſame with the word of wiſdom, another gift of the ſame Spirit, in ch. xii. 8. The Apoſtle intimates, that by the uſe and exerciſe of theſe gifts, he might be profitable to them, to lead them into a clearer view of the doctrines of the Goſpel, and for the further improvement of their knowledge in the ſcriptures of truth, which could never be done by bare ſpeaking with tongues, and with tongues they underſtood not.

Ver. 7. *And even things without life, giving ſound,* &c.] He inſtances in things inanimate, that have neither reaſon, ſenſe, nor life, in muſical inſtruments, and theſe of various ſorts: *whether pipe or harp*; wind muſic, or hand muſic; either that which is blown with the breath, or preſſed or ſtricken with the hand: *except they give a diſtinction in the ſounds*; or *tunes*, ſo as one may be diſcerned from another; as that this is ſuch a muſical note, and that is another: *how ſhall it be known what is piped or harped?* what tune is played; ſuch an uſe of inſtruments, would be a mere jargon, and not muſic, and ſo yield no pleaſure to the ear, or mind; and juſt the like muſt ſpeaking in an unknown tongue be, to one that underſtands it not.

Ver. 8. *For if the trumpet give an uncertain ſound,* &c.] That is not plain and manifeſt, ſo as that it cannot be known on what account it is given: *who ſhall prepare himſelf to the battle?* the alluſion is to the cuſtom of many nations, *Jews* and others, who when about to engage in war, made uſe of muſical inſtruments, particularly the trumpet, to gather the ſoldiers together, prepare them for the battle, give them notice of it, and animate them to it[7]; the ſound of the trumpet was the alarm of war; ſee *Jer.* iv. 5, 19, 21. *Job* xxxix. 25. And particularly the alluſion may be to the two ſilver trumpets, ordered by God to *Moſes* for the *Jews*, which were to be made of a whole piece, and to be uſed for the calling of the aſſembly, and for the journeying of the camps, and to blow an alarm with when they went to war againſt the enemy, *Numb.* x. 1, 2, 9. and were a lively emblem of the Goſpel, whoſe uſe is to gather ſouls to Chriſt, to direct ſaints in their journeying, and to prepare and animate them for battle, with their ſpiritual enemies; and of which uſe it is, when it gives a certain and even ſound, as it does when clearly and rightly blown; and that is, the ſound of love, grace, and mercy to the ſons of men, through a bleeding Saviour; ſalvation alone by a crucified Jeſus, peace and pardon by his blood, juſtification by his righteouſneſs, and atonement by his ſacrifice; when it is blown aright, it blows a blaſt on all the goodlineſs of man, it magnifies the grace of God, exalts the perſon of Chriſt, debaſes the creature, ſhews its impurity, imperfection, and inability; and expreſſes the nature, uſe, and neceſſity, of efficacious grace; and puts believers on doing good works for neceſſary uſes, but not for life, righteouſneſs, and ſalvation; and ſo its ſound is equal, even, and certain: and when it is ſo, it is a means of gathering ſouls to Chriſt, the ſtandard-bearer and enſign of the people; and of engaging them to inliſt themſelves as voluntiers in his ſervice; and of animating them to fight under his banner, the battles of the Lord of hoſts: but if this trumpet gives an uncertain ſound, as it does when grace and works are blended together in the buſineſs of ſalvation; and faith or works put in the room of, or joined with the righteouſneſs of Chriſt in juſtification; when particular election and general redemption, or the ſalvability of all men, are put together; the covenant of grace repreſented as conditional, and preparations for grace, and offers of grace, and days of grace talked of, that may be paſt and loſt; then who can prepare himſelf for the battle? perſons muſt be thrown into, and left in the utmoſt uncertainty and confuſion: when this is the caſe, they know not what ſide to take on, but halt between two opinions; they know not what that faith is they are to fight, and earneſtly contend for; they are not able to diſcern an enemy from a friend; they have no heart to fight and endure hardneſs, as good ſoldiers of Chriſt; nor can they promiſe themſelves, or be aſſured of victory, which the certain ſound of the Goſpel gives them.

Ver. 9. *So likewiſe you, unleſs ye utter by the tongue words eaſy to be underſtood,* &c.] This is an accommodation of the foregoing ſimilies, to the caſe in hand: for as unleſs there is a diſtinction of notes and tunes, it can't be muſic, nor it cannot be known what is piped or harped; and unleſs the trumpet gives a certain ſound, none can know when to prepare himſelf for the battle; ſo unleſs in the public miniſtry and ſervice, a language is ſpoken, and words made uſe of, which are underſtood without difficulty: *how ſhall it be known what is ſpoken?* the ſubject matter of the diſcourſe, prayer, or pſalm, will be all loſt, and therefore can't be for edification, exhortation, or comfort: *for ye ſhall ſpeak into the air*; into which ſuch words are reſolved, and the uſe and benefit of them, as to others, ceaſe with the breath, by which they are delivered; any part of divine ſervice performed in ſuch a way, is all in vain, and to no purpoſe; it is all loſt labour, 'tis beating the air, and talking to the wind. This condemns the practice of the *Papiſts*, performing divine ſervice in a language not underſtood by the common people; and expoſes the folly of thoſe, who are fond of a florid ſtile, of bombaſt words, great ſwelling words of vanity in their publick diſcourſes: this is only ſpeaking into the air, with regard to the vulgar, whoſe edification ſhould be conſulted: and as the end of the Goſpel miniſtry is publick uſefulneſs and edification, plainneſs of ſpeech, words eaſy to be underſtood, ſhould be uſed; ſuch as are apt and fit, to convey the true idea of things to people in common; theſe are the acceptable words, which the wiſe preacher, who is deſirous of doing good to the ſouls of men, will ſeek out, and ſtudiouſly make uſe of.

Ver. 10. *There are it may be ſo many kinds of voices,* &c.] לשנא, *tongues*, or *languages*, as the *Syriac* verſion renders it; that is, as many as there are nations in the world; there may be ſeventy of them, as the *Jews* ſay there were at the confuſion of languages at *Babel*; there may be more or leſs: *and none of them is without ſignification*: every language, and every word in a language, has a meaning in it, an idea annexed to it, which it conveys to him that underſtands it, and that can't be done without a voice ordinarily ſpeaking.

Ver. 11. *Therefore if I know not the meaning of the voice,* &c.] The force and power of a language, the ſignification of it, the ideas its words convey, but only hear the ſound of it: *I ſhall be to him*

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[7] Vid. Alex. ab Alex. Genial. Dier. l. 4. c. 2. p. 178.

him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me; like one of thoſe rude and uncultivated people, that inhabit deſerts and wild places, who can neither underſtand the language of others, nor be underſtood by others; and indeed may be meant of any ſort of people, that don't underſtand one another's language: the word בר, *Bar*, and ברא, *Bara*, in the *Chaldee*, *Syriac*, and *Arabic* languages, not only ſignifies a field, a wood, or deſert place, but alſo *without*, or any thing extraneous; and being doubled, ſignifies one that lives without, in another land; a ſtranger, and that ſpeaks a ſtrange language; ſo all other nations of the world were *Barbarians* to the *Hebrews*, and particularly the *Egyptians*; ſee the *Targum* on *Pſal.* cxiv. 1. and ſo were all other nations to the *Greeks*, ſee *Rom.* i. 14. and alſo to the *Romans*: and the ſenſe is, that where the ſignification of a language, and the ſenſe of words are not known, the ſpeaker is like a man that lives in a ſtrange country to him that hears him; and the hearer is like to one that lives in a ſtrange country to him that ſpeaks, ſince they can't underſtand one another. The word ſometimes is uſed for men, αφωνοι η ανηκοοι [z], *that can neither ſpeak nor hear*, men dumb and deaf; and when words can't be underſtood, the caſe is all one as with ſuch perſons.

Ver. 12. *Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts*, &c.] Gr. *of ſpirits*; that is, *of the gifts of the Spirit*, as the *Syriac* verſion renders it; and we rightly, *ſpiritual gifts*; the extraordinary gifts of the Spirit, for which the Apoſtle does not blame them; theſe being what he had before exhorted them to covet earneſtly, and zealouſly affect and deſire: but then he further adviſes, *ſeek that ye may excel, to the edifying of the church*; above all, be deſirous of ſuch gifts, and of excelling in them, and abounding in the exerciſe of them, which may be moſt profitable and edifying to the members of the church; and what theſe were, and in what manner to be uſed, he had before ſignified: the *Alexandrian* copy reads, *ſeek that ye may propheſy*.

Ver. 13. *Wherefore let him that ſpeaketh in* an unknown *tongue*, &c.] The *Hebrew*, or any other, the gift of ſpeaking with which is beſtowed upon him: *pray that he may interpret*; that he may have alſo the gift of interpretation of tongues; for as has been before hinted, theſe two gifts were diſtinct; and a man might have the one, and not the other; a man might ſpeak in an unknown tongue, ſo as to underſtand himſelf, what he ſaid, and be edified, and yet not be capable of tranſlating it at once into the common language of the people; and if he could not do this, he would not excel in his gift to the edification of the church; whereas if he could interpret he would, and therefore above all things, he ſhould pray to the Father of lights, the giver of every good and perfect gift, that he might be furniſhed with this alſo.

Ver. 14. *For if I pray in an unknown tongue*, &c.] In the *Hebrew* tongue, which the greateſt part of the *Jewiſh* doctors inſiſted [a] upon ſhould be only uſed in prayer; which notion might be borrowed from them, and now greatly prevailed in the church at *Corinth*; and the cuſtom was uſed by ſuch as had the gift of ſpeaking that language, even though the body and bulk of the people underſtood it not: *my ſpirit prayeth*; I pray with my breath vocally; or elſe with affection and devotion, underſtanding what I ſay myſelf, and ſo am edified; or rather with the gift of the Spirit beſtowed on me: *but my underſtanding is unfruitful*; that is, what I ſay with underſtanding to myſelf, is unprofitable to others, not being underſtood by them.

Ver. 15. *What is it then?* &c.] A *Talmudic* way of ſpeaking, and anſwers to מהו, often uſed when a difficulty ariſes in any caſe, then the queſtion is, *what is it then?* what is to be done? what is moſt prudent, adviſeable, and eligible? what is proper to be determined and reſolved on in ſuch a caſe? the ſame with τι ουν λεκτεον, *what then is to be ſaid?* uſed by *Philo* the *Jew* [b]: as here, ſhall I not pray with the ſpirit at all, becauſe my underſtanding, or that which I underſtand, is of no uſe to others, being not underſtood by them? ſhall I entirely neglect, lay aſide, and make no uſe of the extraordinary gift of the Spirit, beſtowed upon me on this account? no: *I will pray with the Spirit*; meaning not with the human breath, or ſpirit only, vocally, with an articulate voice, and diſtinct ſounds, ſo as to be underſtood; nor with his own ſpirit, or in a ſpiritual way, with a ſpirit of devotion and fervency, with his whole heart and ſoul engaged in ſuch ſervice, though this is neceſſary to it; nor with the common and ordinary aſſiſtance of the Spirit of God, though without this prayer cannot be performed aright, with faith and fervency, freedom and boldneſs; but with the extraordinary gift of the Spirit, ſo as to pray in an extraordinary manner, with divers tongues, in an unknown language; this, as the Apoſtle was capable of, he determined to uſe at proper times, and on proper occaſions: but then he alſo reſolves, *and I will pray with the underſtanding alſo*; not merely ſo as to underſtand himſelf, or with an underſtanding enlightened by the Spirit of God; with a ſpiritual experimental underſtanding of things, ſo as to know the object of prayer, the way of acceſs to him, the need of the Spirit's influence, his own wants and neceſſities, and that he ſhall have the petitions he aſks in faith, according to the will of God, all which is very requiſite in prayer; but ſo as to be underſtood by others: his ſenſe is, that though on ſome occaſions he might chuſe to make uſe of his extraordinary gift, yet he would alſo pray in a language, in which he might be underſtood by the people; that ſo they might be able to join with him, and receive ſome fruit and advantage thereby; and that their ſouls might be refreſhed, as well as his: *I will ſing with the Spirit*; meaning alſo not with the ſpirit, or breath, ſinging vocally only; nor with his own ſpirit, with his heart engaged in the work, with grace in it, in the lively exerciſe of faith, hope, and love, with much ſpiritual light, knowledge, experience, and judgment, which are very neceſſary to the due diſcharge of this duty; nor merely with the ordinary aid of the Spirit of God, which yet is greatly needful to excite attention, aſſiſt meditation, enlighten the underſtanding, raiſe the affections, ſtrengthen faith, and make a comfortable application of what is ſung; but as before, with the extraordinary gift of the Spirit, by which the Apoſtle was capable of delivering out a pſalm, or hymn extempore, and that in an unknown tongue: but then he alſo determines, *I will ſing with the underſtanding alſo*; not to his own underſtanding, or by or with the underſtanding of what is ſung, though that is abſolutely needful; but to the underſtanding of others, and in a language alſo which may be underſtood by others, and in which they could join with him in that ſervice: perhaps the Apoſtle may have ſome reſpect to the title of ſome of *David*'s pſalms, משכיל, *Maſchil*, which ſignifies *cauſing to underſtand*.

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[z] Scholia in Ariſtoph. in Avibus, p. 550.

[a] Vid. Trigland. de Sect. Kar. c. 10. p. 172, 173.

[b] Leg. Alleg. l. 1. p. 48.

Ver. 16. *Elſe when thou ſhalt bleſs with the Spirit*, &c.] Which muſt be underſtood of giving thanks to God, not in a private way, in the family and at meals, but in a public manner before the whole congregation, for mercies temporal and ſpiritual, eſpecially the latter; and that not with the breath, or voice only; nor with the affections of the heart, with the ſoul, and all that is within it, though that is what ſhould be; nor with the common aſſiſtance of the Spirit, and under the influence of his grace, which excites to true gratitude; but with the extraordinary gift of the Spirit, pronouncing the bleſſing, or expreſſing the thankſgiving with divers tongues, or in an unknown language: when this part of divine ſervice, which by the way is diſtinct from ſinging, is performed in this manner, *how ſhall he that occupieth the room of the unlearned*; ἰδιώτου, *idiot*. The word הדיוט *Idiot*, is often uſed by the *Jewiſh* writers, and ſignifies a plebeian, one of the common people; and is ſometimes indeed diſtinguiſhed from a wiſe man, or a learned man; but frequently ſignifies a private perſon, whether learned or unlearned, that is not in ſo high a poſt as others; hence we read [c], דיינים הדיוטות, *of private judges*, which were not of the great *Sanhedrim*, and of private men, as diſtinguiſhed from kings [d]; "there are three "kings, and four הדיוטות, *private men*, the *Jews* "ſay, that have no part in the world to come; the "three kings are *Jeroboam*, *Ahab*, and *Menaſſeh*; "the four *private* perſons are *Balaam*, *Doeg*, *Ahitophel*, and *Gehazi*:" here a private man is diſtinguiſhed from the public miniſter that bleſſes, or gives thanks in the name of the people; and not to be underſtood of a ſingle perſon, whoſe place and office it was to ſay *Amen*, at the miniſter's giving of thanks, and who ſtood in ſome particular place for that purpoſe; but of the whole body of the people, who in diſtinction from the miniſter, were in the condition of private men, and all joined, as will be ſeen hereafter, in ſaying *Amen*; now the Apoſtle's queſtion is, that if thou who art a public miniſter, giveſt bleſſing and praiſe, or returneſt thanks to God in an unknown tongue, how ſhall the common people, or any one that is in a private capacity, *ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?* It was uſual to ſay *Amen* at bleſſing, or giving of thanks privately at meals, by thoſe that were preſent, concerning which are the following rules [e]; "he that breaks the bread, "might not break it until the *Amen* was finiſhed "out of the mouth of thoſe that anſwered; *Rab* "*Chaſdai* ſays out of the mouth of the major part "of thoſe that anſwer:" and elſewhere [f] 'tis ſaid, "they anſwer *Amen* after an *Iſraelite* has bleſſed, "but they do not anſwer *Amen* after a *Cuthite* (a "*Samaritan*, or any *Gentile*, or chriſtian) hath "bleſſed, unleſs the whole bleſſing is heard:" but of this kind of bleſſing the Apoſtle ſpeaks not, but of bleſſing in public; upon which all the people, and not a ſingle perſon only, as with one united voice, ſaid *Amen*; ſee 1 *Chron.* xvi. 36. *Neh.* viii. 6. to this practice the Apoſtle refers: concerning which the rule [g] is; "that the congregation may "not anſwer *Amen*, until the bleſſing is finiſhed out "of the mouth of the prieſts; and the prieſts may "not begin the other bleſſing, until the *Amen* is "finiſhed out of the mouth of the congregation." There were different ſorts of *Amen*, or rather different pronunciations of it; of which the *Jews* ſay [h], "they mayn't anſwer with a fatherleſs *Amen*; nor "with a ſudden or violent *Amen*, (pronounced "quick and in haſte;) nor with an *Amen* cut off, or "aſunder (the laſt letter of it not pronounced:) ſays "*ben Azzai*, whoever anſwers with a fatherleſs "*Amen*, his children ſhall be fatherleſs; with a "quick *Amen*, his days will be ſhort; with an "*Amen* cut off, his days ſhall be cut off; and whoever prolongs *Amen*, his days and years ſhall be "prolonged." Now, אמן יתומה, *a fatherleſs Amen*, was when a perſon anſwered, and he did not know what he anſwered [i] to; and ſuch an *Amen*, in the caſe here, muſt a private man anſwer with, at the giving of thanks in an unknown tongue; and to anſwer *Amen* to what was ſaid in a language not underſtood, was not allowed of; ſo the woman ſuſpected of adultery, was to be ſworn and examined by the prieſt, in a language ſhe underſtood; and was to ſay *Amen*, *Amen*, to what was ſaid, in a language known to her [k]; for if ſhe did not underſtand it, how could ſhe ſay *Amen?* which is the Apoſtle's reaſoning here: but was this an affair of ſuch importance, to be inſtanced in and argued upon in this manner? with the *Jews* it was, who ſay [l], "that greater is he that anſwers *Amen*, than "he that bleſſes:" and indeed they beſtow very extravagant encomiums, on thoſe who ſay it in a proper manner; "there's nothing greater, they "ſay [m], in the ſight of the bleſſed God, than the "*Amen* the *Iſraelite* anſwers with; ſays *R. Joden*, "whoever anſwers *Amen* in this world, is worthy "to anſwer *Amen* in the world to come;" again [n], "ſays *R. Joſhua ben Levi*, whoever anſwers *Amen*, "his name ſhall be great and bleſſed for ever and "ever; ſays *R. Simeon ben Lakiſh*, whoever an"ſwers *Amen* with all his ſtrength, the gates of "paradiſe will be opened for him, according to "*Iſa.* xxvi. 2." Moreover, it was a practice of the primitive chriſtians at the Lord's-ſupper, at the cloſe of it, to ſay with a loud voice *Amen*; the account *Juſtin Martyr* gives of it is this [o]; that "when the miniſter had finiſhed the prayers, and "the thankſgiving, all the people preſent, with a "joyful acclamation, ſaid *Amen*; which word, he "obſerves, in the *Hebrew* tongue, ſignifies *ſo be it*:" and this cuſtom might obtain in the *Corinthian* church at this time, to which the Apoſtle is thought by ſome learned men to refer.

Ver. 17. *For thou verily giveſt thanks well*, &c.] In very proper words, and pertinent expreſſions, with great affection and devotion, ſuitable to the ſervice: *but the other is not edified*; the reſt of the people, who don't underſtand the language in which thanks are given; *thy friend*, as the *Syriac* verſion reads it; or thy next neighbour, he that ſtands by thee, receives no manner of profit by it, becauſe he does not underſtand what is ſaid.

Ver. 18. *I thank my God, I ſpeak with tongues more than you all.*] This the Apoſtle ſays, to obſerve to them that he did not deſpiſe ſpeaking with tongues; nor did he endeavour to beat them off, and diſſuade them from deſiring them, or envied their having them, becauſe he was deſtitute of them himſelf; for he had this gift in a very eminent manner, and oftentimes made uſe of it, and was frequently under a neceſſity of ſo doing; he could ſpeak with more tongues than any of thoſe that had them, and ſpoke them oftener than they did; having occaſion for them through his travelling into different countries, and preaching the Goſpel to people of divers languages; and this he mentions alſo, not in a boaſting manner, but in great humility, giving thanks to God, and acknowledging him to be the author of this gift.

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[c] Miſn. Yebamot, c. 12. §. 1. [d] T. Bab. Sanhedrin, fol. 90. 1. [e] T. Bab. Beracot, fol. 47. 1. [f] Miſn. Beracot, c. 8. §. 8. [g] T. Bab. Sota, fol. 39. 2. [h] T. Bab. Beracot. fol. 47. 1. Moſes Kotſenſis Mitzvot Tora pr. affirm. 27. [i] T. Hieroſ. Beracot, fol. 12. 3. Succa, fol. 54. 1. & Megilla, fol. 72. 1. [k] Maimon. Hilch. Sota, c 3. §. 7. [l] T. Bab. Beracot, fol. 53. 2. & Nazir, fol. 66. 2. Zohar in Gen. fol. 19. 2. & Baal Hatturim in Deut. xxvii. 15. [m] Debarim Rabba, §. 7. fol. 242. 2. [n] T. Bab. Sabbat, fol. 119. 2. Shaare Zion, fol. 99. 2. 100. 2. 101. 1. [o] Apolog. 2. p. 97.

Ver. 19. *Yet in the church I had rather ſpeak five words*, &c.] Referring not to the five books of *Moſes*, as *Jerom* ſuggeſts, and much leſs as the *Papiſts* ſay to the five words, *for this is my body*; by the muttering of which they ſuppoſe the bread in the Lord's ſupper to be tranſubſtantiated into the body of Chriſt; but meaning a very few words, which he choſe to ſpeak in the church before the congregation, when and where ſaints were met together for publick worſhip, for their edification and comfort, and the glory of God; for tho' at other times, and to other people, he might think fit to make uſe of his gift in ſpeaking with divers tongues, yet at ſuch a time and place he thought it much more eligible to ſay ever ſo few words *with underſtanding*; ſo as to be underſtood by others, as well as himſelf: *that by my voice I might teach others alſo*; the doctrines of the Goſpel, the myſteries of grace, the duty of men towards God and men, and one another: *than ten thouſand words in an unknown tongue*; than to deliver ever ſo long an oration in a language not underſtood by them, which could be of no uſe unto them; for tho' they might hear his voice, the ſound of his words, yet thereby he could not teach and inſtruct them to their profit, unleſs they underſtood the language which he ſpoke; and therefore five words underſtood, were more likely to be of uſe than ten thouſand ſpoken in a ſtrange language.

Ver. 20. *Brethren, be not children in underſtanding*, &c.] There are ſome things in children in which it is reproachful for believers to be like them; as non-proficiency in knowledge, want of capacity to receive bear and digeſt ſtrong meat, levity, ficklenes, and inconſtancy, unſkilfulneſs in the word, deficiency of knowledge, want of underſtanding, not of things natural, but ſpiritual and evangelical; which is the more aggravated, ſince their underſtandings were opened and enlightened; an underſtanding was given them; the Spirit of God, as a ſpirit of underſtanding, was beſtowed on them; they had the ſcriptures, which are able to make wiſe unto ſalvation, and the man of God perfect; and alſo the miniſters of the Goſpel to explain divine truths to them; and many had been a long time in the ſchool of Chriſt, and might have been teachers of others; and yet, after all, were children in underſtanding, and needed to be taught the firſt principles of the oracles of God. The Apoſtle here has chiefly reference to the gift of ſpeaking with tongues, theſe *Corinthians* were ſo deſirous of; which when they had it, was only to talk like children; and for them to prefer it to other gifts, which were more uſeful and beneficial, diſcovered their judgment to be but the judgment of children; and if they deſired this, and made uſe of it for oſtentation, it ſhowed a childiſh vanity, from which the Apoſtle here diſſuades: *howbeit in malice be ye children*; in other things it is commendable to imitate children, and be like them; as in innocence and harmleſſneſs of converſation; to be meek, modeſt, and humble, free from pride and vain glory; to be without guile and hypocriſy, without rancour and bitterneſs, envying and malice, but tender-hearted, and ready to forgive. This the Apoſtle commends: *but in underſtanding be men*; or *perfect*, of ripe and full age, who have their ſenſes exerciſed to diſcern between good and evil. גבר, *a man*, ſays *Aben Ezra*[p], in our language, ſignifies מלא דעת, *one full of knowledge*, as in *Exod.* x. 11. 'Tis not perfection of juſtification that is here meant, for babes in Chriſt are as perfect in this ſenſe as grown men; nor a perfection of ſanctification, for there is no ſuch thing as this in any in this life; there's a perfection of ſanctification in Chriſt, and of parts in every one that is a new creature; and as that denotes ſincerity and uprightneſs, it is in all that have known the grace of God in truth; but then theſe are each of them as true of new-born babes, young converts, as of older chriſtians, and ſtrong men: but of knowledge and underſtanding in divine things; which tho' it is imperfect in the beſt, yet in ſome it is in greater perfection than in others; who may, in a comparative ſenſe, be ſaid to be perfect, or men of full age, who are arrived to a conſiderable ripeneſs and maturity of ſpiritual knowledge; and this is what believers ſhould be preſſing after, and deſirous of, and make uſe of all proper methods, ſuch as reading, hearing, and praying, to attain unto.

Ver. 21. *In the law it is written*, &c.] In *Iſ.* xxviii. 11. for the word *law* is not to be confined to the five books of *Moſes*, but includes all the writings of the Old Teſtament; and this entirely agrees with the ſenſe of the *Jews*. Says *R. Azarias*[q], "is it not to be found with our wiſe men, "of bleſſed memory, in many places, that the "word תורה, *Law*, comprehends the prophets, "and the holy writings?" And he gives an inſtance out of the *Talmud*, and which indeed is very pertinent to the purpoſe, and is rightly produced, and will ſupport the Apoſtle in calling the propheſy of *Iſaiah*, the law, ſince it is ſo called in the following paſſage[r]. *R. Chijah bar Aba* ſays, that "*R. Jochanan* ſaid, from whence is the reſurrection "of the dead to be proved, מן התורה, *out of the* "*law?* from what is ſaid in *Iſ.* lii. 8. *thy watch-*"*men ſhall lift up the voice, with the voice together* "*ſhall they ſing.* It is not ſaid *they ſing*, but *they* "*ſhall ſing*; from hence the reſurrection of the "dead is to be proved out of the law." And out of the ſame book the Apoſtle cites the following words; *with men of other tongues, and other lips, will I ſpeak unto this people, and yet for all that will they not hear me, ſaith the Lord*: the words, *men of*, are a ſupplement of our tranſlators, and which does not ſeem very neceſſary; nor is any made in other verſions. The words, as they are in our tranſlation of the prophet, are read thus, *with ſtammering lips, and another tongue, will he ſpeak to this people.* Some difference there is between the two paſſages, which are of no great moment; the words *lips* and *tongue* are inverted by the Apoſtle; nor was it at all material to obſerve the ſtrict order of them in the citation: and he has alſo rendered *ſtammering lips* by *other tongues*, and that very rightly; for the word לעג, uſed by *Iſaiah*, does not ſignify ſtammering, but deriſion or mocking; ſo perſons that are ſpoken to in a language they underſtand not, look upon themſelves to be mocked and derided: and the Apoſtle is to be juſtified by the *Chaldee paraphraſe*, which renders the words, בשגוש ממלל, *with change of ſpeech*; that is, with another and different language. Moreover, it is to be obſerved, that the prophet delivers the paſſage in the third perſon, and the Apoſtle cites it in the firſt: the reaſon of this is, becauſe he

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[p] Comment. in Pſ. xxxvii. 23.

[q] Meor Enayim, c. 7. fol. 47. 1.

[r] T. Bab. Sanhedrin, fol. 91. 2.

he adds theſe words to it, *ſaith the Lord*; partly for the ſake of the authority of the words, and partly to engage the attention of the *Corinthians* to them; and certain it is, that *Iſaiah*'s meaning is, that the Lord would ſpeak in ſuch a manner to the *Jews*: the other phraſe, *for all that will they not hear me*, are taken out of ver. 12. Some think that this prophecy refers to God's ſpeaking, by the Apoſtles, on the day of *Pentecoſt*, with divers tongues, to the *Jews*; when, tho' there were three thouſand converted at that time, yet theſe were but comparatively few; the body of the people remained incredulous, and hearkened not to the Apoſtles, tho' their miniſtry was attended with ſuch ſigns and wonders: but rather the ſenſe ſeems to be this, that whereas the Lord had ſpoken in the plaineſt manner to the people of the *Jews*, by the prophets, as he would afterwards by the Apoſtles, and had repeated his words ſo often, that even a child might be thought to be capable of receiving them; yet ſuch was their ſtupidity and obſtinacy, that they ſlighted and diſregarded them; wherefore he threatens them he would take another method with them, and ſpeak to them in his providences, by people of different and ſtrange languages, as by the *Chaldeans*, *Medes*, and *Perſians*, in the ſeventy years captivity, and by the *Romans*, and other nations ſince, among whom they now are; and yet all this has had no effect upon them to liſten to the doctrine of the prophets and apoſtles. Hence the *Corinthians* had no reaſon to be ſo deſirous of ſpeaking with divers tongues, ſince theſe have been threatened and uſed by God in a way of puniſhment to a people, and not a bleſſing.

Ver. 22. *Wherefore tongues are for a ſign*, &c.] Of wrath and puniſhment inflicted on a rebellious and unbelieving people, and not of grace and kindneſs, as propheſying, or ſpeaking to them by the prophets, was; and ſo this is an inference from what is ſaid in the preceding verſe, and ſhews, that there was no reaſon why believers ſhould be ſo very deſirous of them. But if theſe words refer to all that is ſaid before on this ſubject, the word *ſign* may be taken for a miracle; and ſo a new argument is formed againſt an over-fondneſs for divers tongues, and the uſe of them in public worſhip, ſhewing the preferableneſs of prophecy to them: for ſpeaking with divers tongues was uſed in a miraculous way, *not to them that believe*; who have no need of miracles to raiſe their attention to what is ſaid, and that it may gain credit with them, or to confirm their faith in it: *but to them that believe not*; to prepare them to liſten to what might be ſuggeſted to them, when they ſee the perſons ſpeaking were endued with miraculous powers, and to engage their aſſent to it, and belief of it; and ſo with ſuch perſons, and for ſuch purpoſes, were the gift of ſpeaking with divers tongues uſed by the Apoſtles, *Acts* ii. but inaſmuch as the *Corinthian* church conſiſted of believers, there was no need of ſuch a ſign or miracle among them; wherefore, if they deſired ſuch gifts, and to make uſe of them, they ſhould chuſe to do it, not in the church, but among unbelievers: *but propheſying* ſerveth *not for them that believe not*; that is, not for them only; for propheſying or explaining the prophetic writings, or preaching the word, may be, and often is, the means of converting unbelievers; yet this is not the only uſe, nor does it ſerve for, or adminiſter comfort to unbelievers as ſuch; but is profitable to, and ſerves *for them which believe*: it is for their edification, exhortation, and comfort, ver. 4. it is the means of building them up on their moſt holy faith; of quickening and ſtirring them up to the exerciſe of grace, and performance of duty; of comforting them under various diſtreſſes, inward and outward; and of eſtabliſhing, ſtrengthening, and ſettling them, and therefore much more eligible to be uſed in a church of Chriſt, than ſpeaking with tongues.

Ver. 23. *If therefore the whole church*, &c.] The whole congregation of believers incorporated together in a Goſpel church-ſtate, conſiſting of its officers and private members; the church at *Corinth* is particularly deſigned: *be come together in one place*; to worſhip God, to pray unto him, ſing his praiſe, preach and hear the word, as were uſually done. Hence may be obſerved the cuſtom of the primitive churches to meet together, in ſome certain place, for divine worſhip; nor did the members of them in common forſake the aſſembling of themſelves together on that account, tho' it was the evil practice of ſome of them; the whole church, all the members of it, met together: and it may be ſeen from hence, that the church, and the place where it met, are two different things: *and all ſpeak with tongues*; divers tongues, languages not underſtood; meaning, not that all that came together ſpoke with tongues; but that as many as did ſpeak, ſhould they ſpeak with ſuch, and without an interpreter. *And there come in thoſe that are unlearned, or unbelievers*; either private chriſtians, who, though they have learned Chriſt, and underſtand the doctrines of the Goſpel, yet are ignorant of languages; or rather the ſame perſons with unbelievers, heathens that have no knowledge of Chriſt, nor faith in him, and who alſo underſtood no other language but the *Greek*: if any ſuch perſons ſhould come into the place where the church was met together, and ſhould hear him or them that ſpoke, ſpeak in a language they underſtood not, and which they were very well aſſured was equally unknown to the whole congregation, and ſo could be of no ſervice to them: *will they not ſay ye are mad?* act like men in a phrenſy, that have not the uſe of their reaſon; ſince ſpeaking in a ſtrange language to a congregation that know not one word of what is ſaid, is ſpeaking to the air, and to no profit at all to them that hear; and who but a madman would do this? The Apoſtle here argues from the ſcandal and contempt that would be poured upon them by ſuch a practice; and the rather he mentions this, becauſe it ſeems as if their governing view was the glory and applauſe of men, in which he ſuggeſts, they would be ſadly diſappointed.

Ver. 24. *But if all propheſy*, &c.] That is, all that ſpeak publickly in the church, not together, but in their order, one after another, as is hereafter directed: *and there come in one that believeth not, or one unlearned*; an unbeliever that has only the knowledge of his mother-tongue, in which propheſying or preaching is uſed: *he is convinced of all, he is judged of all*; of all the prophets or preachers; *they all reprove him, and detect his ſecret*, as the *Arabic* verſion renders the words; and to the ſame purport the *Ethiopic*. This muſt be underſtood of ſuch perſons whom the Spirit of God, under, and by the miniſtry of the word, powerfully works upon; whoſe hearts he opens to receive the word, and to whom he effectually applies it; whom he convinces of ſin, righteouſneſs, and judgment, ſhews the evil of their hearts and ways, reproves their errors, convicts them of their miſtakes, and informs their judgments, and condemns all their principles and practices which are not agreeable to the word of God.

Ver. 25. *And thus are the ſecrets of his heart made manifeſt*, &c.] Not to the prophets, or preachers, or to the reſt of the congregation, but to himſelf; the word preached being in the hands, and under the influence, direction, and application of the Spirit of God, a diſcerner of the thoughts and intents of the heart; ſhewing the plague and naughtineſs of it, diſcovering the luſts that are in it, detecting the errors of the mind, and filling the conſcience with a ſenſe of guilt, and a conſciouſneſs of deſerved puniſhment; ſo that the perſon looks upon himſelf as particularly ſpoken to, and as if the perſon ſpeaking had knowledge of all that was within him, and adapted his diſcourſe on purpoſe, to him, and delivered it for his ſake alone; concluding, that there is, and muſt be, ſomething more than human in it: *and ſo falling down on his face*; either publickly before the whole congregation; or when retired, as one aſhamed of his ſins and errors, and not able to look either God, or good men, in the face; and being in an adoration-poſture; or however, being truly humbled before God under a ſenſe of his iniquities, *he will worſhip God*; pray unto him, and earneſtly intreat he would be merciful to him a ſinner, and blot out all his tranſgreſſions, and forgive him all his ſins; and will ever after acknowledge him to be the true God, embrace his Goſpel, ſubmit to his ordinances, and attend his ſervice: *and report*; or *declare*, freely and openly to the church, to all men, to the world, and to his company from whence he came, and to whom he belonged, *that God is in you of a truth*: that the Spirit of God, who is truly God, and ſearches the deep things of God, and reveals them, and the deep things of men, and makes them manifeſt, is in the prophets and preachers, otherwiſe they would never be able to make manifeſt the ſecrets of the heart as they do; and that the preſence of God is in the church, and the power of God goes along with the miniſtration of the word: hereby, now many valuable ends are anſwered, a ſinner is converted, God is worſhipped and glorified, credit is brought to religion, the church of Chriſt is ſpoken well of, and prophets or preachers are honoured; wherefore propheſying, ſeeing it is both for the edification of believers, and converſion of ſinners, ought to be deſired, and made uſe of before ſpeaking with tongues.

Ver. 26. *How is it then, brethren?* &c.] Or *what is it brethren?* The *Arabic* renders it, *what is the ſenſe of my words?* The meaning of what he had ſaid, the drift of his whole diſcourſe; or rather the ſenſe is, what is to be done in the caſe he was about to propoſe? *when ye come together*; as a church, into one place, to worſhip God: *every one of you hath a pſalm*; not that every one had this, or any other gift here mentioned, but that there were ſome among them that had one or other of theſe ſeveral gifts: ſome of them had a gift of compoſing and ſinging a pſalm extempore; they delighted in pſalmody, and were forward to promote it, and fond of ſpending the time wholly in it. *Hath a doctrine*; others of them had a gift of deducing doctrines out of the word of God, which is profitable for that purpoſe, in an extraordinary manner, without ſtudy, and were capable of teaching them, and inſtructing men in them in a very edifying way: *hath a tongue*; others had the gift of ſpeaking with divers tongues; or had knowledge and ſkill in the *Hebrew* tongue, could not only pray and ſing in that language, and read the ſacred text, but could deliver a ſermon in it. *Hath a revelation*; others had a peculiar inſight into the types and figures of the *Moſaic* diſpenſation, a clear view of the prophetic writings, and a large diſcovery of the myſteries of the Goſpel, by the Spirit, as a Spirit of wiſdom and revelation. *Hath an interpretation*; others had a gift of interpreting languages, particularly the *Hebrew* language, when any thing was delivered therein by another. Now the Apoſtle anſwers to the queſtion, what is to be done in ſuch a caſe, where there is ſuch a variety of gifts, and every one is deſirous of exerciſing his peculiar gift? *let all things be done to edifying*; intimating, that each of theſe things might be done; every gift might be made uſe of: he that had a pſalm might ſing it; and he that had a doctrine might deliver it; he that had a tongue might ſpeak with it; and he that had a revelation might declare it; and he that had an interpretation might make uſe of it; provided that care was taken that each was done in ſuch a manner, as might be for the edifying of the church that was met together; otherwiſe, if it was only for oſtentation-ſake to make a ſhow of their gifts and talents, and to nouriſh their own pride and vanity, no good end would be anſwered; it had better be let alone: but if edification could be promoted, each gift might be employed; for which the Apoſtle gives the following directions.

Ver. 27. *If any man ſpeak in an unknown tongue*, &c.] He begins with the gift of tongues, with ſpeaking in an unknown tongue, as the *Hebrew* language, becauſe this they were deſirous of: and the rule for this he would have obſerved is, *let it be by two, or at moſt by three, and that by courſe.* The *Arabic* verſion reads it, *let him ſpeak to two, or at moſt three, and ſeparately*; as if it reſpected the number of perſons he was to ſpeak to at a time, and that in a ſeparate and private manner: but the Apoſtle's ſenſe is, that two ſuch perſons as had the gift of ſpeaking in an unknown tongue, or three at moſt, ſhould be only employed at one opportunity, leſt too much time ſhould be taken up this way, and prevent a more uſeful and edifying exerciſe; and that theſe ſhould ſpeak not together, which would be a mere jargon and confuſion, and make them look like mad men, and render them entirely uſeleſs indeed; but in courſe one after another, that ſo an interpreter might be able to take their ſenſe, and render what they ſaid, and expreſs it in a language the people underſtood: for it follows, *let one interpret*; what the two or three had ſaid. This practice ſeems to be borrowed from the *Jews*, who had ſuch an officer in the ſynagogue as a *Methurgeman*, or *an interpreter*. The riſe of which office, and the rules to be obſerved in the performance of it, are as follow, delivered by *Maimonides*[a]: "from the times of *Ezra* it has been "cuſtomary that an interpreter ſhould interpret to "the people what the reader reads in the law, ſo "that they may underſtand the nature of things; "and the reader reads one verſe only, and is ſilent "until the interpreter has interpreted it; then he "returns and reads a ſecond verſe: a reader may "not raiſe his voice above the interpreter, nor the "interpreter raiſe his voice above the reader. The "interpreter may not interpret until the verſe is "finiſhed out of the mouth of the reader, and the "reader may not read a verſe until the interpretation is finiſhed out of the mouth of the interpreter; and the interpreter might not lean "neither upon a pillar, nor a beam, but muſt "ſtand in trembling, and in fear; and he may not "interpret by writing, but by mouth; and the

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[a] Hilchot Tephilla, c. 12. §. 10, 11.

"reader may not help the interpreter; and they "may not ſay the interpretation written in the law; "and a little one may interpret by the means of a "grown perſon, but it is no honour to a grown "perſon to interpret by the means of a little one; "and two may not interpret as one, but one reads, "ואחד מתרגם, *and one interprets* [t]." An interpreter might not interpret according to his own ſenſe, nor according to the form of the words, or its literal ſenſe; nor might he add of his own, but was obliged to go according to the *Targum* of *Onkelos* [u], which they ſay was the ſame that was delivered on mount *Sinai*. The place they ſtood in was juſt before the reader; for ſo it is ſaid [w], "the interpreters ſtand before the wiſe man on the ſabbath-"days, and hear from his mouth, and cauſe the "multitude to hear." And elſewhere it is ſaid [x], "the interpreter ſtands before the wiſe man, the "preacher, and the wiſe man (or doctor) whiſpers "to him in the *Hebrew* language, and he interprets "to the multitude in a language they hear," or underſtand. And ſometimes theſe ſat at his ſide, and only reported what the doctor whiſpered privately. So "it is ſaid [y], that when the ſon of *R.* "*Judah bar Ilai* died, he went into the houſe of "*Midraſh*, or the ſchool, and *R. Chananiah ben Aka-*"*bia* went in and ſat by his ſide, and he whiſpered "to him, and he to the interpreter, and the in-"terpreter cauſed the multitude to hear." And they never put any man into this office until he was fifty years of age [z]. Several of the *Jewiſh Rabbins* were interpreters, as *R. Chananiah* before mentioned, and *R. Chutzphit*, and others [a].

Ver. 28. *But if there be no interpreter*, &c.] None that has the gift of interpretation of divers tongues, and he that ſpeaks with them has not that, which was ſometimes the caſe: *let him keep ſilence in the church*; let him not make uſe of his gift publickly before the whole congregation, ſince without an interpreter it will be entirely uſeleſs: *and let him ſpeak to himſelf, and to God*; he may make uſe of his gift to his own edification, and to the glory of God, by ſpeaking with a low voice, or in his heart, which he himſelf may be conſcious of, and God the ſearcher of hearts, and that knows all languages, fully underſtands; and ſo may be edified himſelf, and God may be glorified by him; whereas, if he was to to uſe it openly and publickly, it would not only be unprofitable, but an hindrance to others: or he might retire to his own houſe, and there exerciſe it by himſelf, and in the preſence of God, when it might be of ſome uſe and advantage to himſelf, but would be highly improper to bring it into the church, or publick congregation; for inſtead of aſſiſting, it would but damp their devotion, and therefore it was very reaſonable he ſhould be ſilent there.

Ver. 29. *Let the prophets ſpeak, two or three*, &c.] The Apoſtle having finiſhed the rules for ſpeaking with an unknown tongue, proceeds to lay down ſome for the gift of propheſying; and obſerves, that where there are a number of prophets, as very likely there were in the church at *Corinth*, two or three of them might propheſy, or explain the prophecies of the Old Teſtament, or preach the Goſpel at one opportunity or meeting: he does not uſe that reſtrictive clauſe, *at moſt*, as before, becauſe if there was any neceſſity or occaſion for it, more might be employed, ſo that care was taken not to burthen the people, and ſend them away loathing; and this they were to do, as before, in courſe, one after another, otherwiſe it would be all confuſion, nor could they be heard to edification. Tho' ſome have thought that they might ſpeak together at one and the ſame time, in different parts of the church: *and let the other judge*; the other prophets that ſit and hear, and all ſuch as have a ſpirit of diſcerning, whether what the prophets ſay comes from their own ſpirits, or from a lying ſpirit, from the ſpirit of antichriſt, or whether from the Spirit of God; and even the body of the people, private members of the church, and hearers, might judge of the doctrine for themſelves, according to the word of God, the ſtandard of faith and practice; and were not to believe every ſpirit, but try them, whether they were of God, and their doctrines by his word, whether they were true or falſe; for the ſpiritual man is in a meaſure capable of judging all things of a ſpiritual kind, thro' that ſpiritual experience he has of the word of God, and divine things, and by the aſſiſtance of the Spirit of God.

Ver. 30. *If any thing be revealed to another that ſitteth by*, &c.] To another prophet that ſits, and hears, and tries, and judges what he hears; if he has a clearer revelation made to him of what the other is ſpeaking of, and has a more diſtinct knowledge of it, and is capable of removing any difficulty that attends it, and of expreſſing it more plainly, and of proving it more largely, and of ſetting it in an eaſier light to the underſtandings of men: *let the firſt hold his peace*; he that was ſpeaking, upon ſuch an intimation being made to him, let him ſtop, and give way to him that has the revelation, that the church may receive the benefit of it: hence it may be obſerved, that the cuſtom of the primitive churches was to hear the word ſitting, and the prophet or preacher ſtood, or ſat, as he thought fit; ſee the note on *Matt.* v. 1. and that ſometimes a revelation was made, and light conveyed to theſe prophets in a very ſudden and extraordinary manner, when it was proper that it ſhould be at once communicated for the good of the whole ſociety: but this is be underſtood only of thoſe prophets or preachers, not of the common people; for it muſt not be thought that any that roſe up, and pretended to a revelation, might be indulged to deliver it, and the ſpeaker give way to him, which might be attended with much confuſion, and many bad conſequences; but only ſuch who were known to have gifts, and who at certain times had peculiar revelations made unto them.

Ver. 31. *For ye may all propheſy one by one*, &c.] Not every member of the church, but every one that had the gift of propheſy; ſo that they were not confined to two or three prophets at a meeting, but as many as would, or as had any thing to deliver, and as time would allow; only care muſt be taken that confuſion be avoided, and order preſerved by exerciſing in turns one after another. This was agreeable to the cuſtom of the *Jewiſh* ſynagogue, in which more might read and ſpeak, tho' but one at a time; for "it is forbidden to read in "the book of the law, except one only, that all "may hearken, and be ſilent, that ſo they may "hear the words from his mouth, as if they had "heard them that very moment from mount *Sinai*." So here, *that all may learn*; more of the doctrine of Chriſt, and of the mind and will of God, and attain to a greater knowledge in the myſteries of the Goſpel, and in the duties of religion, even prophets and teachers, as well as private members and common hearers; for there are none who know ever ſo much, but are capable of being further taught and inſtructed, and that ſometimes by ſuch whoſe gifts are inferior to them: *and all may be comforted*; or *exhorted*, or receive exhortation. The word uſed ſignifies both; and propheſy is uſeful both for exhortation and comfort, and that both to preachers and people.

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[t] Vid. T. Bab. Roſhhaſhana, fol. 27. 1. & Megilla, fol. 21. 2.

[u] T. Bab. Kidduſhin, fol. 49. 1. & Maimon. Hilchot Iſhot, c. 8. §. 4.

[w] T. Bab. Peſachim, fol. 50. 2. Gloſſ. in ib

[x] Gloſſ. in T. Bab. Yoma, fol. 20. 2.

[y] T. Bab. Moed Katon, fol. 21. 1.

[z] Juchaſin, fol. 44. 2.

[a] Ib. fol. 42. 1. & 44. 1, 2.

Ver. 32. *And the ſpirits of the prophets are ſubject to the prophets.*] Meaning either that the doctrines which the prophets deliver, the explanations they give of paſſages of ſcriptures, the revelations they declare, are ſubject to the examination, judgment, and cenſure of other prophets; who have a right to try and judge them, either according to a more clear revelation they may have, or rather according to the ſure word of propheſy, the ſcriptures of truth; and indeed they are ſubject to the trial and judgment of the whole church, and therefore ought not to be ſtiff in their own ſentiments, and obſtinately perſiſt in them, but chearfully and readily ſubmit them to be examined, and approved or diſapproved by others; and particularly when one that ſits by ſignifies he has ſomething revealed to him, which will better explain, or give further light into what the ſpeaker is upon, he ought to ſubmit and give way to him; and thereby truth may be made manifeſt and eſtabliſhed, inſtruction, edification, and comfort promoted, and peace and order preſerved: or elſe the ſenſe is, that the ſpiritual gifts of the prophets, and the inſpirations and inſtincts by which they are acted, and the affections which are excited in them, are ſubject to themſelves, ſo that they can uſe, or not uſe thoſe gifts; tho' they have the word of the Lord they can forbear ſpeaking, as *Jeremy* did, for a while, and the caſe of *Jonah* ſhews; or they can refrain themſelves and be ſilent, and wait till they have proper opportunity of ſpeaking, being not like the prophets of falſe gods, who are acted by an evil ſpirit, and obſerve no order or decorum, but with a ſort of fury and madneſs deliver involuntarily what is ſuggeſted to them: but ſuch is not the caſe of true prophets that are influenced and directed by the Spirit of God, who will give way to one another; one will be ſilent while the other ſpeaks, and by turns propheſy one after another; and where there is not ſuch a ſubjection, 'tis a ſign that the Spirit of God is not in them, for the reaſon that follows.

Ver. 33. *For God is not the author of confuſion*, &c.] Or diſorder, or *tumult*, as the *Syriac* renders it; wherefore he does not inſpire and excite his prophets to deliver themſelves in a diſorderly and tumultuous manner, ſo as to break in one upon another; but when one ſpeaks, the other is ſilent, or when one has any thing revealed to him, and he ſignifies it in a proper manner, the other ſtops and gives way to him, and when he has done another ſucceeds, and ſo the reſt in order, till the whole opportunity is filled up in an orderly and edifying manner; and whatever is contrary to, or breaks in upon ſuch a method, God is not the author of: for he is the author *of peace*, harmony, unity, and concord among his prophets and teachers, and ſo of order, for the former can't be without the latter; where there is no order in the miniſtry, there can be no peace among the miniſters, nor comfort in the churches; but God is the God of peace, he calls for, requires, diſpoſes, and approves of peace and order among all his people: *as in all churches of the ſaints.* The *Vulgate Latin* reads, *as I teach in all*, &c. and ſo read ſome copies, and may refer to all that is ſaid before; and the ſenſe be, that all the rules he had preſcribed concerning ſpeaking with tongues, and propheſying, were not new ones, but ſuch as he had directed to be obſerved in all churches he was concerned with, and which conſiſted of holy and good men; or God is the author, not of confuſion, but of peace in all the churches; he orders and diſpoſes peace among them, and they attend to it: peace and order, and not confuſion and tumult, prevail in all churches that deſerve to be called churches of the ſaints, and therefore were in this to be imitated by the church at *Corinth*.

Ver. 34. *Let your women keep ſilence in the churches*, &c.] This is a reſtriction of, and an exception to one of the above rules, that all might propheſy; in which he would be underſtood of men only, and not of women; and is directed againſt a practice which ſeems to have prevailed in this church at *Corinth*, allowing women to preach and teach in it; and this being a diſorderly practice, and what was not uſed in other churches, the Apoſtle forbids and condemns, and not without reaſon: *for it is not permitted unto them to ſpeak*; that is, in publick aſſemblies, in the church of God, they might not ſpeak with tongues, nor propheſy, or preach, or teach the word. All ſpeaking is not prohibited; they might ſpeak their experiences to the church, or give an account of the work of God upon their ſouls; they might ſpeak to one another in pſalms, hymns, and ſpiritual ſongs; or ſpeak as an evidence in any caſe at a church-meeting; but not in ſuch ſort as carried in it direction, inſtruction, government, and authority. It was not allowed by God that they ſhould ſpeak in any authoritative manner in the church; nor was it ſuffered in the churches of Chriſt; nor was it admitted of in the *Jewiſh* ſynagogue; there, we are told [b], the men came to teach, and the women, לשמוע, *to hear:* and one of their canons runs thus [c]; "a woman "may not read, (that is, in the law) בצבור, *in the* "*congregation*, or church, becauſe of the honour "of the congregation;" for they thought it a diſhonourable thing to a public aſſembly for a woman to read, tho' they even allowed a child to do it that was capable of it. *But they are commanded to be under obedience, as alſo ſaith the law.* In *Gen.* iii. 16. *thy deſire ſhall be to thy huſband, and he ſhall rule over thee.* By this the Apoſtle would ſignify, that the reaſon why women are not to ſpeak in the church, or to preach and teach publickly, or be concerned in the miniſterial function, is, becauſe this is an act of power, and authority; of rule and government, and ſo contrary to that ſubjection which God in his law requires of women unto men. The extraordinary inſtances of *Deborah*, *Huldah*, and *Anna*, muſt not be drawn into a rule or example in ſuch caſes.

Ver. 35. *And if they will learn any thing*, &c.] If they are deſirous of learning any thing in relation to doctrine, duty, or diſcipline, and of improving their knowledge of divine things, which is very commendable in them; if any difficulty ariſes in their minds whilſt hearing the word, which they want to have removed, or any queſtion to aſk for information ſake, *let them aſk their huſbands at home*; privately, when retired from the publick aſſembly; for tho' men might aſk one another concerning this,

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[b] T. Hieroſ. Chagiga, fol. 75. 4. & T. Bab. Chagiga, fol. 3. 1.

[c] Maimon. Hilch. Tephilla, c. 12. §. 17. T. Bab. Megilla, fol. 23. 1.

and the other point, in the church, as was uſual in the ſynagogue-worſhip, to which this church at *Corinth* in many things conformed; yet women were not allowed this freedom, and even in things which belonged to women to do; as for inſtance, making the cake of the firſt of their dough, which was to be an heave-offering to the Lord, the men were to teach the women at home how, and when to ſeparate it from the reſt [d]. So the Apoſtle directs women, when they wanted to be informed about any point, to apply to their huſbands at their own houſes, if they were ſuch as were capable of inſtructing them; if not, they might apply to other men that were chriſtian men, and men of knowledge, eſpecially to the prophets, paſtors, and teachers of the church, at their habitations: *for it is a ſhame for women to ſpeak in the church*; it is a ſhame to themſelves, as being contrary to the natural modeſty and baſhfulneſs of the ſex, and a ſhame to the church, to the men-members of it, and eſpecially to the elders, and more experienced part of it, to be taught and directed by a woman; it is a diſgrace to herſelf and ſex, as betraying uncommon pride and vanity, and an unnatural boldneſs and confidence; and a diſgrace to the church to be under ſuch a miniſtry and conduct.

Ver. 36. *What? came the word of God out from you?* &c.] That you muſt give laws to other churches, and introduce new cuſtoms and practices never known or uſed before? No; the word of the Lord came out of *Zion*, and the law or doctrine of the Lord, the word of the Goſpel, the doctrine of the grace of God, came out of *Jeruſalem*. The Apoſtles that firſt preached it were *Jews*, and they preached it firſt in their own land, and planted churches there, before it came to the *Gentiles*; and therefore the Apoſtle ſuggeſts it would be right to conſider what was the practice of the churches in *Judea*, the firſt Goſpel-churches, concerning womens ſpeaking in the church, and to conform thereunto; when they would be able to obſerve, that theſe firſt churches from whence the word of God came to them, diſallowed of any ſuch practice, but in this point agreed with the old ſynagogue: *or came it unto you only?* no; it came to many other nations, and people, and towns, and cities beſides them; and many churches were formed among the *Gentiles*, who had no ſuch cuſtom, did not permit their women to ſpeak in the church; and therefore why ſhould they be ſingular and different from all others? other churches had the word of God, had gifts, and propheſying as well as they, and yet had introduced no ſuch cuſtom; and therefore it became them to pay a deference to the judgment and practice of others, eſpecially ſince theſe were under, and acted according to the direction of the Apoſtle, which they ought to have been ſubject to.

Ver. 37. *If any man think himſelf to be a prophet*, &c.] Or *ſeems to be a prophet*, and is really one; for the Apoſtle does not ſo much deſign to ſtrike at the pride, vanity, and appearances of falſe prophets, as to obſerve, that thoſe that are really prophets, have the gift of propheſy either of foretelling future events, or a peculiar gift of preaching the Goſpel, and explaining the ſcriptures, will allow what he had ſaid to be right: *or ſpiritual*; not merely one that has the Spirit of God, is regenerated and ſanctified by him, in oppoſition to a natural and carnal man; or one that has a larger knowledge of ſpiritual things, in diſtinction from a babe in Chriſt; but one that is endued with ſpiritual gifts, with the extraordinary gifts of the Spirit, with a diſcerning of ſpirits; as there were ſuch among them no doubt, as well as prophets, and who were diſtinct from them, having the word of wiſdom and knowledge: *let him acknowledge that the things that I write unto you are the commandments of the Lord*; if he is a true prophet, and really a ſpiritual man, he'll clearly ſee, and therefore ought to own, that the rules here preſcribed concerning ſpeaking with tongues and propheſying, and concerning the intolerableneſs, unlawfulneſs, and indecency of womens ſpeaking in publick aſſemblies, are perfectly agreeable to the commands of Chriſt, and are to be eſteemed as ſuch, being delivered under the influence and direction of his Spirit; and which the prophet and ſpiritual man muſt diſcern and allow, if they have the Spirit of God; for whatever was commanded by the Apoſtles under divine inſpiration, was all one as if immediately commanded by Chriſt himſelf.

Ver. 38. *But if any man be ignorant*, &c.] Of *theſe* words, as the *Arabic* verſion adds, and does not know and own them to be the commandments of Chriſt; tho' he may profeſs himſelf to be a prophet, or a ſpiritual man, he is a very ignorant one, and has not the Spirit of God he pretends to: and if he will not be convinced, but goes on to doubt, and call in queſtion the truth of theſe things, and obſtinately perſiſts in his ignorance, *let him be ignorant*; let him be treated and deſpiſed as an ignorant man; and let his ignorance be no hindrance to any in receiving theſe rules and directions as the commandments of Chriſt; for no regard is to be had, or pity ſhown, to a man of affected ignorance, and wilful obſtinacy; ſuch a man is not to be known and owned, but ſhunned and rejected.

Ver. 39. *Wherefore, brethren, covet to propheſy*, &c.] The Apoſtle now draws to a concluſion, and re-aſſumes the exhortation he gave in the beginning of the chapter, preſſing the members of this church to deſire the gift of propheſy, that being the moſt eligible and preferable to others, particularly to ſpeaking with tongues, ſince it was the moſt uſeful and edifying, as he abundantly proves: *and forbid not to ſpeak with tongues*; ſuch as have that gift, and are deſirous of exerciſing it, provided they obſerve the rules preſcribed, and have an interpreter; this he adds to promote love, and prevent diſſenſion and diſcord.

Ver. 40. *Let all things be done decently, and in order.*] Which may refer not only to what is ſaid in this chapter, but in the foregoing part of the Epiſtle; go not to law before the unbelievers; let not a believing yoke-fellow depart from an unbelieving one; let not him that has knowledge ſit in an idol's temple, and eat meat there; let not a man pray with his head covered, and a woman with hers uncovered; come not to the houſe of God to eat and drink intemperately, thereby reflecting diſhonour and ſcandal on the ordinance of the Lord's ſupper; let not any ſpeak in an unknown tongue in the church, without an interpreter, as if he was a madman, nor ſuffer women to teach in publick; all which are very unbecoming, and contrary to the rules of decency: do not encourage animoſities, factions, and parties; deſpiſe not the faithful miniſters of the word, but honour and obey them in the Lord; neglect not the diſcipline of the church, lay on cenſures, and paſs the ſentence of excommunication on ſuch as deſerve them; keep the ordinances as they have been delivered, particularly that of the Lord's ſupper; obſerve the rules preſcribed for propheſying and ſpeaking with tongues, and ſo all theſe things will be done according to the order of the Goſpel: and the words may be conſidered as a general rule for the decent and orderly manngement of all things relating to the worſhip of God, and diſcipline of his houſe; that in all things a good decorum, and ſtrict order, be obſerved, that nothing be done contrary to the rules of decency, and the laws and commandments of Chriſt.

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[d] Bartenora in Miſn. Challa, c. 3. §. 1.

CHAP. XV.

THE Apoſtle, in this chapter, recommends the Goſpel, and gives a ſummary of it, proves the reſurrection of Chriſt, and by various arguments eſtabliſhes the doctrine of the reſurrection of the dead, and anſwers objections made unto it. He alſo ſets forth the glory there will be upon the bodies of riſen ſaints, and the change that will be made on living ones; and concludes with an exhortation to perſeverance in faith and holineſs. As his chief view is the doctrine of the reſurrection, he introduces this by recommending the Goſpel in general, or by obſerving that this is a principal doctrine which ſhould be remembered and retained, becauſe it was the Goſpel which he had preached, and they had received, and had hitherto perſevered in, ver. 1. and beſides was eſſential to ſalvation, and the means of it, by which they would be ſaved, if they retained it, except their faith in it was in vain, as it would be ſhould they drop it, ver. 2. And moreover, the Apoſtle had received it by divine revelation, and had faithfully delivered it to them, and therefore it became them to hold it faſt; the ſum of which were the death, burial, and reſurrection of Chriſt, agreeable to the ſcriptures of the Old Teſtament, ver. 3, 4. and then he reckons up the eye-witneſſes of the latter, as firſt *Peter*, then the twelve diſciples, then five hundred brethren at one time; next *James*, and all the Apoſtles; and laſt of all himſelf, ver. 5, 6, 7, 8. of whom he ſpeaks in a very diminiſhing ſtile, deſcribing himſelf as an abortive, affirming himſelf to be the leaſt of the Apoſtles, and unworthy to be in that office, or bear that name, giving this as a reaſon for it, becauſe he had been a perſecutor of the church of Chriſt, ver. 9. wherefore he aſcribes the dignity he was raiſed to entirely to the free grace of God; and yet he magnifies his office, and obſerves, that the gifts of grace beſtowed upon him were not in vain, and that he was a more abundant labourer than the reſt of the Apoſtles, and had more ſucceſs; but then he freely declares that all he had, and all he did, were by the grace of God, ver. 10. But however, not to inſiſt upon the difference between him and other Apoſtles; he obſerves, that the ſubject-matter of their miniſtry was the ſame, namely, a ſuffering and riſen ſaviour, and who was alſo the object of the faith of the believing *Corinthians*, ver. 11. wherefore the Apoſtle proceeds to blame ſome among them for denying the doctrine of the reſurrection from the dead, ſeeing it was a principal part of the miniſtry of the Goſpel, that Chriſt was riſen from the dead, ver. 12. whereas that would not be true, if there is no reſurrection of the dead, ver. 13. but that Chriſt is riſen, is not only evident from the teſtimonies of eye-witneſſes before produced, but from the abſurdities that follow upon a denial of it, as that the preaching of the Goſpel was a vain thing, and faith in it alſo, ver. 14. yea, the Apoſtles would be no other than falſe witneſſes of God, teſtifying that he raiſed up Chriſt, when he is not riſen, if the dead riſe not, ver. 15. which argument is repeated, ver. 16. and other abſurdities following ſuch an hypotheſis are added; as beſides what was before mentioned, that faith becomes hereby a vain thing, ſuch as have believed in him muſt be in an unregenerate ſtate, and both under the power and guilt of ſin, ver. 17. nay, not only ſo, but ſuch who are dead in Chriſt, or for his ſake are loſt and periſhed, ver. 18. and even thoſe of the ſaints who are alive muſt be the moſt unhappy and miſerable of all mortals, ver. 19. But inaſmuch as it is a certain point that Chriſt is riſen, it is as clear a caſe that the ſaints will riſe, which is argued from Chriſt being the firſt fruits of thoſe that are fallen aſleep in him, which ſecures their reſurrection to them, ver. 20. and from his being their covenant-head, as *Adam* was to his poſterity; ſo that as all his offspring died in him, all the ſaints will be quickened by Chriſt, death coming by the one, and the reſurrection by the other, ver. 21, 22. And whereas it might be objected, if this is the caſe, why did not the ſaints, who were dead before the reſurrection of Chriſt, riſe from the dead when he did, or quickly after? To which it is anſwered, there is an order obſerved agreeable to the firſt-fruits and lump; Chriſt, the firſt-fruits, is firſt, and then they that believe in him, ver. 23. and this will not be until the ſecond coming of Chriſt, and the end of all things, when all the elect of God ſhall be gathered in; and then they'll be raiſed and preſented to the Father complete in ſoul and body, and all rule and authority among men will ceaſe, ver. 24. But in the mean while Chriſt muſt reign until all enemies are ſubject to him, and the laſt of all that will be deſtroyed by him is death; which is another argument proving the reſurrection of the dead; for if death is deſtroyed, the dead muſt riſe, and never die more, ver. 25, 26. That all things will be put under the feet of Chriſt, every enemy, and ſo death, is proved from a teſtimony out of *Pſ.* viii. 6. But to prevent a cavil, and ſecure the honour of God the Father, he is excepted from being ſubject to him, ver. 27. ſo far is he from being ſo, that the Son ſhall be ſubject to him, and appear to be ſo as mediator, by giving up the account of things to him; the end of which is, that God, Father, Son, and Spirit, may be all in all, ver. 28. The reſurrection of the dead is further argued from the ſufferings of the ſaints and martyrs of Jeſus, for the ſake of him and his Goſpel, and particularly this doctrine of it, which are firſt figuratively expreſſed under the notion of a baptiſm, ver. 29. and then more literally and clearly ſignified by being in *Jeopardy*, and expoſed to danger of life continually, ver. 30. and which is exemplified in the caſe of the Apoſtle himſelf, who was liable to death daily, ver. 31. of which he gives a particular inſtance in his fighting with beaſts at *Epheſus*. Moreover, another abſurdity would follow upon this, ſhould this doctrine not be true; and that is, that a looſe and licentious life, ſuch an one as the *Epicureans* live, would be encouraged hereby, ver. 32. from which the Apoſtle diſſuades; partly from the pernicious effect of it, which he ſhews by a paſſage cited out of one of the Heathens, ver. 33. and partly from its being contrary to a righteous converſation, and from the ſtupidity, ſinfulneſs, and ignorance, which ſuch a courſe of life, upon ſuch principles, declares, ver. 34. And then the Apoſtle proceeds to anſwer queſtions, and remove objections relating to the reſurrection of the dead; which queſtions and objections are put, ver. 35. which ſuppoſe the thing to be impoſſible and abſurd, and to which anſwers are returned, firſt by obſerving, that grain which is ſown in the earth firſt dies before it is quickened, and that it does not riſe up bare grain as it was ſown, but in a different form and ſhape, with additional circumſtances greatly to its advantage; and has a body given by the power, and according to the pleaſure of God, and ſuitable to the nature of the ſeed; by which is ſuggeſted, that in like manner the body firſt dies, and then is raiſed; and tho' the ſame body, yet it is raiſed in a different form, or with different qualities, by the power, and according to the will of God; and therefore ſeeing there are every year ſuch innumerable inſtances in nature, of dead and putrified grain being revived, it need not be thought incredible, impracticable, and abſurd, that God ſhould raiſe the dead, ver. 36, 37, 38. and that the body, tho' the ſame ſhall riſe different from what it was when laid in the grave, is illuſtrated by the difference of fleſh in men, beaſts, fiſhes, and birds; which, tho' all of it fleſh, differs from each other; and ſo will the fleſh of the body, in the reſurrection, differ from the fleſh it is now clothed with, ver. 39. And the ſame is further illuſtrated by the difference there is in the heavenly and earthly bodies, in the ſun, and moon, and ſtars, and in one ſtar from another; all which have reſpect to the ſame, ſhewing not any difference there will be in riſen bodies among themſelves, but in riſen bodies from what they now are, ver. 40, 41. as appears by the accommodation of theſe ſimilies to the reſurrection of the dead; and which differences are clearly expreſſed, the preſent bodies being corrupt, diſhonourable, weak, and natural, the riſen ones being incorruptible, glorious, powerful, and ſpiritual, ver. 42, 43, 44. And that the riſen bodies will be ſpiritual, the Apoſtle proves, by comparing *Adam* and Chriſt together; the one had a natural body, the other had a ſpiritual body after his reſurrection, ver. 45. the order of which is given, the natural body of *Adam* was before the ſpiritual body of Chriſt, ver. 46. Their original is alſo taken notice of, the one being of the earth, the other from heaven, ver. 47. and ſo accordingly the offspring of the one, and of the other, are different; the offspring of the firſt *Adam* are earthly like him, and have a natural body, as he had; the offspring of the ſecond *Adam* are heavenly, as he was, and will have a body like to his; for as they bear the image of the firſt man, from whom they naturally deſcend, by having a natural body like to his, ſo they muſt bear the image of the ſecond man, the Lord from heaven, by having a ſpiritual body faſhioned like to his glorious body, ver. 48, 49. And there is an abſolute neceſſity for this, ſeeing bodies, in their preſent ſtate, and caſe, as natural, mortal, and ſinful, cannot be admitted into the poſſeſſion of the kingdom and glory of the Lord, ver. 50. but inaſmuch as all will not die, and ſo be raiſed again, but ſome will be alive at the coming of Chriſt and the reſurrection of the dead, a difficulty ariſes how the living ſaints will come by ſpiritual bodies, in order to inherit the kingdom of God, without which they cannot inherit it: this difficulty the Apoſtle removes, by making known a ſecret never divulged before, that at the ſame time the dead will be raiſed, which will be at the ſounding of a trumpet; in a moment, at once the living ſaints will be changed, and become immortal and incorruptible, as the raiſed ones, ver. 51, 52. for ſo it muſt be that theſe corruptible and mortal bodies be clothed with incorruption and immortality, either by the reſurrection of them, or a change upon them, when either way they will become ſpiritual, ver. 53. And hereby ſome prophecies in *Iſaiah* and *Hoſea* will have their accompliſhment, ver. 54, 55. on the mention of which, ſome things in them are explained, as that ſin is the ſting of death, and the law is the ſtrength of ſin, which regard the prophecy in *Hoſea*, ver. 56. and the victory obtained over death, which is mentioned in the prophecy of *Iſaiah*, is aſcribed to God, who gives it thro' Chriſt, to whom thanks are returned for it, ver. 57. And the chapter is concluded with an exhortation ſtedfaſtly to abide by the cauſe of Chriſt, and in his ſervice; to which the ſaints are encouraged from this conſideration, that they will find their account in it, ver. 58.

Ver. 1. *Moreover, brethren, I declare unto you the Goſpel*, &c.] The Apoſtle here paſſes on, and proceeds to a new ſubject, the doctrine of the reſurrection of the dead, which ſome in this church denied; and which he undertakes to prove, eſtabliſh, and defend; and in order to lead on to it, obſerves, that what he was about to declare, make known, or put them in mind of, was no other than the Goſpel he had formerly preached to them, they had received, profeſſed to ſtand in, and were ſaved by, unleſs their faith was in vain. The doctrine of the reſurrection of the dead he calls *the Goſpel*, that being a moſt important doctrine, and a fundamental article of it. The reſurrection of Chriſt from the dead made a conſiderable part in the miniſtry of the Apoſtles, to the grief of the *Sadducees* among the *Jews*, to the ſcorn of the *Gentile* philoſophers, and to the faith, hope, and comfort of chriſtians: this is the ſum and ſubſtance of the word of faith, or doctrine of the Goſpel, upon which the whole depends; ſee *Rom.* x. 8, 9. and the reſurrection of the ſaints is connected with it, and aſſured by it. This indeed is the Goſpel, good news, glad tidings that the bodies of the ſaints ſhall be raiſed again, and made like to the glorious body of Chriſt; and being re-united to their ſouls, ſhall live with him to all eternity; and were this out of the Goſpel, it would not be Goſpel, or good news; it would be an idle ſtory, faith would be a vain thing, and hoping and believing chriſtians of all men the moſt miſerable. Moreover, ſays the Apoſtle, the Goſpel I declare, is *which I preached unto you*; meaning, when he firſt came among them, and which had been ſo very uſeful to them for converſion and conſolation; and therefore if he himſelf, or an angel from heaven, was to preach any other doctrine, it was to be rejected; and hence, much leſs ſhould the falſe teachers be regarded: yea, adds he, 'tis the doctrine *which alſo you have received*; when firſt enlightened and converted, with all gladneſs and joyfulneſs, with all readineſs and chearfulneſs, in the love of it, and by a full aſſent to it; and therefore having had ſuch an experience of it, ſhould not now depart from it: nay, he further ſays, *and wherein ye ſtand*; as he hoped they did, at leaſt it was what they ought to have done, and doubtleſs was the caſe of the majority of them, and whoſe example it became the reſt to follow.

Ver. 2. *By which alſo ye are ſaved*, &c.] It was the means of their ſalvation, and had been made the power of God unto ſalvation to them. Salvation

tion is inſeparably connected with true faith in Chriſt as a ſaviour, and with a hearty belief of his reſurrection from the dead, which is the earneſt and pledge of the reſurrection of the ſaints; and becauſe of the certainty of it in the promiſe of God, thro' the obedience and death of Chriſt, and in the faith and hope of believers, which are ſure and certain things, they are ſaid to be ſaved already. To which the Apoſtle puts in the following proviſo's and exceptions; the one is, *if ye keep in memory what I preached unto you*; or rather, *if ye hold faſt*, or *retain*; that is, by faith, the doctrine preached to you, and received by you, particularly the doctrine of the reſurrection of the dead; for the ſalvation that is connected with it does not depend upon the ſtrength of the memory, but upon the truth and ſtedfaſtneſs of faith: it is the man that perſeveres in the faith and doctrine of Chriſt that ſhall be ſaved; and every one that has truly believed in Chriſt, and cordially embraced his Goſpel, ſhall hold on, and out to the end; tho' the faith of nominal believers may be overthrown by ſuch men, as *Hymeneus* and *Philetus*, who aſſerted, that the reſurrection was paſt already; but ſo ſhall not the faith of real believers, becauſe the foundation on which they are built ſtands ſure, and the Lord has perfect knowledge of them, and will keep and ſave them. The other exception is, *unleſs ye have believed in vain*; not that true faith can be in vain; for that is the faith of God's elect, the gift of his grace, the operation of his Spirit; Chriſt is the author and finiſher of it, and will never ſuffer it to fail; it will certainly iſſue in everlaſting ſalvation: but then as the word may be heard in vain, as it is by ſuch who are compared to the way-ſide, and to the thorny and rocky ground; and as the Goſpel of the grace of God may be received in vain; ſo a mere hiſtorical faith may be in vain; this a man may have, and not the grace of God, and ſo be nothing; with this he may believe for a while, and then drop it: and ſince each of theſe might poſſibly be the caſe of ſome in this church, the Apoſtle puts in theſe exceptions, in order to awaken the attention of them all to this important doctrine he was reminding them of.

Ver. 3. *For I delivered unto you firſt of all*, &c.] Not only in the firſt place as to order; but among the chief and principal things, as the words will bear to be rendered, this was inſiſted on in his miniſtry; this was one he after relates, even a crucified Chriſt, or the doctrine of his dying for the ſins of his people; and which he mentions to lead on to his reſurrection; which he meant to improve, and does improve, in a very ſtrong manner, in favour of the reſurrection of the ſaints. This doctrine of a crucified ſaviour, which he at firſt determined only to make known among them, and did make known, was what he fully and faithfully delivered to them, as he had received it: *that which alſo I received*; not from men, but from Chriſt; for from him he had the doctrines of the Goſpel, as well as the ordinances of it; and he delivered nothing to be believed and practiſed, but what he had received, and which ought to be the practice and conduct of every Goſpel-miniſter; whatever they have received they ſhould deliver, and nothing elſe: and eſpecially the following important doctrine, *how that Chriſt died for our ſins according to the ſcriptures*; that is, of the Old Teſtament, the writings of *Moſes*, and the prophets, according to ſcripture promiſes, ſcripture types, and ſcripture prophecies; particularly *Gen.* iii. 15. *Pſ.* xxii. *Iſ.* liii. *Dan.* ix. which declare that his heel was to be bruiſed, that he ſhould be brought to the duſt of death, ſhould pour out his ſoul unto death, and be ſtricken and cut off in a judicial way, and that for ſins; not his own, but for the ſins of his people, in order to atone for them, procure the pardon of them, take them away, make an end of them, and aboliſh them; all which he has done, as the Goſpel declares, and the Apoſtle affirms; and thereby was accompliſhed what *Moſes*, and the prophets did ſay ſhould come to paſs. Every promiſe, type, and prophecy recorded in the law, in the prophets, and in the pſalms, concerning his ſufferings and death, had their fulfilment in him; nothing was more clearly prefigured and foretold, and nothing more punctually and fully anſwered.

Ver. 4. *And that he was buried*, &c.] That is, according to the ſcriptures; for as he died and roſe again according to the ſcriptures, he was buried according to them; which ſpeak of his being in hell, in *Sheol*, in the grave, and of his making his grave with the wicked, and with the rich in his death, *Pſ.* xvi. 10. *Iſ.* liii. 9. and which had their accompliſhment thro' *Joſeph* of *Arimathea*, a rich man, who begged the body of Jeſus, wrapt it in linen, and laid it in his own new tomb. And beſides theſe ſcripture prophecies of his burial, *Jonas*'s being three days and three nights in the whale's belly, was a type of it; and according to which our Lord himſelf foretold it, *Matt.* xii. 40. Now ſince this was propheſied of, and typified, and had its actual accompliſhment, it was very proper for the Apoſtle to take notice of it, both to confirm the certainty of Chriſt's death, and the truth of his reſurrection, which his death and burial are mentioned, in order to lead on to, and next follows: *and that he roſe again the third day according to the ſcriptures*; that he ſhould riſe again from the dead was very plainly hinted or expreſſed in ſeveral prophecies which ſpeak of the riſing of his dead body, of its not being left in the grave ſo long as to ſee corruption; and which therefore could not be in it more than three days; and of his lifting up his head after he had drank of the brook by the way; of his aſcenſion to heaven, and ſeſſion at the right hand of God, which ſuppoſe his reſurrection, *Iſ.* xxvi. 19. *Pſ.* xvi. 10. and lxviii. 18. and cx. 1, 7. And that he ſhould riſe again the third day, is not only ſuggeſted in *Hoſ.* vi. 2. but was prefigured by the deliverance of *Iſaac* on the third day after *Abraham* had given him up for dead, from whence he received him, in a figure of Chriſt's reſurrection; and by *Jonah*'s deliverance out of the whale's belly, after he had been in it three days. The *Jews* take a particular notice of the third day as remarkable for many things they obſerve, as "of the third day *Abraham* lift up his eyes, *Gen.* xxii. 4. of the third day of the tribes, *Gen.* xlii. 18. of the third day of the ſpies, *Joſh.* iii. 16. of the third day of the giving of the law, *Exod.* xix. 16. of the third day of *Jonah*, *Jon.* i. 17. of the third day of them that came out of the captivity, *Ezra* viii. 15. of the third day of the reſurrection of the dead, as it is written, *Hoſ.* vi. 2. after *two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight*." From which paſſage, 'tis clear, that they underſtood the prophecy in *Hoſeah* of the reſurrection of the dead; and it is obſervable, that among the remarkable third days they take notice of, are the two inſtances of *Iſaac*'s and *Jonah*'s deliverances, which were ſcripture types of Chriſt's reſurrection.

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* Bereſhit Rabba, §. 56. fol. 49. 3.

From which obſervations they eſtabliſh this as a maxim [f], that "God does not leave the righteous "in diſtreſs more than three days." That Chriſt did riſe again from the dead, in purſuance of thoſe propheſies and types, the Apoſtle afterwards proves by an induction of particular inſtances of perſons who were eye-witneſſes of it.

Ver. 5. *And that he was ſeen of Cephas*, &c.] Or *Simon Peter*; for *Cephas* was a name given him by Chriſt, *John* i. 42. This was not another *Cephas*, one of the ſeventy diſciples, as *Clemens* ſuggeſts [g], but the Apoſtle *Peter* himſelf, to whom it is certain the Lord appeared. Not that he was the firſt perſon by whom Chriſt was ſeen after his reſurrection, for he firſt appeared to *Mary Magdalene*, *Mark* xvi. 9. but the teſtimony of the women the Apoſtle omits, and it ſeems as if *Peter* was the firſt of the men that ſaw Chriſt when riſen, ſee *Luke* xxiv. 34. Whether he was one of the diſciples that went to *Emmaus*, to whom Chriſt joined himſelf, and entered into diſcourſe with, is not certain; it ſhould rather ſeem, that the appearance here referred to was when he was alone: *then of the twelve*; tho' there were then but eleven of them, *Judas* being gone from them, and having deſtroyed himſelf; and at the firſt appearance of Chriſt to them, there were but ten preſent, *Thomas* being abſent; and yet becauſe their original number, when firſt choſen and called, were twelve, they ſtill went by the ſame name; ſee *John* xx. 24. *Gen.* xlii. 13. The appearance or appearances here referr'd to are thoſe in *John* xx. 19, 26. The *Vulgate Latin* reads the *eleven*; and ſo the *Claromontane* exemplar.

Ver. 6. *After that he was ſeen of above five hundred brethren at once*, &c.] Not at, or near *Jeruſalem*, for the number of the diſciples that were together there, made but about an hundred and twenty, *Acts* i. 15. but in *Galilee*, where Chriſt, in the days of his fleſh, had moſt chiefly converſed, moſt frequently preached and wrought his miracles, and where the number of his diſciples and followers were very large: here he promiſed his diſciples to go before them, and ſhew himſelf to them after his reſurrection, as he accordingly did, *Matt.* xxvi. 32. and xxviii. 7, 16, 17. And this being ſignified by the Apoſtles to the brethren there, 'tis no wonder that there was ſuch a number of them gathered together on that occaſion: *of whom the greater part remain unto this preſent*; and ſo might be perſonally applied unto for the truth of this, was it neceſſary; it being but about five or ſix and twenty years ago at the writing of this Epiſtle: *and ſome were fallen aſleep*; were dead, as it might be reaſonably thought there were among ſo many, and in ſuch a length of time; tho' doubtleſs theſe had ſurviving friends, relations, and acquaintance, to whom they had communicated this important caſe, and who were ready to atteſt what they had heard them in the moſt ſolemn manner declare.

Ver. 7. *After that he was ſeen of James*, &c.] Not *James* the ſon of *Zebedee*, and brother of *John*, tho' he was ſeen by him with other diſciples, *John* xx. 19, 26. and xxi. 1, 2. who was now dead when the Apoſtle wrote this, having been killed by *Herod* many years ago, *Acts* xii. 2. and ſo not quite ſo proper a witneſs to be mentioned; but *James* the ſon of *Alpheus*, and brother of our Lord, a man of great fame and credit with the *Jews*, and ſtill living, and therefore a proper and pertinent evidence. This appearance was made unto him when alone; and tho' the ſcripture elſewhere makes no mention of it, there's no room to doubt it, ſince the Apoſtle here affirms it. As for the account of the appearance of Chriſt to this *James*, immediately after his reſurrection, recorded by *Jerom* as he found it in the Goſpel according to the *Hebrews*, it ſeems to be fabulous. His account is this [h]; "the Goſpel written according to the *Hebrews*, which was lately "tranſlated by me into the *Greek* and *Latin* tongues, "and which *Origen* often uſes, relates, after the reſurrection of the ſaviour, that when the Lord had "given the linen cloth to the prieſt's ſervant, he "went to *James*, and appeared to him; for *James* "had ſwore that he would not taſte any bread from "the time he had drank the cup of the Lord, until "he ſaw him riſing from the dead. Again, a little after, bring me, ſays the Lord, the table and "the bread; and it is immediately added, he took "the bread, and bleſſed, and brake it, and gave "it to *James* the Juſt, and ſaid unto him, my "brother, eat thy bread, for the ſon of man is riſen "from the dead." *Then of all the Apoſtles*; at the mount of *Olives*, when he led them out of *Jeruſalem*, as far as *Bethany*, bleſſed them, and was parted from them, and aſcended to heaven out of their ſight, *Luke* xxiv. 50, 51. ſo that this was the laſt appearance of him on earth after his reſurrection.

Ver. 8. *And laſt of all he was ſeen of me alſo*, &c.] Either when the Apoſtle was caught up into the third heaven; or when he was in a trance in the temple at *Jeruſalem*; or rather at the time of his converſion, when he not only heard the voice of Chriſt, but ſaw him in the human nature; for he expreſly ſays, that he appeared unto him, and he calls it the heavenly viſion, *Acts* xxvi. 16, 19. This was a ſight of Chriſt in heaven, not on earth, ſuch an one as *Stephen* had, and was a corporal one; otherwiſe it would have been impertinent to have mentioned it, with the reſt of the ocular teſtimonies of Chriſt's reſurrection. Not that this was the laſt time that Chriſt was ſeen, or to be ſeen, for he was ſeen after this by the Apoſtle *John* in a viſionary way, and will be corporally ſeen by all the ſaints at the laſt day; but *Paul* was the laſt of the Apoſtles and brethren before named, and he had his viſion of Chriſt after them all; and perhaps it might be a more clear, full, and diſtinct one than any of the reſt, as the laſt things are ſometimes the moſt excellent. The Apoſtle adds, *as of one born out of due time*; or *as an abortive*; not that he was really one, but like one: ſeveral learned interpreters think the Apoſtle refers to a proverbial way of ſpeaking among the common people at *Rome*, who uſed to call ſuch ſupernumerary ſenators in the times of *Auguſtus Cæſar*, who got into the ſenate-houſe by favour or bribery, *Abortives* [i], they being generally very unworthy perſons; and therefore calls himſelf by this name, as being in his own opinion a ſupernumerary Apoſtle, and very unworthy of that office: tho' others rather think that he refers to a *poſthumous* birth, to one that is born after the death of his father; becauſe that the reſt of the Apoſtles were all choſen, and called, and ſent forth, whilſt Chriſt, their everlaſting Father, was living on earth, but he not till after his death, reſurrection from the dead, and aſcenſion to heaven: but it ſeems beſt to underſtand him of an abortion, a miſcarriage, or birth before its time; and may reſpect either the manner of his converſion, which was done both ſuddenly, immediately, and at once, by a ſudden light from heaven, when he little thought of it, and had no expectation of it, which is commonly the caſe of abortions; and alſo powerfully and irreſiſtibly, being effected by mighty and efficacious grace, as births before the full time are often occaſioned by blows or outward force, and are violent extruſions of the fœtus; or elſe the ſtate and condition in which he was when Chriſt was firſt ſeen by him: as to his bodily ſtate, as ſoon as ever he ſaw the light about him, and the object by it, he was ſtruck blind, and continued ſo ſome days, like an hidden untimely birth, and like an infant that never ſaw light, *Job* iii. 16. And as to his ſpiritual eſtate, his ſoul was like an unſhapen fœtus, Chriſt being not yet formed in him, his image inſtamp'd on him, and his grace implanted in him; yea, it may be applied to the preſent apprehenſions he had of himſelf, and which he expreſſes without a figure in the next verſe, tho' in a beautiful manner, with a view to what he here ſays, when he obſerves that he was *the leaſt of the Apoſtles, and not meet to be called* one; as an abortive, or one born before its time, is imperfect in one reſpect or another, is not come to its proper bigneſs and ſhape, and ſcarcely is to be reckoned in the claſs and number of men.

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[f] Mattanot Cehunah in ib.

[g] Apud Euſeb. Eccl. Hiſt. l. 1. c. 12.

[h] Catalog Script. Eccleſ. §. 3. fol. 90. 1.

[i] Vid. Sueton. in Vita Auguſt c. 35.

Ver. 9. *For I am the leaſt of the Apoſtles*, &c.] Referring not to the littleneſs of his ſtature, but to the figure before uſed, and as expreſſing not the opinion of others concerning him, but the true and real ſenſe he had of himſelf, for which he himſelf gives the ſtrongeſt reaſon that can be given; and by *Apoſtles* he means not only the twelve, but all other miniſters of the Goſpel that were ſent forth by Chriſt to preach it: nor need this be wondered at, when he ſays, that he was *leſs than the leaſt of all ſaints*, *Eph.* iii. 8. tho' when his perſon and doctrines were traduced by falſe teachers, and attempts were made to diſgrace his miniſtry, and render it uſeleſs, in vindication of himſelf, and without vanity, he does not ſtick to aſſert, that he was not a whit behind the very chiefeſt of the Apoſtles, 2 *Cor.* xi. 5. and xii. 11. and yet here adds, *that am not meet to be called an Apoſtle*; not only to be one, but to bear the name of one. No man was meet or fit for ſuch an office of himſelf; none of the Apoſtles were any more than himſelf; but his meaning is, that tho' he was choſen, and called, and qualified by the gifts and grace of God for this office, yet he was unworthy to be called by the name of an Apoſtle of Chriſt, for the reaſon following, *becauſe I perſecuted the church of God:* he not only conſented to the death of *Stephen*, the firſt martyr, and held the clothes of them that ſtoned him; but he made havock of the church, haling men and women to priſon, and continued to breathe out threatnings and ſlaughter againſt the diſciples of the Lord; and had letters of commiſſion from the high-prieſt in his pocket, to ſeize any of this way at *Damaſcus*, and bring them bound to *Jeruſalem*, when Chriſt met him in the way, and was ſeen by him: according to his own account, he ſhut up many of the ſaints in priſon, gave his voice againſt them when they were put to death, puniſhed them oft in every ſynagogue, compelled them to blaſpheme, and being exceeding mad againſt them, perſecuted them to ſtrange cities; ſee the *Acts* of the *Apoſtles*, ch. vii. and viii. and ix. and xxvi. This he mentions both for his own abaſement and humiliation, and to magnify the grace of God, to which he aſcribes all he was, had, and did, as in the next verſe.

Ver. 10. *But by the grace of God I am what I am*, &c.] As he was what he was by the grace of God in a private capacity, upon a level with other Chriſtians, being a choſen veſſel of ſalvation, not by works, nor on account of faith, or any holineſs of his, but by grace; being regenerated, called, ſanctified, juſtified, pardoned, and adopted by it; being a believer in Chriſt thro' faith, as a gift of God's grace, and having a good hope of eternal glory the ſame way; ſo he was what he was, as a miniſter of the Goſpel, as an Apoſtle, as in that high office purely by the grace of God: he was not made one by men, nor by his education, learning, and induſtry, nor thro' any merits of his own, but by the free favour and ſovereign will of God, beſtowing on him gifts and grace, by which he was qualified for Apoſtleſhip, and to preach the unſearchable riches of Chriſt: *and his grace which was beſtowed on me was not in vain*; by *grace*, in the former clauſe, is meant the good-will and free favour of God, from whence all the bleſſings of goodneſs ariſe; here the gifts of grace, particularly ſuch as qualify for the miniſtry. For what qualifies men for the preaching of the Goſpel is not human learning, nor natural parts, nor internal grace, neither ſeparately nor altogether; but peculiar gifts, which lie in an underſtanding of the ſcriptures, and the doctrines of the Goſpel, and in an aptitude to explain and teach them to the edification of others: and theſe gifts are not of nature, nor acquired by art and induſtry, but are of grace; are gifts freely beſtowed by God, and are not in vain, at leaſt ſhould not be; they are not to be wrapp'd up in a napkin, and hid in the earth; they are not to be neglected, but to be ſtirred up and improved by prayer, meditation, reading, conſtant ſtudy, and frequent uſe, as they were by the Apoſtle; and by a divine bleſſing were not without their uſe, to the good of ſouls, and the glory of God. Hence as what he was, ſo what he had, was by the grace of God, and likewiſe what he did, as follows: *but I laboured more abundantly than they all*; meaning, not the falſe apoſtles, who were loiterers, and not labourers, but the true apoſtles of Chriſt; not than them all put together, but than any one of them ſingly conſidered; he laboured in the Lord's vineyard, in the word and doctrine, preaching in ſeaſon, and out of ſeaſon; he travelled over a greater part of the world, preached oftner, and wrote more than any of the reſt; was the inſtrument of converting more ſouls, and he planted more churches, endured more hardſhips and ſufferings than any of the other Apoſtles. *Yet not I, but the grace of God which was with me*; he attributes all to the grace of God, and nothing to himſelf; it was the grace of God that made him an Apoſtle of Chriſt, and preacher of the Goſpel; it was that which being beſtowed on him qualified him for it; it was that which enabled him to labour and toil, to do and ſuffer all he did, and which gave ſucceſs to all his miniſtrations. He is exceedingly careful to magnify the free favour of God, and the gifts of his grace; and means not the grace that was in him, but the grace that was without him, though with him.

Ver. 11. *Therefore whether it were I or they*, &c.] By whom Chriſt was ſeen firſt or laſt, we were all eye-witneſſes of him; or whether I am the leaſt, and others the chief of the Apoſtles; or whether I have laboured more abundantly than they all, this matters not: *ſo we preach*; we agree in our miniſtry to preach Chriſt, and him only, and with one heart and mouth aſſert, that he died, was buried, and roſe again the third day: *and ſo ye believed*; theſe ſeveral truths relating to the death, burial, and reſurrection of Chriſt. Thus the Apoſtle, after he had made a digreſſion upon his own character, as one of the witneſſes of Chriſt's reſurrection, returns to the ſubject he ſet out upon in the beginning of the chapter, in order to lead on to the doctrine of the reſurrection of the dead, which he proves by the reſurrection of Chriſt, in the following verſes. One of *Stephens*'s copies read, *ſo we believed*; and ſo the *Ethiopic* verſion ſeems to have read; ſee 2 *Cor.* iv. 13.

Ver. 12. *Now if Chriſt be preached that he aroſe from the dead,* &c.] As he was by the Apoſtle *Paul*, when at *Corinth*, and by all the reſt of the Apoſtles elſewhere. *How ſay ſome among you that there is no reſurrection of the dead?* Who theſe were is not certain, whether *Hymeneus* and *Philetus*, whoſe notion this was, were come hither, or any of their diſciples; or whether they were ſome of the followers of *Simon Magus* and *Cerinthus*, who denied the reſurrection; or rather, whether they were not *Jews*, and of the ſect of the *Sadducees*, who, tho' they believed in Chriſt, retained their old principle, that there is no reſurrection of the dead, cannot be affirmed: however, it is certain, that they were ſuch as were then at *Corinth*, and went under the Chriſtian name; and 'tis highly probable were members of the church there; and who not only held this notion privately, but broached it publickly, ſaying, declaring, affirming, and that openly, before the whole church, what were their opinions and ſentiments: it was indeed but ſome of them, not all that were chargeable with this bad principle, which the Apoſtle aſks how, and with what face they could aſſert, when it had been preached, and ſo fully proved to them, that Chriſt was riſen from the dead; and if ſo, then it is out of queſtion that there *is* a reſurrection of the dead; for their notion, as it is here expreſſed, was not only that there would be no reſurrection of the dead, but that there was none, nor had been any: tho' the Apoſtle's view is alſo to prove the future reſurrection of the dead, and which is done by proving the reſurrection of Chriſt, for his reſurrection involves that of his people; for not only the ſaints roſe in, and with Chriſt, as their head repreſentatively, and which is the ſenſe of the prophecy in *Hoſ.* vi. 2. but becauſe he is their head, and they are members of him, therefore as ſure as he the head is riſen, ſo ſure ſhall the members riſe likewiſe; nor will Chriſt's reſurrection, in a ſenſe, be perfect, until all the members of his body are riſen: for tho' the reſurrection of Chriſt perſonally conſidered is perfect, yet not as myſtically conſidered; nor will it till all the ſaints are raiſed, of whoſe reſurrection Chriſt's is the exemplar and the pledge: their bodies will be raiſed and faſhioned like unto Chriſt's, and by virtue of union to him, and as ſure as he is riſen, for he is the firſt-fruits of them that ſlept. Beſides, as he became incarnate, obeyed, ſuffered, not for himſelf, but for his people, ſo he roſe again on their account, and that they dying might riſe alſo; which if they ſhould not, one end at leaſt of Chriſt's reſurrection would not be anſwered: add to this, that the ſame power that raiſed Chriſt from the dead, can raiſe others, even all the ſaints; ſo that if it is allowed that Chriſt is raiſed, it need not be thought incredible that all the dead ſhall be raiſed; and particularly when it is obſerved, that Chriſt is the efficient, procuring, and meritorious cauſe of the reſurrection from the dead, as well as the pattern and earneſt of it.

Ver. 13. *But if there be no reſurrection of the dead,* &c.] If there is no ſuch thing as a reſurrection of any, if the thing is not poſſible, if it never has been, is, or will be true in fact: *then is Chriſt not riſen.* The Apoſtle argues from a general, to a particular; from the general reſurrection of the dead, to the particular reſurrection of Chriſt; and from a negation of the one, to a negation of the other; for what does not agree with the whole, does not agree with the part; and what is true of the whole, is true of the part; but if the reſurrection of Chriſt is not true, many are the abſurdities that muſt follow upon it, and which the Apoſtle next enumerates.

Ver. 14. *And if Chriſt be not riſen,* &c.] If this is a truth, and muſt be taken as granted, as it muſt be, if there is no reſurrection at all: *then is our preaching vain*; falſe, empty, deluſory, unprofitable, and uſeleſs; not only that part of it which more eſpecially concerns the reſurrection of Chriſt, but even the whole of it; preaching Chriſt as the Son of God, which was the ſubject of the Apoſtle's miniſtry, and which he ſet out with, is to no purpoſe, if he is not riſen; for one conſiderable proof of his Sonſhip depends upon his reſurrection, which is the declaration of it; for who can believe him to be the Son of God, if he is detained under the power of the grave? one reaſon why he could not be held of death, and the pains and cords of it, any longer than was neceſſary, and was his pleaſure, was becauſe he was the Son of God, as well as ſurety of his people, who had paid the whole debt; ſo the preaching of his incarnation, obedience, ſufferings, and death, is of no uſe and avail, if he has not aboliſhed death, and brought life and immortality to light, firſt in himſelf, and then for his people: *and your faith is alſo vain*; either the grace of faith, by which they believed on Chriſt, or the doctrine of faith; or ſince this is repeated, ver. 17. the one may be meant here, and the other there. The doctrine of faith they had given their aſſent to, not only reſpecting the reſurrection of Chriſt, but any other truth relating to his perſon and office, muſt be vain and empty, and without any foundation; even that faith which is one, uniform, harmonious, and conſiſtent, which was once delivered to the ſaints; which they are to ſtand faſt in, to ſtrive, contend, and fight for, and not part with at any rate, upon any account whatever; and yet this, and the preaching and belief of it, are uſeleſs and inſignificant things, if Chriſt is not riſen; ſuch wretched abſurdities muſt follow upon the denial of that truth.

Ver. 15. *Yea, and we are found falſe witneſſes of God,* &c.] The Apoſtles were choſen to be witneſſes of the reſurrection of Chriſt; he appeared to them, and was ſeen by them for this purpoſe; and they were ſent into all the world, to bear their teſtimony to this truth, which they accordingly did; now if Chriſt is not riſen, they have bore a falſe teſtimony; and what greater ſcandal, or a more odious character can be fixed upon a man, than to be a falſe witneſs? but God forbid, that ſuch an imputation ſhould be faſtened upon the holy Apoſtles of Chriſt, who can't be thought to have any ſiniſter end in publiſhing ſuch a falſhood; who were ſure on account of declaring it, and abiding by it, to meet with nothing but hatred, reproach, perſecution, poverty, and death: but this is not all, nor the worſt; for if they are falſe witneſſes, they are falſe witneſſes of God; they are of his ſuborning; he ſelected them as witneſſes; he muſt put this lie into their mouths, and ſend them into the world under his authority to publiſh it; than which to ſay, nothing can be thought of more blaſphemous and execrable; and yet this muſt follow, upon a denial of the reſurrection of Chriſt: *becauſe we have teſtified of God that he raiſed up Chriſt, whom he raiſed not up, if ſo be the dead riſe not*; it may be read, *we have teſtified againſt God*, as the *Vulgate Latin* does; for as it muſt be bringing a falſe teſtimony from God, ſo it muſt be bearing a falſe teſtimony againſt him, to ſay that he raiſed Chriſt from the dead, when he is not riſen; which muſt be the caſe, if there is no reſurrection of the dead.

Ver. 16. *For if the dead riſe not, then is not Chriſt raiſed.*] This is a repetition of the argument in ver. 13. made partly to ſhew the importance of it, and partly to obſerve other abſurdities, following upon the concluſion of it.

Ver. 17. *And if Chriſt be not raiſed, your faith is vain*, &c.] As before in ver. 14. not only the doctrine of faith, but the grace of faith in Chriſt; even that faith, which is the faith of God's elect; the pure gift of his grace, and the operation of his power; which Chriſt is the object, author, and finiſher of; and which he prays for, that it may not fail; and to which ſalvation is ſo often promiſed in the ſacred ſcriptures; and yet is vain, than which nothing can be more abſurd: it follows, *ye are yet in your ſins*; in a ſtate of nature and unregeneracy, under the power and dominion of ſin, being neither regenerated nor ſanctified; for regeneration is owing to the reſurrection of Chriſt from the dead, and is a branch of the power, virtue, and efficacy of it: but if Chriſt is not riſen, there never was, is, or will be any ſuch thing as regeneration and ſanctification; things, if ever wrought by the Spirit, are done by him in virtue, and in imitation of the reſurrection, as well as the death of Chriſt: moreover, if Chriſt is not riſen, his people are under the guilt of their ſins; there is no expiation nor remiſſion of them, nor juſtification from them; for though he was delivered as a ſacrifice to atone for their offences, and his blood was ſhed to obtain the forgiveneſs of their ſins, yet he muſt be raiſed again for their juſtification, and be exalted as a prince and a ſaviour, as to give repentance, ſo remiſſion of ſins, or they will never enjoy theſe bleſſings; for notwithſtanding his ſufferings and death, if he lies under the power of the grave, they muſt remain under the power and guilt of ſin, and be liable to everlaſting puniſhment for it.

Ver. 18. *Then they alſo which are fallen aſleep in Chriſt*, &c.] That is, who are dead, and have died in Chriſt: death is often repreſented by a ſleep, and that more than once in this chapter; and doubtleſs with a view to the reſurrection, which will be an awaking out of it, ſince it will not be perpetual: ſome underſtand this of ſuch only who were fallen aſleep, or died martyrs for the ſake of Chriſt and his Goſpel; as *Stephen*, *James* the brother of *John*, and others; but rather it deſigns all ſuch as die in Chriſt, in union with him, whether in the lively exerciſe of faith, or no; of whom it muſt be ſaid, if Chriſt is not riſen, that they *are periſhed*: ſoul and body; for if there's no reaſon to believe the reſurrection of the dead, there's no reaſon to believe the immortality of the ſoul, or a future ſtate, but rather that the ſoul periſhes with the body, and that there is no exiſtence after death: though ſhould it be inſiſted on that the ſoul ſurvives, and ſhall live without the body to all eternity, it muſt be in a ſtate of miſery, if Chriſt is not riſen, becauſe it muſt be in its ſins; and neither ſanctified nor juſtified, and conſequently can't be glorified; ſo that the whole may be ſaid to be periſhed; the body periſhes in the grave, the ſoul in hell; but God forbid that this ſhould be ſaid of thoſe, who have either died for Chriſt, or in him: can it be that any that are in Chriſt, that are united to him, one body and ſpirit with him, ſhould ever periſh? or thoſe that are aſleep in him be loſt? no, thoſe that ſleep in Jeſus, will God bring with him at the laſt day, who ſhall be for ever with him, and for ever happy.

Ver. 19. *If in this life only we have hope in Chriſt*, &c.] The object of a believer's hope, is not any creature, man, or angel; nor any creature enjoyment, as gold and ſilver; nor any creature righteouſneſs, moral, legal, and civil; nor any external privilege, or profeſſion of religion; but Chriſt alone as a ſurety, ſaviour, and redeemer; his perſon, blood, righteouſneſs, ſacrifice, and fulneſs: and what they hope for in him, are, all grace, and the ſupplies of it; the forgiveneſs of their ſins, the juſtification of their perſons, eternal life and ſalvation; grace here, and glory hereafter; for all which, they have great reaſon and encouragement to hope in him; but if their hope in him was only in this life, or whilſt this life laſts; if they had not hope in death, that they ſhould live again, and after death for the reſurrection of their bodies; or if they hoped in Chriſt only for the things of this life, or as the *Arabic* verſion renders it, *if we from Chriſt, and by him, expect happineſs in this world only*; if our hope in him is bounded with this life, and confined to the things of it, and does not reach to the things of another life, the things of eternity, the inviſible glories of another world, to be enjoyed in ſoul and body: *we are of all men the moſt miſerable*; which may have reſpect not only to the Apoſtles, though eminently true of them, who had little of the comforts of this life, being continually expoſed to hardſhips and perſecution for the ſake of Chriſt; were ſet forth as a ſpectacle to angels and men; were accounted the filth of the world, and the off-ſcouring of all things; and ſuffered many indignities, and great reproach and affliction, and that for aſſerting the doctrine of the reſurrection of the dead; but is alſo true of all others that hope in Chriſt, and believe in him; for theſe not only deny themſelves the pleaſures, honours, and profits of this world, but are expoſed continually to the hatred, reproach, and perſecution of it; they are chaſtized by God as other men are, that they mayn't be condemned with the world, and yet they muſt be condemned, if Chriſt is not riſen; they are harraſſed and diſtreſſed by ſatan, who follows them with his temptations and ſuggeſtions, which are as ſo many fiery darts, which give them great pain and uneaſineſs, when others are unmoleſted by him; they groan under a body of ſin they carry about with them, and deſire and long to be uncloathed, that they might be cloathed upon with glory and immortality; and yet theſe very deſires and earneſt longings after a bleſſed eternity, do but add to their miſery, if there is no foundation for them, and they will at laſt be fruſtrated: theſe are the ſad concluſions, and wretched abſurdities that muſt follow, upon the denial of the reſurrection of the dead, and of Chriſt.

Ver. 20. *But now is Chriſt riſen from the dead*, &c.] As was before proved by ocular teſtimonies, and before preached and aſſerted, and now re-aſſumed and concluded, from the glaring contradictions, and dreadful abſurdities that follow the denial of it: *and became the firſt-fruits of them that ſlept*; who were already fallen aſleep; reſpecting chiefly the ſaints that died before the reſurrection of Chriſt; and if Chriſt was the firſt-fruit of them, there's no difficulty of conceiving, how he is the firſt-fruits of thoſe that die ſince. The alluſion is to the firſt-fruits of the earth, which were offered to the Lord; and eſpecially to the ſheaf of the firſt-fruits, which was waved by the prieſt before him, *Deut.* xxvi. 2. *Lev.* xxiii. 10, 11. and to which Chriſt in his reſurrection from the dead, is here compared. The firſt-fruits were what firſt ſprung out of the earth, were ſooneſt ripe, and were firſt reaped and gathered in, and then offered unto the Lord; ſo Chriſt firſt roſe from the dead, and aſcended to heaven, and preſented himſelf to God as the repreſentative of his people; for though there were others that were raiſed before him, as the widow of *Sarepta*'s ſon by *Elijah*, the *Shunamite*'s ſon by *Eliſha*, and the man that touched the prophet's bones when put into his grave, and *Jairus*'s daughter, the widow of *Naim*'s ſon, and *Lazarus* by Chriſt; yet as theſe did not riſe by their own power, ſo only to a mortal life: but Chriſt, as he raiſed himſelf by his own power, ſo he roſe again to an immortal life, and was the firſt that ever did ſo; he was the firſt to whom God ſhewed, and who firſt trod this path of life. The firſt-fruits were the beſt, what was then ripeſt, and ſo moſt valuable; Chriſt is the firſt, and roſe the firſt in dignity, as well as in time; he roſe as the head of the body, as the firſt-born, the beginning, that in all things he might have, and appear to have, as he ought to have, the preheminence. The firſt-fruits ſanctified the reſt of the harveſt, repreſented the whole, gave a right to the ingathering of it, and inſured it; Chriſt by lying in the grave, and riſing out of it, ſanctified it for his people, and in his reſurrection repreſented them; they roſe with him, and in him; and their reſurrection is ſecured by his, becauſe he lives, they ſhall live alſo. The firſt-fruits were only ſuch, and all this to the fruits of the earth, that were of the ſame kind with them, not to tares and chaff, to briars and thorns; ſo Chriſt in riſing from the dead, is only the firſt-fruits of the ſaints; of ſuch as are the fruits of his death, and of his grace; who have the fruits of his Spirit in them, and are filled with the fruits of righteouſneſs by him; juſt as he is the firſt-born from the dead, with reſpect to the many brethren, to whom he ſtands in the relation of a firſt-born: once more, as the alluſion is particularly to the ſheaf of the firſt-fruits, 'tis to be obſerved, that that was waved before the Lord, the morrow after the ſabbath, *Lev.* xxiii. 11. which as the *Jews* [f] interpret, was the morrow after the firſt good day, or feſtival of the paſſover; the paſſover was on the fourteenth day of the month; the feſtival, or *Chagiga*, on the fifteenth, and which in the year that Chriſt ſuffered, was a ſabbath-day alſo; and the morrow after that, the ſheaf of the firſt-fruits was waved; now Chriſt ſuffered on the paſſover, reſted in the grave on the ſeventh day ſabbath, and on the morrow after that, roſe from the dead, the very day that the firſt-fruits were offered to the Lord: ſo that the alluſion and phraſe, are very appoſitely uſed by the Apoſtle.

Ver. 21. *For ſince by man came death*, &c.] The firſt man, by ſin, was the cauſe of death; of its coming into the world, and upon all men, by which corporal death is here meant; though the firſt man alſo by ſin, brought a moral death, or a death in ſin on all his poſterity; and rendered them liable to an eternal death, which is the juſt wages of ſin; but ſince the Apoſtle is treating of the reſurrection of the body, a bodily death ſeems only intended: *by man came alſo the reſurrection of the dead*; ſo God, in his great goodneſs, and infinite wiſdom has thought fit, and he has ſo ordered it, that it ſhould be, that as the firſt man was the cauſe of, and brought death into the world, the ſecond man ſhould be the cauſe of the reſurrection of life. Chriſt is the meritorious and procuring cauſe of the reſurrection of his people; he by dying has aboliſhed death; and by riſing from the dead has opened the graves of the ſaints, and procured their reſurrection for them, obtained for them a right unto it, and made way for it: and he is the pattern and exemplar, according to which they will be raiſed; their vile bodies will be faſhioned, and made like to his glorious body; and whereas both in life and in death they bear the image of the firſt and earthly man, in the reſurrection they will bear the image of the ſecond and heavenly one: he alſo will be the efficient cauſe of the reſurrection; all the dead will be raiſed by his power, and at the hearing of his voice; though the ſaints only will be raiſed by him, in virtue of their union to him, and intereſt in him, being members of his body, of his fleſh, and of his bones.

Ver. 22. *For as in Adam all die*, &c.] The Apoſtle here ſhews who he meant in the former verſe, by the one man the cauſe of death, and by the other the author of the reſurrection of the dead, and that he intended *Adam* and Chriſt; all men were in *Adam* ſeminally, as the common parent of human nature, in ſuch ſenſe as *Levi* was in the loins of *Abraham* when *Melchizedek* met him, and in him paid tithes unto him; and they were all in him repreſentatively, he being the federal head of all his poſterity, and ſo a type and figure of Chriſt that was to come; and being in him, they all ſinned in him, and ſo died in him, the ſentence of death paſſed on them in him; they became ſubject to a corporal death, which has ever ſince reigned over mankind, even over infants, ſuch who have not ſinned after the ſimilitude of his tranſgreſſion; this was the doctrine of the *Jewiſh* church; ſee the note on *Rom.* v. 12. to which may be added one teſtimony more; ſays [g] one of their writers, "by the means of the firſt *Adam*, "נקנסה מיתה לכל, *death was inflicted by way* "*of puniſhment on all*:" *even ſo in Chriſt ſhall all be made alive*; not made ſpiritually alive, for Chriſt quickens whom he will; not all in this ſenſe, ſome die in their ſins; nor are all entitled to an eternal life; for tho' Chriſt has a power to give it, yet only to thoſe whom the Father has given to him; 'tis true indeed, that all that are in Chriſt, choſen in him and united to him, are made alive by him, and have the gift of eternal life thro' him; but the Apoſtle is not ſpeaking of ſuch a life, but of a corporal one: to be quickened or made alive, is with the *Jews* and other eaſtern nations, a phraſe of the ſame ſignification with being raiſed from the dead, and as the context here ſhews; and not to be underſtood of the reſurrection of all men, for tho' there will be a reſurrection of the juſt and unjuſt, yet the one will be the reſurrection of life, and the other the reſurrection of damnation; now it is of the former the Apoſtle here ſpeaks, and expreſſes by being made alive: and the ſenſe is, that as all that were in *Adam*, all that belonged to him, all his natural ſeed and poſterity, all to whom he was a fœderal head, died in him, became mortal, and ſubject to death thro' him; ſo all that are in Chriſt, that belong to him, who are his ſpiritual ſeed and offspring, to whom he is a covenant-head, and repreſentative, ſhall be raiſed to an immortal life by him; or as all the elect of God died in *Adam*, ſo ſhall they all be quickened, or raiſed to life in and by Chriſt.

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[f] Targum & Jarchi in Lev. xxiii. 11.

[g] Baal Hatturim in Deut. iii. 26.

Ver. 23. *But every man in his own order*, &c.] Not of time, as if the ſaints that lived in the firſt age of the world ſhould riſe firſt, and then thoſe of the next, and ſo on to the end of the world; nor of dignity, as that martyrs ſhould riſe firſt in the order of martyrs, and preachers of the word in the order of preachers, and private chriſtians in the order or rank of private chriſtians; or of age, as the elder firſt, and then the younger; or of ſtate and condition, as married perſons in the order of married perſons, and virgins in the order of virgins; theſe are all foreign from the ſenſe of the words; the order regarded is that of head and members, the firſt-fruits and the harveſt. There ſeems to be an alluſion to the ranging and marſhalling of the *Iſraelites*, every one by his *own ſtandard*; which both the *Targums* of *Onkelos* and *Jonathan* render, על טקסיה, *by* or *according to his own order*; and ſo the *Septuagint* κατα ταγμα, the word here uſed; and the ſenſe is, that every man ſhall be raiſed from the dead, according to the head under which he is ranged and marſhalled. Chriſt the head is riſen firſt; next all thoſe that are under him, as an head, will riſe from the dead; the dead in Chriſt will riſe firſt; and then a thouſand years after that, thoſe who are only in their natural head, by whom death came to them, and have lived and died in a natural eſtate, will riſe laſt; but as the Apoſtle is only upon the reſurrection of the ſaints, he carries the account and obſerves the order no further than as it concerns Chriſt and his people: *Chriſt the firſt-fruits*; he roſe firſt in order of time, dignity, cauſality and influence; ſee the note on ver. 20. *afterwards they that are Chriſts*; not immediately after; for now ſeventeen hundred years are elapſed ſince the reſurrection of Chriſt, and yet the ſaints are not raiſed; and how many more years are to run out before that, is not to be known; but as there was an interval between the firſt-fruits, and the ingathering of the harveſt; ſo there is a conſiderable ſpace of time between the reſurrection of Chriſt as the firſt-fruits, and the reſurrection of his people, which will be the harveſt; and that will be at the end of the world, according to *Matt.* xiii. 39. the perſons who ſhall riſe firſt and next after Chriſt, are they that are his; who were choſen in him before the foundation of the world, and were given to him by his Father as his ſpouſe, his children, his ſheep, his portion, and his jewels; who were purchaſed and redeemed by his blood, are called by his grace and regenerated by his Spirit, and who give up themſelves to him, and are poſſeſſed by him: and the intereſt that Chriſt has in them here expreſſed, carries in it a ſtrong argument of their reſurrection; which may be concluded from their election in Chriſt, which can never be made void; from the gift of their whole perſons to Chriſt by his Father, with this declaration of his will that he ſhould loſe nothing of them, but raiſe it up at the laſt day; from his redemption of their bodies as well as their ſouls; from the union of both unto him; and from the ſanctification of both, and his Spirit dwelling in their mortal bodies as well as in their ſouls: the time when they will be raiſed by Chriſt is, *at his coming*; at his ſecond and perſonal coming at the laſt day; then the dead in Chriſt will riſe firſt, and immediately; and he will judge the quick and dead, thoſe that will be found alive, and thoſe that will be then raiſed from the dead: when this will be no man knows; yet nothing is more certain, than that Chriſt will come a ſecond time; and his coming will be ſpeedy and ſudden; it will be glorious and illuſtrious, and to the joy and ſalvation of his people; ſince their bodies will then be raiſed and re-united to their ſouls, when they, ſoul and body, ſhall be for ever with the Lord. The *Vulgate Latin* reads the words thus, *they that are Chriſt's, who have believed in his coming*; both in his firſt and ſecond coming; but there is nothing in the *Greek* text to encourage and ſupport ſuch a verſion and ſenſe.

Ver. 24. *Then cometh the end*, &c.] Or *after* that *the end*, the end of all things; either at the cloſe of the thouſand years, when the wicked dead will be raiſed laſt, and the final ſtate of all men will openly take place; the end of the righteous will be peace and everlaſting joy, and an uninterrupted communion with Chriſt, and enjoyment of life eternal, of the ultimate glory, and conſummate happineſs in ſoul and body; and the end of the wicked will be deſtruction and death, everlaſting puniſhment in hell, where will be weeping, wailing, and gnaſhing of teeth for evermore: or at the beginning of the thouſand years; immediately upon Chriſt's ſecond and perſonal coming, will be the end of the world; the heavens ſhall paſs away, the elements ſhall melt, and the earth and all its works be burnt up; tho' theſe ſhall not be annihilated or deſtroyed, as to their being and ſubſtance, but only as to their preſent form and qualities; they ſhall be renewed, out of them ſhall ariſe new heavens, and a new earth, whereon righteous perſons, and only righteous perſons will dwell; even all the righteous that will be raiſed at Chriſt's coming, or ſhall then be found alive, where they ſhall reign with him during the thouſand years; and then there will be an end of preaching the Goſpel, and of adminiſtring ordinances, there being no more elect ſouls to be gathered in; nor will ſaints ſtand in need of edification and comfort from ſuch means; then will alſo be the end, the accompliſhment of all the purpoſes, promiſes and prophecies of God, relating to the ſtate and condition of his church, and people in all the periods of time, and to their compleat glory and happineſs; the number of God's elect in regeneration, ſanctification, and glorification, will now be compleat, the ſaints will be all perfected, and the church be as a bride prepared and adorned for her huſband; and their ſalvation in ſoul and body conſummate, there will be nothing wanting; then that which is perfect will be come, their bodies being raiſed and re-united to their ſouls, and both with the Lord: ſo the word *end* denotes the accompliſhment, completion and perfection of things; ſee *Luke* xxii. 37. *Rom.* x. 4. Moreover, there will now be an end of all ſin and ſorrow to the ſaints; of all troubles and afflictions, inward or outward, and of death itſelf; and alſo of the kingdom of Chriſt, in its preſent form and manner of adminiſtration: the kingdom or church of Chriſt will not conſiſt then of nominal and real chriſtians, of fooliſh and wiſe virgins, hypocrites and ſaints, but only of the latter; nor will it be governed by ſuch laws and ordinances as now; nor will theſe be in the hands of ſuch officers, as paſtors and teachers, as at preſent, who are appointed to explain, enforce and execute them: and this end of all things at the coming of Chriſt, will be *when he ſhall have delivered up the kingdom to God, even the Father*; not the kingdom of nature, which he has as the Son of God, as God equal with the Father, in right of nature, and upon the foot of creation, all being made by him; and which kingdom reaches to all creatures, angels and men; this he did not receive from his Father, nor is he in it ſubordinate to him, but rules and works conjunctly with him in it; nor is he accountable to him in the adminiſtration of it; nor will he ever deliver it up to him: nor the kingdom of glory, which was prepared for the ſaints from the foundation of the world, is freely given to them by their Father, which they are called unto, and have a meetneſs for it, and a right unto it; this Chriſt has in his hands for them, and will not deliver it up to his Father, but introduce the heirs of it into it, quickly upon his coming; but the mediatorial kingdom is here meant, the kingdom of ſaints, over which Chriſt is appointed and ſet as king; even the whole church and general aſſembly of the firſt-born, written in heaven. Theſe were all given to Chriſt, put into his hands, and made his care and charge by his Father; and he undertook to preſerve, protect, and ſave them; and had as mediator, all power in heaven and in earth, and every thing ſubſervient to ſupport his kingdom and intereſt as ſuch, given him; and he has been from the beginning of the world ruling in the midſt of his enemies, ſubduing the people under him, and cauſing his people in the day of his power to be willing to ſerve him; writing his laws in their hearts, putting his Spirit within them, to cauſe them to walk in his ſtatutes and keep his judgments; ſaving them out of the hands of their enemies, protecting and keeping them in ſafety, and providing every good thing for them; and continually delivering one or another of them from the power of darkneſs, and tranſlating them into his own kingdom: and now having compleated the number of them, in whoſe hearts he has reigned by his Spirit and grace, he will deliver them up to the Father from whom he received them; even every one of them, all the children he gave unto him, and all of them; their bodies as well as their ſouls, being now raiſed from the dead, as it was his Father's declared will they ſhould be, when he gave them to him; and they will be delivered up and preſented by him to his Father, perfectly holy, entirely faultleſs, and without ſpot or wrinkle, or any ſuch thing: and now this does not ſuppoſe that he will then ceaſe to reign over his church and people; for as the Father is the everlaſting king, and reigned in and over the church, whilſt this kingdom was in the hands of Chriſt, ſo Chriſt will continue to reign over it, when he ſhall have delivered it to the Father; he will no more ceaſe to reign then, than the Father does, during the preſent adminiſtration of the government of the church; Chriſt will then be ſo far from ceaſing to reign, that he will reign more viſibly and glorioſly than ever, tho' in a different manner to what he does now; now he rules over his people in the midſt of his enemies, but then he will rule in the midſt of his ſaints; now he reigns in their hearts by his Spirit, and thro' the uſe of the word and ordinances, but then he will reign in perſon among them, diſplaying the glory of his majeſty, without the uſe of ſuch means, ſigns and ſymbols. Nor does this imply any inferiority in Chriſt, as God, to the Father; ſince this is to be underſtood of him as mediator, who as ſuch is the Father's ſervant, and a righteous and faithful one he is, who will give a good account of the perſons committed to his care and government, and of his adminiſtration; and in which ſenſe it will be allowed the Father is greater than he; but this no ways militates againſt his proper deity, and equality with the Father. The *Ethiopic* verſion, contrary to all copies and other verſions, read, *when God the Father ſhall have delivered up his own kingdom*. The *Jews* [h] ſpeak of “ten kings that have ruled, from one end of the world to another; the firſt king is the holy and bleſſed God, the ſecond *Nimrod*, the third *Joſeph*, the fourth *Solomon*, the fifth *Ahab*, the ſixth *Nebuchadnezzar*, the ſeventh *Cyrus*, the eighth *Alexander* the *Macedonian*, the ninth will be the king *Meſſiah*, according to *Dan.* ii. 35. and of the tenth king they ſay, *then ſhall the kingdom return to its author*; or to him that was the firſt king, and he ſhall be the laſt; as is ſaid, *Iſ.* xliv. 6. *Zech.* xiv. 9.” and this will be, *when he ſhall have put down all rule, and all authority and power*; which ſince it is expreſſed in ſuch univerſal terms, may very well be thought to reach to, and include all ſort of rule, authority and power whatever; when this time and ſtate of things take place, all civil rule, authority, and power will ceaſe; even that which is now of God, and to which we are to be ſubject for the Lord's ſake, and for conſcience ſake; and which is now encouraged and ſupported by Chriſt, by whom kings reign, and princes decree juſtice; this will be pulled down and utterly deſtroyed by him, the ſtone caſt out of the mountain without hands; when the kingdom and the greatneſs of it will be given to him and to his ſaints; when the kings and princes of the earth will be no more, have no more rule and authority among men, but be upon a level with the meaneſt peaſants, and ſhall be brought to the tribunal of Chriſt, and be judged by him: then alſo will all eccleſiaſtical rule, authority, and power be laid aſide; there will be no more Apoſtles, prophets, evangeliſts, nor biſhops, elders, paſtors, and teachers; who are now ſet over the churches in the Lord, to rule them according to the laws of Chriſt, by miniſtring the word faithfully, and adminiſtring the ordinances truly; and to whom when they rule well, ſubjection and honour are due; but all this will be no more, when the end comes, and the kingdom is delivered to the Father: nor will there be any more domeſtic, or family rule and government, as of the huſband over the wife, the parent over the child, or the maſter over the ſervant; all will be upon an equal foot: nor any angelical authority and power, which angels may now exerciſe under God, over kingdoms, provinces, ſtates, or particular perſons: and eſpecially all diabolical rule, authority, and power will be aboliſhed, which ſatan has uſurped, or has been given him by men, as the God of this world; he the prince of the world, was caſt out thro' Chriſt's death, and by the preaching of the Goſpel in the *Gentile* world; his principalities and powers were then ſpoiled and triumphed over; tho' he has ſtill retained ſome ſort and ſhew of government, but then there will not be the leaſt appearance of any; during the thouſand years he will be caſt into and ſhut up in the bottomleſs pit, and not ſuffered to go out and deceive the nations any more; and at the end thereof, tho' he will make one and his laſt onſet, on the city of the ſaints, it will be fruitleſs, and he and all his, ſhall be caſt into the lake of fire and brimſtone, and there lie in torment for ever and ever: not the perſons of theſe ſeveral powers ſhall be deſtroyed, but they ſhall be diveſted of the power and authority which they now have, either by right or uſurpation.

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[h] Pirke Eliezer, c. 11.

Ver. 25. *For he muſt reign,* &c.] That is, Chriſt muſt reign; he is ſet as king over God's holy hill of *Zion*; he is king of ſaints; he is made and declared to be both Lord and Chriſt; he is exalted at the right hand of God as a prince, where he ſits and rules and reigns; and his ſitting at God's right hand is here explained by his reigning, for reference is had to *Pſal.* cx. 1. he *muſt* reign becauſe it is the unalterable will, and unchangeable decree and purpoſe of God, that he ſhould reign; and becauſe he has promiſed it, and propheſied of it; and becauſe the ſtate and condition of his people require it, who otherwiſe could not be ſaved, nor dwell ſafely: and ſo he muſt and will, *till he hath put all enemies under his feet*; and made them his footſtool; meaning either all the elect of God, who in a ſtate of nature are enemies in their minds, by wicked works to himſelf and to his Father; whom he conquers by his grace, ſubdues their rebellious wills, of enemies makes them friends, brings them to his feet, and to a ſubjection to his ſceptre, to his Goſpel and ordinances; and he muſt reign till he has brought every elect ſoul into ſuch an obedience to himſelf: or rather antichriſt and his followers, and all wicked and ungodly men, with ſatan and his angels; who will be deſtroyed with the breath of his mouth, and the brightneſs of his coming; and will be caſt down by him into hell, and there be ever objects of his wrath and vengeance: and till all this is done he muſt reign; not that he ſhall ceaſe to reign afterwards, but that he ſhall reign notwithſtanding theſe enemies of his and his people, who would not have him to reign over them; and will reign until they are ſubdued or deſtroyed; and when they are entirely vanquiſhed and overcome, who can doubt of his reigning then? or what, or who will there be to hinder it? The *Alexandrian* copy, and others read, *his enemies*; and ſo do the *Syriac* and *Ethiopic* verſions.

Ver. 26. *The laſt enemy that ſhall be deſtroyed, is death.*] Not eternal death; for tho' that is aboliſhed by Chriſt with reſpect to his own people, who ſhall never be hurt by it, and over whom it ſhall have no power; yet the wicked will always be ſubject to it, and under the dominion of it: but a corporal one is here meant; which is an *enemy*, the fruit, effect and wages of ſin; the penalty and curſe of the law; is contrary to human nature, and deſtructive of the work of God's hands: it is indeed, thro' the blood, righteouſneſs, and ſacrifice of Chriſt, become the friend of his people; it is diſarmed of its ſting, and ceaſes to be a penal evil; it is the ſaints paſſage to glory, what frees them from the troubles of this world, and is their way to the joys of another; but yet in itſelf is formidable to nature, and diſagreeable to it: and it is the *laſt* enemy; it is ſo both in its riſe and duration; it appeared as an enemy laſt; ſatan was the firſt enemy of mankind, who attacked, tempted, and ruined the firſt parents of human nature, and all their poſterity in them; and by this means, ſin the next enemy came into the world of men; and laſt of all death, with its numerous train of calamities, either going before, attending, or following of it: and as it was the laſt enemy that came into the world, tis the laſt that will go out of it; for when the ſaints are rid of ſatan, and clear of ſin, they will remain in the grave under the power of a corporal death till the reſurrection, and then that will be *deſtroyed*: for the ſaints will be raiſed to an immortal life, never to die more, and to an enjoyment of everlaſting life, in the utmoſt glory and happineſs; and tho' the wicked when they riſe, they will riſe to damnation, to ſhame and contempt, yet their worm will never die, nor their fire be quenched; they will always live, tho' in torment, there will be no more corporal death, neither among the righteous nor the wicked; it will be utterly aboliſhed: and thus the Apoſtle, tho' he ſeems to digreſs from his ſubject a while, by relating the ſeveral things which will either immediately or quickly follow the ſecond coming of Chriſt; yet at the ſame time has it in view, and proves the doctrine of the reſurrection of the dead, which muſt needs be, or death cannot be ſaid to be deſtroyed, and by degrees returns to his ſubject again.

Ver. 27. *For he hath put all things under his feet,* &c.] This is a reaſon proving that all enemies and death itſelf, ſhall be put under the feet of Chriſt, and is taken out of *Pſal.* viii. 6. which is ſpoken of one that is ſtiled man, and the Son of man; and is to be underſtood not of *Adam* in a ſtate of innocence; for the word there uſed ſignifies a frail mortal man, which he then was not, nor could he be called the Son of man; and tho' the earth was ſubdued and ſubject to him, and he had dominion over the fiſh of the ſea, the fowls of the air, and every living thing that moveth on the earth, yet all creatures were not ſubject to him in this large ſenſe, in which it is here and elſewhere explained by the Apoſtle; and much leſs of man in his fallen ſtate, who inſtead of having all things under his feet, is become like the beaſts that periſh; many of them are unſubdued to him, and he is even in fear of them, and he himſelf is ſubject to corruption and vanity: but of the man Chriſt Jeſus, who took and bore all the ſinleſs infirmities of human nature; is often called the Son of man; of whom God was mindful, and whom he viſited in his ſtate of humiliation, at the time of his death, reſurrection and exaltation; who was made thro' ſufferings of death a little lower, or a little while lower than the angels, but now crowned with glory and honour; in whoſe days God ordained ſtrength and praiſe out of the mouths of babes and ſucklings, to the confuſion of his enemies; and has put all things under his feet, which may include all things animate and inanimate, the whole creation and univerſe of things, the world and its fulneſs, the earth and all that is therein, the beaſts of the foreſt, and the cattle of a thouſand hills; he is heir of the world, and has a right to it, and to diſpoſe of it, not merely as the creator, but as mediator; tis put in ſubjection to him to make uſe of, and what is in it to ſubſerve his mediatorial kingdom and glory; and when his ends are anſwered by it, the earth and all that is therein ſhall be burnt up, and a new earth ariſe out of it, in which Chriſt and his people will dwell: the air and all that is therein are under him; the fowls of it are at his diſpoſe; he it was that rained feathered fowls as the ſand of the ſea, about the camp of the *Iſraelites* in the wilderneſs, and commanded the ravens to feed *Elijah* in diſtreſs; and who holds the winds in his fiſt, lets them looſe, calls them in, and commands them at pleaſure; as he alſo does the ſea, and the boiſterous waves of it, and has dominion over the fiſhes in it; one of thoſe ſupplied him with money, to pay his tribute; and multitudes of them more than once, were gathered together, and taken up by his order and direction, and at the laſt day, the ſea at his command will give up the dead that are in it; yea, this may extend to all rational creatures, angels and men, friends or foes: good angels, principalities and powers are ſubject to him, as appears by their attendance on him, at his incarnation, aſcenſion and ſecond coming; by their miniſtration to him in the wilderneſs, and in the garden; by their employment under him, for the good of the heirs of ſalvation; by their dependance on him, as their creator and head, and by their adoration of him as their Lord and God. Evil angels, the devils, are alſo put under his feet, as is evident from his overcoming ſatan, and baffling all his temptations; by his diſpoſſeſſing the devils out of the bodies of men, and giving his diſciples alſo power over them; by his ſpoiling them at death, and triumphing over them in his aſcenſion; by delivering his people out of their hands, and power, in converſion; and by his binding of ſatan during the thouſand years, and by caſting him and his angels into everlaſting fire prepared for them. Elect men are made ſubject to him, by the power of his grace upon them; and yet their ſubjection to him, to his Goſpel-ordinances, and the ſceptre of his kingdom, is voluntary and from their hearts; it proceeds from a principle of love to him; and is univerſal, being a regard unto, and a compliance with all his precepts: and evil men are alſo under his dominion and controul; he rules them with a rod of iron; he diſappoints their counſels, reſtrains their wrath, over-rules their evil deſigns and actions againſt his people for good; and will one day gather them all before him, paſs the righteous ſentence on them, and ſend them into everlaſting puniſhment. Moreover, this may reach to every thing that is for the glory of Chriſt as mediator, and for the good of his church, and to every enemy of his or theirs, as the world, ſin, ſatan, and the laſt enemy death; to prove the ſubjection of all which to Chriſt, this teſtimony is produced; and reſpects Chriſt as mediator, and the Father's delivering all things into his hands, and giving him all power in heaven and in earth, and rule over all creatures and things: *but when he ſaith all things are put under him, it is manifeſt that he is excepted, which did put all things under him*; that is, when *David*, or the holy Spirit by him, ſaid the above words, in *Pſal.* viii. 6. nothing is more clear and evident, than that God the Father who made all things ſubject to Chriſt as mediator, is himſelf unſubjected to him; ſince his power as ſuch muſt be greater than his: this exception is made to ſecure the government, power, and honour of the Father; for tho' he has made his firſt-born higher than the kings of the earth, yet not higher than himſelf; and tho' he has ſet him his king over his holy hill of *Zion*, yet not over himſelf; and tho' it is his will that all men ſhould honour the Son, as they honour the Father, yet not above him, or more than he; nor has he quitted the government, either in the world or in the church, by ſubjecting all things to Chriſt: and this exception is alſo made to confirm the univerſal power and empire of Chriſt, for an exception to a general rule does but the more eſtabliſh it; and ſince the Father is only excepted, it is a clear caſe, that he has left nothing that is not put under him; ſee *Heb.* ii. 8. but it muſt be obſerved, that tho' the holy Spirit is not mentioned, yet he is equally excepted; ſince he is the one God with the Father, and was jointly concerned in the miſſion, unction, and inſtallation of Chriſt, as mediator; nor can he be reckoned among the all things put in ſubjection to Chriſt, for they regard only creatures, and many of theſe enemies, with neither of which the Spirit of God can be numbered; and tho' the gifts and graces of the Spirit are put into Chriſt's hands, and are at his diſpoſe, yet the perſon of the Spirit can never be thought to be put under his feet.

Ver. 28. *And when all things ſhall be ſubdued unto him*, &c.] For all things as yet are not put under him in fact; tho' in right God the Father has given to him an authoritative power over all things, and a right to diſpoſe of them at his pleaſure; but all things are not actually and in their full extent ſubject to him, yet they will be when the laſt enemy is deſtroyed: and *then ſhall the Son alſo himſelf, be ſubject unto him that put all things under him*; which muſt be interpreted and underſtood with great care and caution; not in the *Sabellian* ſenſe, of refunding of the characters of the ſon, and ſo of the Father unto God; when they ſuppoſe theſe characters which they imagine to be merely nominal, bare names, will be no more, and God ſhall be all; but as the Father will always remain a Father, ſo the Son will remain a Son; for, as the Son of the higheſt, he will reign over his people for ever, and he the Son, as a prieſt, is conſecrated for evermore: nor in the *Eutychian* ſenſe, of the change of the human nature into the divine, in which they fancy it will be ſwallowed up, and God will be all; but Chriſt will always continue as a man; he went up to heaven as ſuch, and he will return as a man, and be viſible to all in the human nature, and in that be the object of the beatifical viſion of the ſaints to all eternity: nor in the *Arrian* ſenſe, according to the divine nature, as if he was in that inferior to the Father, when he is equal with him, has all the perfections he has, and the whole fulneſs of the Godhead dwelling in him; it is much better and ſafer to underſtand it as it commonly is of him, as man; tho' in this ſenſe, he was always ſubject to his Father, ever ſince he was incarnate, whereas this ſeems to reſpect ſomething peculiar at this time. Others therefore think, that the church, the myſtical body of Chriſt is here meant, which in all its members, and theſe both in ſoul and body, will be preſented and delivered up to God; but the words are ſpoken of him under whom all things are put, which is not true of the church; and tho' that is ſometimes called Chriſt, yet never the Son; and beſides, the church has been always ſubject to God, tho' indeed, it will not be in all its members, and in every reſpect ſubject until this time: it is beſt therefore to underſtand it of the Son's giving up the account of his mediatorial kingdom, and concerns to his Father; when it will appear that he has in the whole of his conduct and adminiſtration been ſubject to him; that he has in all things acted in his name, done all by his power, and to his honour and glory; and now having accompliſhed all he undertook and was entruſted with, gives in his account, delivers up his charge, and reſigns his office; all which will be plain proofs of his ſubjection: when I ſay he will reſign or lay aſide his office as mediator, my meaning is not that he will ceaſe to be God-man and mediator; but that he will ceaſe to adminiſter that office as under God, in the manner he now does; he will be the prophet of the church, but he will not teach by his Spirit, and word, and ordinances as now, but will himſelf be the immediate light of the ſaints; he will be a prieſt for ever, the virtue of his ſacrifice and interceſſion will always remain, but he will not plead and intercede as he now does; he will alſo reign for ever over and among his ſaints, but his king-

Sabellian

Eutych

Arrian

dom will not be a vicarious one, or adminiſtred as it now is; nor be only in his hands as mediator, but with God, Father, Son, and Spirit: *that God may be all in all*; for by *God* is not meant the Father perſonally, but God eſſentially conſidered, Father, Son, and Spirit, who are the one true and living God; to whom all the ſaints will have immediate acceſs, in whoſe preſence they will be, and with whom they ſhall have uninterrupted fellowſhip, without the uſe of ſuch mediums, they now enjoy: all the three divine perſons, will have equal power and government in and over all the ſaints; they will ſit upon one and the ſame throne; there will be no more acting by a delegated power, or a derived authority: God will be all things to all his ſaints, immediately without the uſe of means; he will be that to their bodies, as meat and clothes are, without the uſe of them; and all light, glory, and happineſs to their ſouls, without the uſe of ordinances, or any means; he will then be all perfection and bliſs, to all the elect, and in them all, which he now is not; ſome are dead in treſpaſſes and ſins, and under the power of ſatan; the number of them in converſion is not yet compleated; and of thoſe that are called many are in a ſtate of imperfection, and have fleſh as well as Spirit in them; and of thoſe who are fallen aſleep in Chriſt, tho' their ſeparate ſpirits are happy with him, yet their bodies lie in the grave, and under the power of corruption and death; but then all being called by grace, and all being raiſed, and glorified in ſoul and body, God will be all in all: this phraſe expreſſes both the perfect government of God, Father, Son, and Spirit, over the ſaints to all eternity, and their perfect happineſs in ſoul and body, the glory of all which will be aſcribed to God; and it will be then ſeen that all that the Father has done in election, in the council and covenant of peace, were all to the glory of his grace; and that all that the Son has done in the ſalvation of his people, is all to the glory of the divine perfections; and that all that the Spirit of God has wrought in the ſaints, and all that they have done under his grace and influence, are all to the praiſe and glory of God, which will in the moſt perfect manner be given to the eternal three in one. The *Jews* have ſome expreſſions ſomewhat like this, as when they ſay [i] of God, "things future and things that are "paſt, are together with thee; what is from ever"laſting and to everlaſting, or from the beginning "of the world to the end of it, theſe are *all* of "them in thee, and thou art *in* them *all*." So כל, *all*, is with the *Cabaliſtic* doctors [k], the name of the Lord. And he is ſo called becauſe all things are in him; *Jovis omnia plena*.

Ver. 29. *Elſe what ſhall they do which are baptized for the dead*, &c.] The Apoſtle here returns to his ſubject, and makes uſe of new arguments to prove the doctrine of the reſurrection of the dead, and reaſons for it from the baptiſm of ſome perſons; but what is his ſenſe, is not eaſy to be underſtood, or what rite and cuſtom, or thing, or action he refers to; which muſt be either *Jewiſh* baptiſm, or chriſtian baptiſm literally taken, or baptiſm in a figurative and metaphorical ſenſe. Some think, that he refers to ſome one or other of the divers baptiſms of the *Jews*; ſee *Heb.* ix. 10. and particularly to the purification of ſuch who had touched a dead body, which was done both by the aſhes of the red heifer burnt, and by bathing himſelf in water; and which the *Jews* ſay [l], intimated לתחיית המתים, *the reſurrection of the dead*; wherefore ſuch a rite was needleſs, if there is no reſurrection; to ſtrengthen this ſenſe, a paſſage in *Eccleſiaſticus*, chap. xxxiv. 25. is produced βαπτιζομενος απο νεκρου, *he that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?* but the phraſe there uſed is different; tis not ſaid, he that baptizeth or waſheth himſelf for the dead, but from the dead, to cleanſe himſelf from pollution received by the touch of a dead body: tis alſo obſerved, that the *Jews*, as well as other nations, have uſed various rites and ceremonies about their dead, and among the reſt, the waſhing of dead bodies before interment; ſee 2 *Acts* ix. 37. and this by ſome is thought to be what is here referred to; and the reaſoning is, if there is no reſurrection of the dead, why all this care of a dead body? why this waſhing of it? it may as well be put into the earth as it is, ſince it will riſe no more; but how this can be called a baptiſm for the dead, I ſee not: rather therefore 6 chriſtian baptiſm, or the ordinance of water baptiſm is here reſpected; and with regard to this, interpreters go different ways: ſome think the Apoſtle has in view, a cuſtom of ſome, who when their friends died without baptiſm, uſed to be baptized 1 in their room; this is ſaid to be practiſed by the *Marcionites* in *Tertullian*'s time, and by the *Cerinthians* in the times of the Apoſtle *John*; but it does not appear to have been in uſe in the times of the Apoſtle *Paul*; and beſides, if it had been, as it was a vain and ſuperſtitious one, he would never have mentioned it without a cenſure, and much leſs have argued from it; nor would his argument be of any weight, ſince it might be retorted, that whereas ſuch perſons were miſtaken in uſing ſuch a practice, they might be alſo in the doctrine of the reſurrection of the dead: others are of opinion that ſuch 2 perſons are intended, called *Clinicks*, who deferred their baptiſm till they came upon their death-beds, and then had it adminiſtred to them; but as this practice was not in being in the Apoſtle's time, and was far from being a laudable one; and tho' the perſons to whom it was adminiſtred were upon the point of death, and nearer the dead than the living, and were as good as dead, and might be intended by them, for their advantage, when dead and not living; yet it muſt be a great force and ſtrain on words and things, to reckon this a being baptized for the dead: others would have the words rendered 3, *over the dead*; and ſuppoſe that reference is had to the chriſtians that had their *baptiſteries* in their places of burial, and by being baptized here, teſtified their faith and hope of the reſurrection of the dead; but this was rather a being baptized among the dead, than over them, or for them; and moreover it is not certain, that they did make uſe of ſuch places to baptize in; to which may be added, that the primitive chriſtians had not ſo early burying-grounds of their own: others would have the meaning to 4 be, that they were baptized for their dead works, their ſins, to waſh them away; but this baptiſm does not of itſelf, and no otherwiſe than by leading the faith of perſons to the blood of Chriſt, which alone cleanſes from ſin, original and actual; nor is this appoſite to the Apoſtle's argument. Others 5 imagine, that he intends ſuch as were baptized, and added to the church, and ſo filled up the places of them that were dead; but the reaſon from hence proving the reſurrection of the dead, is not very obvious: thoſe ſeem to be nearer the truth of the matter, who ſuppoſe that the Apoſtle has reſpect to the original practice of making a confeſſion of faith before baptiſm, and among the reſt of the articles of it, the doctrine of the reſurrection of the dead, upon the belief of which being baptized, they might be ſaid to be baptized for the dead; that is, for, or upon, or in the faith and profeſſion of the reſurrection of the dead, and therefore muſt either hold this doctrine or renounce their baptiſm adminiſtered upon it; to which may be added another ſenſe of the words, which is, that baptiſm performed by immerſion, as it was univerſally in thoſe early times, was a lively emblem and repreſentation of the reſurrection of Chriſt from the dead, and alſo both of the ſpiritual and corporal reſurrection of the ſaints. Now if there is no reſurrection, why is ſuch a ſymbol uſed? tis uſeleſs and inſignificant; I ſee nothing of moment to be objected to theſe two laſt ſenſes, which may be eaſily put together, but this; that the Apoſtle ſeems to point out ſomething that was done or endured by ſome chriſtians only; whereas baptiſm upon a profeſſion of faith in Chriſt, and the reſurrection from the dead, and performed by immerſion, as an emblem of it was common to all; and therefore he would rather have ſaid, what ſhall we do, or we all do, who are baptized for the dead? I am therefore rather inclined to think that baptiſm is uſed here in a figurative and metaphorical ſenſe, for afflictions, ſufferings and martyrdom, as in *Matt.* xx. 22, 23. and it was for the belief, profeſſion, and preaching of the doctrine of the reſurrection of the dead, both of Chriſt and of the ſaints, that the Apoſtles and followers of Chriſt endured ſo much as they did; the firſt inſtance of perſecution after our Lord's aſcenſion was on this account. The Apoſtles *Peter* and *John*, were laid hold on and put in priſon for preaching this doctrine; the reproach and inſult the Apoſtle *Paul* met with at *Athens* were by reaſon of it; and it was for this that he was called in queſtion and accuſed of the *Jews*; nor was there any one doctrine of chriſtianity more hateful and contemptible among the heathens than this was. Now the Apoſtle's argument ſtands thus, what is, or will become of thoſe perſons who have been as it were baptized or overwhelmed in afflictions and ſufferings, who have endured ſo many and ſuch great injuries and indignities, and have even loſt their lives for aſſerting this doctrine, *if the dead riſe not at all?* how ſadly miſtaken muſt ſuch have been? *why are they then baptized for the dead?* how imprudently have they acted? and what a weak and fooliſh part do they alſo act, who continue to follow them? in what a ſilly manner do they expoſe themſelves to danger, and throw away their lives, if this doctrine is not true? which ſenſe is confirmed by what follows: the *Alexandrian* copy and ſome others, read, *for them*; and ſo the *Vulgate Latin* verſion; and the *Ethiopic* in both clauſes reads, *why do they baptize?*

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[i] R. Judah in Shir Hajichud, fol. 341. 1. apud Seder Tephillot, Ed. Baſil.

[k] Lex. Cabaliſt. p. 474, 475, 652. Shaare Orah, fol. 6. 1.

[l] R. Bechai & Zohar apud Lightfoot in loc.

Ver. 30. *And why ſtand we in jeopardy every hour?*] Not only they that have ſuffered martyrdom for the faith of Chriſt, and for this article of it, have acted very injudiciouſly and indiſcreetly; but we alſo who are on the ſpot, whether miniſters or private chriſtians, muſt be highly blame-worthy, who continually expoſe ourſelves to dangers, and are for Chriſt's ſake killed all the day along, are every moment liable to innumerable injuries, tortures and death; who in his ſenſes would act ſuch a part, if there is no reſurrection of the dead? ſuch, as they muſt be of all men the moſt miſerable, ſo of all men the moſt ſtupid.

Ver. 31. *I proteſt by your rejoicing*, &c.] Some copies read, *our rejoicing*; and ſo the *Ethiopic* verſion, which ſeems moſt natural and eaſy; ſince it follows, *which I have in Chriſt Jeſus our Lord*; who in him could rejoice and glory in afflictions and ſufferings, which he endured as a preacher of the Goſpel for his ſake; and which being certain and evident, and what might be depended upon, he makes a proteſtation by it, ſaying, *I die daily*; which is to be underſtood, not in a ſpiritual ſenſe of dying unto ſin; he was dead unto ſin, as to its damning power, thro' the death of Chriſt, and as to its governing power, thro' the Spirit and grace of Chriſt, but ſtill it was living and dwelling in him; but in a corporal ſenſe: he inſtances in himſelf in particular, who was one that was in jeopardy or danger of his life every hour; he always bore in his body the dying of the Lord Jeſus, and was continually delivered to death for Jeſus ſake; death was always working in him, he expected it every day, and was ready for it; he did not count his life dear unto himſelf, but was very willing to lay it down for the ſake of Chriſt and his Goſpel; which he would never have done, if he had not good reaſon to believe the doctrine of the reſurrection of the dead.

Ver. 32. *If after the manner of men, I have fought with beaſts at Epheſus*, &c.] This is one of the particulars of the jeopardy and danger of life he had been in: ſome underſtand this in a figurative ſenſe, and think that by *beaſts* are meant, ſatan the roaring lion, and his principalities and powers; or men of ſavage diſpoſitions, perſecuting principles, and cruel practices; as *Herod* is called a fox, by Chriſt, and *Nero* a lion, by the Apoſtle; and ſuppoſe his fighting with them at *Epheſus*, deſigns his diſputations with the hardened and unbelieving *Jews*, his concern with the exorciſts, the ſeven ſons of *Sceva*, and the troubles he met with thro' *Demetrius* the ſilver-ſmith, and others of the ſame craft; the reaſon of ſuch an interpretation is, becauſe *Luke* makes no mention of any thing of this kind, that befel the Apoſtle in his hiſtory of the *Acts* of the Apoſtles: but to this it may be replied, that *Luke* does not relate every thing that befel him and the reſt; and his omiſſion of this, is no ſufficient argument againſt it; beſides, a literal ſenſe is not to be departed from, unleſs there is a neceſſity for it; and eſpecially when it is ſuitable to the context, and to the thread and reaſoning of the diſcourſe, as it is certainly here; the literal ſenſe beſt agrees with the Apoſtle's argument. There were two ſorts of uſages among the *Romans* in their theatres; ſometimes they caſt men naked to the wild beaſts, to be devoured by them, as wicked ſervants, deadly enemies and the vileſt of men[m]; and ſo the *Syriac* verſion renders the words here, *if as among men*, אשתדית לחיותא, *I am caſt to the beaſts*; and ſeems to repreſent it as a ſuppoſed caſe, and not as matter of fact, in which the difficulty about *Luke*'s omiſſion is removed, and the argument in a literal ſenſe is juſt and ſtrong: ſometimes they put men armed into the theatre to fight with beaſts[n], and if they could conquer them and ſave themſelves it was well, if not, they fell a prey to them; tis this laſt cuſtom that is here referred to: and if regard is had to what befel the Apoſtle at *Epheſus*, when *Demetrius* and his craftſmen made the uprore mentioned in *Acts* 19. this could not be in reality, but only in the purpoſe and deſign of men; and certain it is, that tho' he was not then had to the theatre, yet *Demetrius* and his men intended to have hurried him there, as they did *Gaius* and *Ariſtarchus* his companions; and he himſelf was deſirous of going thither, had he not been prevented by the diſciples, and by the *Aſiarchs* his friends, who had the command of the theatre where theſe practices were uſed; and then the ſenſe is this, *if after the manner of men*, or in the intention and deſign of men, and as much as in them lay, *I have fought with beaſts at Epheſus*; tho' if this Epiſtle was written, as it is ſaid to be, before that commotion by *Demetrius*, no reſpect can be had to that; but rather to ſomething in fact before, at the ſame place, when the Apoſtle did actually fight with beaſts, and was wonderfully and providentially preſerved; and may be what he refers to, in 2 *Cor.* i. 8, 9, 10. when he deſpaired of life, had the ſentence of death in himſelf, and yet was delivered; and then his ſenſe is, if *after the manner* of brutiſh *men*, the *Romans*, *I have fought with beaſts at Epheſus*; which I was obliged to do, or deny the Goſpel I preached: *what advantageth it me, if the dead riſe not?* inſtead of its being a glorious action, it was a foolhardy one; and if he had died in it, what profit could he have had by it, if he roſe not again; or if there is no reſurrection of the dead? inſtead of incurring ſuch dangers, and running ſuch riſques, it would be more eligible to ſit down and ſay with the *Epicureans*, *let us eat and drink, for to-morrow we die*; which words ſeem to be taken out of *Iſ.* xxii. 13. and are uſed in favour of the doctrine of the reſurrection, ſhewing that the denial of it opens a door to all manner of licentiouſneſs; and are not ſpoken as allowing or approving of ſuch a conduct; nor as his own words, but as perſonating a libertine, and pointing out what ſuch an one would ſay, and might juſtly infer from ſuch a tenet, that there is no reſurrection of the dead.

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[m] Alex. ab Alex. Genial. Dier. l. 3. c. 5. Tertul. Apolog. c. 40. & de Spectaculis, c. 19.

[n] Tertul. de Spectaculis, c. 21. & 23. Cicero in Vatinium Orat. 33.

Ver. 33. *Be not deceived*, &c.] By ſuch as deny the doctrine of the reſurrection, and by their reaſonings about it; or by ſuch libertines who go into the denial of it, and argue from thence in favour of their licentious courſe of life: *evil communications corrupt good manners*. This is a ſentence taken out of *Menander*, an heathen poet, ſhewing how dangerous is the converſation of evil men, and what an influence bad principles communicated and imbibed, have on the lives and practices of men. This the Apoſtle cites not out of oſtentation, or to ſhew his reading, learning, and acquaintance with ſuch ſort of writers; but partly to obſerve, that this was a truth obvious by the light of nature, and partly becauſe ſuch a teſtimony might be more regarded by the *Corinthians*, who might be fond of ſuch authors, and what was ſaid by them; juſt as when he was at *Athens* among the philoſophers there, he cites a paſſage out of *Aratus*, *Acts* xvii. 28. as he does another out of *Epimenides* concerning the *Cretians*, *Titus* i. 12.

Ver. 34. *Awake to righteouſneſs and ſin not*, &c.] The Apoſtle repreſents the *Corinthians* as inebriated with bad principles and notions, and as fallen aſleep, and as greatly remiſs, and declined in the exerciſe of grace and diſcharge of duty; and therefore calls upon them to awake out of ſleep, to watch and be ſober, and attend *to righteouſneſs*; to the juſtice of God, which requires the reſurrection of the dead, and makes it neceſſary that men may receive the things done in the body, whether good or evil; for as it is a righteous thing with God to render tribulation to them that ſin againſt him, and trouble his people; ſo it is but juſt, that thoſe bodies which Chriſt has purchaſed with his blood, who have ſerved him, and ſuffered for his ſake, ſhould be raiſed again, that together with their ſouls, they may enjoy the happineſs provided for them; and to the righteouſneſs of Chriſt, to look unto it, lay hold on it, exerciſe faith upon it, deſiring to be found in it living and dying; and to works of righteouſneſs, to a holy life and converſation, a living ſoberly, righteouſly and godly; and not ſpend their time, and give up themſelves to vain ſpeculations and notions; which were ſo far from being edifying, that they were very detrimental to themſelves and others. The *Vulgate Latin* verſion reads, *awake ye righteous*; for righteous perſons, good men, the wiſe as well as fooliſh virgins ſometimes fall aſleep, and need awaking out of it; which is done by one providence or another, or by the miniſtry of the word, and when ever to purpoſe, by the powerful and efficacious grace of God: the words may be rendered, *awake righteouſly*; or as the *Syriac* verſion reads, *awake your hearts righteouſly*; and as the *Arabic*, *with a due awaking*; that is, as it becomes you, and as it is juſt, right, and proper you ſhould: *and ſin not*; not that they could be, or that it could be thought they might be without ſin in them, or without ſin being done by them; but that they ought not to live a ſinful courſe of life, which the denial of the reſurrection led unto, or indulged in; or not ſin by denying that doctrine, and giving themſelves up to a vitious life in conſequence of it: *for ſome have not the knowledge of God*; are like the *Gentiles* that are without God, and know him not; they know not, or at leaſt, do not own the truth of God in his word, declaring and teſtifying the doctrine of the reſurrection; they err in that point, not knowing the ſcriptures, the ſenſe of them, and this truth contained in them; nor the power of God in raiſing the dead, nor the juſtice of God, which makes it neceſſary that the dead ſhould be raiſed: *I ſpeak this to your ſhame*; that there ſhould be ſuch ignorant perſons in their community; that there were any of ſuch bad principles, as to deny the reſurrection of the dead, and of ſuch diſſolute lives as to give up themſelves to ſenſual luſts and pleaſures; that ſuch were continued in the church, kept company with, indulged and careſſed; and that there was ſo great a corruption in doctrine, diſcipline and converſation among them.

Ver. 35. *But ſome man will ſay*, &c.] Or *ſome one of you*, as the *Syriac* and *Arabic* verſions read; for there were ſome among them members of this church, that denied the reſurrection of the dead, ver. 12. a weak believer indeed, may be deſigned, one of the babes in Chriſt in this church, that could not digeſt ſuch ſtrong meat, but had ſome doubt and difficulties in his mind about this point, tho' he did not abſolutely deny it; but by the manner in which the objections and queries are put, and the ſharpneſs in which the Apoſtle anſwers them, it looks rather that an infidel as to this doctrine is intended, one of thoſe *Epicureans* who ſaid, ver. 32. *let us eat and drink for to-morrow we die*; or ſome heathen philoſopher, a mere natural man, that rejected this doctrine becauſe not agreeable to his carnal reaſon, and laughed at it as monſtrous and ridiculous: *how are the dead raiſed up?* This query is put, not as tho' the perſon merely heſitated, and was in ſome ſuſpenſe about this matter, or with a deſire to be informed; but as denying the thing, and as objecting to it as a thing impoſſible, and impracticable; ſuggeſting it could not be, it was a thing incredible that thoſe dead bodies which have been laid in the earth for ſo many hundred, and ſome, thouſands of years, and have been long ago reduced to duſt, and this duſt has undergone a thouſand forms; that ſuch whoſe bodies have been burnt to aſhes, or deſtroyed by wild beaſts, and digeſted by them, ſhould ever be raiſed again. Such a doctrine muſt be paſt all belief: *and with what body do they come?* out of their graves, as you ſay, and appear on the earth at the laſt day; will they come forth with the ſame bodies, or with other? with earthly or heavenly ones? mortal or immortal? with bodies different from one another, and from what they now are?

Ver. 36. *Thou fool*, &c.] Not tranſgreſſing the law of Chriſt, which makes him that calls his brother a fool in danger of hell-fire; for the Apoſtle ſaid not this in anger, and from a malevolent diſpoſition, as that rule ſuppoſes, but out of zeal for truth, and to reprove the ſtupidity and folly of ſuch a bold objector; in oppoſing the veracity and power of God, in ſetting up his reaſon above divine revelation, and in not attending even to natural philoſophy itſelf; in which profeſſing to be wiſe he might be juſtly called a fool, and therefore ſends him to the huſbandman to learn of him how to anſwer his own queries: *that which thou ſoweſt is not quickened except it die*; and which is more eſpecially true of a grain of wheat: our Lord obſerves the ſame, *John* xii. 24. ſee the note there, and deſigns by the ſimile his own death, and reſurrection, and the fruit following thereon. This ſeed being caſt into the earth corrupts, rots, and dies, and then is quickened, and riſes up in ſtalk, blade, and ear. Which ſhows that the diſſolution and corruption of the body by death, is ſo far from being an objection to its reſurrection, that it is neceſſary to it, even as the dying and putrifying of the ſeed, or grain of wheat, is neceſſary to its quickening and riſing up again; and that if God is able to quicken a ſeed or grain that is rotten and entirely dead, and cauſe it to riſe up in verdure and with much fruit, as he does every year in millions of inſtances, why ſhould it be thought incredible that God ſhould quicken dead bodies, when the one is as much an inſtance of his power as the other. The *Claromontane* exemplar reads, *except it die firſt*; and ſo the *Vulgate Latin* verſion.

Ver. 37. *And that which thou ſoweſt, thou ſoweſt not that body that ſhall be*, &c.] The ſower, for inſtance, does not take a ſtalk of wheat in its blade, and ear, and full corn in the ear, encompaſſed with the huſk, and ſow it in the earth, which is the body or form in which it appears when it riſes up again, and is come to its full growth: but *bare grain* (or *naked grain) it may chance of wheat, or ſome other* grain; wheat, or any other grain, is caſt into the earth naked, beat out of the huſk; and that ſelfſame grain riſes up again, cloathed with additional verdure, beauty, and fruitfulneſs; and ſo the body which comes out of its mother's womb naked, and returns naked again, *Job* i. 21. to which the Apoſtle ſeems to allude, will riſe again the ſame body, though with additional glories and excellencies; ſo that if it ſhould be aſked, how is it poſſible that a dead body can be raiſed up again? the poſſibility of it may be ſeen, in the quickning and raiſing up of a grain of wheat, that firſt rots and dies; and if it be enquired with what body the dead will be raiſed, it may in ſome meaſure be obſerved in this inſtance, that though it will be the ſame body, yet with different and excelling qualities: this ſimile ſeems to have been much in uſe among the *Jews*, to illuſtrate this doctrine, and we have ſome traces of it ſtill in their writings[o]: "*Cleopatra* the queen "aſked *R. Meir*, ſaying, I know that the dead "ſhall live, for it is written, *they of the city ſhall* "*flouriſh like graſs of the earth*, *Pſal.* lxxii. 16. but "when they riſe, ſhall they riſe naked, or ſhall "they riſe in their cloaths? to which he replied, "much more than wheat: for as wheat is buried, "ערומה, *naked*, it comes forth, (or ſprings up,) "with many cloathings; and how much more the "righteous, who are buried in their cloaths?" and again[p], "ſays *R. Eliezer*, all the dead ſhall ſtand "in the reſurrection of the dead, and ſhall riſe "with their garments on; from whence do you "learn this? from the ſeed of the earth, eſpecially from wheat; for as wheat is buried *naked*, "and comes forth with many cloathings, much "more the righteous, who are buried in their "cloaths."

Ver. 38. *But God giveth it a body, as it hath pleaſed him*, &c.] It is not the huſbandman, nor the ſun, nor the rain, that give the grain of wheat, or any other, its verdure and beauty, the form in which it ſprings up, its ſtalk, blade, and ear, but God by his own power, and of his ſovereign will and pleaſure; and he does not create this new form, but gives it; and does not barely give it, but gives the body to *it*; to the ſelf-ſame grain, and not another: ſo the reſurrection of the dead is God's work; it is an inſtance of his power, and of his ſovereign will; and is to his people, a branch of that eternal life, which is his pure gift through Jeſus Chriſt; all that glory in which the body will ariſe, ſprings from his free grace, and is beſtowed upon the ſelf-ſame body, which was carried about here, and laid in the grave: *and to every ſeed its own body*; which is ſuitable and natural to it, according to its kind; ſee *Gen.* i. 11. as cummin to cummin, aniſe to aniſe, wheat to wheat, barley to barley, and not on the contrary; ſhewing, that it is the ſame body that is raiſed that dies, though it is in a more glorious, and with more excellent qualities; which is manifeſt, from expreſs paſſages of ſcripture; ſee *Job* xix. 26, 27. 1 *Cor.* xv. 42, 43, 44, 53, 54. from the ſignification of the word reſurrection, which is a raiſing up of that which is fallen; and if the ſame body that falls by death, is not raiſed, but another is given, it will not be a reſurrection, but a creation: and alſo from the figurative phraſes by which it is expreſſed, as here by the quickning of ſeed caſt into the earth, and elſewhere by awaking out of ſleep; now as it is the ſame ſeed that is ſown, that ſprings up again, and the ſame body that ſleeps that is awaked out of it, ſo it is the ſame body that is interred in the earth, and falls aſleep by death, that will be quickened and awaked at the reſurrection: and it is clear from the places from whence the dead will be raiſed, the repoſitories of them, as death and hell, or the grave, and the ſea; for none but the ſame bodies that are laid in the grave, or caſt into the ſea, can be ſaid to come forth out of them, or be delivered up by them: and from the ſubject of the reſurrection, the bodies of men, their vile and mortal bodies, which can be no other than their preſent ones; and from the end of the reſurrection, which is that ſome may come to life, and others to damnation; and from the juſtice of God, which requires that the ſame bodies Chriſt has purchaſed, and who have ſerved and ſuffered for him, ſhould be glorified; and the ſame that have done evil againſt him, and abuſed themſelves and his people, be puniſhed: this might be argued from the tranſlations of *Enoch* and *Elijah* in their bodies to heaven, in which they were on earth; and from the reſurrection of the bodies of the ſaints at Chriſt's reſurrection, and the change that will be on the bodies of living ſaints at the coming of Chriſt; for it is not reaſonable to ſuppoſe, that ſome of the ſaints ſhall have their own bodies, and others none at all, or not the ſame they lived in here: this may be further confirmed, from the reſurrection of Chriſt's body, which was the ſame he had before; it was not changed into a ſpirit, but conſiſted of fleſh and bones, as it had done; and had on it the very print of the nails, and ſpear in his hands, feet, and ſide; and to this the bodies of the ſaints are to be faſhioned: add to all this, if it is not a reſurrection of the ſame body, but new ones are created, to which the ſoul will be united, it will not be a reſurrection, but a tranſmigration of ſouls into other bodies; but as every ſeed has it own body, ſo will every ſoul have its own body, tho' greatly different as to its qualities, and much improved for the better, as in ſeed ſown: and this is the ſenſe of the ancient *Jews* [q], "ſays *R. Chijah*, "דההוא גופא דהוה יקום, *that that ſelf-ſame* "*body that was ſhall riſe*, is clear from what is "written, *thy dead men ſhall live*, *Iſa.* xxvi. 19. "and it is not written, ſhall be created; from whence "it is evident that they ſhall not be created, but "ſhall be quickned:" and again [r], "in the time "to come, the holy bleſſed God will quicken the "dead, and raiſe them, מעפרם, *out of their own* "*duſt*, that they may not be a building of duſt, "as they were at firſt, when they were created out "of duſt itſelf, a thing which is not ſtable, according to *Gen.* ii. 7. and at that time they ſhall "be raiſed out of the duſt, out of that building, "and ſhall ſtand in a ſtable building, that they "may have ſtability, or duration." So on thoſe words, *I kill and I make alive*, *I wound and I heal*, *Deut.* xxxii. 39. they obſerve [s], that "as wounding and healing are, באחד, *in one* (and the ſame "body,) ſo death and life are, באחד, *in one and* "the ſame."

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[o] T. Bab. Sanhedrin, fol. 90. 2.

[p] Pirke Eliezer, c. 33.

Ver. 39. *All fleſh is not the ſame fleſh*, &c.] Or *equal*, as the *Syriac* verſion renders it; though all fleſh is fleſh, as to the nature and ſubſtance of it; agrees in its original, being by generation; and is ſupported by food, and is alike frail and mortal; all fleſh is graſs, riſes out of it, or is maintained by it, or withers like that, yet not of equal worth, value, and excellency: *but* there is *one* kind *of fleſh of men*; which is ſuperior to, and more excellent than any other; being animated by a rational ſoul, and is ſet in the firſt place; ſo we read of, בשר איש, *the fleſh of man*, for mankind, *Job* xii. 9. ſee *Exod.* xxx. 32. *Another fleſh of beaſts*; as ſheep and oxen, and other beaſts of the field: another *of fiſhes*; which may be obſerved againſt the *Papiſts*, who diſtinguiſh between fleſh and fiſh, as if there was no fleſh of fiſhes; and on their faſt days prohibit fleſh, but allow the eating of fiſh; thus fleſh is attributed to fiſhes, as here, in *Lev.* xi. 11. upon which text *Aben Ezra* obſerves, lo, fiſh is called fleſh; but as our doctors ſay, according to the cuſtom of thoſe times; and ſo it is by the *Jews*, who ſay [t], "all "fleſh is forbidden to boil in milk, מבשר דגים, "*except the fleſh of fiſhes*, and locuſts; and it is forbidden to ſet it on a table along with cheeſe, ex- "cept *the fleſh of fiſhes*, and locuſts:" *and another of birds*; the fowls of the air. This is another ſimilitude, illuſtrating the reſurrection of the dead; and is not deſigned to point out the difference between the raiſed bodies of the righteous, and the wicked; as if the former were ſignified by the fleſh of men, and the other by the fleſh of beaſts, fiſhes, and birds; nor among the wicked themſelves, with whom there will be degrees of puniſhment; nor among the ſaints, as if the fleſh of one ſhould differ from that of another. The intent of this ſimile, is only to ſhew, that the reſurrection of the dead will be in real fleſh, in their own fleſh, in the ſelf-ſame fleſh, as to ſubſtance, with which they were cloathed when on earth; but that it will, as to its qualities, be different from it, as one ſort of fleſh is now from another; and that if God can, as he does, make different ſorts of fleſh, and yet all for kind are fleſh, there is no difficulty in conceiving, that God is able to raiſe the dead in their own fleſh, and yet different from what it now is; being free from all weakneſs, frailty, corruption, and mortality.

Ver. 40. *There are alſo celeſtial bodies*, &c.] Or bodies in the heavens, as the ſun, moon, and ſtars: *and bodies terreſtrial*; or bodies on earth, animate and inanimate, men, beaſts, trees, minerals, *&c.* *But the glory of the celeſtial is one, and the glory of the terreſtrial is another*; though both ſorts are bodies, yet their qualities differ, and there is a greater glory in the one than in the other. This is another ſimilitude, ſerving to help our ideas of this doctrine of the reſurrection of the body; that though it is the ſame in ſubſtance, yet different in qualities; and does not deſign any difference between the bodies of good men and bad men, elect and reprobate; as if the one were intended by the celeſtial bodies, and the other by the terreſtrial; and much leſs degrees of glory in the ſaints themſelves, who, imagine them in as low a form as can be, can never be compared to terreſtrial ones; but it ſhews the difference there will be, between the raiſed bodies and the preſent ones; which will be as great as that which now is, between celeſtial and terreſtrial bodies.

Ver. 41. *There is one glory of the ſun*, &c.] Which is the greater light, the fountain of light, and whoſe glory exceeds that of the other heavenly bodies: *and another glory of the moon*; which is the leſſer light, and receives its light from the ſun, and conſequently its glory is inferior: *and another glory of the ſtars*; which though very bright and ſparkling, and are innumerable, have a leſſer glory, at leaſt to our appearance, than the ſun and moon: the *Jews* have a notion [u], that "all the ſtars and "the orbs are endued with a ſoul, and with know- "ledge, and underſtanding; and that they live, "and ſtand, and know him that ſaid, and the "world was; and every one of them, *according to* "*his greatneſs*, ולפי מעלתו, *and according to his* "*dignity*, praiſe and glorify their creator, as the "angels; and as they know God, ſo they know "themſelves, and the angels that are above them; "for the knowledge of the ſtars and the orbs is "leſſer than the knowledge of angels, and greater "than the knowledge of men:" *for one ſtar differeth from another ſtar in glory*; all which is to be underſtood, not as if the glory of the ſun meant the glory of Chriſt, the ſun of righteouſneſs, who excels in glory, even in his human nature; and the glory of the moon, the glory of the church, who receives hers from Chriſt; and the glory of the

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[q] Zohar in Exod. fol. 12. 3.

[r] Midraſh Hannealam in Zohar in Gen. fol. 81. 1.

[s] T. Bab. Sanhedrin, fol. 91. 2.

[t] Miſn. Cholin, c. 8. §. 1.

[u] Maimon. Ieſode Hatorah, c. 3. §. 11.

ſtars, the glory of particular ſaints; and as if there will be in the reſurrection ſtate, degrees of glory among them: for what peculiar glory can be thought to be upon the body of one, that is not upon another, when the righteous ſhall ſhine forth as the ſun, in the kingdom of their Father? and admitting there was any truth in this, 'tis not the truth of this text; the only deſign of which, as the above, is to ſhow, that as not only celeſtial and terreſtrial bodies differ from each other, but even heavenly ones, ſo at the reſurrection, the bodies of the ſaints then will differ in glory from their preſent ones; though theſe are now the members of Chriſt, are preſented to God an holy ſacrifice, and are waſhed with pure water.

Ver. 42. *So alſo is the reſurrection of the dead*, &c.] This will be the caſe and condition of riſen bodies, they will be as different from what they now are, though they will be the ſame in ſubſtance, as a ſtalk of wheat in its blade and ear, and full corn in the ear, is from the naked grain, when caſt into the earth; or as the fleſh of men is from the fleſh of beaſts, fiſhes, and birds; or as celeſtial bodies, from terreſtrial ones; or as the glory of the ſun, differs from the glory of the moon and ſtars; or as one ſtar differs from another ſtar in glory; that this is the Apoſtle's ſenſe, is clear from the induction of particulars following, by which he explains in clear terms, what he before ſignified by ſimilitudes: *it is ſown in corruption*; it ſhould be obſerved, that the word *ſown* in this and the following verſes, does not merely relate to the interment of the body, but alſo to its generation; and includes its ſtate, condition, and character, during life; as well as points out what it is at death, and its ſepulture in the earth: it is from firſt to laſt a corruptible body; it is born frail and mortal, and liable to corruption and death; it is corrupted with ſin, and ſo a vile body; there is a world of iniquity in one of its members, the tongue, and what then muſt there be in all its parts? but beſides this moral corruption, in which it is during the preſent ſtate, it is liable to a natural one; from the crown of the head to the ſole of the foot, it may be covered with wounds, bruiſes, and putrifying ſores; a right-arm may be dried up and withered away, and a leg may corrupt and mortify, and ſo any other part; the whole is ſupported by corruptible things, by meat that periſheth; and which if it did not corrupt and periſh, would not be nouriſhing; and as meats are for the belly, and the belly for meats, in a ſhort time God will deſtroy both it and them; the whole frame and texture of the body will be diſſolved by death, and be brought to worms, corruption, and duſt; and in this caſe will lie in the grave till the reſurrection morn: *it is raiſed in incorruption*; the very ſame body that was ſown, generated, lived, and died, ſhall be raiſed again, but different from what it was; it will be incorruptible; its parts will be no more ſubject to corruption; it will not be ſupported by corruptible things; it will be immortal, and never die more, and will be clear of all its moral corruption; it will no more be a vile body, but faſhioned like to the holy and glorious body of Chriſt.

Ver. 43. *It is ſown in diſhonour*, &c.] Its original is diſhonourable, it comes as the *Jews* often ſay [w], מטפה סרוחה, *from a filthy drop*; its generated and brought forth, in a manner we are aſhamed of; it is conceived in ſin, and ſhapen in iniquity; it is unclean, and born of the fleſh; and when born, is in ſuch a condition, as is to the loathing of it; ſome of its members are leſs honourable, and ſo uncomely as always to need a covering; it is ſubject to various blemiſhes, defects, and imperfection, and few bodies are without one or another; and liable to many injuries and affronts, as the body of our Lord himſelf was, who gave his back to the ſmiters, his cheek to them that plucked off the hair, and hid not his face from ſhame and ſpitting; and in death, 'tis nauſeous, filthy, and very diſhonourable, ſo that the neareſt relation and friend cannot take pleaſure in it, but deſires to bury it out of ſight; and amidſt the greateſt funeral pomp and ſplendor, it is laid in the grave in diſhonour, to be the companion of corruption and worms: but in the reſurrection, *it is raiſed in glory*; in perfect beauty and comelineſs, without the leaſt blemiſh, defect, or imperfection; nor will there be any part of it, that will occaſion ſhame; it will be metamorphoſed, and faſhioned like to the glorious body of Chriſt; it will ſhine as the ſun, and be as the brightneſs of the firmament: and ſo the *Jews* underſtand the paſſage in *Dan.* xii. 3. they ſay [x], that "God will beautify the bodies of "the righteous in time to come, as the body of "the firſt man when he entered into the garden of "*Eden*; and that the ſoul whilſt it is in its dignity, "is ſuſtained by the ſuperior light, and is cloathed "with it; and when it enters into the body in "time to come, it enters with the light; and then "will the body ſhine as the brightneſs of the firmament, according to *Dan.* xii. 3." *It is ſown in weakneſs*; it comes into the world in great weakneſs; what is weaker than the body of a new born babe? it can't move, nor help itſelf in any reſpect; and how weak and defenceleſs is the body of man, when adult; as he is ſubject to various diſeaſes and diſorders, which weaken his ſtrength in the way, and is ſurrounded with natural infirmities, ariſing from hunger, thirſt, nakedneſs, labour, *&c.* ſo he is not armed, as many other creatures are, for defence and offence; nor can he reſiſt and overcome many things which do him hurt, much leſs can he reſiſt death, or retain his ſpirit then; and through weakneſs at laſt dies, and is devoid of all ſtrength, and as ſuch is laid in the grave, where there is no work that he can do: but *it is raiſed in power*; it is raiſed by the power of God, and with great power in itſelf; being able to ſubſiſt without food, and of moving itſelf from place to place, with great agility; and capable of the higheſt ſervices before God and the Lamb, without wearineſs; nor will it be ever more liable to weakneſs or death; death ſhall have no more power over it; nor ſhall it be encompaſſed or attended with any infirmity whatever.

Ver. 44. *It is ſown a natural body*, &c.] Or *an animal* one, being generated as animals are, and ſupported with food as they be, and die at laſt as they do; ſee *Eccl.* iii. 19, 20, 21. *It is raiſed a ſpiritual body*; not as to ſubſtance, but as to its quality; it will not be changed into a ſpirit; our Lord's riſen body, to which ours will be conformed, was not a ſpirit, but as before, conſiſted of fleſh and bones: but the body will then be ſubject to the ſpirit and ſoul of man; it will be employed in ſpiritual ſervice, for which it will be abundantly fitted and aſſiſted by the Spirit of God; and it will be delighted with ſpiritual objects; it will be like the angels, thoſe excellent ſpirits; it will live as ſpirits do, without natural helps and means, as meat, drink, cloaths, ſleep, *&c.* and as they, will never die: *there is a natural*; or *animal body*, ſuch as the firſt man's was, and thoſe are, that deſcend from him by ordinary generation: and *there is a ſpiritual body*; ſuch as the body of Chriſt now is, and as will be the bodies of the riſen ſaints; the phraſe is *Jewiſh*, הגוף הרוחני, *the ſpiritual body* [y], and the fleſh of the righteous, being בשרם רוחנים, *ſpiritual fleſh* [z], are to be met with in their writings.

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[w] Pirke Abot, c. 3. §. 1.

[x] Zohar in Gen. fol. 69. 1.

Ver. 45. *And ſo it is written*, &c.] In *Gen.* ii. 7. *the firſt man Adam was made a living ſoul*; in the *Hebrew* text it is, *man*, or *Adam*, *became*, or *was made a living ſoul*; that is, as the Apoſtle ſays, *the firſt man Adam*: he calls him, as the *Jews* [a] frequently do, אדם הראשון, *the firſt man*; he was the firſt man that was made, and the firſt parent of mankind, and the head and repreſentative of all his poſterity, and ſo the firſt in time, cauſality and dignity; whoſe name was *Adam*, ſo called by God in the day he was created, becauſe he was formed, מן האדמה, *from the ground*, or *earth*; when God breathed life into the earthly maſs, or lump; and being animated with a rational ſoul, it became an animal body, or a living creature; and ſo the Apoſtle proves from the firſt man that was upon earth, that there is a natural, or animal body; a body animated by a ſoul, and which was ſupported by eating and drinking, by ſleep and reſt; and was capable of dying, and ſhould die, in caſe of ſin; and which was the ſtate of it in its firſt creation, whilſt in innocence, and before the fall; and this is all he meant to prove by this ſcripture; for what follows, is not mentioned as therein written, or elſewhere, but as the Apoſtle's own aſſertion: *the laſt Adam* was made *a quickning ſpirit*; by *the laſt Adam* is meant Jeſus Chriſt, called *Adam*, becauſe he is really and truly a man, a partaker of the ſame fleſh and blood as the reſt of mankind; and becauſe he is the antitype of the firſt man *Adam*, who was a figure of him that was to come; and therefore called *Adam*, for the ſame reaſon as he is called *David* and *Solomon*: he is ſaid to be *the laſt*, in diſtinction from the firſt *Adam*, with reſpect to him he ſtood, אחרון, *laſt* upon the earth, as in *Job* xix. 25. to which paſſage ſome think the Apoſtle here alludes; and becauſe he appeared in the laſt days in the end of the world, and is the laſt that ſhall riſe up as a common head and repreſentative of the whole, or any part of mankind: now he is made *a quickning ſpirit*; which ſome underſtand of the holy Spirit, which filled the human nature of Chriſt, raiſed him from the dead, and will quicken our mortal bodies at the laſt day; others of the divine nature of Chriſt, to which his fleſh, or human nature, was united; and which gave life, vigour, and virtue, to all his actions and ſufferings, as man; and by which he was quickned, when put to death in the fleſh, and by which he will quicken others another day: though rather I think it is to be underſtood of his ſpiritual body, of his body, not as it was made of the virgin, for that was a natural, or an animal one; it was conceived and bred, and born as animal bodies are; it grew and increaſed, and was nouriſhed with meat and drink, and ſleep and reſt; and was ſubject to infirmities, and to death itſelf, as our bodies be; but it is to be underſtood of it, as raiſed from the dead, when it was made a ſpiritual body, for which reaſon it is called a *ſpirit*: not that it was changed into a ſpirit, for it ſtill remained fleſh and blood; but becauſe it was no more ſupported in an animal way; nor ſubject to thoſe weakneſſes that animal bodies are, but lives as ſpirits, or angels do; and a *quickning* one, not only becauſe it has life itſelf, but becauſe by virtue of the ſaints union to it, as it ſubſiſts in the divine perſon of the Son of God, their bodies will be quickned at the laſt day, and made like unto it, ſpiritual bodies; alſo becauſe he lives in his body as a ſpiritual one, they ſhall live in theirs as ſpiritual ones: and ſo the Apoſtle ſhews, that there is a ſpiritual, as well as an animal body; that as the firſt man's body even before the fall, was an animal or natural one; the laſt *Adam*'s body upon his reſurrection is a ſpiritual and life-giving one, as the *Syriac* verſion renders it; ſo the *Cabaliſtic* writers [b] ſpeak of "*Adam*, who is the holy and ſupreme, who rules over all, and gives ſpirit and life to all."

Ver. 46. *Howbeit, that* was *not firſt which is ſpiritual*, &c.] As the Apoſtle before proves the diſtinction of a natural and ſpiritual body, and gives inſtances of both in the two principal men in the world, the firſt and the laſt; and points out the difference between them, the one being animated, and having life given unto it, the other animating, and giving life to others; proceeds to obſerve the order of theſe, how that one was before the other; the ſpiritual body, though the more perfect and moſt excellent, yet was not firſt in being: *but that which is natural*; *Adam*'s animal body was before Chriſt's ſpiritual body: *and afterwards that which is ſpiritual*; yea, even Chriſt's animal, or natural body, was before his ſpiritual one; his body taken from the virgin, and formed in her womb, and in which he lived here on earth, was an animal body, as before obſerved; and upon his reſurrection, it commenced a ſpiritual one; being the ſame in ſubſtance as the former, only different in qualities; and juſt ſo it is, and will be, with the bodies of the ſaints; which is the Apoſtle's deſign and view, in obſerving this order; the natural body is firſt, and then the ſpiritual; it is firſt a natural body, as generated and nouriſhed, as weak and dying, and it is afterwards a ſpiritual one, when raiſed from the dead.

Ver. 47. *The firſt man is of the earth, earthy*, &c.] He was formed out of the earth, *Gen.* ii. 7. and the word there uſed, ſignifies red earth. *Joſephus* [c] obſerves, that the firſt man was called *Adam*, which in the *Hebrew* tongue ſignifies *red*, becauſe he was made out of red earth; for ſuch adds he, is the true and virgin earth: *Pauſanias* [d] makes mention of a clay, which is not the colour of earth, but like the ſand of brooks and rivers; and gives a ſmell very near to that of the ſkin, or body of men; and which is ſaid to be the remains of that clay, out of which all mankind was made: but be that as it will, *Adam* was certainly made out of the earth, and had his habitation and abode aſſigned him in the garden of *Eden*, and was made to cultivate and till it; his lordſhip and dominion at moſt and beſt, only extended to the terraqueous globe, and the creatures in it; and having ſinned, he was not only thruſt out of the garden to till the ground out of which he was taken, but doomed to return to the duſt from whence he came; and whoſe ſin and fall had ſuch an influence on him and his poſterity, as to make their ſouls ſenſual and earthly, to mind, affect, and cleave unto earthly things: *the ſecond man is the Lord from heaven*; as *Adam* was the firſt man, Chriſt is *the ſecond man*; and theſe two are ſpoken of, as if they were the only two men in the world; becauſe as the former was the head and repreſentative of all his natural poſterity, ſo the

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[y] Niſhmath Chayim, fol. 37. 1.

[z] Tzeror Hammor, fol. 9. 4.

[a] T. Bab Sanhedrin, fol. 38. 2. & 100. 1. & alibi paſſim. & אדם קדמון, Cabala denud. par. 4. p. 195, &c. Vid. 2 Eſdras iii. 21.

[b] Zohar in Exod. fol. 59. 4.

[c] Antiqu. l. 1. c. 1. §. 2.

[d] Phocica, ſive l. 10. p. 615.

latter is the head and repreſentative of all his ſpiritual offspring: and he is *the Lord from heaven*; in diſtinction from the firſt man, who was of the earth, and whoſe lordſhip reached only to the earth; whereas Chriſt is Lord of all, not only Lord of lords below, but Lord of angels and ſaints above; the whole family in heaven and in earth, is named of him; and he has all power in heaven and in earth, and a name above every name in this world, and that to come, and is indeed higher than the heavens: this is not to be underſtood of his human nature, or of his human body, as if that came down from heaven, and paſſed through the virgin, as ſome hereticks of old ſaid, as water through a pipe; for though it was conceived and formed in a miraculous manner, under the overſhadowing of the Holy Ghoſt from on high, yet was formed out of the matter and ſubſtance of the virgin, and ſo was of the earth; and was indeed an earthly body, ſupported by earthly means, and at laſt returned to the earth, and was interred in it: but it is to be underſtood either of Chriſt as a divine perſon, as the Son of God, as Lord of all, coming down from heaven at his incarnation; not by local motion, or change of place, but by aſſumption of the human nature into union with him, the Lord from heaven; or rather of him as he ſhall deſcend from heaven, as the Lord and judge of all at the laſt day, when he'll come in his glorious, ſpiritual, and heavenly body; and raiſe the righteous dead, and faſhion their bodies like his own; when what follows, will have its full accompliſhment. The *Cabaliſtic* doctors among the *Jews* often ſpeak [e] of, אדם עליון, *the ſuperior man*, and, ואדם תחתון, *the inferior man*; and in their *Cabaliſtic* table [f], in the ſixth *Sephirah*, or number, they place the man from above, the heavenly *Adam*; and in one of their writings [g], have theſe remarkable words, "מאן אדם עלאה ואדם תנינא, *who is the ſu-* " *preme man and the ſecond man*, but of whom it is " ſaid, *Prov.* xxx. 4. *what is his name, and what* " *is his ſon's name?* what is his name? this is the " ſupreme man; what is his ſon's name? this is the " inferior man; and both of them are intimated in " that ſcripture, *Exod.* iii. 13. *and they ſhall ſay* " *unto me, what is his name? what ſhall I ſay?*" Some copies, and the *Vulgate Latin* and *Ethiopic* verſions leave out the word *Lord*, and add the word *heavenly*, reading the clauſe thus, *the ſecond man from heaven, heavenly*.

Ver. 48. *As is the earthy, ſuch are they alſo that are earthy*, &c.] As was *Adam*'s body, ſo are the bodies of thoſe that deſcend from him; they are houſes of clay, earthly houſes of this tabernacle, which riſe out of the earth, are maintained by the things of it, and return to it again: *and as is the heavenly, ſuch* are, or will be *they alſo that are heavenly*; as is the glorious and ſpiritual body of Chriſt, the Lord from heaven, as that now is in heaven, and will be when he deſcends from thence; ſo will be the bodies of them that are heavenly, that are heaven-born ſouls now, are partakers of the heavenly calling, and whoſe converſation is in heaven; and who in the reſurrection morn, will have heavenly, ſpiritual, and glorious bodies, like unto Chriſt's: ſo *Philo* [h] the *Jew* on thoſe words, *and man became a living ſoul*, has this note; "there " are two kinds of men, for the one is *the heavenly* " *man*, and the other is *earthy*; the heavenly man " is he, who is made after the image of God, incorruptible, and wholly devoid of earthy ſub- " ſtance; the earthy is made of ſeminal matter, " which is called the ground."

Ver. 49. *And as we have born the image of the earthy*, &c.] Which regards not ſo much the ſinful image of the firſt man upon the ſoul, or the depravity of the powers and faculties of it, as his image of frailty and mortality on the body, having like him a body ſubject to infirmities and death: *we ſhall alſo bear the image of the heavenly*; which likewiſe regards not ſo much the ſpiritual image of Chriſt inſtamped on the ſoul in regeneration, when Chriſt is formed in the heart, and the new man is created after his likeneſs, and which more and more appears, through every transforming view of him, and will be compleat in glory, as the image and likeneſs of Chriſt upon the bodies of the ſaints in the reſurrection, when they ſhall be faſhioned like unto his: ſome copies, as the *Alexandrian* and others, read the words as an exhortation, *let us bear the image*, &c. as if the words were an improvement of the Apoſtle's reaſoning on this ſubject, engaging ſaints to be more concerned for, and ſeeking after a greater likeneſs to Chriſt in righteouſneſs and true holineſs; but the other reading and ſenſe are beſt.

Ver. 50. *Now this I ſay, brethren*, &c.] Upon the whole, I aſſert this, and obſerve it to you, out of a truly chriſtian reſpect for you, as brethren in the Lord, that *fleſh and blood cannot inherit the kingdom of God*: this ſhows the neceſſity there is, of a difference between the body that now is, and that which ſhall be, which the Apoſtle has ſo largely inſiſted on, and ſo clearly proved and explained, in the preceding verſes; becauſe the body as it now is, is not capable of poſſeſſing the heavenly glory; was it to be introduced into heaven, in the condition it is now, it would break in pieces, and crumble into duſt; it would not be able to bear the glory of that ſtate and place: by *fleſh and blood* is meant, not human nature as to the ſubſtance of it, or as conſiſting of fleſh and blood, for that can and does inherit the kingdom of God; witneſs the human nature, or body of Chriſt, the bodies of the ſaints that roſe after his reſurrection, and thoſe of *Enoch* and *Elijah*, who were tranſlated body and ſoul to heaven; ſo that this paſſage makes nothing for thoſe, that deny the reſurrection of the ſame body, and plead for a new and an aerial one: but the human nature, or body, ſo and ſo qualified, is here meant; either as corrupted with ſin, for without holineſs and righteouſneſs no man ſhall ſee the Lord, or enter into and poſſeſs the kingdom of heaven; or fleſh and blood, or an human body, as it is now ſupported in this animal life, with meat and drink, *&c.* and as it is frail and mortal, and ſubject to death, in which ſenſe the phraſe is uſed in ſcripture; ſee *Matt.* xvi. 17. *Gal.* i. 16. *Eph.* vi. 12. and often by the *Jews*; ſo *Abraham* is repreſented by them as ſaying [i], "I am, בשר ודם, " *fleſh and blood*, to morrow I ſhall depart out of " the world, or die:" it would be endleſs to give the many inſtances that might be produced, of this uſe of the phraſe with them, and in which ſenſe it is to be taken here: and the meaning is, that ſaints in their frail mortal bodies, ſuch as they now are, are not capable of enjoying the heavenly glory; which is called *the kingdom*, becauſe of its riches, glory, grandeur, and magnificence; and the kingdom *of God*, becauſe it is of his preparing and giving;

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[e] Raziel, fol. 26. 1. & 31. 1. 33. 1. Tzeror Hammor, fol. 1. 4.

[f] In Cabala Denudata, par. 2. p. 9.

[g] Zohar in Gen. fol. 39. 2.

[h] Leg. Allegor. l. 1. p. 46.

[i] Bemidbar Rabba, §. 11. fol. 202. 3.

ing; and what he calls his people to, and makes them meet for, and in which they'll reign with him for evermore: heirs of it they may be, and are now whilſt in this frail and mortal ſtate; but inherit, poſſeſs, and enjoy it, they cannot, as not without holineſs of ſoul, ſo not without immortality of body; and therefore 'tis neceſſary that the body ſhould riſe different in qualities from, though the ſame in ſubſtance with, the preſent body; that it ſhould riſe incorruptible, glorious, powerful, and ſpiritual; that it may be fitted for, and be able to bear the exceeding weight of glory in the other world: *neither doth corruption inherit incorruption*; by *corruption* is not ſo much meant ſin, or the corruption of nature, or man as corrupted by ſin, though it is true of ſuch an one, that he does not, and cannot *inherit incorruption*; the incorruptible crown, the crown of glory that fadeth not away, the incorruptible inheritance, reſerved in the heavens, thoſe riches which moth and ruſt corrupt not; but the body, as it is generated in corruption, is ſupported by corruptible things, and is ſubject to corruption and worms; in ſuch a ſituation 'tis unfit for, and uncapable of inheriting eternal glory; it muſt be different from what it is; it muſt put on immortality, and be cloathed with incorruption: the word *inherit* in both clauſes ſhews, that the heavenly glory is an inheritance, and belongs to children only; is their heavenly Father's bequeſt unto them; is not bought or acquired by any thing of theirs; and is what they enter into and upon, in virtue and conſequence of the death of the teſtator, Chriſt.

Ver. 51. *Behold, I ſhew you a myſtery*, &c.] Or *a ſecret*, which could never have been diſcovered by reaſon, or the light of nature, and what is of pure revelation; and which perhaps the Apoſtle became acquainted with, when he was caught up into the third heaven; and is what is never made mention of by any Prophet, or Apoſtle, but himſelf: he prefaces the account of it in this manner, partly to ſhew the great reſpect he had for theſe *Corinthians*, that he treated them as his boſom friends, to whom he communicated his ſecrets; and partly to excite their curioſity and attention: *we ſhall not all ſleep, but we ſhall all be changed*; ſome copies read, *we ſhall all riſe again, but we ſhall not all be changed*, and ſo the *Vulgate Latin* verſion; according to which the ſenſe is, all will riſe again, both juſt and unjuſt, but all will not be changed into a ſtate of glory; but the Apoſtle is only ſpeaking of the ſaints, of whom it is true, not only that they ſhall riſe again, but ſhall be changed from corruption to incorruption; wherefore this cannot be a true reading: others read the words thus, *we ſhall all die, but we ſhall not all be changed*; and ſo the *Ethiopic* verſion, and the *Alexandrian* copy ſeem to have read; which is juſt the reverſe of the text, and ariſes from a wrong ſenſe of *Heb.* ix. 27. where it is not ſaid, *it is appointed unto* all *men*, but *unto men once to die*; from which rule there has been ſome exceptions, as the inſtances of *Enoch* and *Elijah* ſhew; and there will be more at the time of Chriſt's coming, for all will not ſleep in their graves, or die, for death is meant by ſleeping; they will not die as men ordinarily do, and continue under the power of death, but they will be changed at once, from corruption to incorruption, from diſhonour to glory, from weakneſs to power, from being natural to be ſpiritual bodies; this change all the ſaints will undergo, whether dead or alive, at Chriſt's coming; the dead by a reſurrection from the dead, and the living by a ſecret and ſudden power, which will at once render their bodies without ſeparating them from their ſouls, immortal and glorious: and this reading and ſenſe, are confirmed by the *Syriac* and *Arabic* verſions.

Ver. 52. *In a moment*, &c.] Or point of time; which is very ſhort indeed; what a moment is, according to the *Jewiſh* doctors, ſee the note on *Matt.* iv. 8. *In the twinkling of an eye*; theſe two the *Jews* not only put together as here, but make one to be as the other; ſo they ſay[k], הרגע כהרף עין, *a moment is as the twinkling of an eye*. This phraſe *as the twinkling of an eye*, is frequently uſed in *Jewiſh* writings[l], to ſignify how ſpeedily and ſuddenly any thing is done, and which is the deſign of it here; and the Apoſtle's meaning is, that the change upon the bodies of living ſaints, will be ſo quick, that it will be done in a trice, before a man can ſhut his eyes and open them again; ſo that it will be as it were imperceptible, and without the leaſt ſenſation of pain: this may alſo be referred to the reſurrection, which will be quick, and done at once; though it ſeems rather, and chiefly to reſpect the change of the living; what follows indeed, favours the other ſenſe alſo; for all will be quick and ſudden, the coming of Chriſt, the raiſing of the dead, and the change of the living: *at the laſt trumpet, for the trumpet ſhall ſound*; or *by the laſt trumpet*, as the *Syriac* and *Arabic* verſions render it; that is, by means of it, through the ſounding of that: *and the dead ſhall be raiſed incorruptible*; free from all frailty, mortality, and corruption, when the trumpet ſhall ſound: *and* at the ſame time alſo, *we ſhall be changed*; the ſaints that will be found alive; the Apoſtle ſpeaks in the firſt perſon, becauſe of the uncertainty of Chriſt's coming, and of the blowing of the laſt trumpet, he not knowing but it might be in his time; what this laſt trumpet will be, is not eaſy to ſay; it can hardly be thought to be a material one: the *Jews*[m] have a notion, that a trumpet will be blown at the time of the reſurrection of the dead, as at the giving of the law on mount *Sinai*; which will quicken the dead, as they ſay it then did; and that this will be blown by *Michael* the archangel[n]: it ſeems very likely to be the ſame with the ſhout, the voice of the archangel, and the trumpet of God, 1 *Theſſ.* iv. 16. all which may be no other than the voice of Chriſt; at the hearing of which, the dead will riſe; but whether this will be an articulate one, as at the raiſing of *Lazarus*, or is only expreſſive of his power, which will then be put forth, is not material, nor a point to be determined: and what if by all this ſhould be meant, ſome violent claps of thunder, as at mount *Sinai*, which will ſhake the whole earth; and when almighty power will be put forth to raiſe the dead; ſince ſuch are by the *Jews*[o] called the voices of the Son of *David*, and are expected by them, a little before his coming? This is called the *laſt* trumpet, not ſo much with reſpect to thoſe that go before, much leſs to the ſeven trumpets in the *Revelations*, of which as yet there was no revelation made, but becauſe there will be none after it; ſee 2 *Eſdras* vi. 23.

Ver. 53. *For this corruptible muſt put on incorruption*, &c.] The Apoſtle returns to what he had before aſſerted, concerning the neceſſity of an alteration in the qualities of bodies, in order to the enjoyment of the heavenly ſtate; ſhewing, that the ſelf-ſame body the ſaints now have, for he ſeems to point with his finger to his own, and which are incorruptible ones, ſhall and muſt be cloathed with incorruption: *and this mortal muſt put on immortality*; the body that now is mortal, muſt become immortal; it muſt put off its rags of mortality, and be cloathed with the ſhining robes of immortality; and which muſt be done, either by firſt dying, and then riſing from the dead; or by undergoing alive a quick and ſudden change, which will at once remove all corruption and mortality; ſee 2 *Eſdras* ii. 45.

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[k] T. Hieroſ. Beracot, fol. 2. 4. Echa Rabbati, fol. 54. 4.

[l] T. Bab. Beracot, fol. 2. 2. Sabbat, fol. 34. 2. Zohar in Gen. fol. 38. 4. & 39. 1. & 65. 4. Caphtor, fol. 75. 2. Bereſhit Rabba, §. 77. fol. 67. 4.

[m] Targum Jon. in Exod. xx. 18. & Kettoreth Haſſammim in ib. Abarbinel. Maſhmia Jeſhua, fol. 11. 4.

[n] Abkath Rochel, p. 138.

[o] T. Bab. Sanhedrin, fol. 97. 1. & Gloſſ. in ib. Vid. Megilla, fol. 17. 2.

Ver. 54. *So when this corruptible ſhall have put on incorruption*, &c.] As at the coming of Chriſt, both the bodies of living ſaints, and of dead ones being raiſed, will: and this *mortal ſhall have put on immortality*; which will be the caſe, in the reſurrection morn: *then ſhall be brought to paſs that ſaying that is written*; then that paſſage will have its full accompliſhment, which ſtands in *Iſa.* xxv. 8. where it is read, *he will ſwallow up death in victory*, or *for ever*. That is, the Meſſiah ſhall by his death and reſurrection from the dead, obtain ſuch an entire victory over death, not only for himſelf, but for all his people, that in the reſurrection morn, when they will be all raiſed from the dead, death will be ſo ſwallowed up, that it will be no more: the *Jews* acknowledge that this prophecy belongs to the times of the Meſſiah; ſo they ſay [p], that "the Meſſiah ſhall deſcend from *Pharez*, and in "his day the holy bleſſed God will cauſe death to "be ſwallowed up, as it is ſaid, *Iſa.* xxv. 8. *he* "*ſhall ſwallow up death in victory*:" and again [q], "when the king Meſſiah comes, the holy bleſſed "God will raiſe up thoſe that ſleep in the duſt, as "it is written, *he ſhall ſwallow up death in victory*:" they alſo ſay [r], that this paſſage refers to future time, and to the world to come. The prophet expreſſes it actively, it being a prediction of what was to be done by the Meſſiah; the Apoſtle cites it paſſively, as being accompliſhed by him after the reſurrection, and conſidered as a part of the ſong ſung by the riſen ſaints; to which is added,

Ver. 55. *O death, where is thy ſting?* &c.] Theſe words, with the following clauſe, are taken out of *Hoſ.* xiii. 14. and that they belong to the times of the Meſſiah, the ancient *Jews* acknowledge; and the *Chaldee* paraphraſe interprets them of the Logos, or Word of God, rendering them thus, "my Word ſhall be among them to kill, "and my Word to deſtroy;" wherefore the Apoſtle is not to be charged with a miſapplication of them, nor with a perverſion of them, as he is by the *Jew* [s]: in the Prophet they are thus read, *O death, I will be thy plagues, O grave, I will be thy deſtruction*; between which, and the Apoſtle's citation of them, there is ſome difference; the word אהי, which we render in both clauſes, *I will be*, the Apoſtle tranſlates *where*, and that very rightly, and ſo it ſhould be rendered there; and ſo it is by the *Septuagint* interpreters, who render the whole as he, with a little variation, *where's thy revenge, O death? where's thy ſting, O grave?* and ſo the *Arabic* verſion of *Hoſea* ſtill nearer the Apoſtle, *where is now thy victory, O death? or where is thy ſting, O grave?* and even the *Chaldee paraphraſe* on ver. 10. renders the ſame word *where*; for inſtead of, *I will be thy king*, the *Targum* reads, אן מלכך, *where is thy king?* and *Aben Ezra* a *Jewiſh* writer of great note, on ver. 10. obſerves, that there are ſome that ſay the word is to be inverted, as if it was איה, *where*, and he adds, and it is right; a like obſervation he makes on thoſe words in ver. 14. and that that is the true ſenſe of the word in both verſes, is atteſted by *Ebn Jannabius Tanchuma* [t]; ſo that the Apoſtle is thus far to be juſtified, in his citation of this paſſage: it is further to be obſerved, that inſtead of *thy plagues*, he reads, *thy ſting*; and I doubt not, but that among the many things which דבר ſignifies, as it muſt be owned it does ſignify the plague, or peſtilence, ſee *Pſal.* xc. 6. and which perhaps is ſo called, from the venemous nature of it, and the poiſonous ſting that is in it, ſo likewiſe a ſting, though there is no inſtance of it; certain it is, that bees are called דברים, and as *Cocceius* [u] obſerves, from their ſting; and ſo in the *Chaldee* and *Arabic* languages, a bee, or a waſp, is called דברא; and it is to ſuch ſort of creatures, that the alluſion is here made; who having loſt their ſtings, can do no hurt; and which will be the caſe of death in the reſurrection morn, when riſen ſaints will inſult over it in this triumphant manner; having nothing more to fear from it, any more than a man has to be afraid of any animal whatever, that has loſt its ſting: and in the following clauſe, *O grave, where's thy victory?* inſtead of *deſtruction*, as it muſt be allowed the word קטב, ſignifies, ſee *Pſal.* xc. 6. the Apoſtle reads *victory*; but then there is no difference in the ſenſe; for the grave gets its victory over its thouſands, and ten thouſands, and ten thouſand times ten thouſands, and millions of millions, by the deſtruction of them, which now it glories in, and boaſts of; but in the reſurrection morn, when its deſtruction will be at an end, the triumphant ſaints may reaſonably aſk, where's its boaſted victory, ſince it can deſtroy no longer.

Ver. 56. *The ſting of death is ſin*, &c.] Death has a ſting, and which was originally in it, and that is ſin; ſin is the cauſe of death, it is what has given riſe and being to it; it entered into the world by it, and is ſupported in its empire thro' it; it gives it its reſiſtleſs power, which reaches to all ſorts of perſons, young and old, rich and poor, high and low, bond and free; it gives it all its bitterneſs, agonies, and miſeries; and it is by that, it does all the hurt and miſchief it does; and it may fitly be compared to a ſting, for its poiſonous and venemous nature: *and the ſtrength of ſin is the law*; not that the law of God is ſinful, or encourages ſin; it forbids it under the ſevereſt penalty; but was there no law, there would be no ſin, nor imputation of it; ſin is a tranſgreſſion of the law: moreover, the ſtrength of ſin, its evil nature, and all the dreadful aggravations of it, and ſad conſequences upon it, are diſcovered and made known by the law; and alſo the ſtrength of it is drawn out by it, through the corruption of human nature; which is irritated and provoked the more to ſin, through the law's prohibition of it; and this is not the fault of the law, but is owing to the vitioſity of nature; which the more it is forbidden any thing, the more deſirous it is of it; to which may be added, that ſin is the more exceeding ſinful, being committed againſt a known law, and that of the great lawgiver, who is able to ſave and to deſtroy; whoſe legiſlative power and authority, are ſlighted and trampled upon by it, which makes the tranſgreſſion the more heinous; it is the law which binds ſin upon a man's conſcience, accuſes him of it, pronounces him guilty, curſes, condemns, and adjudges him to death for it.

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[p] Shemot Rabba, §. 20. fol. 131. 4.

[q] Zohar in Gen. fol. 73. 1.

[r] Zohar in Exod. fol. 108. 1. 2. 4. Miſn. Moed. Katon, c. 3. §. 9. Zohar in Lev. fol. 46. 3. Yade Moſe in Shirhaſhirim Rabba, fol. 20. 1. Echa Rabbati, fol. 48. 2.

[s] R. Iſaac Chizzuk Emuna, par. 2. c. 87. p. 468.

[t] Apud Pocock. Not. Miſcellan. ad Port. Moſis, p. 69, 70.

[u] Lex. Heb. in rad. דבר.

Ver. 57. *But thanks be to God which giveth us the victory*, &c.] Over ſin the ſting of death, over the law the ſtrength of ſin, and over death and the grave; and which will be the ground and foundation of the above triumphant ſong in the reſurrection morn, as it is now at this preſent time, of praiſe and thankfulneſs to God: and it is all *thro' our Lord Jeſus*; he has got the victory over ſin; he has put it away by the ſacrifice of himſelf; he has finiſhed and made an end of it; for tho' it reigns over his people before converſion, and dwells in them after it, yet in conſequence of his atonement for it, it loſes its governing power thro' the Spirit and grace of God in regeneration, and entirely its damning power over them, and in the reſurrection-morn will not be ſo much as in being in them; the view of which now fills them with joy, thankſgiving, and triumph. Chriſt has obtained a victory over the law; he has ſtopped its mouth, and anſwered all its demands; he has been made under, and ſubject to it; he has obeyed its precepts, and bore its penalty, and has delivered his from the curſe and condemnation of it, ſo that they have nothing to fear from it; it is dead to them, and they to that: he has alſo aboliſhed death by dying and riſing again, ſo as that it ſhall have no more dominion over him; and he has aboliſhed it as a penal evil to his ſaints; and tho' they die, they ſhall not always remain under the power of death, they ſhall live again, and with him for ever: he has conquered the grave by riſing out of it himſelf, and living for evermore, having the keys of the grave in his hands; and will at the laſt day oblige it to give up its dead, when his victory over this, with reſpect to his people, will be abundantly manifeſt: now this victory, in all its branches, is *given* by God to believers; they are made to ſhare in all the victories of Chriſt their head, and are more than conquerors thro' him; but this is not by merit, but by gift, the gift of God the Father, who gives his Son, and all things with him that are his; and this gift is a diſtinguiſhing one; it is given to us, and not to others; and which therefore calls aloud for praiſe and thankfulneſs. The title of the *ninth* pſalm may be rendered, *to the conqueror over death*, or *that is the author of victory over death*, even *to the ſon, a pſalm of David*.

Ver. 58. *Therefore, my beloved brethren*, &c.] This is the concluſion of the whole, and contains the uſe the Apoſtle makes of the above doctrine, addreſſing the ſaints at *Corinth* in the moſt tender and affectionate manner; owning the ſpiritual relation they ſtood in to him, and expreſſing the great love he had for them, which filled him with a concern for them, that they might be both ſound in principle, and right in practice, and continue ſo: *be ye ſtedfaſt, unmoveable*; in all the doctrines of the Goſpel, and particularly in this of the reſurrection of the dead, which he had been labouring throughout the whole chapter: *always abounding in the work of the Lord*; going on in it, being more and more in the practice of it; either in the work of the miniſtry, which ſome of them were in, to which the Lord had called them, and for which he had fitted and qualified them, and in which his glory was greatly concerned, and therefore called his work; or any other work, even all good works, which the Lord commands, requires, calls his people to, and ſtrengthens them to perform; which when they do they may be ſaid to abound, and to be fruitful in every good work: and for their encouragement 'tis added, *foraſmuch as ye know that your labour is not in vain in the Lord*; the labour of ſuch who were in the miniſtry was not in vain, but was by the Lord made uſeful for the converſion of ſinners, and the edification of ſaints, who would be their joy, and crown of rejoicing another day; and which muſt be no ſmall encouragement to labour; and labour in any kind of good work has here its uſefulneſs: it is profitable unto men, and tho' not meritorious of eternal life, yet the good works of the ſaints will follow them; Chriſt will not forget their work and labour of love which they have ſhown to his name and people, but will take notice of them as fruits of his own grace, and beſtow his rewards upon them, tho' not in a way of debt, but of grace; which the doctrine of the reſurrection aſſures of, and encourages to hope for; and ſo muſt be a friend to the practice of good works, as the contrary doctrine muſt be an obſtruction to them.

CHAP. XVI.

THIS chapter concludes the Epiſtle, with ſome directions to the *Corinthians* concerning a collection for the poor ſaints; with ſome intimations of himſelf, *Timothy*, and *Apollos* coming to them, and giving them a viſit; with exhortations to watchfulneſs, conſtancy, courage, and charity; with recommendations of ſome perſons to them mentioned by name; with divers ſalutations of them by himſelf and others; and with his good wiſhes for them. He urges them to make a collection for the poor ſaints, from the example of the churches of *Galatia*, according to his order, ver. 1. He points out the time when he would have it made, on the firſt day of the week; and the perſons that ſhould contribute to it, every member of the church; and the act of diſtribution, by laying up in ſtore; and the manner, meaſure, and rule of doing it, according as they were bleſſed in providence with temporal things; and the end of it, that there might be no collections to make when the Apoſtle ſhould come among them, ver. 2. and this, when made, and being ready at his coming, he propoſes to ſend to *Jeruſalem*, by perſons approved of and recommended by them, ver. 3. and that he would alſo go along with them, ſhould it be thought fit and proper, ver. 4. He ſignifies his reſolution of coming and paying them a viſit, when he ſhould paſs thro' *Macedonia*, ver. 5. when he had ſome thoughts of tarrying with them for a while, at leaſt throughout the winter ſeaſon, ver. 6. in all which he ſubmits to the will of God, ver. 7. The reaſon why he could not come as yet was, becauſe he had determined to ſtay at *Epheſus* till *Pentecoſt*, where he now was, ver. 8. and what prevailed upon him to ſtay there was, becauſe there was an opportunity of preaching the Goſpel with a proſpect of ſucceſs; and there were many enemies to hinder it all they could, and therefore the Apoſtle's preſence ſeemed neceſſary, ver. 9. He intimates, that *Timothy* would come to them ſhortly, and exhorts them to take care of him, and carry it reſpectfully to him; giving this as a reaſon, becauſe he was engaged in the ſame work of the Lord he himſelf was, ver. 10. He enjoins them, that whilſt he ſhould continue with them they would not deſpiſe him on account of his youth; and when he ſhould depart from them, to conduct him in peace to him who was in expectation of him, along with other brethren, ver. 11. and then he excuſes *Apollos* not coming to them at preſent; and obſerves, that it was not for want of intreaty in him, but for want of will in *Apollos*, who notwithſtanding would come when a convenient time ſhould offer, ver. 12. Next follow ſeveral exhortations to be upon their watch and guard, to be ſtedfaſt in the doctrine, grace, and profeſſion of faith, and to behave themſelves like men of a truly chriſtian ſpirit and courage, and to do every thing in their church-ſtate in the exerciſe of the grace of love, ver. 13, 14. and then he recommends unto them the family of *Stephanas*, and exhorts them to have them in reſpect and reverence, and be ſubject to ſuch, and particularly that family; partly becauſe they were the firſt-fruits of his miniſtry, in thoſe parts; and partly becauſe they had given up themſelves to the miniſtry of the ſaints, ver. 15, 16. as alſo becauſe the coming of *Stephanas* to him, together with two other perſons, named *Fortunatus* and *Achaicus*, had made him glad; ſupplied what was lacking in them; had refreſhed his ſpirit and theirs; and therefore ſhould be took notice of, and reſpectfully uſed, ver. 17, 18. And then follow various ſalutations, firſt of the churches of *Aſia* in general, then of *Aquila* and *Priſcilla*, and the church in their houſe, ver. 19. Next of all the brethren at *Epheſus*, or that were with the Apoſtle, ver. 20. and laſt of all of the Apoſtle himſelf, ver. 21. And the chapter is cloſed with ſeveral wiſhes of different ſorts, and which reſpect different perſons; thoſe that love not Chriſt, and live and die ſo, he wiſhes they may be accurſed at the coming of the Lord, as they will be; and which is mentioned to deter profeſſors of religion from every thing that looked like want of love to Chriſt, whom they profeſſed, ver. 22. as for others, even as many as loved Chriſt, and which he hoped of them all, he wiſhes the grace of Chriſt might be with them, ver. 23. and gives his love to them all, without any diſtinction; and which is to be underſtood not of a natural, but ſpiritual affection, it being in Chriſt, and for his ſake, ver. 24.

Ver. 1. *Now concerning the collection for the ſaints*, &c.] Not at *Corinth*, but at *Jeruſalem*, as appears from ver. 3. for the poor ſaints there, who were reduced to poverty, either through the ſpoiling of their goods by their perſecuting countrymen; or thro' the ſelling of their poſſeſſions, and putting their ſubſtance into one common ſtock, which was now exhauſted, partly by their living upon it, and partly by the expending of it for the enlargement of the intereſt of Chriſt, and the ſpread of his Goſpel among the *Gentiles*; ſo that it was but fit and reaſonable that they ſhould aſſiſt them in their neceſſitous circumſtances: wherefore the Apoſtle, after he had gone through the various ſubjects he thought fit to write upon, relating both to doctrine and practice, proceeds to give ſome orders, directions, and inſtructions concerning this matter. *As I have given orders to the churches of Galatia, ſo alſo do ye.* The churches of *Galatia* were thoſe he wrote an Epiſtle to, which bears their name, and in which he takes notice of the requeſt of the Apoſtles at *Jeruſalem* to him, that he would remember the poor as he travelled thro' the *Gentile* countries, and which, no doubt, he mentions, as a hint unto them to collect for them, *Gal.* ii. 10. tho' the order he here ſpeaks of was doubtleſs given them when he paſſed thro' the region of *Galatia*, *Acts* xvi. 6. and xviii. 23. This he obſerves by way of example to the church at *Corinth*, and to ſhew them, that what he ordered them was no other than what he enjoined other churches, and which they were ready to come into, as theſe in *Galatia*, and alſo in *Macedonia*; and deſigns this as a ſpur unto them, that if the *Galatians*, who were a more rude and uncultivated people, being now called by grace, were ready to ſuch a good work, they who were a more polite people, and uſed to civility, humanity, and tenderneſs, would not be backward to it.

Ver. 2. *Upon the firſt* day *of the week*, &c.] In an ancient copy of *Beza*'s, and in ſome others, 'tis added, *the Lord's day*. Upon ſome one firſt day of the week, or more, if there was a neceſſity for it, until the collection was finiſhed; tho' the *Syriac* and *Arabic* verſions render it, *every firſt day*: but this is not the Apoſtle's intention, that a collection ſhould be made every firſt day, but only on ſome one day, or as long as it was neceſſary; for at the cloſe of the verſe he gives this reaſon for it, *that there be no gatherings when I come*: whereas, if this collection was to have been every firſt day, and to have been always continued, it muſt have been when he was preſent, as well as when abſent; but this was only deſigned for a certain time, and on a certain account: the reaſon of his fixing upon the firſt day of the week was, becauſe on this day the diſciples of Chriſt, and the primitive churches, met together for divine worſhip, to hear the word, and obſerve the ordinances of Chriſt; ſee *John* xx. 19, 26. *Acts* xx. 7. and was a very fit ſeaſon for ſuch a work, when their hearts were warmed with the preſence of God and Chriſt, with the grace of the Spirit, and the doctrines of the Goſpel, and their affections were knit to one another, and to all the ſaints: and ſo we find from the accounts of *Juſtin Martyr* [w], and of *Tertullian* [x], that it was uſual for the primitive churches in the age following that of the Apoſtles, after the worſhip of God was over, to collect money for widows, and orphans, and for ſaints in diſtreſs, ſuch as were baniſhed into diſtant parts, or condemned to the mines; and this practice was very agreeable to the cuſtoms of the Apoſtle's countrymen, the *Jews*, from whence he might take this, who uſed to collect for, and diſtribute to the poor on their ſabbath [y]. "The alms diſh was "every day, but the alms cheſt from evening of "the ſabbath to the evening of the ſabbath." It was collected and diſtributed then, as their commentators ſay [z]. *Let every one of you lay by him in ſtore, as* God *hath proſpered him.* The perſons who are to contribute are *every one*, of every ſex, age, ſtate, and condition, male and female, young and old, ſervants and maſters, the meaner as well as the richer ſort; the poor widow threw in her mite into the treaſury as well as the rich men: the act of communication or diſtribution is ſignified by *laying by him in ſtore*; for this is not to be underſtood of ſeparating a part of his ſubſtance from the reſt, and laying it up, בביתה, *in his own houſe*, as the *Syriac* verſion renders it, or the putting it in his pocket in order to give it; tho' both theſe acts may be neceſſary, as preparatory to the work: but it intends the very act itſelf; for communicating to the poor is laying up in ſtore a good foundation for the time to come; 'tis a laying up treaſure in heaven, and riches there, which will never corrupt: the manner in which this is to be done, and the meaſure of it, *as God hath proſpered him*; according to the ſucceſs he has in his worldly buſineſs, and the increaſe of his worldly ſubſtance, and which is the way to have it enlarged. The *Jews* have a ſaying [*], “if a man obſerves his proviſions to be ſtraitened, let him do alms of them, how much more if they are large.” The *Vulgate Latin* verſion renders it, *laying up what pleaſes him well*; and the *Arabic* verſion, *what through liberality he pleaſes, and ſhall be convenient for him*; for this ought to be a free-will offering, as a matter of bounty and generoſity, and not of covetouſneſs, or of force and neceſſity, but as a man of himſelf has purpoſed in his own heart, and which he does with cheerfulneſs and freedom. *That there be no gatherings when I come*; who had other work, and greater ſervice to do among them; beſides, he was deſirous of having this collection over and ready when he came, that he might directly ſend it away to *Jeruſalem*, knowing the preſſing neceſſities of the ſaints there.

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[w] Apolog. 2. p. 98, 99.

[x] Apolog. c. 39.

[y] T. Bab. Bava Bathra, fol. 8. 2. Maimon. Hilch. Mattanot Anayim, c. 9. §. 6.

[z] Maimon. R. Samſon & Bartenora in Miſn. Peah, c. 8. §. 7.

Ver. 3. *And when I come*, &c.] To *Corinth*, as he intended very quickly: *whomſoever you ſhall approve by* your *letters*; that is, ſuch perſons as this church ſhould approve, and chuſe, and fix upon as proper perſons to go with their collection; which approbation and choice they would ſignify by letters to the church, and principal men of it in *Jeruſalem*, giving them a character as men of probity and faithfulneſs: *them will I ſend*. The *Syriac*, *Arabic*, and *Ethiopic* verſions join the phraſe, *by letters*, to this clauſe; according to which reading the ſenſe is, ſuch as the church ſhould chuſe for this ſervice, the Apoſtle would ſend with letters of commendation from him, to the elders and church at *Jeruſalem*, recommending them as brethren in the Lord, and to be had in reſpect, and treated in a chriſtian manner by them; to which their being meſſengers from ſuch a church, and having letters from ſo great an Apoſtle; beſides, the buſineſs they ſhould come about would intitle them to, which was *to bring your liberality, or grace, unto Jeruſalem*; meaning the money collected for the poor ſaints there; which he calls *grace*, becauſe it was owing to the goodneſs of God, that they were in a capacity to contribute to others, and to the grace of God that they had a heart to do it; and becauſe it was in a free and gracious manner, and in the exerciſe of grace, of faith in Chriſt, and love to the ſaints, that they did it, and with a view to the glory of the grace of God, of which this was a fruit and evidence.

Ver. 4. *And if it be meet that I go alſo*, &c.] If it ſhould be convenient for me to go, or it ſhould be thought proper and expedient that I ſhould go; or, as the *Syriac* verſion renders it, *if this work ſhould be worthy that I ſhould go*; and the *Arabic* verſion, *if the thing ſhould be worthy to go with me*; that is, their beneficence; if ſo large a collection ſhould be made, that it will be worthy of an Apoſtle to go along with it, hereby artfully preſſing them to a good collection: *they ſhall go with me*; that is, thoſe brethren whom the church ſhall approve and ſend; for he would not go alone, nor propoſe it, to remove all ſuſpicion of converting any money to his own uſe.

Ver. 5. *Now I will come unto you*, &c.] Which he again aſſures them of, as being his real intention and deſign; tho' ſome had given out that he would not come to them any more, and hoped they ſhould never ſee him more; ſee ch. iv. 18, 19. *When I ſhall paſs thro' Macedonia*; hereby fixing the time when he intended to viſit them after he had gone thro' that country, and had received their collections for the ſaints at *Jeruſalem*, which the churches there ſo generouſly made, and preſſed him to the miniſtring of, of which he ſpeaks in his next Epiſtle. *For I do paſs thro' Macedonia*; not that he was then paſſing through *Macedonia*, or was in it, and ſo at *Philippi*, from whence this Epiſtle is ſaid to be written, as the ſubſcription at the end of it expreſſes, for he was now at *Epheſus*; ſee ver. 8. and from thence was this Epiſtle written; he was not in *Macedonia* till ſome time after, ſee 2 *Cor.* ii. 12, 13. but the ſenſe is, that he ſhould take his tour through *Macedonia*; and ſo the *Vulgate Latin* verſion renders it, *for I ſhall paſs thro' Macedonia*; and ſo coming into *Greece*, he intended to come to *Corinth*, and ſtay ſome time with them.

Ver. 6. *And it may be that I will abide*, &c.] He could not be certain what calls in providence he might have to ſome other places, where his preſence would be neceſſary: *yea, and winter with you*; ſtay all winter with them, for the ſpace of three months, as we read he did in *Greece*, *Acts* xx. 1, 2, 3. *That ye may bring me on my journey whitherſoever I go*; both by accompanying him in perſon themſelves, in token of honour and reſpect, and by provding things neceſſary for his journey; ſee *Acts* xv. 3. and xxi. 5.

Ver. 7. *For I will not ſee you now by the way*, &c.] Juſt to look upon them, and be gone, be like a wayfaring man that tarries but for a night: *but I truſt to tarry a while with you*; the whole winter ſeaſon: *if the Lord permit*; ſubmitting all to the will of God, at whoſe ſovereign diſpoſal he always was, and at whoſe beck and command he deſired to be, and to do nothing, or be any where, but what was agreeable to the will of God.

Ver. 8. *But I will tarry at Epheſus till Pentecoſt.* The feaſt of weeks, or of harveſt, which was fifty days from the paſſover; ſee the note on *Acts* ii. 1. which tho' abrogated at the death of Chriſt, was obſerved by the *Jews*, and is mentioned by the Apoſtle, not as a feſtival that the Chriſtians were obliged to regard, or did regard, but as pointing out the time he intended to ſtay at *Epheſus*: and we elſewhere read, that he was greatly deſirous of being at *Jeruſalem* on the day of *Pentecoſt*, *Acts* xx. 16. not to keep it, but becauſe there would then be abundance of people from all parts there, to whom he ſhould have an opportunity of preaching the Goſpel.

Ver. 9. *For a great door*, &c.] Meaning an opportunity of miniſtring the word at *Epheſus*, a very populous city, and where he might have hope great good would be done. Some think that by this fair opportunity, or hopeful proſpect, he means the populouſneſs of the city; others, the converſion of ſome great men in it, which had made way for the introduction of the Goſpel there: but it ſeems rather to intend the deſire that there appeared in many perſons here to have the Goſpel preached unto them; they flocked unto it; their hearts were opened to attend to it, and great numbers believed; and the Apoſtle found a door of utterance in himſelf, and a door of entrance in them, which were reaſons with him to tarry here. *And effectual is opened to me*; not by him, but to him: this door was opened by him who has the key of *David*, that opens, and no man ſhuts; and the door of faith being opened by him, it was *effectual* to the quickening of ſinners dead in treſpaſſes and ſins, to the enlightening of blind eyes, unſtopping of deaf ears, and ſoftening hard hearts; to the turning of ſouls from the power of ſatan to God, to the quickening, comforting, and eſtabliſhing of ſaints, and indeed

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[*] T. Bab. Gittin, fol. 7. 1.

deed to ſalvation to all that believe; which is the caſe when the word comes, not in word only, but in power; then it works effectually in them that believe; and ſince there was an opportunity of preaching the Goſpel, with ſuch good effect, the Apoſtle was deſirous of making uſe of it: *and* there are *many adverſaries*; as there always are where the Goſpel is preached, and eſpecially with ſucceſs, when ſinners are converted, and ſaints are edified and comforted. The adverſary ſatan roars, and the poſſe of devils under him are employed one way or another to obſtruct the Goſpel if poſſible; falſe teachers are raiſed up to oppoſe it, and profane men are inſtigated by him to perſecute the preachers and profeſſors of it: ſo it was at *Epheſus*, the *Jews* diſputed againſt it, and ſpoke evil of it; *Demetrius* the ſilverſmith, and thoſe of his craft, roſe up in a tumultuous manner, crying, great is *Diana* of the *Epheſians*, ſtirring up the people againſt the Apoſtle, and his companions; all which he had ſome fore views of, and found to be true by experience, as may be ſeen in *Acts* xix. and which, tho' to another man would have been a reaſon to have departed, was a reaſon with him to ſtay; to bear his teſtimony to the Goſpel, to appear in the defence of it, againſt the diſputers of this world, and to ſtrengthen and eſtabliſh the minds of weak believers in it, who might have been in ſome danger thro' ſo many adverſaries; wherefore he ſaw and judged, that his preſence was neceſſary, and that it was proper for him to ſtay the time he mentions.

Ver. 10. *Now if Timotheus come*, &c.] The Apoſtle had ſent him already, as appears from ch. iv. 17. and he was now gone from him; but whether he might not be prevented by unforeſeen incidents in his journey, he could not ſay; and therefore ſpeaks cautiouſly of his coming; from whence 'tis evident, that this Epiſtle was not ſent by *Timothy*, as the ſubſcription to it ſuggeſts. *See that he may be with you without fear*; ſhould he come to them, the Apoſtle deſires they would take care of him, that he might be ſafe and ſecure from enemies of every ſort, of which there were many at *Corinth*; who, as they were of a malignant diſpoſition to him, would uſe a diſciple of his ill: and theſe were not only, or ſo much, infidels and prophane ſinners, but falſe teachers, and the factions under them, and eſpecially they of the circumciſion. *For he worketh the work of the Lord, as I alſo* do; which is a reaſon why they ſhould be careful of him, that nobody moleſt him, and put him into fear; ſince though he was not in ſo high an office as the Apoſtle, yet he was called to the ſame work of the miniſtry, was engaged in the ſame ſervice of Chriſt, and was zealous in promoting the ſame common cauſe, intereſt, and kingdom of the redeemer, and faithfully preached the ſame Goſpel as the Apoſtle did; and therefore would doubtleſs meet with the ſame enemies, and be in the ſame danger.

Ver. 11. *Let no man therefore deſpiſe him*, &c.] On account of his youth; ſee 1 *Tim.* iv. 12. or neglect to take care of him, which would be to deſpiſe him, ſince he was employed in ſuch an honourable work, equally as the Apoſtle himſelf: hence it is manifeſt, that as the lives of Goſpel-miniſters ought to be defended and ſecured by thoſe to whom they miniſter, their perſons ought to be treated with eſteem and reſpect. *But conduct him forth in peace*; when he takes his leave, wiſh him all happineſs and proſperity, accompany him ſome part of the way in his journey, and provide things neceſſary for him; all which uſed to be done to ſuch who laboured in the word and doctrine, and were counted worthy of double honour; and ſuch an one *Timothy* was judged by the Apoſtle to be: *that he may come unto me*; at *Epheſus*, where he now was, in peace and ſafety, and relate to him the ſtate and condition of the church; their ſtedfaſtneſs in the faith, their care of him, and the reſpect they had ſhown him; all which would be grateful to the Apoſtle: *for I look for him with the brethren*; that is, either the brethren that were with the Apoſtle were in earneſt expectation of him, together with himſelf; and ſo the *Ethiopic* verſion reads, *for our brethren with me have expected* him; or elſe that he looked for him along with the brethren, that either went with him, or ſhould come with him from *Corinth*, being ſent by the church.

Ver. 12. *As touching our brother Apollos*, &c.] Who was a ſenior man to *Timothy*, an eloquent preacher, one who had been at *Corinth*, and was well known to the ſaints there, and greatly approved by many of them; wherefore the Apoſtle excuſes it, that he ſhould ſend the one, and not the other, and ſhews that it was no fault of his: for, ſays he, *I greatly deſired him to come unto you with the brethren*; who ſeem to be *Timotheus* and *Eraſtus*, ſee *Acts* xix. 22. He greatly importuned him to go along with them, knowing how acceptable he would be among them, and hoping he might be of great uſe to them in compoſing their differences, and rectifying their diſorders. *But his will was not at all to come at this time*; or *it was not the will*; that is, of God, as ſome ſupply it, for him to come now; or he had no mind himſelf, nor could he be perſuaded; he had reaſons to himſelf why he judged it not proper to come at preſent: however, for their encouragement it is added, *but he will come when he ſhall have convenient time*; he is not averſe to coming, but ſome things at preſent hinder him; when he has a ſuitable opportunity he'll make uſe of it.

Ver. 13. *Watch ye*, &c.] The Apoſtle in the mean while, before he cloſes his Epiſtle, thinks fit to give ſome proper and pertinent exhortations, which might be of general uſe to this church; and firſt exhorts them to watchfulneſs, not for the coming of *Apollos*, and a convenient ſeaſon for that; but over themſelves, over their hearts, thoughts, affections, words, actions, and their whole converſations; and over one another, that they go not into bad principles, and evil practices; and alſo againſt ſin in general, every appearance, and the firſt motions of it, and particularly unbelief; and againſt ſatan, and his temptations, who is an indefatigable enemy, and whoſe wiles, devices, and ſtratagems are many and cunning; and againſt the world, its charms and ſnares; and likewiſe againſt falſe teachers, who lie in wait to deceive, and therefore to be guarded againſt; many of which were among theſe *Corinthians*, and made this exhortation very neceſſary. It became them likewiſe to watch daily at wiſdom's gates, to wait conſtantly upon God in the word and ordinances, and eſpecially to watch unto prayer, and in it, and after it; to all which 'tis neceſſary that they ſhould be awake, and not aſleep, to which the wiſe as well as fooliſh virgins are ſubject; that they ſhould be ſober, and not be overcharged with ſurfeiting and drunkenneſs, and the cares of this life; and that they be in their proper ſtation, on their watch-tower, keeping a good look-out, and being ready armed, to attack an enemy when deſcried. Many are the reaſons why the ſaints ſhould be upon their watch and guard; as becauſe they have many eyes upon them; the eyes of the omniſcient God are upon them, who ſees and takes notice of all their actions; the eyes of angels are upon them, and even in their ſolemn aſſemblies; the eyes of ſaints are upon them, tho' watching for their good; and the eyes of evil men for their halting; and the eyes of devils are upon them, waiting an opportunity to do them hurt and miſchief, if poſſible. Moreover, unwatchfulneſs expoſes to many evils, temptations, and ſnares; to which may be added, as an inducement to watchfulneſs, the uncertainty of Chriſt's coming either at death, or to judgment. *Stand faſt in the faith*; which is proper to thoſe that are watchful; for men aſleep can't well ſtand. This exhortation may reſpect either ſtanding in the grace of faith, in oppoſition to doubting and unbelief, and deſign a continuance in the exerciſe of it, notwithſtanding all the corruptions of nature, and the various ſins and infirmities of life, the frequent temptations of ſatan, and the many afflictions and trials in the world, which may occaſion diffidence and diſtruſt; for ſtanding in this grace, and in ſuch a conſtant exerciſe of it, greatly glorifies God, is what is well-pleaſing in his ſight; and in this way ſaints have communion with God, peace and comfort in their ſouls, and much ſpiritual joy and pleaſure: it is the grace by which they ſtand, and therefore ſhould ſtand in it, and by which they overcome the world. Or elſe it may intend ſtanding in the doctrine of faith, in oppoſition to a departure from it, or a giving up any part of it, or wavering about it; it becomes ſaints to be ſtedfaſt in it, and abide by it, whoever is againſt it; let them be ever ſo many, or ever ſo wiſe and learned, and whatever may be ſaid againſt it, as that it is a novel one, a licentious one, and a ſett of irrational principles, and whatever is the oppoſition that is made againſt it, tho' bonds and afflictions, reproach and perſecution in every ſhape attend it, yet none of theſe things ſhould move them from it. Perhaps that particular doctrine of faith, the reſurrection of the dead, may be greatly regarded. Moreover, ſtanding in the profeſſion of faith, both of the grace and doctrine of faith, may be intended; for as this is to be made, it is to be held faſt, and ſtood faſt in, without wavering, by all true believers, who have great encouragement ſo to do from the perſon and grace of Chriſt, and from the love and faithfulneſs of God, and the many gracious promiſes he has made. Wherefore, *quit yourſelves like men, be ſtrong*; a like phraſe is often uſed by the *Septuagint* interpreters, as in *Deut.* xxxi. 6, 23. *Joſ.* i. 6, 7, 9, 18. and x. 25. 2 *Sam.* x. 12. 1 *Chron.* xxii. 13. and xxviii. 20. 2 *Chron.* xxxii. 7. and *Dan.* x. 19. from whence the Apoſtle ſeems to have taken it. It anſwers to the *Hebrew* word התאששו, in *Iſ.* xlvi. 8. *Quit you like men*; like men of wiſdom and underſtanding; be not like children for nonproficiency, inſtability, and weakneſs; ſee ch. xiv. 20. act the part of men; believe not every ſpirit; be not carried and toſſed about with every wind of doctrine; ſearch the ſcriptures, and try every doctrine by them; and having found what is truth abide by it, and be proficients in it, inſtructing and eſtabliſhing yourſelves and others. In which ſenſe the *Jews* uſe this phraſe, ſaying [b], "in a place where there are no men, השתדל להיות איש, *ſtudy to be a man*, or to ſhew thyſelf a man;" which one of their commentators [c] explains thus; "uſe and accuſtom thyſelf to obtain excellent things, and afterwards when there are no wiſe men to teach, then do thou teach thyſelf." And another [d] after this manner; "*in the place where there is no man* to ſit at the head and teach doctrines," do thou. Or *play the man*, as in 2 *Sam.* x. 12. act like men of valour and courage, ſtand faſt, keep your ground, and contend earneſtly for the faith; be valiant for the truth on earth; fight the good fight of faith: it is a good cauſe believers are engaged in; they have a good captain and commander at the head of them; they are provided with good weapons, may be ſure of victory, and of having the crown of righteouſneſs, life, and glory: wherefore *be ſtrong*; that is, *for the faith*: ſo the Targumiſt on *Jer.* ix. 3. renders the phraſe, *they are not valiant for the truth*, לא להימנותא תקיפו, *they are not ſtrong for the faith*: *be ſtrong*; not in themſelves, but in the Lord, and in the power of his might; in the grace that is in Chriſt Jeſus; believe in him, look to him for ſtrength as well as righteouſneſs; truſt in his power, whoſe arm is not ſhortened; depend on his grace, which is always ſufficient; take heart, be of good courage, and fear no enemy; ſee *Joſh.* i. 6. which ſeems to be particularly referr'd to here.

Ver. 14. *Let all your things be done with charity.*] Signifying, that the whole of their obedience to Chriſt, their obſervation of, and ſubjection to all his ordinances and commands, ſhould ſpring from, and be done in love to him; and that the whole of their conduct and behaviour towards one another ought to be with charity, which bears all things, and covers a multitude of ſins; and that all their church affairs, their buſineſs at church meetings, ſhould be tranſacted, not with ſtrife and vain glory, but in peace, and with mutual affection, with a concern for the good of each other, and of the whole body, and for the glory of God; for without charity or love, and the exerciſe of this grace, it ſignifies little, what men either have or do; and ſuch an exhortation was the more neceſſary to this church, ſince it was ſo full of factions, contentions, and diviſions.

Ver. 15. *I beſeech you, brethren*, &c.] Intreat or exhort you as brethren in the Lord; this intreaty or exhortation, is to ſubmiſſion to fellow-helpers and labourers in the miniſtry, more particularly expreſſed in the following verſe, after the Apoſtle has given a character of the houſhold of *Stephanas*, who are principally intended, and which contains reaſons and arguments why they ſhould be ſubmitted to; and which account ſtands in the following parentheſis, *ye know the houſe of Stephanas*; a perſon of note at *Corinth*, whom the Apoſtle had baptized, together with his family, 1 *Cor.* i. 16. The *Vulgate Latin* verſion, and ſome copies, add, *and of Fortunatus and Achaicus*, perſons mentioned along with *Stephanas*, in ver. 17. *that it is the firſt fruits of Achaia*: this family was one of the firſt in the regions of *Achaia*, of which *Corinth* was the metropolis that believed in Chriſt; theſe were ſome of the firſt inſtances of converſion, and who received the firſt-fruits of the Spirit in theſe parts, and by the grace of God had been enabled to perſevere hitherto, and were worthy of reſpect: the ſame he ſays of *Epenetus*, in *Rom.* xvi. 5. *and that they have addicted themſelves to the miniſtry of the ſaints*; that is, either to miniſter to the wants of poor ſaints, whether out of their own ſubſtance, or the churches ſtock, being deacons, or to miniſter to the ſaints by preaching the Goſpel; which good work they deſired, willingly gave up themſelves to, and chearfully engaged in, and took the overſight and care of the flock, not by conſtraint,

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[b] Miſn. Pirke Abot, c. 2. §. 5. Vid. T. Bab. Beracot, fol. 63. 1.

[c] Maimon. in Miſn. ib.

[d] Bartenora, in ib.

but willingly; not that they thruſt themſelves into an office, or came into it in an irregular way, but being called unto it in an orderly manner by the church, and inveſted with it, they applied to the execution of it with great heartineſs, diligence, and zeal, and ſo were very deſerving of due reſpect, as next mentioned.

Ver. 16. *That ye ſubmit yourſelves to ſuch*, &c.] To perſons of ſuch a character, and in ſuch an office; if in miniſtring to poor ſaints, by aſſiſting them, and by putting into their hands, and putting it in their power to diſcharge their work fully, in which they were ſo heartily concerned; and if in the work of the miniſtry of the word, by attending their miniſtrations, receiving the truths delivered by them with faith and love, ſo far as they appeared to be agreeable to the word of God; hearkening to their admonitions, counſels, and advice, regarding their cenſures and reprooofs by the authority of the church, and in their name, and by ſubjection to the laws of Chriſt's houſe, as put in execution by them, ſee *Heb.* xiii. 17. *and to every one that helpeth with us*; in any form, whether by relieving the poor, or by preaching the Goſpel: *and laboureth*; in the Lord's vineyard, in the word and doctrine, for the good of ſouls, and the glory of Chriſt: for ſuch are worthy of double honour, and ought to be valued and eſteemed for their works ſake, and ſubmitted to in every thing that is according to the rules of the Goſpel.

Ver. 17. *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus*, &c.] Who very probably were thoſe of the houſhold of *Chloe*, mentioned in ch. i. 11. who came either of their own accord, or were ſent as meſſengers from the church at *Corinth* to the Apoſtle; who was glad to ſee them, one of them being baptized by him, and perhaps all of them converted under his miniſtry: however, they were believers in Chriſt, if not miniſters of the Goſpel, which ſeems very probable. *For that which was lacking on your part they have ſupplied*; which is not to be underſtood of their ſupplying him with money, in which the *Corinthians* had been deficient; for as he had never taken any thing of them, he was determined he never would; ſee 2 *Cor.* xi. 7, 8, 9, 10. and xii. 13, 14. but either of their preſence which ſupplied the want of theirs, the Apoſtle had been for ſome time greatly deſirous of; or whereas they had been greatly wanting in ſending him an account of the ſtate of the church, and how things ſtood with them, theſe brethren greatly ſupplied that defect, by giving him a very particular account of their church affairs.

Ver. 18. *For they have refreſhed my ſpirit*, &c.] By their coming and preſence; the very ſight of them gave him joy and pleaſure, and more ſo their chriſtian diſcourſe and converſation, and eſpecially the account they brought of this church; for though there were many things in it which were very diſagreeable, and were the occaſion of this epiſtle, yet there were others related, which were exceedingly pleaſing to the Apoſtle, and revived his ſpirit, which had been greatly depreſſed by what he might have heard of them from another quarter, and through fear that it was worſe with them than it really was; for by theſe brethren he underſtood, that there were many in the church that had great grace, and large gifts beſtowed on them, ſo that they came behind none in theſe things; and were ſtedfaſt in the faith of the Goſpel, and with vigour oppoſed the falſe teachers; and in all things ſought the welfare of the church, and the intereſt of Chriſt; and this was good news to the Apoſtle, and which exhilarated his ſpirit: and he adds, *and yours*; his ſpirit and theirs in divine things, being the ſame; they were of one heart and ſoul; they had the ſame love, and were of one accord, and of one mind; ſo that what was grateful to the one, was ſo to the other: or his ſenſe is, that when theſe brethren ſhould return, and acquaint the church how the ſpirit of the Apoſtle was revived, and refreſhed with the narrative they gave him of the affairs of the church, their ſpirits would be alſo refreſhed too. Dr. *Hammond* thinks that this phraſe is taken out of the *Greek* tranſlation of *Zech.* vi. 8. *have quieted my ſpirit*, which the *Septuagint* interpret by ανεπαυσαν τον ϑυμον μȣ, *they ſtilled*, or *cauſed my wrath to ceaſe*; and in the ſame way *Jarchi*, *Aben Ezra*, and *Kimchi* explain the words; but the Apoſtle's phraſe is nearer to the original itſelf of that text, הניחו את רוחי, *they have ſtilled*, or *cauſed my ſpirit to reſt*; and is the very ſame phraſe, the *Syriac* verſion uſes here; and which the *Chaldee paraphraſe* renders thus, עבידו ית רעותי, *they have done my will*; that which was agreeable and well pleaſing to God; and ſo theſe brethren by their coming and company, and news they brought, did that which was grateful and ſatisfactory to the Apoſtle: and the phraſe of the ſpirit of man having reſt from another, is often uſed in the *Rabbinical* writings, for having ſatisfaction in them, and approving of them; ſo they ſay [e], “ שרוח הבריות נוחה הימנו,
“ that every one *from whom the ſpirit of men have*
“ *reſt*, the Spirit of God has reſt; and every one
“ from whom the ſpirit of man has no reſt, the
“ Spirit of God has no reſt:” and which their commentators [f] explain thus, “ whoever is beloved
“ below, 'tis manifeſt that he is beloved above:” *therefore acknowledge ye them that are ſuch*; as theſe men; know them, have an affection for them, ſhew reſpect to them, highly eſteem of them for their works ſake; ſee 1 *Theſſ.* v. 12, 13.

Ver. 19. *The churches of Aſia ſalute you*, &c.] The *Syriac* verſion renders it, *all* the churches. This ſhows, that this epiſtle was not written from *Philippi*, as the ſubſcription to it atteſts, for then he would rather have ſaid, the churches of *Macedonia* ſalute you, but at *Epheſus*, where he now was; ſee ver. 8. and this is the more confirmed, by the following ſalutation of *Aquila* and *Priſcilla*, who 'tis plain from *Acts* xviii. 18, 19, 26. were with the Apoſtle at *Epheſus*: *Aquila and Priſcilla ſalute you much in the Lord*; *Aquila* was a *Jew* of *Pontus*, and *Priſcilla* was his wife, who came from *Italy*, all *Jews* being obliged to depart from *Rome*, by the order of *Claudius Cæſar*. Theſe came to *Corinth*, where they met with the Apoſtle; and being of the ſame occupation, ſtaid and wrought with him; and when he went from thence to *Epheſus*, accompanied him thither; ſee *Acts* xviii. 2, 3, 18, 19. wherefore having perſonal knowledge of the members of this church, through their ſtay with the Apoſtle there, for the ſpace of a year and a half, ſend their chriſtian ſalutations to them, with great affection and reſpect: *with the church that is in their houſe*; their family conſiſting of believers, and being kept in ſuch good decorum, and employed daily in ſinging, praying, expounding, and conferring together about divine things, looked like a little church; and it may be that at certain times, the principal members of the church at *Epheſus*, met in their houſe for religious worſhip, and to conſider and debate about the affairs of the church; and very likely as they were of the ſame occupation with the Apoſtle, he himſelf dwelt here; and which might be the more an occaſion of the church aſſembling here at times; and the *Vulgate Latin* verſion adds, *with whom alſo I lodge*.

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[e] Pirke Abot, c. 3. §. 10.

[f] Jarchi & Bartenora in ib.

Ver. 20. *All the brethren greet you*, &c.] Either the brethren, the members of the church at *Epheſus*; or the Apoſtle's brethren in the miniſtry, that were along with him, as *Soſthenes* and others; or the brethren that were come to him from *Corinth*, namely *Stephanas*, *Fortunatus*, and *Achaicus*: *greet ye one another with an holy kiſs*; ſee the note on *Rom.* xvi. 16.

Ver. 21. *The ſalutation of me Paul with mine own hand.*] The Apoſtle had an *amanuenſis*, that wrote the epiſtle for him; but to prevent counterfeits, and that the church to whom he wrote, might be aſſured of the genuineneſs of the epiſtle, that it was truly his own, he wrote with his own hand, his common ſalutation; ſee 2 *Theſſ.* iii. 17, 18. and which is not in the following words, but what is expreſſed in ver. 23.

Ver. 22. *If any man love not the Lord Jeſus Chriſt*, &c.] The *Vulgate Latin*, and the *Syriac* and *Ethiopic* verſions, read *our Lord*. The Apoſtle here does not ſo much mean profane and unregenerate ſinners, who are deſtitute of love to Chriſt, from ignorance of him; nor ſuch who from the ſame principle, might perſecute him in his members, for ſuch are to be even prayed for, and wiſhed well unto; and oftentimes ſuch are called by grace, and become true and ſincere lovers of Chriſt; and the Apoſtle himſelf was an inſtance of it: ſome think the *Jews* are intended, who were the mortal enemies of Chriſt; hated his name and perſon, his Goſpel and intereſt, and maliciouſly perſecuted the ſame; they called Jeſus accurſed, and therefore deſerved an anathema to be pronounced on them; it was propheſied of them, that their name ſhould be left for a curſe; and it was threatned to them, in caſe of non-repentance, upon the coming of *John* the *Baptiſt*, in the ſpirit of *Elijah*, that the Lord would come and ſmite their land with a curſe; which had its accompliſhment in the deſtruction of *Jeruſalem*; ſee *Iſa.* lxv. 15. *Mal.* iv. 6. others think the *Gnoſticks* are intended, one of whoſe tenets was, that it was lawful not to confeſs Chriſt in a time of perſecution, in order to ſave themſelves; and ſuch might be truly ſaid not to love our Lord Jeſus, and on whom ſuch an anathema as after mentioned, might rightly be denounced: though it ſhould ſeem rather, that ſome perſons in this church, or that infeſted it, are referred to as the falſe teachers, and thoſe who ſided with them, who made factions and diviſions in the church of Chriſt; allowed themſelves in the commiſſion of fornication and inceſt, and ſuch like impurities; had no regard to the peace of the conſciences of weak brethren, but laid ſtumbling-blocks in their way; behaved in a very irreverent manner at the Lord's table, and gave in to very pernicious errors and hereſies, particularly denying the reſurrection of the dead; and by their many bad principles and practices, plainly ſhowed that they did not in deed and in truth, love our Lord Jeſus: wherefore of every ſuch an one the Apoſtle ſays, *let him be anathema*. The word *anathema*, anſwers to the *Hebrew* חרם, and is rendered by it here in the *Syriac* verſion; and ſignifies any thing ſeparated and devoted to holy uſes; and ſo it is uſed by the *Septuagint*, in *Lev.* xxvii. 28. and in the New Teſtament, *Luke* xxi. 5. and which, if alienated to any other purpoſes, entailed a curſe on perſons; hence it is often tranſlated *accurſed*, as in *Rom.* ix. 5. 1 *Cor.* xii. 3. *Gal.* i. 8, 9. and here it ſignifies, that ſuch perſons that love not the Lord Jeſus, ſhould be rejected by the ſaints, and ſeparated from their communion; and ſo the *Arabic* verſion renders it, *let him be ſeparated*; that is, from the church; let him be caſt out of it, and cut off from it; as, ſo living and dying without love to Chriſt, he will be accurſed by him at the laſt day, and will have that awful ſentence denounced on him, *go ye curſed*. The Apoſtle adds another word, about which there is ſome difficulty, *maranatha*; ſome make this to be the ſame with *anathema*, the one being the *Syriac*, the other the *Greek* word, as *Abba*, *father*; and think that *maranatha* is put for, מחרמתא, *maharamatha*; others think that it is the ſame with, מחרונאתא, *maharonatha*, which ſignifies *from wrath to come*; and being joined with the other word, intends an anathematizing, or devoting perſons to wrath to come: others take it to be the laſt, and worſe ſort of excommunication among the *Jews*; and obſerve, that the firſt ſort was called נדוי, *Niddui*, which was a ſeparation from company and converſation, to which reference may be had in *Luke* vi. 22. the ſecond ſort was called, חרם, *Cherem*, to which *anathema* anſwers, and was a ſeparation, attended with curſes and imprecations; and a third ſort was called, שמתא, *Shammatha*, and is thought to anſwer to *maranatha*, giving the etymology of it, as if it was, שם אתא, *the name*, *i. e. God cometh*, as *maranatha* read as two words, ſignify *our Lord cometh*: but this is not the etymology the *Jews* give of *Shammatha* [g]; they aſk, "what is *Shammatha?* ſays *Rab*, שם מיתה, *there* "*is death*; and *Samuel* ſays, שממה יהיה, *deſola*"*tion ſhall be*;" but of the other etymology, there is no mention made among them; nor is ever the word *maranatha*, uſed by them for excommunication; the ſenſe of which certainly is, *our Lord cometh*; and the *Ethiopic* verſion joining it with the former word, renders the whole thus, *let him be anathema in the coming of our Lord*, which ſeems to be pretty much the ſenſe of the Apoſtle: it is beſt to conſider this word, or rather theſe two words, *maran atha*, *our Lord cometh*, as added by the Apoſtle, to put perſons in mind of the coming of Chriſt, either at the deſtruction of *Jeruſalem*, to take vengeance on the *Jews*, who did not love, but hated him, and maliciouſly perſecuted him, and his; or of the ſecond coming of Chriſt to judgment, when all the wicked of the earth ſhall be accurſed by him, and all ſuch that love him not, will be bid to depart from him.

Ver. 23. *The grace of our Lord Jeſus Chriſt be with you.*] This is the Apoſtle's ſalutation in all his epiſtles, and is a token of the truth and genuineneſs of them; ſee the note on *Rom.* xvi. 20. and is a wiſh for a ſupply of all grace from Chriſt, and an increaſe of it in the ſaints; that they may have the communications of it to them, to quicken, invigorate, and draw forth into exerciſe the grace they have received, and to enable and aſſiſt them in the diſcharge of every duty.

Ver. 24. *My love be with you all*, &c.] Meaning either that he deſired that he might be loved by them, as they were by him, and might always have a place in their hearts and affections, as they had in his; or that his love which extended to all of them without exception, to rich and poor,

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[g] T. Bab. Moed Katon, fol. 17. 1.

greater or leſſer believers, might be always acceptable to them; and which he now commended to them, and ſaluted them with, from his very heart: and that it might not be thought to be a carnal affection, or on account of any outward things, he adds *in Chriſt Jeſus*; he loved them for Chriſt's ſake, becauſe they were his, had his grace beſtowed on them, his image inſtamped upon them, and his Spirit put within them; and concludes as uſual, with an *Amen*; both by way of requeſt, and for the ſake of confirmation; deſiring that ſo it might be, and believing that ſo it would be. The following ſubſcription is added, not by the Apoſtle, but by ſome other hand ſince. *The firſt* epiſtle *to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus*; but, as has been already obſerved, this epiſtle was not written from *Philippi*, but from *Epheſus*, where the Apoſtle now was, as appears from ver. 8. nor was it ſent by *Timotheus*, for he was ſent out before the writing of this epiſtle, ſee ch. iv. 17. and the Apoſtle puts an *if* upon his coming to them, in ch. xvi. 10. which he would ſcarcely have done, if he had ſent this letter by him; though very probably it was ſent by the other three, who came from *Corinth*, at their return thither.

AN EXPOSITION, &c.

The Second Epiſtle of PAUL the Apoſtle to the *CORINTHIANS*.

THIS Epiſtle, according to the ſubſcription at the end of it, was written from *Philippi* of *Macedonia*; and though the ſubſcriptions annexed to the Epiſtles are not always to be depended on, yet it ſeems very likely that this was written from thence; for the Apoſtle not finding *Titus* at *Troas*, as he expected, went into *Macedonia*, where he met with him, and had an account from him of the ſucceſs of his *firſt* Epiſtle; of the ſtate and condition of the church, and of the temper and diſpoſition of mind in which the members of it were, and which gave him great ſatisfaction; upon which he immediately wrote this ſecond Epiſtle, and ſent it by the ſame perſon to them; ſee ch. ii. 12, 13. and vii. 5, 6, 7. and viii. 6, 16, 17, 18. It is very probable it might be written the year after the former; and ſo it is placed by Dr. *Lightfoot* in the year 56, as the former is in the year 55; tho' ſome place this in the year 60, and the other in 59. The occaſion of this Epiſtle was partly to excuſe his not coming to them according to promiſe, and to vindicate himſelf from the charge of unfaithfulneſs, levity, and inconſtancy on that account; and partly, ſince what he had wrote about the inceſtuous perſon, had had a good effect both upon him and them, to direct them to take off the cenſure that had been laid upon him, and reſtore him to their communion, and comfort him; likewiſe to ſtir them up to finiſh the collection for the poor ſaints, they had begun; as alſo to defend himſelf againſt the calumnies of the falſe teachers, who were very induſtrious to ſink his character and credit in this church; which he does by obſerving the doctrines of the Goſpel he preached, which were far more glorious than, and abundantly preferable to, the miniſtration of the law of *Moſes*, which thoſe men deſired to be teachers of; as likewiſe the ſucceſs of his miniſtry in every place; the many ſufferings he had underwent for the ſake of Chriſt, and his Goſpel; the high favours and privileges he had received of the Lord, as well as the ſigns, wonders, and miracles done by him in proof of his Apoſtleſhip; and in which are interſperſed many things uſeful and inſtructive.

CHAP. I.

THIS chapter contains the inſcription of the Epiſtle, the ſalutation of the perſons to whom it is written, the preface to it, and the firſt part of it, in which is the Apoſtle's defence of himſelf from the charge of fickleneſs and inconſtancy. The inſcription is in ver. 1. in which an account is given of the perſon, the writer of this Epiſtle, by his name *Paul*, and by his office, an Apoſtle of Jeſus Chriſt, which is aſcribed to the will of God as the ſpring and cauſe of it; and with himſelf he joins *Timothy*, whom he calls a brother: alſo an account is given of the perſons to whom the Epiſtle is inſcribed, who are both the church at *Corinth*, and all the ſaints throughout the region of *Achaia*, of which *Corinth* was the chief city: the ſalutation, and which is common to all the Epiſtles of the Apoſtle *Paul*, is in ver. 2. and the preface begins ver. 3. with a thankſgiving to God, who is deſcribed by the relation he ſtands in to Chriſt, as his Father, by the manifold mercies and bleſſings he is the author and donor of, and by the conſolation he adminiſters; an inſtance of which is given, ver. 4. in the Apoſtle and his companions, who had been comforted by him; the end of which was, that they might be inſtruments of comforting others in like troubles with the ſame conſolations; the great goodneſs of God in which, is illuſtrated by proportioning their conſolation by Chriſt to their ſufferings for him, ver. 5. and the end both of their afflictions and their comforts is repeated and explained; and by a dilemma it is ſhewn, that both were for the good of the ſaints at *Corinth*, ver. 6. and a ſtrong aſſurance is given, that as they ſhared in ſufferings for Chriſt, they would partake of conſolation by him as they had done, ver. 7. Next the Apoſtle, in proof of what he had ſaid, gives an inſtance of the trouble he had been in, and of the comfort and deliverance he had received, which he would not have the *Corinthians* ignorant of: he mentions the place where it was, in *Aſia*, and gives an account of the nature of the affliction, how great it was; it was out of meaſure, above the ſtrength of man, and induced deſpair of life, ver. 8. ſo that the Apoſtle, and thoſe that were with him in it, expected nothing but death, and were under the ſentence of it in their own apprehenſions; the end of God in ſuffering which, was to take them off of all ſelf-confidence, and to engage their truſt in God, to which the conſideration of his power in raiſing the dead is a ſtrong argument, ver. 9. And indeed this deliverance which God wrought for the Apoſtle, and his friends, was a deliverance as it were from death, and a very great one; and which had this effect upon them, the deſigned and deſired end, truſt and confidence in God for future deliverance, having had an experience of paſt and preſent, ver. 10. which deliverance the Apoſtle acknowledges was owing to the prayers of the *Corinthians*, as a means or helping cauſe of it; and which favour was beſtowed thereby for this end, that as it came by the means of many, thanks might be returned by many for it, ver. 11. And the reaſon why the Apoſtle, and his fellow-miniſters, had ſuch an intereſt in the prayers of the *Corinthians*, was their agreeable converſation in the world, and particularly at *Corinth*, which their conſciences bore witneſs to, and they could reflect upon with pleaſure; it being thro' the grace of God with great ſimplicity and ſincerity, and not with carnal craft and ſubtlety: or this is mentioned by the Apoſtle to remove the charge of levity, and to vindicate himſelf and others from it, ver. 12. which he next enters upon, premiſing that the conſtant courſe of their lives were ſuch as before deſcribed, and which there was no reaſon to doubt would always continue ſuch; for the truth of which he appeals to what they had ſeen, and owned to be in them, ver. 13. and that it was acknowledged, at leaſt in part, that the Apoſtles were their rejoicing, or of whom they boaſted as to their conduct and converſation, even as they were perſuaded they would be matter of rejoicing in the day of Chriſt to them, ver. 14. And then the Apoſtle acknowledges his intention and promiſe of coming to them, which was in confidence of their value for him, and of their being real chriſtians, and perſevering ones; and for this end, that he might eſtabliſh them in the grace which they had received, ver. 15. and alſo, after he had paſſed by them into *Macedonia*, and was returned from thence to them again, that he might be helped on by them in his journey to *Jeruſalem*, with the collection for the poor ſaints there, ver. 15. But then he denies that he uſed levity, or carnal policy and purpoſes, or was guilty of any contradiction; all which he expreſſes by certain interrogations, ver. 17. which he confirms by the miniſtration of the Goſpel among them, which was all of a-piece, without contradiction, for the truth of which he calls God to witneſs; and ſo argues from the uniformity of his miniſtry, to the conſtancy of his word of promiſe, ver. 18. Which argument he amplifies and enlarges on, by obſerving the ſubject-matter of the Goſpel miniſtry, which is Jeſus Chriſt the Son of God; and which, tho' preached by different miniſters, himſelf, *Sylvanus*, and *Timothy*, yet was the ſame, had no contrariety in it, as preached by the one, and by the other, ver. 19. and therefore there was no reaſon to conclude that he was fickle and inconſtant in his promiſe to them, when he was ſo invariable in his miniſtry among them: beſides, as all the promiſes of God are ſure and certain, being made by the God of truth, and being in Chriſt, and the performance of them being for the glory of God by the ſaints; ſo the promiſes of every good man, in imitation of God and Chriſt, are firmly and conſtantly obſerved, as much as can be by frail and finite creatures, ver. 20. and that the Apoſtle, and his fellow-miniſters, were not ſo fickle and changeable, as they were repreſented, neither in their principles, nor in their practices, the Apoſtle takes notice of ſome bleſſings of grace, which they enjoyed in common with other ſaints, and with the *Corinthians*; ſuch as ſtability in Chriſt, the unction of divine grace, the ſeal and earneſt of the Spirit in their hearts; all which they had from God, and which kept them cloſe to God, and preſerved them in his grace, and from a fickle variable temper of mind, and from changeableneſs either in doctrine or conduct, ver. 21, 22. And then the Apoſtle proceeds to give the true reaſon why he had not as yet come to *Corinth*, according to his promiſe, which was on their account, and not his own, that they might not come under that ſevere diſcipline and correction, which their faults required; and for the truth of this he calls God to witneſs, ver. 23. But leſt it ſhould be objected that this was aſſuming a dominion over them, a lording it over God's heritage, he obſerves, that he and his fellow-miniſters did not pretend to have dominion over their faith, only to be helpers of their joy, ver. 24.

Ver. 1. *Paul an Apoſtle of Jeſus Chriſt by the will of God*, &c.] The inſcription of this Epiſtle is pretty much the ſame with that of the former; only whereas here he ſtiles himſelf an Apoſtle of Jeſus Chriſt, there he ſays he was *called* to be one; for he did not aſſume that character and office without the call of Chriſt, and will of God; and which he chuſes to mention, in oppoſition to the falſe Apoſtles, who had neither. Likewiſe, in the inſcription of the former Epiſtle *Soſthenes* is joined with him; in this *Timothy*, whom he calls *our brother*, not ſo much on account of his being a partaker of the ſame grace, as for his being a miniſter of the ſame Goſpel: and he the rather mentions him, becauſe he had ſent him to them, to know their ſtate, and was now returned to him with an account of it, and who joined and agreed with him in the ſubſtance of this Epiſtle. Moreover, the former Epiſtle is directed as *unto the church of God which is at Corinth*, ſo to all that call upon the name of Chriſt in every place; and this is directed alſo to the ſame church, together *with all the ſaints which are in all Achaia*; which was a very conſiderable part of *Greece*, and of which *Corinth* was the metropolis: and the Apoſtle's intention in directing it in this form was, that copies of this letter might be ſent to them, who equally, with this church, ſtood in need of the reproofs, exhortations, and inſtructions which are in it.

Ver. 2. *Grace be to you*, &c.] This ſalutation is the ſame with that in the former Epiſtle, and is common to all his Epiſtles; ſee the note on *Rom.* i. 7.

Ver. 3. *Bleſſed be God*, &c.] This is an aſcription of praiſe and glory to God, for he can only be bleſſed of men, by their praiſing and glorifying him, or by aſcribing honour and bleſſing to him: and in this form of bleſſing him he is deſcribed, firſt by his relation to Chriſt, *even the Father of our Lord Jeſus Chriſt*; whoſe ſon Chriſt is, not by creation, as angels and men, nor by adoption, as ſaints, but in ſuch a way of filiation, as no creatures are, or poſſibly can be: he is his only-begotten Son, his own proper Son, his natural and eternal Son, is of the ſame nature with him, and equal to him in perfections, power, and glory. This is rightly prefaced by the Apoſtle to the other following characters, ſince there's no mercy nor comfort adminiſtred to the ſons of men but thro' the Lord Jeſus Chriſt, the Son of God, and ſaviour of ſinners. And next he is deſcribed by his attribute of mercy, and the effects of it, or by his merciful diſpoſition to his creatures, *the Father of mercies.* The *Jews* frequently addreſs God in their prayers [a] under the title or character of, אב הרחמים, *Father of mercies.* The plural number is uſed, partly to ſhew that God is exceeding merciful; he delights in ſhewing mercy to poor miſerable creatures, and is rich and plenteous in the exerciſe of it; nothing is more common in the *Talmudic* writings, than to call him רחמנא, *the merciful*: and this is partly to expreſs the multitude of his tender mercies, of which he is *the Father*, author, and giver, both in a temporal and ſpiritual ſenſe; for there are not only innumerable providential mercies which the people of God ſhare in, and partake of, but alſo a multitude of ſpiritual mercies. Such as redemption by Chriſt, pardon of ſin thro' his blood, regeneration by his Spirit, ſupplies of grace out of his fulneſs, and the word and ordinances; all which are owing to the mercy of God, which they have abundant reaſon to be thankful to him, and bleſs him for, being altogether unworthy and undeſerving of them. God is alſo deſcribed by his work of comforting the ſaints, *and the God of all comfort*; moſt rightly is this character given him, for there's no ſolid comfort but what comes from him; there's none to be had in, and from the creatures; and whatever is had thro' them it is from him: and all ſpiritual comfort is of him; whatever conſolation the ſaints enjoy they have it from God, the Father of Chriſt, and who is their Covenant-God and Father in Chriſt; and the conſolation they have from him thro' Chriſt in a covenant way, is not ſmall, and for which they have great reaſon to bleſs the Lord, as the Apoſtle here does; for it is from him, that Chriſt the conſolation of *Iſrael*, and the Spirit the comforter come, and whatever is enjoyed by the Goſpel.

Ver. 4. *Who comforteth us in all our tribulation*, &c.] The Apoſtle in this verſe gives a reaſon of the former thankſgiving, and at the ſame time confirms the above character of God, as *the God of all comfort*, by his own experience, and that of his fellow-miniſters; who, tho' they had been in great tribulation and affliction for the ſake of Chriſt, and his Goſpel, yet were not left deſtitute of divine help and ſupport under their trials; but had much conſolation and ſweet refreſhment adminiſtred to them by the preſence of God with them, the application of his promiſes to them, the ſhedding abroad of his love in them, and the fellowſhip and communion they enjoyed with Father, Son, and Spirit. The end of this, or why God was pleaſed to comfort them in ſuch a manner, was not ſo much on their own account; tho' it ſhewed that they were loved, and not hated and rejected of God, but for the good of others: *that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God*; many are the troubles and afflictions of the ſaints in this life, but it is the will of God that they ſhould be comforted; and the perſons he employs and makes uſe of in this way are his miniſtring ſervants, whoſe principal work and buſineſs it is to ſpeak comfortably to the people of God; ſee *Iſ.* xl. 1, 2. and that they may be able to do ſo, that they may be fitted and furniſhed for ſo good a work, they are bleſſed with a rich experience of divine conſolation in themſelves, under the various troubles and exerciſes they are attended with in the courſe of their miniſtry; and ſuch perſons are, of all others, the fitteſt, and indeed the only proper perſons to ſpeak a word in ſeaſon to weary ſouls.

Ver. 5. *For as the ſufferings of Chriſt abound in us*, &c.] By *the ſufferings of Chriſt* are not meant, thoſe which he ſuffered in his own perſon, for the ſake, and in the room and ſtead of his people, the fruit and effects of which abound to them, and in them; but thoſe which he ſuffers in his members, or which they ſuffer for his ſake; and which are ſaid to *abound in* them, becauſe of the variety and greatneſs of them; tho' not as if they were more or greater than what Chriſt ſuffered in his ſoul and body, when he was made ſin and a curſe for his people: yet notwithſtanding the abundance of them, ſuch is the goodneſs and grace of God, that he proportions comforts to them; as their afflictions increaſe, ſo do their comforts; as their ſufferings for the ſake of Chriſt, and his Goſpel, are more and greater, *ſo*, ſays he, *our conſolation aboundeth by Chriſt*; meaning, either that conſolation which they felt and enjoyed in their own ſouls, under all their tribulations, which abundantly anſwered to them, and which they aſcribe to Chriſt, from and by whom it comes to them; or elſe that conſolation, which, by preaching Chriſt, abounded to the relief of others who were in diſtreſs and trouble.

Ver. 6. *And whether we be afflicted it is for your conſolation*, &c.] The Apoſtle repeats and explains the end of both his comforts and his troubles, and ſhews, by a dilemma, a ſtrong way of arguing, that the afflictions and conſolations, the adverſity and proſperity of him, and the other miniſters of the Goſpel, were for the good of the ſaints: and it is as if he ſhould ſay, when you ſee us continue to preach the Goſpel with ſo much boldneſs and chearfulneſs, amidſt ſo many reproaches, afflictions, and perſecutions, you muſt be the more eſtabliſhed in the faith, and confirmed in the truth of the Goſpel; and this can't fail of miniſtring much peace, ſatisfaction, and comfort to your minds. This animates you to hold faſt the rejoicing of your hope, and the profeſſion of your faith firm unto the end; and with the greater chearfulneſs and pleaſure meet with, and endure afflictions yourſelves for the ſake of Chriſt, and his Goſpel: nay, he ſays, that the afflictions of Chriſt's miniſters were not only for their conſolation, but alſo for their *ſalvation, which is effectual*, or is effectually wrought *in*, or by *the enduring*, patient bearing, *of the ſame ſufferings which we alſo ſuffer*. Not that the afflictions of the ſaints, or of others, and their patient enduring of them, are the cauſe of their ſalvation; for Chriſt is only the efficient cauſe, he is the ſole author of ſpiritual and eternal ſalvation; but theſe are means the Spirit of God makes uſe of, as he does of the word and ordinances, to bring the ſaints to a ſatisfaction as to their intereſt in it, and are the ordinary way in which they are brought to the poſſeſſion of it. *Or whether we be comforted it is for your conſolation and ſalvation*; for whatſoever comfort God is pleaſed to communicate to us, it is not kept in our breaſts, and for our own uſe, but we immediately and readily impart it to you, that you may ſhare with us the advantage of it, and be comforted together with us; that your faith in the doctrine of ſalvation may be eſtabliſhed, your hope of it increaſed, and that you may be more comfortably aſſured you are in the way to it, and ſhall enjoy it.

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[a] Seder Tephillot, fol. 55. 1. Ed. Baſil. fol 77. 1. & paſſim, Ed. Amſtelod. Sepher Shaare Zion, fol. 54. 1. Vid. Kabbala Denudata, par. I. p. 7.

Ver. 7. *For our hope of you is ſtedfaſt,* &c.] We have long ago entertained hopes of you, that the good work of God is begun upon your ſouls, and will be carried on, and that you will hold on in the profeſſion of your faith unto the end, and not be moved by the afflictions you ſee in us, or endure in yourſelves; and ſo will paſs on chearfully in your chriſtian race, in the midſt of all your troubles, and rejoice in hope of the glory of God, you may expect to be poſſeſſed of; and this hope, for or concerning you, continues with us firm and immoveable. *Knowing*, which may refer either to the *Corinthians*; ſo the *Arabic* verſion, *be ye knowing*, or *know ye*; you may, or ſhould know; this you may aſſure yourſelves of: or to the Apoſtle and other miniſters; ſo the *Syriac* verſion, ידעינן, *we know*, we are perſuaded of the truth of this, *that as you are partakers of the ſufferings*; that is, of Chriſt, and the ſame which we alſo ſuffer for him: *ſo ſhall ye be*; or rather, *ſo you are alſo of the conſolation*; for the Apoſtle ſeems to reſpect not future happineſs and glory, in which, as there will be no afflictions and troubles, ſo no comfort under them, but preſent conſolation, which the ſaints enjoy here as a pledge and earneſt of that fulneſs of joy which they ſhall have with Chriſt for evermore.

Ver. 8. *For we would not, brethren, have you ignorant of our trouble,* &c.] The Apoſtle was very deſirous that the *Corinthians* might be thoroughly acquainted with the trouble that had lately befallen them; partly becauſe it would clearly appear from hence what reaſon he had to give thanks to God as he had done; and partly, that they might be encouraged to truſt in God, when in the utmoſt extremity; but chiefly in order to remove a charge brought againſt him by the falſe Apoſtles; who, becauſe he had promiſed to come to *Corinth*, and as yet had not come, accuſed him of lightneſs and inconſtancy, in as much as he had not kept his promiſe. Now to ſhew that it was not owing to any ſuch temper and diſpoſition of mind in him, he would have them know, that tho' he ſincerely intended a journey to them, yet was hindered from purſuing it, by a very great affliction which befel him: the place where this ſore trouble came upon him, is expreſſed to be *in Aſia*: ſome have thought it refers to all the troubles he met with in *Aſia*, for the ſpace of three years, whereby he was detained longer than he expected; but it ſeems as tho' ſome ſingle affliction is here particularly deſigned: many interpreters have been of opinion, that the tumult raiſed by *Demetrius* at *Epheſus*, is here meant, when *Paul* and his companions were in great danger of their lives, *Acts* xix. but this uproar being but for a day, could not be a reaſon why, as yet, he had not come to *Corinth*: it ſeems rather to be ſome other very ſore affliction, and which laſted longer, that is not recorded in the *Acts of the Apoſtles*: the greatneſs of this trouble is ſet forth in very ſtrong expreſſions, as *that we were preſſed out of meaſure.* The affliction was as an heavy burden upon them, too heavy to bear; it was exceeding heavy, καθ' υπερβολην, even to an *hyperbole*, beyond expreſſion; and *above ſtrength*, that is, above human ſtrength, the ſtrength of nature; and ſo the *Syriac* renders it, מן חילן, *above our ſtrength*; but not above the ſtrength of grace, or that ſpiritual ſtrength communicated to them, by which they were ſupported under it: the Apoſtle adds, *inſomuch that we deſpaired even of life*; they were at the utmoſt loſs, and in the greateſt perplexity how to eſcape the danger of life; they greatly doubted of it; they ſaw no probability nor poſſibility, humanly ſpeaking, of preſerving it.

Ver. 9. *But we had the ſentence of death in ourſelves,* &c.] By the *ſentence of death* is meant, not any decree of heaven, or appointment of God that they ſhould die; nor any ſentence of condemnation and death paſſed on them by the civil magiſtrate; but an opinion or perſuaſion in their own breaſts, that they ſhould die; ſo far were they from any hopes of life, that they looked upon themſelves as dead men, as the *Egyptians* did, when their firſt-born were ſlain, and ſaid, *we be all dead men*, *Exod.* xii. 33. and to this extremity they were ſuffered to be brought by the wiſe counſel of God, for the following purpoſes, to learn to lay aſide all ſelf-truſt and confidence: *that we ſhould not truſt in ourſelves*; in our ſtrength, wiſdom, and policy, to make our eſcape, and preſerve our lives; and alſo to teach and encourage them to truſt in God alone, and depend on his arm, on his almighty power: *but in God which raiſeth the dead*; who will raiſe the dead at the laſt day, and ſo is able to deliver perſons when they are in the moſt diſtreſſed condition, and in their own opinion as dead men.

Ver. 10. *Who delivered us from ſo great a death,* &c.] Accordingly, being enabled to truſt in God, when all human hope and helps failed, to believe in hope againſt hope, then the Lord appeared for them, and delivered them from this heavy affliction; which, becauſe by reaſon of it they were not only in danger of death, and threatened with, but were even under the ſentence of it, is therefore called *a death*, and *ſo great* an one, ſee ch. xi. 23. The Apoſtle expreſſes the continuance of the mercy, *and doth deliver*; which ſhews that they were ſtill expoſed to deaths and dangers, but were wonderfully preſerved by the power of God, which gave great encouragement to them to hope and believe that God would ſtill preſerve them for further uſefulneſs. The *Alexandrian* copy leaves out this clauſe, and ſo does the *Syriac* verſion. *In whom we truſt that he will yet deliver us*; all the three tenſes, paſt, preſent, and future, are mentioned, which ſhews that an abiding ſenſe of paſt and preſent deliverances ſerves greatly to animate faith in expectation of future ones.

Ver. 11. *You alſo helping together by prayer for us,* &c.] Tho' the Apoſtle aſcribes their deliverance ſolely to God, as the author and efficient cauſe of it; yet he takes notice of the prayers of the ſaints for them, as helping cauſes or means of their obtaining it. It was a very laudable practice in the churches, and worthy of imitation, to pray for the miniſters of the Goſpel, and eſpecially when under affliction and perſecution; ſee *Acts* xii. 5. and the prayers of thoſe righteous ones were heard by God, and often effectual for the deliverance of them, as they were in the preſent caſe: for *by the means of many perſons*, who wreſtled together in prayer with God, *the gift* of deliverance from ſo great a death, which the Apoſtle looked upon as a wonderful mercy, χαρισμα, *a free grace gift*, was *beſtowed upon* them, which was granted for this end, *that thanks may be given by many on our behalf*; which is but reaſonable, and ought to be obſerved; for ſince many were concerned in aſking for, and obtaining the mercy, they ought to join in thankſgiving for it; and the Apoſtle's view in this is to ſtir them up to a joint-acknowledgment of the deliverance with them, which better became them than to ſide with the falſe Apoſtles in their charge againſt him.

Ver. 12. *For our rejoicing is this, the teſtimony of our conſcience*, &c.] This rejoicing or glorying of the Apoſtle's in the teſtimony of their conſciences, to the goodneſs of their hearts, actions, conduct, and behaviour, was not before God, and in his ſight, but before men, who were ready to accuſe their good converſation in Chriſt: nor are theſe words to be conſidered as they generally are by interpreters, as if it was the teſtimony of a good conſcience, which was the ground of their faith and confidence, that God would deliver them, and was an helping cauſe, together with the prayers of the ſaints of their preſent deliverance. They refer to the charge exhibited againſt the Apoſtle, that he had falſified his word in not coming to *Corinth* according to his promiſe; under which charge he could ſit eaſy, having a witneſs within him, which was better than a thouſand others, that *we have had our converſation in the world, and more abundantly to you-wards*; the *Corinthians*, of which they themſelves muſt be conſcious: *in ſimplicity*; in oppoſition to double-mindedneſs; they did not ſay one thing, and mean another, and act contrary to both; their heart and mouth went together, and their conduct agreed with both; what they promiſed they meant to perform; and where there was a want of performance, it was owing to intervening providences, which hindered, and not to any deceitfulneſs in them: the conſcience of the Apoſtle bore him witneſs, that he behaved in the ſimplicity and ſingleneſs of his heart; and alſo *in godly ſincerity*, or *in the ſincerity of God*; that is, ſuch as God requires, gives, and approves of, and which will ſtand in his ſight, will bear his examination, and to which he gives his teſtimony; and that his conduct was *not* influenced *with fleſhly wiſdom*: he uſed no artful ſophiſtical methods to impoſe upon, and delude perſons, for any ſiniſter ends, or worldly advantage: *but by the grace of God*; which was beſtowed upon him, implanted in him, and which taught him to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this world.

Ver. 13. *For we write none other things to you*, &c.] The things we write unto you concerning our conduct and behaviour, are no other *than what you read*; not in our letters to you, but in our lives and converſations, when we were among you, and which you muſt own and *acknowledge* to be juſt and right; we can appeal to you, that what we ſay, and are obliged to ſay of ourſelves, in our own defence, is what, upon a recollection, you will eaſily remember to have ſeen and obſerved: *and I truſt*; or *hope*, thro' the grace of God, we ſhall be enabled ſo to walk, as that *you ſhall acknowledge even to the end*; that our converſations are as become the Goſpel of Chriſt, and are clear of that hypocriſy and deceit our adverſaries would inſinuate concerning us.

Ver. 14. *As alſo you have acknowledged us in part*, &c.] This may refer either to the thing known and acknowledged, namely, the integrity of the Apoſtle's converſation, and others; which tho' they did not know thoroughly and perfectly, yet did in part, and that ſo far as that they might acquit them from the charge brought againſt them; or to the perſons who knew this, as that there were ſome in the church of *Corinth*, a part of them, tho' not all, who knew and had acknowledged them to be upright and ſincere miniſters of the word, and had declared that they had reaſon to rejoice and bleſs God that ever they heard them: and *that we are your rejoicing*; or *glorying in*, or *unto the day of the Lord Jeſus*; when he ſhall come to judge the world in righteouſneſs, then they ſhould before him, angels and men, rejoice and glory in this, that they had been bleſſed with ſuch ſincere and faithful miniſters, who ſought not any worldly advantage, but the glory of Chriſt, and the ſalvation of ſouls: *even as*, adds the Apoſtle, *ye alſo are ours*; we do now, and ſo we ſhall then, rejoice and glory in this, that our labour among you was not in vain, but was bleſſed for your converſion and edification.

Ver. 15. *And in this confidence I was minded*, &c.] Being fully perſuaded of your affection for me, as having been inſtrumental in the converſion of many of you, and of your eſteem of me as a faithful and upright miniſter of the word, and of your being my rejoicing in the day of Chriſt, I was deſirous, and had determined, and ſo promiſed, *to come to you before*; when I ſent my firſt Epiſtle to you, or before now, or before I went into *Macedonia*; and what I now ſay was the ſincere intention of my mind; I thought really to have done what I had ſuch an inclination to: and my view in it was, *that you might have a ſecond benefit*; the meaning of which according to ſome is, firſt by his letter to them, and then by his preſence with them; or as others, one benefit when he ſhould paſs by them to *Macedonia*, and a ſecond, when he ſhould return to them from thence, according to the following *verſe*; or rather, as the firſt benefit which they received from him, and under his miniſtry, was their converſion, ſo this ſecond benefit may deſign their edification, and eſtabliſhment in the faith, their growth in grace, and improvement in ſpiritual knowledge.

Ver. 16. *And to paſs by you into Macedonia*, &c.] It was his firſt intention and determination, to have come firſt to *Corinth*, and then to *Macedonia*, to have took this city in his way thither; which was an argument of his love to them, and his great deſire to ſee them; ſince he might have gone, as he did, a nearer way to *Macedonia*, than by *Corinth*: *and to come again out of Macedonia to you*; when he had gone through that, and done his buſineſs there unto the *Corinthians*; and after ſome ſtay with them, *of you to be brought on my way towards Judea*; where he intended to go, with the collections he had made for the poor ſaints at *Jeruſalem*, in the ſeveral churches in *Aſia*; but though this was his firſt reſolution, which he had ſignified either by letter, or meſſengers, yet he afterwards changed his mind, for ſome reaſons within himſelf; it may be, having heard ſome things diſagreeable of them, which he thought more convenient to acquaint them with in an epiſtle firſt, and to try what effect that would have upon them, before he came in perſon: that he changed his mind, appears from the former *Epiſtle*, ch. xvi. 5. where he ſays, *I will come unto you, when I ſhall paſs through Macedonia*; and upon this account it is, he excuſes and vindicates himſelf in the following *verſe*.

Ver. 17. *When I was therefore thus minded, did I uſe lightneſs?* &c.] When I had thus determined to come to you, and had ſignified the ſame by writing, or meſſengers, did I uſe lightneſs in my reſolutions and promiſes? did I act raſhly, unadviſedly, and without conſideration? did I promiſe certainly that I would come, without annexing any condition to it? did I not ſay, I would come to you ſhortly, *if the Lord will?* ſee 1 *Cor.* iv. 19. *Or the things that I purpoſe, do I purpoſe according to the fleſh?* do I conſult myſelf? my own intereſt and advantage? do I ſeek the gratification of any carnal affection, as covetouſneſs, ambition, or vain-glory? *&c.* what ſiniſter end could have been obtained, if I had come as I purpoſed, or is anſwered by my not coming? or when I have purpoſed any thing, have I reſolved upon it in my own ſtrength? have I thought it lay in my own power to effect it? *that with me there ſhould be yea, yea, and nay, nay?* as if I could make my *yea* continue *yea*, and my *nay, nay?* when all actions are weighed by God, and all events are at his diſpoſe; man appoints, and God diſappoints; and who can help theſe things? or thus, has there appeared ſuch contradictions in my words, and ſuch inconſtancy in my conduct, that my *yeas* are *nays*, and my *nays yeas?* that I ſay one thing at one time, and another at another time, or both in the ſame breath? that I ſhould ſay one thing, and mean another, on purpoſe to deceive, and change my mind and conduct without any reaſon?

Ver. 18. *But as God is true*, &c.] It ſeems that the falſe Apoſtles had inſinuated, that as the Apoſtle had not kept his word in coming to them as he had promiſed, that he was not to be depended upon in his miniſtry; that he might as well contradict himſelf, and deceive others in the one, as well as in the other: wherefore he appeals to God in a very ſolemn manner, calls him to witneſs to the truth of his doctrine; for theſe words may be conſidered as the form of an oath; or he argues from the truth and faithfulneſs of God, to the certainty and invariableneſs of the word preached, who is ſo true and faithful as that he will never ſuffer his word to be yea and nay: for when the Apoſtle ſays, that *our word towards you was not yea and nay*, he does not mean his word of promiſe to come to *Corinth*; but the word of his preaching, the doctrine of the Goſpel, which was not uncertain, changeable, ſometimes one thing, and ſometimes another, and contradictory to itſelf. And by this the Apoſtle would intimate, that ſince he was faithful and upright, uniform, conſiſtent, and all of a-piece in preaching the Goſpel to them; ſo they ought to believe, that he was ſincere in his reſolutions and promiſes to come and ſee them, tho' as yet he had been hindered, and had not been able to perform them.

Ver. 19. *For the Son of God, Jeſus Chriſt*, &c.] The Apoſtle having aſſerted that the Goſpel preached by them was not yea and nay, variable and different, or what was affirmed at one time was denied at another, proceeds to point out the ſubject of the Goſpel-miniſtry, *the Son of God, Jeſus Chriſt*; that Chriſt is *the Son of God:* this article he began his miniſtry with, *Acts* ix. 20. and all the Apoſtles affirmed the ſame thing; and which is of the greateſt moment and importance, and ought to be abode by, inſiſted on, and frequently inculcated; as that he is the eternal Son of God, exiſted as ſuch from everlaſting, is of the ſame nature, and has the ſame perfections with his Father; and therefore is able to deſtroy the works of the devil, for which he was manifeſted in the fleſh, and every way equal to the buſineſs of redemption, which he has finiſhed; and having paſſed into the heavens under this character, is a powerful advocate with the Father; and which renders him a ſure foundation for the church, and a proper object of faith: that the Son of God is *Chriſt*, anointed to bear and execute the office of a mediator in the ſeveral parts and branches of it; a prophet to teach his people, a prieſt to make atonement and interceſſion for them, and a king to govern and protect them: and that the Son, who is become the Lord's Chriſt, is *Jeſus*, a ſaviour; and that ſalvation is alone by him, to which he was appointed from eternity, and was ſent in the fulneſs of time to effect it; and by his obedience, ſufferings, and death, is become the author of it, and is the only able, willing, and ſuitable ſaviour for poor ſinners. This is the principal ſubject and ſtrain of the Goſpel-miniſtry; and which makes it good news, and glad tidings to loſt periſhing ſinners. The agreement between the faithful miniſters of the Goſpel is here plainly hinted, *who was preached among you by us, even by me, and Sylvanus and Timotheus.* Theſe miniſters being mentioned by the Apoſtle with himſelf, ſhews his humility in putting them on a level with himſelf; and his modeſty and candour in not monopolizing the Goſpel to himſelf, but allowing others to be preachers of it as well as he: and his deſign herein ſeems to be for the confirmation of the Goſpel, and to ſhew that he was not ſingular and alone, and could not be blamed by them, without blaming others; and chiefly to expreſs the harmony and unanimity of Goſpel preachers. The prophets of the Old Teſtament, and the Apoſtles of the New, agreed in all the doctrines and truths of the Goſpel; ſo did the Apoſtles themſelves; and ſo all faithful diſpenſers of the word have in all different times and places agreed, and ſtill do agree; which ſerves greatly to corroborate the truth of the Goſpel. The Goſpel being faithfully preached by theſe perſons, *was not yea and nay*; it had no contradiction in it; each part agreed together, was entirely harmonious, and conſiſtent. Their doctrine was, that Chriſt is the Son of God, truly and properly God; that he took upon him the office of a mediator, and executes it; that he is the only ſaviour of ſinners; that God has choſen a certain number of men in Chriſt before the foundation of the world, has made a covenant with them in Chriſt, and bleſſed them in him; that Chriſt has redeemed them by his blood; that theſe are regenerated by the Spirit and grace of Chriſt, are juſtified by his righteouſneſs, and ſhall finally perſevere, and be partakers of eternal life; which is all of a-piece, and in it no yea and nay. Yea and nay doctrines are particular election, the poſſibility of the ſalvation of the non-elect, the ſalvability of all men, and univerſal redemption; juſtification by faith, and, as it were, by the works of the law; converſion, partly by grace, and partly by the will of man; preparatory works, offers, and days of grace; and final perſeverance made a doubt of: but ſuch is not the true miniſtry of Chriſt and his Apoſtles, *but in him was yea*; the Goſpel, as in Chriſt, and as it comes from him, and has been preached by his Apoſtles, and faithful miniſters, is all of a-piece; its conſtant and invariable ſtrain, and by which it may be known and diſtinguiſhed, is, to diſplay the free, rich, and ſovereign grace of God, to magnify and exalt the perſon and offices of Chriſt, to debaſe the creature, and to engage perſons to the performance of good works, on Goſpel principles, and by Goſpel motives, and for right ends. The Apoſtle uſing thoſe words, *yea and nay*, conforms to the language of the *Jews*, his countrymen, who to magnify their doctors and rabbins, and to raiſe their credit, ſay ſuch things of them; "*yea, yea*, are the words of the houſe or "ſchool of *Shammai*; הן הן, *yea, yea*, are the "words of the ſchool of *Hillell*[b]." And in another place[c]; "the receiving and giving, or the dealings "of a diſciple of a wiſe man, are in truth and "faithfulneſs. He ſays, על לאו ועל הן הן, "*concerning*

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[b] T. Bab. Moed Katon, fol. 20. 1.

[c] Maimon. Hilch. Dayot, c. 5. §. 13.

“ *concerning nay, nay, and concerning yea, yea.*” But what is here ſaid better agrees with the principles and practices of the diſciples and followers of Chriſt.

Ver. 20. *For all the promiſes of God in him are yea*, &c.] This is a reaſon or argument proving what is before ſaid, that *in* Chriſt *was yea*, ſince *all the promiſes of God in him are yea*; and ſhews, that God has made many promiſes to his people: mention is here made of *promiſes*, and of *all* the promiſes; or, as the words may be rendered, *as many promiſes of God*. There are ſome which concern the temporal good of the ſaints; as that they ſhall not want any good thing; and tho' they ſhall be attended with afflictions, theſe ſhall work for their good, and they ſhall be ſupported under them. Others concern their ſpiritual good; ſome of which relate to God himſelf, that he will be their God, which includes his everlaſting love, his gracious preſence, and divine protection. Others relate to Chriſt as their ſurety and ſaviour, by whom they are, and ſhall be juſtified and pardoned, in whom they are adopted, and by whom they ſhall be ſaved with an everlaſting ſalvation: and others relate to the Spirit of God, as a Spirit of illumination, faith, comfort, ſtrength and aſſiſtance, and to ſupplies of grace by him from Chriſt: and others concern everlaſting life and happineſs; and are all of them very ancient, which God, that cannot lye, promiſed before the world began; are exceeding great and precious, ſuited to the various caſes of God's people; are free and unconditional, immutable and irrevocable, and will all of them have their certain accompliſhment. Theſe promiſes are all *in* Chriſt; with and in whom could they be but in him, ſince he only exiſted when they were made, which was from everlaſting? with and in whom ſhould they be of right, but in him with whom the covenant, which contains theſe promiſes, were made, and who undertook the accompliſhment of them? where could they be ſafe and ſecure but in him, in whoſe hands are the perſons, grace, and glory of his people? not in *Adam*, nor in angels, nor in themſelves, only in him. Moreover, theſe promiſes are *in him yea, and in him amen*; they are like the Goſpel which exhibits them, conſiſtent, and all of a-piece; like the covenant which contains them, and is ordered in all things, and ſure; and like the author of them, whoſe faithfulneſs and loving kindneſs to his in Chriſt ſhall never fail; and like Chriſt himſelf, in whom they are, who is *the amen, the true and faithful witneſs, the ſame to-day, yeſterday, and for ever*; by whoſe blood, the covenant, and all the promiſes of it, are ratified and confirmed, and in whom, who is the truth of them, they are all fulfilled. And theſe are *unto the glory of God by us*; theſe ſerve to illuſtrate and advance the glory of God, when they are preached *by us*, and held forth by us in the Goſpel, juſt as they are in Chriſt, free, abſolute, and unconditional; and when they are received *by us* as believers in Chriſt; for the ſtronger we are in the faith of the promiſes, the more glory we give to God; faith by laying hold on, and embracing the promiſes, glorifies the veracity, faithfulneſs, power, and grace of God. The *Syriac* verſion puts the *Amen* into this laſt clauſe, and reads it thus, *therefore by him we give Amen to the glory of God*.

Ver. 21. *Now he which ſtabliſheth us with you*, &c.] *Two* things are in this verſe aſcribed to God. *Firſt*, the eſtabliſhing of the ſaints in Chriſt; in which may be obſerved, that the people of God are in a firm, ſettled, eſtabliſhed ſtate and condition; they are incircled in the arms of everlaſting love; they are ſecure of the favour of God; they are engraven on his hands, and ſet as a ſeal on his heart, from whence they can never be removed; they are taken into his family by adopting grace, and will never be turned out; they are in a ſtate of juſtification, and ſhall never enter into condemnation; they are regenerated and ſanctified by the Spirit of God, and ſhall never finally and totally fall from that grace they have received. This their eſtabliſhment is *in Chriſt*, and in no other. They had no ſtability in *Adam*, nor have they any in themſelves; their ſtanding is alone in him; the unchangeable love and favour of God, which is their grand ſecurity, is in Chriſt; the covenant of grace, in which is all their ſalvation, is made and ſtands faſt with him; their perſons, with all their grace and glory, are put into his hands, and made his care and charge, and there they are ſafe. They are eſpouſed unto him, made one with him, incorporated into him, and are built upon him the rock of ages, where they are ſo eſtabliſhed, that hell and earth can't ſhake them, ſo as to remove and unſettle them from this foundation: one and all of them, and all together, are eſtabliſhed in him, *us with you*; all the elect of God are alike, and together in Chriſt, and have the ſame place and ſtanding in his love, power, and care; they make up one body, of which Chriſt is the head; and not one of them ſhall be loſt, whether they be *Jews* or *Gentiles*, miniſters or private believers; for ſo this phraſe may be interpreted, *us* Jews *with you* Gentiles, or *us* miniſters *with you* believers. This work of eſtabliſhing the ſaints in Chriſt is wholly the Lord's act; he *is God* that does it; which does not contradict the word and ordinances, being means of eſtabliſhment; nor does it hinder or diſcourage perſons making uſe of means for their ſtability; for the Apoſtle here is not ſpeaking ſo much of the ſtability of hearts, frames, and exerciſe of grace, as of ſtate; tho' a firm, ſteady, and ſtable aſſurance of intereſt in Chriſt, is what God gives by his Spirit. The Apoſtle's view ſeems to be this, that whatever ſtedfaſtneſs and ſtability the ſaints have, whether miniſters or people, they ought to aſcribe it entirely to God, Father, Son, and Spirit. *Secondly*, the anointing of them: *he hath anointed us*; which is to be underſtood either of the unction of miniſters, with the gifts of the Spirit for miniſterial ſervice; or rather of the anointing of private Chriſtians with the grace of the Spirit, compared to oil or ointment, in alluſion to the anointing-oil under the law, by which the tabernacle, and its veſſels, *Aaron*, and his ſons, were anointed, who were typical of the ſaints and prieſts of God under the Goſpel; or to the lamp-oil in the candleſtick, which was pure, and for light; or to oil in common, for its ſweet ſmell, refreſhing nature, and for its uſefulneſs for ornament and healing. This alſo is the Lord's work, and not man's; this unction comes from the God of all grace, thro' Chriſt, by the Spirit.

Ver. 22. *Who hath alſo ſealed us*, &c.] *Two* things more are here attributed to God; *firſt*, the ſealing of his people. The uſe of ſeals is various, as to denote property in things, to diſtinguiſh one thing from another, to ſhew eſteem and affection for perſons or things, and for ſecurity and protection, and to hide and conceal; all which might be applied to ſealing, as expreſſive of the grace of God to his people, in claiming a property in them, diſtinguiſhing them from the reſt of the world, ſetting his affections on them, ſecuring and protecting their perſons, and hiding them under the ſhadow of his wings: but ſometimes a ſeal is uſed to certify, make ſure, or aſſure the truth of a thing; ſee *John* iii. 33.

1 *Cor.* ix. 2. *Jer.* xxxii. 10. in which ſenſe the word *ſealing* is uſed here, and intends that aſſurance which God gives his people of their intereſt in his love, and the covenant of grace; of their election of God, and redemption by Chriſt; of their intereſt in Chriſt, and union with him; of their juſtification by him, and adoption thro' him; of the truth of grace in their hearts, their perſeverance in it, and ſure and certain enjoyment of eternal glory. The perſons thus ſealed are not carnal and unconverted perſons, only believers in Chriſt, and theſe, after they commence ſuch; the ſeal by which they are ſealed, is not any of the ordinances, as circumciſion under the Old Teſtament, or baptiſm, or the Lord's ſupper under the New; for theſe are no ſeals, nor are they ever ſo called; but the Spirit of God himſelf, as the holy Spirit of promiſe; for the ſame, who, in the next clauſe, is called the *earneſt*, is the ſeal; ſee *Eph.* i. 13. *Secondly*, the giving of the earneſt of the Spirit: *and given the earneſt of the Spirit in our hearts*; by *the Spirit* is meant, not the gifts and graces of the Spirit merely, but the Spirit of God and Chriſt himſelf; who was concerned in the creation of the world, in inditing the ſcriptures, in forming and filling the human nature of Chriſt, and in his reſurrection from the dead; he himſelf is given as an *earneſt*: the word αρραβων, here uſed, and in ch. v. 5. *Eph.* i. 14. is the *Hebrew* word ערבון, and comes from ערב, which ſignifies *to become a ſurety, to give a pledge*; and is uſed for a *pledge* in covenants and bargains, both in ſcripture, ſee *Gen.* xxxviii. 17, 18, 20. and in *Jewiſh* writings[d]; which is given as an earneſt, and in part of what it is a pledge of, and is never returned: the Spirit of God is an earneſt or pledge of the heavenly inheritance, which is not only prepared for us, and promiſed to us, and Chriſt is in the poſſeſſion of in our nature, in our room and ſtead, and as our repreſentative; but the Spirit of God alſo is ſent down *into our hearts* as a pledge of it; where he dwells as in his temple, ſupplies us with all grace, witneſſes to us our Sonſhip, and aſſures us of the heavenly glory: and as ſuch he is *given*; and an unmerited free-grace gift he is; for him to be given in this manner, and for ſuch a purpoſe, is a wonderful diſplay of the love of the Father, and of the Son, and is a ſurprizing inſtance of the grace and condeſcenſion of the Spirit, and for which we ſhould be abundantly thankful.

Ver. 23. *Moreover, I call God for a record upon my ſoul*, &c.] The Apoſtle having aſſerted his ſtability, both as a miniſter and a chriſtian, which, with others, he had from God, appeals to him in the moſt ſolemn manner, in full form of an oath, for the truth of what he was about to ſay; and is all one as if he had ſaid, I ſwear by the living God, the ſearcher of all hearts; I call upon him to atteſt what I ſay, and bear witneſs to my ſoul, that it is true, *that to ſpare you, I came not as yet unto Corinth*; however fickle, unſtable, and inconſtant, it may be inſinuated to you, I am, or you may take me to be, I do aſſure you in the name and preſence of God, that the true reaſon of my not coming to you hitherto, ſince I gave you reaſon to expect me, was, that I might not be burdenſome or chargeable to you; or I have delayed coming to you, hoping for a reformation among you, that when I do come, I may not come with a rod, and ſeverely chaſtiſe you for the many diſorders among you; that I might not uſe ſharpneſs according to the power God has given me, in an extraordinary way, as an Apoſtle, to puniſh for offences committed. Hence we learn, that an oath is a ſolemn appeal to God, and may be lawfully made in caſes of moment and importance, as this of the Apoſtle's was; whoſe character was traduced, and with which was connected the uſefulneſs of his miniſtry; and it being an affair that could not be determined in any other way, and an oath being for confirmation, and to put an end to ſtrife, he makes one in this ſerious and awful manner.

Ver. 24. *Not for that we have dominion*, &c.] Since he had ſpoke of *ſparing* of them, leſt it ſhould be thought that he and his fellow-miniſters aſſumed to themſelves any tyrannical power over the churches, or lorded it over God's heritage, theſe words are ſubjoined; in which there is ſomething denied of the miniſters of the Goſpel, as that they *have not dominion over your faith*; by which may be meant both the grace and doctrine of faith: they cannot give or produce in the heart the grace of faith; that is the gift of God; of which Chriſt is not only the object, but the author; it is of the operation of the Spirit, and the effect of almighty power; it flows entirely from the free grace of God; all that miniſters can do is to propoſe the object of faith, and by arguments taken from the word of God, encourage ſouls to believe in the object propoſed, and ſo are, thro' a divine bleſſing on their miniſtrations, inſtruments by which ſome believe; but they themſelves can't command faith in any; nor can they increaſe or add unto it where it is; this alſo is the Lord's work: nor have they any dominion over the doctrine of faith; they are to deliver nothing to the people but what is contained in the ſcriptures, and the people are obliged to believe no more than what they find there; no alteration is to be made in the rule and doctrine of faith; miniſters have no power to make and impoſe new articles of faith, tho' they may require and inſiſt upon an aſſent to thoſe truths which they deliver, according to the word of God. Likewiſe, ſomething is aſſerted of them, *but are helpers of your joy*. *Joy* is a grace wrought in the ſoul by the Spirit of God, of which Chriſt is the object; it goes along with faith, and as that improves, ſo does this; it is often interrupted by the corruptions of the heart, the temptations of ſatan, and divine deſertions, and ſo is in this life imperfect; tho' it may be increaſed, as it ſometimes is, and that by the miniſtration of the Goſpel; for as the miniſters of it are the means and inſtruments of that joy which is firſt felt in converſion, ſo likewiſe of increaſing it by their comfortable doctrines and inſtructions; for their miniſtry is, and is often bleſſed for the furtherance and joy of faith. A reaſon of which is given, *for by faith ye ſtand*; and ſo are not ſubject to men, nor to us, nor to any tyrannical government of ours; nor have we any thing to charge you with concerning your faith: which may deſign the grace of faith, and expreſs its uſe in the perſeverance of the ſaints, who ſtand not upon their faith, but *by it*; and by it, not as a cauſe, but as a means of their perſeverance; by which they rely on the power and faithfulneſs of God, lean upon Chriſt, and walk on in him, live upon him, continually receive from him, and in his ſtrength ſtand againſt the temptations of ſatan, and ſnares of the world: and it may alſo denote the ſtrength and continuance of faith; a man may be ſaid to ſtand by it, when he ſtrongly believes his intereſt in God, in his love, and the covenant of his grace, his intereſt in Chriſt, and ſalvation by him; is ſatisfied about the truth of grace on his ſoul, makes no demur upon the promiſes, nor heſitates about the doctrines of grace, or his future happineſs, but rejoices in hope of the glory of God; as alſo, when he continues in the exerciſe of faith, notwithſtanding the corruptions of his nature, the temptations of ſatan, the hidings of God's face, and the many afflictions and trials he meets with in the world. Moreover, this paſſage may be applied to the doctrine of faith, in and by which the ſaints may be ſaid to ſtand, in oppoſition to any wavering or heſitation about it, to a cowardly ſpirit in giving way in the leaſt to the adverſaries of it, or to a departing from it; which by no means ſhould be done, though a greater number is on the other ſide, and they be the rich and learned; tho' the doctrines of it are diſagreeable to the carnal reaſon of man, are loaded with reproach, and followed with the rage, malice, and perſecutions of men: or theſe words may relate to a profeſſion of faith; care ſhould be uſed in taking up a profeſſion of faith; where the true grace of God is, it ought to be done; when it is made, it ought to be ſtood in, and abode by; and it is the honour of ſaints to ſtand in it, and to it, and hold it faſt.

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[d] Midraſh Megillath Eſther, fol. 94. 2. Maimon Hilch. Mechira, c. 7. §. 1. & c. 11. §. 4.

CHAP. II.

THE Apoſtle, in this chapter, goes on to give reaſons of his not coming, as yet, to *Corinth*; and removes the charge of ſeverity, which ſome might think him guilty of, in what he had written in his former Epiſtle concerning the inceſtuous perſon, who having repented of his ſin, he would now have comforted, and the cenſure laid on him by the church taken off; after which he gives an account of the ſucceſs of the Goſpel in ſeveral parts, of its power and purity, and of the faithful diſpenſation of it by himſelf and others: in ver. 1. he aſſigns this as a reaſon why he had determined with himſelf not to come to *Corinth* as yet, and why he deferred his coming, that when he came he might not be ſorrowful himſelf, nor make others ſorrowful, which neceſſarily involve each other; for if he made others ſorrowful by his ſharp rebukes, which as things had been he could not but in faithfulneſs give, he muſt be in ſorrow himſelf, ſince there would be none to make him chearful, but ſuch whom he made ſorrowful, ver. 2. wherefore to meet together under ſuch circumſtances muſt be uncomfortable; and hence he choſe to put off his coming until things took another turn; and this was the reaſon of his writing with ſo much ſeeming ſeverity concerning the inceſtuous perſon, in the former Epiſtle, to bring him and them to repentance, and ſo prevent that ſorrow which he otherwiſe muſt have had, had he in perſon come to them whilſt they were unconcerned about that affair; and that he might have that joy, which he was confident of, every one was deſirous he ſhould have, ver. 3. and he was ſo far from being of a cruel and uncompaſſionate diſpoſition, that it was with an aking heart, and with flowing eyes, that he wrote that letter to them; nor was it written with that view merely to grieve them, but to let them know the tender and affectionate concern he had for their welfare, ver. 4. Beſides, this affair of the inceſtuous perſon was not only matter of grief to the Apoſtle, but to them all; or he was not the only perſon he was grieved with, but with them all, and therefore it was neceſſary to uſe greater ſeverity and roughneſs, ver. 5. However, inaſmuch as the end he had in view was anſwered, the humbling of the delinquent, and bringing him to repentance, nothing more was to be done, the puniſhment of excommunication was ſufficient, ver. 6. and that ought now to be removed, and the man forgiven, and comforted, leſt he ſhould be overwhelmed with ſorrow, and be reduced to deſpair, ver. 7. Wherefore the Apoſtle intreats them to give ſome freſh aſſurances of their love to the repenting brother, and ſignify it by their hearty reception of him into communion again, ver. 8. in doing which they would give proof of their obedience to him the Apoſtle, which was an end he had in writing to them before, concerning the excommunication of the ſame perſon, ver. 9. and which he urges them to from his own example, who was ready to join with them in forgiving him, out of love to them, and in the name of Chriſt, ver. 10. and the rather it became them to do ſo, leſt ſatan ſhould get an advantage of them, and eſtabliſh a bad principle and practice among them, that ſuch as fall into ſin, tho' they repent, ſhould not be reſtored to the communion of the church, of whoſe devices in different forms and ſhapes, to do miſchief to the churches of Chriſt, and particular believers, the Apoſtle and others were not ignorant, ver. 11. Moreover, what had took up his time, and had prevented him from coming to *Corinth* as yet, was his being called to, and employed in the preaching of the Goſpel elſewhere, particularly at *Troas*, where he was the rather inclined to ſtay, and there was a neceſſity of it, becauſe there was a door opened for it, ver. 12. and yet not finding *Titus* there, as he expected, he was uneaſy, and departed thence into *Macedonia*, in queſt of him, ver. 13. where, as in other places, he preached the Goſpel with ſucceſs, which he aſcribes to God, and gives him thanks for it, ver. 14. which ſucceſs he illuſtrates by dividing the perſons to whom he preached the Goſpel, into two claſſes, they that are ſaved, and they that periſh, ver. 15. on whom it had different effects, diffuſing death, and adding death to death in the one, and communicating life, and adding life to life in the other: and leſt he ſhould be thought to arrogate too much to himſelf, and other miniſters of the word, of whom he ſpeaks, he acknowledges his and their inſufficiency to preach the Goſpel, and make it effectual; and that all fitneſs for it, and all the virtue and efficacy of it, were from the Lord, ver. 16. and then gives the reaſon why he, and the reſt of the faithful miniſters of the Goſpel, were a ſweet ſavour to Chriſt, as he had aſſerted, becauſe they did not, as others, corrupt this box of ointment, but faithfully and ſincerely poured it out, without mixing and adulterating it; and this they did as being in the view of the omniſcient God, to whom they could appeal for their integrity and honeſty, ver. 17.

Ver. 1. *But I determined with myſelf*, &c.] The Apoſtle having removed the charge of levity and inconſtancy brought againſt him, goes on to excuſe his delay in coming to them, and to ſoften the ſeverity which ſome thought too much, he had uſed in his former Epiſtle: he determined with himſelf, he took up a reſolution within his own breaſt ſome time ago, ſays he, *that I would not come again to you in heavineſs*; that he would not come with ſorrow and heavineſs, bewailing their ſins unrepented of, and by ſharp reproofs and cenſures, which in ſuch a caſe would be neceſſary, be the cauſe of grief and trouble to them; wherefore he determined to wait their repentance and amendment before he came again.

The word *again*, may be connected with the phraſe *in heavineſs*; and the ſenſe be, that in his former epiſtle, which was a ſort of coming to them, he made them heavy and ſorry, by ſharply rebuking them for ſome diſorders that were among them; and ſince, it has been a ſettled point with him, that he would not come in heavineſs again: or with the word *come*; and then the meaning is, as his firſt coming among them, was to the joy of their ſouls, ſo it was a determined caſe with him, that his ſecond coming ſhould not be with grief, either to them or himſelf, or both; and this is the true reaſon, why he had deferred it ſo long.

Ver. 2. *For if I make you ſorry*, &c.] That is, ſhould he come among them, and be the means of freſh grief and ſorrow: *who is he then that maketh me glad?* ſuch was his love and affection for them, and ſympathy with them, that ſhould they be grieved, he ſhould grieve alſo; they were the only perſons he could take any delight in at *Corinth*; wherefore ſhould they be in heavineſs, he would be ſo too, and then what pleaſure would he have in being among them? ſince not a man of them would be in a condition and capacity to make him chearful: *but the ſame which is made ſorry by me.* The *Ethiopic* verſion without any authority reads this clauſe, *except he whom I have made glad*; but the Apoſtle is to be underſtood either of ſome particular man, the inceſtuous perſon, who had been made ſorry, by that awful puniſhment of being delivered up to ſatan, inflicted on him; or elſe the ſingular number being put for the plural collectively, it is to be underſtood of all the members of the church at *Corinth*, who had been greatly grieved by the ſharp reproofs he had given them; and therefore unleſs this trouble was removed, he could not expect to have much comfort and pleaſure with them.

Ver. 3. *And I wrote this ſame unto you*, &c.] Not what he had written in the preceding *verſe*, or in ch. i. 23. where he ſays, that his not coming to them as yet, was *to ſpare* them; but what he had written to them in his former epiſtle, concerning the excommunication of the inceſtuous man, which had ſo much grieved both him and them; and this the Apoſtle choſe rather to order by writing, than in perſon; hoping to hear of their repentance and amendment, before he came among them: *leſt*, ſays he, *when I came*, or ſhould come, *I ſhould have ſorrow from them of whom I ought to rejoice*; ſome copies and the *Complutenſian* edition read, *ſorrow upon ſorrow*; and ſo does the *Vulgate Latin* verſion, which ſeems to be tranſcribed from *Phil.* ii. 27. that is, he took this method of ſending a reproving letter, in order to bring to a ſenſe, and acknowledgment of ſin; leſt ſhould he come in perſon, ſome would have been a grief and trouble to him, having fallen into ſin unrepented of; who ought to have been matter of rejoicing to him, as being the ſeals of his Apoſtleſhip, and his work in the Lord: and this ſtep he was the more encouraged to take, through the confidence he had of them, *having confidence in you all*; being fully perſuaded of their affection for him, and opinion of him: *that my joy is the joy of you all*; that their joy and grief were mutual and common; that what he rejoiced in, they did likewiſe; and what was diſpleaſing to him, was diſpleaſing to them; and therefore upon the firſt hint given, he took care to remove the occaſion of ſuch diſpleaſure, that their mutual comfort might take place; aſſuring them, and of which they might be aſſured, that it was no joy to him to grieve them; he could have none when theirs was gone; his ultimate view in writing to them in the manner he had, was not to grieve, but to bring them to repentance and reformation, which iſſued in the mutual joy of him and them.

Ver. 4. *For out of much affliction and anguiſh of heart*, &c.] Being greatly preſſed in his ſpirit, and grieved at his heart, for the abominable iniquities among them, which they ſeemed to take no notice of, and to be unconcerned about, yea, rather to be puffed up with: *I wrote to you with many tears*; as ſigns and expreſſions of, and by which were vented, the inward anguiſh and diſtreſs of his ſoul; and the letter he ſent to them, in ſome meaſure bore witneſs to it: which was written, *not that you ſhould be grieved*; that is, not merely for the ſake of grieving of them, in which he took no pleaſure; not but that the Apoſtle deſigned and deſired to affect their minds with a holy grief and godly ſorrow for ſin, and hereby their amendment; but his chief view was, next to their ſpiritual good, and God's glory, to expreſs the greatneſs of his love to them: as he ſays, *that ye might know the love which I have more abundantly unto you*; as his love was very vehement towards them, he was deſirous they ſhould know it, and how exceeding abundant it was; and that it was even greater towards them, than to others; and he thought he could not give a greater proof and evidence of it, than by reproving them faithfully, and that ſharply too, as the neceſſity of the caſe required.

Ver. 5. *But if any have cauſed grief*, &c.] The inceſtuous perſon is here manifeſtly deſigned, tho' he is not named, who had been the cauſe and occaſion of much grief and ſorrow, both to himſelf and others; for the Apoſtle is not to be underſtood, as though he doubted whether he had cauſed grief or no, but rather takes it for granted, as a certain point; *if*, ſeeing, or although he has cauſed grief: *he hath not grieved me but in part*; or in ſome meaſure; as it has reflected diſhonour on God and his ways, truths and ordinances; and has brought trouble upon himſelf, and the church of which he is a member; for the Apoſtle now rejoiced, that he was truly humbled for his ſin, and ſincerely, and in an evangelical manner, repented of it; his grief was over, and it was as if it was not; and the offence he took was now wholly removed: beſides, though this man did grieve him, it was but in part; he was not the ſole cauſe of his grief; they alſo greatly added to it, by their unconcernedneſs for him, and negligence in reproving him, though he takes notice only of this ſingle man: *that I may not overcharge you all*; bear hard upon them, aggravate their ſin, and increaſe their trouble: or thus, that man has not grieved me only, but in ſome meaſure all of you; for the phraſe *all you*, may be conſidered, not in connexion with the word *overcharge*, but with the word *grieved*; and the reading and ſenſe of the whole be this, *he hath not grieved me, but in part*, or *in ſome meaſure*; or as the *Syriac* reads it, בציר קליל לכלכון, *almoſt all of you*; but this, as if he ſhould ſay, I do but juſt mention, would not dwell upon it, *that I may not overcharge* him, or be thought to be overbearing, or ſhould aggravate his ſin and ſorrow: for,

Ver. 6. *Sufficient to ſuch a man is this puniſhment*, &c.] By *this puniſhment* is meant, the excommunication of the inceſtuous perſon, or the cenſure that was laid upon him by the church: for this *was inflicted by many*; not by the paſtor only, or by the elders, or more eminent perſons in the church, but by the multitude, by the whole congregation, at leaſt υπο των πλειονων, *by the more*; the greater, or major part; and not by one, or a few only: in inflicting this puniſhment, or laying on this cenſure in the publick manner they did, they were certainly right, and to be commended; but inaſmuch as there appeared ſigns of true repentance, it was ſufficient, it had anſwered the purpoſe for which it was inflicted, and therefore it was high time to remove it: from whence we learn, that in caſe of groſs enormities, there ought to be a publick excommunication; and that this is to be done by the vote, and with the conſent of the whole church, or the major part of it; and that in proceſs of time, when the perſon thus dealt with, has given the church ſatisfaction as to the truth and genuineneſs of his repentance, the cenſure ought to be taken off, and he be cordially received into the communion of the church again. This *puniſhment*, or *rebuke*, επιτιμια *by many*, is the ſame which the *Jews* call [c], התוכחה ברבים, *a reproof by many*; which is given by many, or in the preſence of many.

Ver. 7. *So that contrariwiſe ye ought rather to forgive him*, &c.] On the other hand, ſo far the Apoſtle ſuggeſts they ſhould be from inflicting any other puniſhment on him, or by any means adding to, and increaſing what was inflicted, that they ought to forgive him his offence, by taking off the cenſure from him, which had been ſufficient for the purpoſe, and had continued on him a ſufficient time: *and comfort him*; by reſtoring him to the communion of the church, and to an enjoyment of all the privileges and ordinances of the houſe of God: and this was neceſſary to be done, *leſt perhaps ſuch an one ſhould be ſwallowed up with over much ſorrow*; be overwhelmed with trouble, ingulphed in deſpair, and ſo become unfit for the exerciſe of grace, and diſcharge of duty; to prevent therefore ſuch dangerous and pernicious conſequences, it is incumbent on the churches of Chriſt, as ſoon as ever they obſerve that cenſures have anſwered the end in bringing perſons to a ſenſe and acknowledgment of ſin and amendment of life, to remove them, and reſtore to fellowſhip.

Ver. 8. *Wherefore I beſeech you*, &c.] Or exhort you: *that ye would confirm your love towards him*; expreſs your love to him in the moſt kind and tender manner, ſhew the ſame, and as ſtrong love to him as you did before, and as if he had never offended; receive him as a brother in the moſt affectionate manner, and embrace him with the moſt endearing expreſſions of reſpect and friendſhip; and let your reception of him in this kind and friendly way be with the full conſent, and by the joint vote and ſuffrage of the whole church, for ſo the word tranſlated *confirm* ſignifies; for as the ejection of a perſon out of a church, muſt be done by the decree and vote of the church, or it is not authentic, ſo the reception of a perſon into it, muſt be in like manner; and ſince this was to be done by the ſuffrage of the church, the Apoſtle beſeeches and exhorts them to do it.

Ver. 9. *For to this end alſo did I write*, &c.] Or *I have written*, both in this and in his former epiſtle to them, and in both with this view, *that I might know the proof of you*; that he might try, prove, and know them: *whether ye be obedient in all things*; he wrote unto them in his former epiſtle, to put away that wicked man from them; which he did not do, merely to reproach the man, and fix a brand of infamy on him; nor merely to grieve and afflict their minds; nor only to ſhew his own power and authority, which he as an Apoſtle had received from Chriſt, but to make trial of their obedience; and he had had a proof of it in their rejection of him; and now he writes unto them, that ſince this man was truly humbled for his ſin, and had repentance unto life not to be repented of, that they would as chearfully receive him, and reſtore him to his place; that as the Apoſtle had a proof of their obedience in the one, he might alſo have in the other, and ſo in all things: hence it appears, that though it belongs to the whole church, and that only, to reject or receive members, yet as miniſters of the Goſpel are ſet over the churches, to govern, guide, direct, and go before in matters of diſcipline; ſo whatever they propoſe according to the rule of God's word, ought to be carefully attended to and obeyed.

Ver. 10. *To whom ye forgive any thing, I forgive alſo*, &c.] This may extend to the forgiveneſs of any perſon, in any caſe; either in time paſt, or at the preſent time, or in time to come; though it has a particular reſpect to the forgiveneſs of the inceſtuous man, which the Apoſtle had determined in his own mind, and was very ready to come into, and very deſirous to join with the church in, as they had joined with him in the excommunication of him; and in order to engage them in ſuch a temper and diſpoſition, he tells them it was on their account he did it: *for if I forgave any thing, to whom I forgave it, for your ſakes forgave I it*; which is as if he ſhould ſay, whenever I have forgiven any offender, as I now do forgive this man, I always do it for your ſake; either at your requeſt, or in confidence of this, that you yourſelves have forgiven; or for your good, peace, and welfare: and beſides, what I do of this kind, I do it *in the perſon of Chriſt*; in his ſight and preſence, who knows that what I do this way, I do it ſincerely, and with my whole heart and ſoul; or rather I do it in his name, and by his authority; and ſince I forgive this man for your ſakes, and in the name of Chriſt, you ought to do ſo likewiſe.

Ver. 11. *Leſt ſatan ſhould get an advantage of us*, &c.] Or make gain of us, or we ſhould be circumvented by him; a metaphor taken from covetous perſons, who take every occaſion, and make uſe of every advantage to circumvent and deceive perſons in trading with them: ſatan gets an advantage of the churches, when church diſcipline is brought into neglect and contempt, or turned into tyranny; or when he can draw off any perſon from a church, or keep him out of it: wherefore the Apoſtle's argument is, that ſince the inceſtuous perſon had true repentance for his ſin, he ought to be forgiven, comforted, and received into the church; leſt by too great ſeverity, and a too long continuance of the cenſure on him, he ſhould be either plunged into deſpair, or be drawn into a denial of the faith, or into an open ſcandalous courſe of wickedneſs; and ſo the church entirely loſe a member, that might by the proper uſe of diſcipline, have been an uſeful one, and ſatan gain one: *for we are not ignorant of his devices*; and cunning ſtratagems; ſome of his crafty contrivances and deſigns are known, though not all of them; and this particularly, that he ſometimes transforms himſelf into an angel of light, and under pretence of ſhewing a juſt indignation againſt ſin, and keeping up a ſtrict and righteous diſcipline, deſtroys ſouls, ruins churches, and brings religion into contempt. This was one of his devices in former times, that perſons who fell into any groſs ſin after baptiſm, and a profeſſion of religion, were never to be reſtored and received into the communion of the church again, let their repentance be ever ſo ſincere. This cruel and inexorable ſpirit, under the ſhew of ſtrict religion and diſcipline, is what the Apoſtle here would caution againſt, as one of the wiles of ſatan.

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[c] R. Eliahu in Adderet, c. 3. apud Trigland. de Sect. Karaeorum, p. 166.

Ver. 12. *Furthermore when I came to Troas*, &c.] The Apoſtle proceeds in this latter part of the chapter, to take notice of, and remove the charge of oſtentation and inſincerity in preaching the Goſpel, and hints at other reaſons of his not coming to *Corinth*; particularly that he took a journey to *Troas*, expecting to meet with *Titus* there, who was to give him an account of the affairs of the church at *Corinth*, which he was deſirous of knowing before he went thither; but miſſing of *Titus*, is uneaſy, and goes for *Macedonia*; though he was firſt detained a while at *Troas*, having a good opportunity of preaching the Goſpel there, with a proſpect of ſucceſs. *Troas* was a city of the leſſer *Aſia* near the *Helleſpont*, formerly called *Troy*; of *Paul*'s being at this place more than once, ſee 2 *Tim*. iv. 13. *Acts* xvi. 7, 8. and xx. 6. and of this place, ſee the note on *Acts* xvi. 8. and of the church there, ſee the note on *Acts* xx. 7. Hither he came, *to preach Chriſt's Goſpel*; that Goſpel, of which Chriſt is both the author and ſubject; and is no other than the good news and glad tidings, of peace, pardon, righteouſneſs, life, and ſalvation, by a crucified Jeſus; this was his work and buſineſs; his heart was in it, he took delight in this ſervice, and it was what he purſued in every place wherever he came; and in this place he had much encouragement: for he adds, *and a door was opened unto me of the Lord*; ſuch an one as was opened to him at *Epheſus*, 1 *Cor*. xvi. 9. he had a good opportunity of preaching the Goſpel to many ſouls, many were inclined to attend his miniſtry, from whence he conceived great hopes of doing good; a door of utterance was given to him to preach the Goſpel boldly and freely, and a door of entrance for the Goſpel to paſs into their hearts: all which was not of men, *but of the Lord*; who has the key of *David*, who opens and no man ſhuts, ſhuts and no man opens.

Ver. 13. *I had no reſt in my ſpirit*, &c.] Though there was ſuch a door opened to preach the Goſpel, and ſuch an opportunity of doing good, yet he was greatly diſtreſſed in his mind, very reſtleſs and uneaſy in his ſpirit, and could not be ſatisfied to ſtay; which ſhows, that though he was ſo great a man, he was but a man, and of like paſſions with others: and the occaſion of this diſſatisfaction and uneaſineſs was, *becauſe*, ſays he, *I found not Titus my brother*; whom he ſo ſtiles, not merely becauſe he was a fellow chriſtian, but becauſe he was a fellow labourer in the Goſpel; and by calling him ſo, puts an honour upon him, and expreſſes his affection for him: now not finding him as he expected, he grew uneaſy; not that he wanted him as an interpreter for him, or his aſſiſtance in preaching the Goſpel at *Troas*, where ſo many were inclined to hear the word; but becauſe he was exceedingly deſirous of knowing from him, the ſtate of affairs in the church at *Corinth*; ſo that this whole account is given, to ſhew his affectionate concern for, and care of that church; which he goes on with, ſaying, *but taking my leave of them*; the diſciples at *Troas*, and ordering and preſcribing, as the word here uſed ſignifies, how things ſhould be managed for the beſt after his departure; for as there was a door opened for the miniſtry of the word, it can't be thought he would leave it thus, without fixing proper perſons to go on with the work, and proper directions how to conduct themſelves; and very likely he ordained *Carpus* to be their elder, biſhop, or overſeer: and having done this, he *went into Macedonia*; in queſt of *Titus*, whom he ſo earneſtly deſired to ſee, and by whoſe coming to him he was greatly refreſhed and comforted; ſee ch. vii. 5, 6, 7.

Ver. 14. *Now thanks be unto God*, &c.] The Apoſtle having mentioned the door that was opened for him at *Troas*, to preach the Goſpel with ſucceſs, calls to mind the great and manifold appearances of God for him and his fellow miniſters, in bleſſing their labours to the converſion of many ſouls; which cauſes him to break forth into thankſgiving to God, on this account: what he takes notice of, and is thankful to God for is, that he *always cauſeth us to triumph in Chriſt*; not only had done ſo, but continued to do ſo: ſome verſions aſcribe this act of triumph to God, as his act, reading the paſſage thus, *now thanks be unto God, who triumphs over us*, or *by us in Chriſt*; who has conquered us by his grace, and made uſe of us as inſtruments for the converſion of ſinners; and ſo firſt triumphed over us, having ſubdued us to himſelf, and then over others by us, in whoſe hearts the arrows of his word have been ſharp and powerful: ſo the word is uſed for the perſon's own act of triumph ſpoken of, *Col*. ii. 15. but here it ſignifies, as words do in the *Hebrew* conjugation *Hiphil*, which moſt commonly denote an effect upon another, or which is cauſed and produced in another, and is rightly rendered, *which cauſeth us to triumph*; and refers not to the triumph of faith, common with the Apoſtles to other believers; though this is in Chriſt, in his righteouſneſs, death, reſurrection, aſcenſion, ſeſſion at God's right-hand, and interceſſion; and is what God cauſes, and to whom thanks is to be given for it: but this is a triumph peculiar to miniſters of the Goſpel, who are made to triumph over men and devils, over the world, the reproaches, perſecutions, ſmiles, and flatteries of it; over wicked men, by ſilencing them, ſtopping the mouths of gainſayers, refuting falſe teachers, and preſerving the Goſpel pure, in ſpite of all oppoſition; and by being made uſeful to the turning of many ſouls from darkneſs to light, and from the power of ſatan unto God: and this is *in Chriſt*; 'tis owing to the victory he has got; 'tis by his ſtrength, 'tis in his name, for his ſake, and becauſe of his glory herein concerned: and *always*; wherever the miniſters of Chriſt are called to labour, and whereever the Goſpel is purely and powerfully preached by them, ſome good is done; and they are made to triumph over hell and earth, over ſin, ſatan, and the world; and for all this, thanks is due to God; for he it is that cauſes them to triumph, or they never could; as will eaſily appear, if we conſider what poor weak inſtruments they themſelves are; what oppoſition is made againſt them; what wonderful things are done by them; by what means they triumph, by the preaching of the croſs, and that in the midſt of the greateſt preſſures and afflictions. Thanks are alſo given to God, that he *maketh manifeſt the ſavour of his knowledge by us in every place*; by *his knowledge* is meant, either the knowledge of God, who cauſes the miniſters of the Goſpel to triumph; or the knowledge of Chriſt, in whom they triumph; or rather of both, of the knowledge of God in Chriſt; and deſigns the Goſpel, which is the means thereof: and which is ſaid to have a *ſavour* in it, and denotes the acceptableneſs of it to ſenſible ſouls; and the good name, fame, and credit, which Chriſt has by the faithful miniſtration of it; and is an alluſion to

Cant. i. 3. Now this, God is ſaid to *make manifeſt*; it was hid before, hid in himſelf, and to the ſons of men; it was like a box of ointment ſhut, but now opened by the preaching of the word, which diffuſes a fragrant ſmell; and therefore he is ſaid to make it manifeſt *by us*; the miniſters of the Goſpel, who openly, boldly, and faithfully preach it; and *by manifeſtation of the truth*, ſpread the ſavour of it, and that *in every place*, where they come; their commiſſion being at large, to go into all the world, and preach the Goſpel to every creature.

Ver. 15. *For we are unto God a ſweet ſavour*, &c.] Here a reaſon is given, why the ſavour of the knowledge of God in Chriſt, is made manifeſt by the miniſters of the Goſpel, becauſe they themſelves are *a ſweet ſavour*; not that they are ſo in themſelves, for they have the ſame corrupt hearts and natures, and complain of them as other men; but as having the gifts and graces of the Spirit of God, comparable to fragrant and ſweet ſmelling ointments, *Cant.* i. 3. and iv. 10. by which they are enabled to preach the ſavoury doctrines of the Goſpel, and to adorn and recommend them by their exemplary lives and converſations: the alluſion is to *Aaron* and the prieſts under the law, who were anointed with the anointing oil, which was poured upon their heads, ran down upon their beards, and deſcended to the ſkirts of their garments, ſo that they were all over a perfume, a ſweet ſmell and ſavour; and ſo are the miniſters of the word, being anointed with that, which the other was typical of. They are ſaid to be a ſweet ſavour *of Chriſt*, becauſe they have their gifts, grace, and Goſpel from him, and he is the ſubject of their miniſtry; ſo that this ſweet ſavour of theirs, is not properly theirs, but his, whoſe perſon, blood, righteouſneſs, ſacrifice, grace, and the fulneſs of it, as held forth in the Goſpel miniſtry, are ſweet and ſavoury to believers. Moreover, it is *unto God* they are ſuch a ſavour, not unto men, mere carnal men, for with them they are the filth of the world, and the offscouring of all things; but they are grateful and well pleaſing to God, as their miniſtrations make for, and ſhew forth his honour and glory; and this they are *in them that are ſaved*; who are choſen by God unto ſalvation, for whom Chriſt has wrought it out, to whom it is applied by the Spirit of God, who are heirs of it, and are kept unto it, and for it, by the power of God, and ſhall certainly enjoy it: yea, they are a ſweet ſavour *in them that periſh*; all mankind are thro' ſin, in a periſhing condition; ſome of them ſhall never periſh, but are, and ſhall be ſaved with an everlaſting ſalvation; others will periſh in their ſins, to which they are abandoned; and in what ſenſe the miniſters of the Goſpel are a ſavour in theſe, is ſhewn in the following *verſe*.

Ver. 16. *To the one we are the ſavour of death unto death*, &c.] Who are for death, or appointed to it; ſee *Jer.* xliii. 11. What the Apoſtle ſays of the Goſpel, and Goſpel-miniſters, the *Jews* his country men uſed frequently to ſay of the law, and to which he ſeems to refer; "ſaith *Rabba*[f], to " them that go on the right hand of it, (the law) " it is סמא דחיי, *the ſavour of life*; but to them " that go on the left hand of it, it is סמא דמותא, " *the ſavour of death*." Again[g], " every one that " ſtudies in the law for the ſake of it, to him it be" comes סם חיים, *the ſavour of life*, according to " *Prov.* iii. 18. and viii. 35. but every one that " ſtudies in the law, not for the ſake of it, to him " it becomes סם המות, *the ſavour of death*;" once more[h], " if a man is worthy or righteous, to " him the law becomes סם חיים, *the ſavour of* " *life*; but if he is not righteous, it becomes to " him סם מיתה, *the ſavour of death*:" and this they not only ſay of the written law, but alſo of their oral law[i], and are not contented with thoſe general deſcriptions of perſons to whom the law is ſo, but particularly mention the *Gentiles*; " the " words of the law, ſay they[k], are סם חיים, *the* " *ſavour of life*, to the *Iſraelites*; and סם המות, " *the ſavour of death*, to the nations of the world:" that the law ſhould be the ſavour of death, ſince it is the miniſtration of it, and can't give life, ſee *Gal.* iii. 21. is no wonder; but that the Goſpel and the miniſters of that, ſhould be the ſavour of death unto death, may ſeem ſtrange, but ſo it is. Theſe preach up ſalvation by the death of Chriſt, and ſo are the ſweet *ſavour of the death* of Chriſt; but this being deſpiſed and rejected by the ſons of men, is *unto the death*, and iſſues in the eternal death of the deſpiſers and rejecters of it; likewiſe this doctrine preached by them, ſtrikes with death all a man's wiſdom, righteouſneſs, and holineſs, and declares that life and ſalvation are only by Chriſt and his righteouſneſs; and beſides, is attended with perſecution and death, and therefore is fooliſhneſs to them that periſh; and ſo becomes, *the ſavour of death unto death*; a ſavour, but not a ſweet ſavour, nor the ſweet ſavour of Chriſt; a ſweet ſavour indeed to God, whoſe juſtice, holineſs, power and wiſdom are diſplayed, in the death and righteous deſtruction of ſinners, but not to them: *to the other, the ſavour of life unto life*; thoſe who are ordained to eternal life. The Goſpel preached by Chriſt's faithful miniſters, is the means of quickning ſouls, and giving them *ſpiritual life*; and of ſupporting and maintaining that life, and of nouriſhing them up unto *eternal life*; and ſo becomes *the ſavour of life* ſpiritual, *unto life* eternal. The *Alexandrian* copy, and ſome others, and ſo the *Ethiopic* verſion read both clauſes, *from death to death*, and *from life to life*; with which compare *Rom.* i. 17. 2 *Cor.* iii. 18. and then the meaning may be, either as *Grotius* obſerves, that the ill report of the Goſpel from men dead in ſin, brings death to thoſe who give credit to it; and the good report of it from God, the author of life, to which may be added from miniſters, who are alive in a ſpiritual ſenſe, is the means of life to others; or they are the means of adding death to death, death eternal, to death ſpiritual, or moral; death for ſin, to death in ſin, the Goſpel being deſpiſed; and of increaſing ſpiritual life, the comforts of it; and of adding eternal life to ſpiritual life: upon the whole of which, the Apoſtle makes this exclamation, *and who is ſufficient for theſe things*; the meaning of which is either, who is able to ſearch and find out the reaſon of this different influence of the Goſpel-miniſtry upon the ſouls of men? no man can do it; it muſt be aſcribed to the ſovereign will and pleaſure of God, who hides the Goſpel from ſome, and reveals it to others; or who is ſufficient for the preaching of the Goſpel? no man is ſufficient of himſelf, very inſufficient in the beſt ſenſe, and none ſo but by the grace of God, and gifts of his Spirit; or who is ſufficient to give ſucceſs to the Goſpel when preached? none can do this; *Paul* may plant, and *Apollos* water, but tis God alone that gives the increaſe.

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[f] T. Bab. Sabbat. fol. 88. 2.

[g] Taanith, fol. 7. 1.

[h] Yoma, fol. 72. 2.

[i] Zohar in Gen. fol. 19. 3.

[k] Vajikra Rabba, fol. 147. 1. Debarim Rabba, fol. 233. 3. Shirhaſhirim Rabba, fol. 9. 4.

Ver. 17. *For we are not as many*, &c.] The Apoſtle here removes from himſelf, and other miniſters of the Goſpel, a character which belonged not to them, but to the falſe apoſtles; who are deſcribed by their number *many*; there were great ſwarms of falſe teachers in the early times of chriſtianity; ſee 1 *John* ii. 18. and iv. 1. ſome copies read, *as the reſt*; and ſo the *Syriac* and *Arabic* verſions: and alſo by their quality, *which corrupt the word of God*; by *the word of God*, may be meant the ſcriptures in general, which are from God, contain his will, and which he uſes for the good of men, and his own glory, and may be corrupted by falſe gloſſes, and human mixtures, and by adding to them, or taking from them; or the Goſpel in particular, which is the word of truth, of faith, righteouſneſs, reconciliation, and ſalvation, and which was corrupted by theſe falſe teachers, by making merchandize of it; they huckſtered the word of God, made gain of it, ſought merely their own worldly intereſt and advantage in it, and ſo mixed it with their own vain philoſophy, to pleaſe the carnal ears and hearts of men; they blended law and Goſpel, grace and works, in the buſineſs of ſalvation; they did, as pedling merchants do, mix good and bad commodities together, and then vend them for ſound ware; or as vintners, who mix their wine with water, and ſell it for neat wine. The *Septuagint* interpreters on *Iſ.* ii. 22. tranſlate the laſt clauſe of that verſe thus, οι καπηλοι σου μισγουσι τον οινον υδατι, *thy vintners mix wine with water*; which may be underſtood in a moral or ſpiritual ſenſe; ſo did theſe men mix, and hereby corrupt the Goſpel, the word of God; and ſo the *Syriac* verſion reads the words, דממזגין, *who mix the word of God*: now the Apoſtle ſays, they did not do ſo; they delivered out the word pure and unmixed, without any corruption or adulteration: *but as of ſincerity, but as of God, in the ſight of God*, ſays he, *ſpeak we in Chriſt*; they ſpoke *in Chriſt*, in the name of Chriſt, of or concerning him, and him only, and freely, fully, and plainly, as God's free gift, and the only way of ſalvation without the works of men: and they ſpoke, *as of ſincerity*; what they delivered was the ſincere milk of the word; the manner in which they did it, was ſincere, with all integrity and faithfulneſs; and ſo were their views, which were not their own profit and applauſe, but the glory of God and the good of ſouls; they ſpoke in Chriſt, and with all ſincerity, *as of God*; by whom they were called and ſent forth to ſpeak in his name, and from whom they received the Goſpel, and gifts, and abilities to preach it; and all this they did, *in the ſight of God*, as the ſearcher of hearts, and to whom they knew, they muſt give an account of their miniſtry another day.

CHAP. III.

IN this chapter the Apoſtle clears himſelf, from the charge of arrogance and ſelf-commendation, and aſcribes both the virtue and efficacy of his miniſtry, and his qualifications for it to the Lord; and forms a compariſon between the miniſtration of the Goſpel, and the miniſtration of the law, ſhewing the preferableneſs of the one to the other; and conſequently how much more happy and comfortable, the ſtate and condition of the ſaints under the Goſpel-diſpenſation, is than under the legal one: on account of what the Apoſtle had ſaid in the latter part of the preceding chapter, concerning the excellency, uſefulneſs, and ſucceſs of the Goſpel-miniſtry, he foreſaw an objection would ariſe; that he and his fellow-miniſters were proud and arrogant, and commended themſelves, which was unſeemly, and not agreeable to the character they bore; which objection he obviates, ver. 1. by putting ſome queſtions, ſignifying that they were not guilty of vain boaſting; nor did they need any commendations of their own, or others, nor any letters to recommend them, either from *Corinth* to other places, or thither; a practice which he ſuggeſts, the falſe teachers made uſe of; and in ver. 2. he gives the reaſon why they did not ſtand in need of ſuch letters, becauſe the members of the church at *Corinth*, were their epiſtle or letter, declaring to all men the efficacy and ſucceſs of their miniſtry among men; but leſt he ſhould be charged with arrogating to himſelf and others, he declares, ver. 3. that tho' the *Corinthians* were their epiſtle, yet not ſo much theirs as Chriſt's; Chriſt was the author and ſubject, they only were inſtruments; the writing was not human, but the writing of the Spirit of God; and that not upon outward tables, ſuch as the law was written upon, but upon the tables of mens hearts, which only God can reach; however, that they had been uſeful, ſucceſsful, and inſtrumental in the converſion of ſouls, thro' the miniſtry of the word, that he was confident of, ver. 4. tho' the ſufficiency and ability to think, ſtudy, and preach, were not of themſelves, and ſtill leſs to make the word effectual for converſion and comfort, but of God, ver. 5. wherefore he aſcribes all fitneſs, worthineſs, and ability to preach the Goſpel to the grace and power of God, by which they were made miniſters of it; and hence he takes occaſion to commend the excellency of the Goſpel-miniſtry, above that of the law, which he does by obſerving their different names and effects; the Goſpel is the New Teſtament or covenant, or an exhibition of the covenant of grace in a new form; the law is the Old Teſtament or covenant which is vaniſhed away; which tho' not expreſſed here, is in ver. 14. the Goſpel is Spirit, the law the letter; the one gives life, and the other kills, ver. 6. wherefore the Apoſtle argues from the one to the other, that if there was a glory in the one which was only a miniſtration of death, as the law was, ver. 7. then the Goſpel, which was a miniſtration of ſpiritual things, and of the Spirit of God himſelf, muſt be more glorious, ver. 8. and if that was glorious which was a miniſtration of condemnation, as the law was to guilty ſinners; much more glorious muſt be the Goſpel, which is a miniſtration of the righteouſneſs of Chriſt, for the juſtification of them, ver. 9. yea, ſuch is the ſurpaſſing glory of the Goſpel to the law, that even the glory of the law is quite loſt, in that of the Goſpel, and appears to have none in compariſon of that, ver. 10. to which he adds another argument, taken from the abolition of the one, and the continuance of the other; that if there was a glory in that which is aboliſhed, there muſt be a greater in that which continues, ver. 11. and from hence the Apoſtle proceeds to take notice of another difference between the law and the Goſpel, the clearneſs of the one, and the obſcurity of the other; the former is ſignified by the plainneſs of ſpeech uſed by the preachers of it, ver. 12. and the latter by the vail which was over *Moſes*'s face, when he delivered the law to the children of *Iſrael*; the end of which they could not look to, and which is a further proof of the obſcurity of it, ver. 13. as well as of the darkneſs of their minds; which ſtill continues with the *Jews* in reading the law, and will do until it is taken away by Chriſt, ver. 14. and that there is ſuch a vail of darkneſs upon the hearts of the *Jews*, when reading the law of *Moſes*; and that this continues to this day, is again aſſerted, ver. 15. and an intimation given that there will be a converſion of them to the Lord, and then it will be removed from them, ver. 16. and who that Lord is to whom they ſhall be turned, and by whom they ſhall have freedom from darkneſs and bondage, is declared, ver. 17. and the happy condition of the ſaints under the Goſpel-diſpenſation, thro' the bright and clear light of it, is obſerved, ver. 18. in which the Goſpel is compared to a glaſs; the ſaints are repreſented as without a vail looking into it; thro' which an object is beheld, the glory of the Lord; the effect of which is a transformation of them, into the ſame image by degrees; the author of which grace, is the Spirit of the Lord.

Ver. 1. *Do we begin again to commend ourſelves?* &c.] The Apoſtle having aſſerted that he and his fellow-miniſters always triumphed in Chriſt, and made manifeſt the ſavour of his knowledge in every place; were a ſweet ſavour of Chriſt to God, did not corrupt the word of God, as ſome did, but ſincerely and faithfully preached Chriſt; ſome might inſinuate from hence, that he was guilty of arrogance and vain glory; wherefore to remove ſuch a charge, or prevent its being brought, he aſks, *do we begin again to commend ourſelves?* we do not; what we ſay, we ſay honeſtly, ſincerely, in the ſimplicity of our hearts, without any view to our own glory and applauſe among men, or for any worldly profit and advantage, or to ingratiate ourſelves into your affections; we have no ſuch views: ſome read theſe words without an interrogation, *we do begin again to commend ourſelves*; as we have done already, in this and the former epiſtles; and as it is but juſt and right that we ſhould vindicate our characters, ſupport our good name and reputation, and ſecure and maintain our credit, which ſome would maliciouſly deprive us of: *tho' we have no need as ſome others, of epiſtles of commendation to you, or letters of commendation from you*; our perſons, characters, and uſefulneſs are too well known, to require commendatory letters from others to you, or from you to others. The falſe Apoſtles are here ſtruck at, whoſe practice it was to get letters of commendation from place to place; which they carried about and made uſe of for their temporal advantage, having nothing truly good and excellent in them to recommend them to others. The Apoſtle does not hereby condemn letters of recommendation, which in proper caſes may be very lawfully given, and a good uſe be made of them; only that he and other Goſpel-miniſters, were ſo well known, as to ſtand in no need of them.

Ver. 2. *Ye are our epiſtle*, &c.] Here a reaſon is given why they ſtood in no need of letters of commendation, to or from the church at *Corinth*, becauſe that church was their living epiſtle, and which was much preferable to any written one. The Apoſtle calls them their epiſtle in the ſame ſenſe, as they are ſaid to be his *work in the Lord*, and *the ſeal of* his *apoſtleſhip*, 1 *Cor.* ix. 1, 2. they were ſo as perſons regenerated by the Spirit and grace of God, in whoſe converſion he was an inſtrument; now it was the work of converſion in them, which was the epiſtle ſaid to be *written in our hearts*; ſome think it ſhould be read, *in your hearts*; and ſo the *Ethiopic* verſion reads it; and it looks as if it ſhould be ſo read, from the following verſe, and from the nature of the thing itſelf; for the converſion of the *Corinthians* was not written in the hearts of the Apoſtle, but in their own; and this was ſo very notorious and remarkable, that it was *known and read of all men*; every one could read, and was obliged to acknowledge the hand-writing; it was ſo clear a caſe, what hand the Apoſtle, as an inſtrument, had in the turning of theſe perſons from idols to ſerve the living God; and which was ſo full a proof of the divinity, efficacy, truth, and ſincerity of his doctrine, that he needed no letters from any to recommend him.

Ver. 3. *Foraſmuch as ye are manifeſtly declared*, &c.] But leſt it ſhould be thought that the Apoſtle attributed too much to himſelf, by ſaying, that the *Corinthians* were *our epiſtle*; here he ſays, they were *manifeſtly declared to be the epiſtle of Chriſt miniſtered by us*; ſo that the Apoſtles and miniſters of the word were only amanuenſes, Chriſt was the author and dictator; yea, he himſelf is the very matter, ſum, ſubſtance, and ſubject of the epiſtle; he is formed in the hearts of his people in converſion, his image is enſtamped, his grace is implanted, his word, his Goſpel dwells richly, his laws and ordinances are written here; he alſo is the exemplar, believers are but copies of him, in grace and duty, in ſufferings, in the likeneſs of his death and reſurrection: and they are *manifeſtly declared* to be ſo, by the impreſſes of Chriſt's grace upon them; by the fairneſs of the copy; by the ſtile and language of the epiſtle; by their likeneſs to Chriſt; by their having not the form only, but the power of godlineſs; and by their lives and converſations: now in writing theſe epiſtles, the miniſters of the Goſpel are only inſtruments, *miniſtered by us*. They are made uſe of to ſhew the ſinner the black characters which are written upon him, and that what is written in him, and to be read by him, by the light of nature is not ſufficient for ſalvation; they are employed as inſtruments in drawing the rough draught of grace in converſion, and in writing the copy over again, fairer and fairer; being the happy means bleſſed by God, for the building up of ſouls in faith and holineſs, in ſpiritual knowledge and comfort. Theſe epiſtles are *not written with ink*; of nature's power, or of rhetorical eloquence, and moral ſuaſion; *but with the Spirit of the living God*; every grace that is implanted in the ſoul, is wrought there by the Spirit of God; or he it is that draws every line, and writes every word and letter; he begins, he carries on and finiſhes the work of grace on the ſoul; and that as *the Spirit of the living God*: hence ſaints become the living epiſtles of Chriſt; and every letter and ſtroke of his making, is a living diſpoſition of the ſoul in likeneſs to him; and ſuch are written among the living in *Jeruſalem*, and ſhall live and abide for ever as the epiſtles of Chriſt: again, the ſubjects of theſe epiſtles, or that on which they are written are, *not tables of ſtone*; ſuch as the law was written upon, on mount *Sinai*: of theſe tables there were the firſt and ſecond; the firſt were the work of God himſelf, the latter were hewed by *Moſes*, at the command of God, *Exod.* xxxii. 16. and xxxiv. 1. the former being broken when he came down from the mount, which by the *Jewiſh* writers are ſaid to be miraculouſly made, and not by the means and artifice of men [l]; yea, that they were made before the creation of the world [m], and which they commonly ſay, were made of ſapphire; ſee the note on ver. 7. theſe, as the latter, were two ſtones, which *Jarchi* ſays [n], were of an equal bigneſs; and were as *Abarbinel* ſays [o], in the form of ſmall tables, ſuch as children are taught to write upon, and therefore are ſo called: ſome pretend to give the dimenſions of them, and ſay [p], that they were ſix hands long, and as many broad, and three thick; nay, even the weight of them, which is ſaid [q] to be the weight of forty *Seahs*, and look upon it as a miracle that *Moſes* ſhould be able to carry them: on theſe ſtones were written the ten commands; and the common opinion of the *Jewiſh* writers is, that five were written on one table, and five on the other; this is the opinion of *Joſephus* [r], *Philo* [s], and the *Talmudic* writers [t]; and the tables are ſaid to be written on both ſides, *Exod.* xxxii. 15. Some think that the engraving of the letters perforated and went thro' the tables, ſo that in a miraculous manner, the letters were legible on both ſides; others think, only the right and left hand of the tables are meant, on which the laws were written, five on a ſide, and which folded up like the tables or pages of a book; tho' others are of opinion, that they were written upon, both behind and before, and that the law was written twice, both upon the fore part and back part of the tables, yea, others ſay four times; and ſome think the phraſe only intends the literal and myſtical, the external and internal ſenſe of the law: howewever, certain it is, as the Apoſtle here ſuggeſts, that the law was written on tables of ſtone, which may denote the firmneſs and ſtability of the law; not as in the hands of *Moſes*, from whence the tables fell and were broken, but as in the hands of Chriſt, by whom they are fulfilled; or elſe the hardneſs of man's heart, his ſtupidity, ignorance of, and unſubjection to the law of God: *but fleſhly tables of the heart*; alluding to *Ezek.* xxxvi. 26. and deſigns not carnal hearts, but ſuch as are made ſoft and tender by the Spirit of God. *The table of the heart* is a phraſe to be met with in the books of the Old Teſtament; ſee *Prov.* iii. 3. and vii. 3. *Jer.* xvii. 1. and very frequently in the writings of the *Jews* [u].

Ver. 4. *And ſuch truſt have we*, &c.] This refers to what he had ſaid in the latter end of the foregoing chapter, and the beginning of this; as that they made manifeſt the ſavoury knowledge of God and Chriſt every where, and were the ſweet ſavour of Chriſt to many ſouls; were ſufficient in ſome meaſure, thro' the grace of Chriſt, to preach the Goſpel ſincerely and faithfully, and were attended with ſucceſs, had many ſeals of their miniſtry, and particularly the *Corinthians* were ſo many living epiſtles of commendations of the power and efficacy of their miniſtry; ſuch confidence and firm perſuaſion of the truth of grace on your ſouls, and of our being the happy inſtruments of it, we have *thro' Chriſt*, the grace of Chriſt, *to God-ward*; who is the object of our confidence and hope, and the ground thereof.

Ver. 5. *Not that we are ſufficient of ourſelves*, &c.] Tho' we are ſufficient for this work to which God has called us, and have ſuch truſt and confidence that he has bleſſed and owned us, and done ſuch great things by us; yet we don't aſcribe any thing to ourſelves, to any power of ours, to any ſelf-ſufficiency in us: for *we are not ſufficient of ourſelves*; neither for the work of the miniſtry, nor for the converſion of ſinners, nor for faith and hope in God, nor for any ſpiritual work whatever; not even *to think any thing as of ourſelves*; any good thing, either for our own uſe and benefit, or for the advantage of others; we are not able of ourſelves, to meditate with judgment and affection upon the word of God, to ſtudy the ſcriptures, to collect from them things fit for the miniſtry; and much leſs with freedom and boldneſs to ſpeak of them to edification; and ſtill leſs able to impreſs them upon the heart: for tho' you who are the epiſtle of Chriſt are miniſtered by us, yet not by any power and ſelf-ſufficiency of ours; *but our ſufficiency is of God*; to think, to ſpeak, and to act for his glory.

Ver. 6. *Who alſo hath made us able miniſters*, &c.] This is an anſwer to the queſtion in chap. ii. 16. *who is ſufficient for theſe things?* no man is of himſelf; we are indeed ſufficient for them, but not of ourſelves; our ſufficiency is of God, he hath made us able, or ſufficient miniſters: ſuch miniſters as are not of men's, but God's making, are ſufficient ones; and none are ſufficient but whom God makes ſo; and thoſe he makes able and ſufficient, by giving them ſpiritual gifts, fitting them for the miniſtry: and theſe are miniſters *of the New Teſtament*, or *covenant*; the covenant of grace, of which Chriſt is the mediator and ſurety; called *new*, not becauſe newly made, for it was made with Chriſt from everlaſting; nor newly revealed, for it was made known to *Adam* after his fall, and to all the Old Teſtament patriarchs, and was exhibited under the legal diſpenſation, tho' but darkly, in types, ſhadows, ſacrifices, *&c.* which therefore waxing old is vaniſhed away; and the covenant of grace is now more clearly revealed under the Goſpel-diſpenſation, free from all the obſcurity it before laboured under; and therefore is called *new*, as well as becauſe it will always continue ſo, and never give way to another covenant: now the Goſpel and the miniſtry of it, is nothing elſe but an exhibition of the covenant of grace, its bleſſings and promiſes; and the work and buſineſs of thoſe who are miniſters of it, is not to inſiſt upon the covenant of works, the terms, conditions, obligations, promiſes, and threatnings of that covenant; but to open and explain the nature, promiſes, and bleſſings of the covenant of grace: for ſuch who are fit and proper miniſters, are miniſters *not of the letter*, *but of the Spirit*; which is to be underſtood, not of any difference between the books of the Old and the New Teſtament, for a faithful miniſter of the word, may and will bring forth things new and old, out of the one as well as the other; nor of the literal and allegorical, or myſtical ſenſe of the ſcriptures, as if the latter and not the former was only to be attended to; nor of the difference of communicating the Goſpel by letters, and preaching it by word of mouth; ſince both methods may be uſed for the ſpread of it, as were by the Apoſtles themſelves; but of the difference there is between the law and the Goſpel. The law is *the letter*, not merely becauſe written in letters, for ſo likewiſe is the Goſpel; but becauſe it is a mere letter, hereby ſhewing what is to be done or avoided, without any efficacy in it, or communicating any to enable perſons to obey its commands, to give life to its obſervers, or either to ſanctify or juſtify any who are under it, or of the works of it; it is a mere letter, as obſerved by an unregenerate man, who only regards the externals of it, being unacquainted with its ſpirituality. The Goſpel is *the Spirit*; ſee *John* vi. 63. it contains ſpiritual things, and not things merely natural, moral and civil, as does the law, but ſpiritual bleſſings and promiſes; it penetrates into the ſpirit and ſoul of man, and comes from, and is attended with the Spirit of God. The law is *the letter* that *killeth*, by irritating and provoking to ſin, the cauſe of death, which tho' not the deſign and natural tendency of the law, and therefore not to be blamed, yet ſo it is, thro' the corruption of human nature; and by convincing of ſin when the ſinner is killed, and is dead in his own apprehenſion; and by not only threatning with death, but by curſing, condemning, and puniſhing with it: *but* the Goſpel is *the Spirit*, which *giveth life*; it is a means in the hand of the Spirit of God, of quickning dead ſinners, of healing the deadly wounds of ſin, of ſhewing the way of life by Chriſt, and of working faith in the ſoul, to look to him, and live upon him; it affords food for the ſupport of the ſpiritual life, and revives ſouls under the moſt drooping circumſtances. The Apoſtle may allude to a diſtinction among the *Jews*, between the body and ſoul of the law; the words they ſay, are גופא תורה, *the body of the law*; and the book of the law is the cloathing; and beſides theſe, there is נשמתא דאוריתא, *the ſoul of the law*; which wiſe men look into [w].

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[l] R. Levi ben Gerſom in Pentateuch, fol. 113. 2. [m] Zohar in Exod. fol. 35. 1. [n] Peruſh in Exod. xxxi. 18. [o] In Pentateuch, fol. 209. 2. & 211. 3. [p] T. Hieroſ. Shekalim, fol. 49. 4. Shemot Rabba, c. 47. fol. 143. 2. Bartenora in Miſn. Pirke Abot, c. 5. §. 6. [q] Targum Jon. in Exod. xxxi. 18. & in Deut. xxxiv. 12. [r] Antiq. l. 3. c. 5. §. 8. [s] De Decalogo, p. 761, 768. [t] T. Hieroſ. Shekalim, fol. 49. 4. Shemot Rabba, §. 47. fol. 143. 2. Zohar in Exod. fol. 35. 1. [u] Vid. Targum Jon. in Deut. vi. 5. & in Cant. iv. 9.

Ver. 7. *But if the miniſtration of death*, &c.] The Apoſtle having obſerved the difference between the law and the Goſpel, the one being a killing letter, the other a quickning Spirit, enlarges upon it, and more fully explains it; and proceeds to take notice of other things in which they differ; and to ſhew the ſuperior glory and excellency of the one to the other; for that by *the miniſtration of death*, he means the law, as delivered to *Moſes* on mount *Sinai*, is clear from its being ſaid to be *written and engraven in ſtones*; as that was by the finger of God himſelf: rightly does the Apoſtle ſay, that it was both *written* and *engraven*; for the two tables of the law are expreſsly ſaid to be *written with the finger of God*, *Exod.* xxxi. 18. meaning either the Spirit of God, who is ſometimes ſo called, *Luke* xi. 20. compared with, *Matt.* xii. 28. or the power of God, which at once cauſed this writing to exiſt; and it is in ſo many words affirmed, that *the writing* was *the writing of God*; and not of man, nor of any creature, no not of an angel, *Exod.* xxxii. 16. yea, even the two tables which were hewn out by *Moſes*, after the firſt were broken, were written upon by the Lord himſelf, and not *Moſes*, *Exod.* xxxiv. 1. So that as the work of the tables was the work of God, and wonderfully made, the form of the letters, as *Abarbinel* [x] obſerves, were miraculouſly made by him; for this law was εν γραμμασι, *in letters*, as the Apoſtle here ſays; and as it was written in the *Hebrew* language, very likely it was in the ſame form of letters now in uſe with the *Jews*; tho' ſome have thought that the *Samaritan* letters are the original ones: moreover, the law was not only written, but *engraved*; for ſo it is ſaid, that the writing was *graven upon the tables*, *Exod.* xxxii. 16. and tho' the word ſo rendered, is no where elſe uſed but there, it is rightly rendered *graven*, as appears by the Apoſtle in this place; and which may be confirmed by the *Targumiſt* on that, who renders it by חקיק, *engraven*; and by the *Septuagint* κεκολαμμενη, which ſignifies the ſame; and ſo in the book of *Zohar* [y], the letters are ſaid to be, אתגליפו, *engraven* on the tables: and that the tables were tables of ſtone, it is certain; they are often ſo called, *Exod.* xxiv. 12. and xxxi. 18. and xxxiv. 1. *Deut.* ix. 9, 10. and x. 1. wherefore the Apoſtle very properly ſays, that the law was engraven *in ſtones*; but what ſtones theſe tables were made of, cannot be ſaid; the *Jews*, who affect to know every thing, will have them to be precious ſtones, but what they were they are not agreed in; for tho' they generally ſay [z], they were made of the *Sapphire* ſtone, and ſometimes ſay [a], thy were hewed out of the ſapphire of the glorious throne of God; yet at other times they call them *marble* tables [b]; and *Aben Ezra* [c] was of opinion, that the tables which *Moſes* hewed, were not of any precious ſtone, for he aſks where ſhould a precious ſtone of ſuch bigneſs be found? tho' others pretend to ſay [d], that *Moſes* in a miraculous manner was ſhewn a ſapphire quarry in the midſt of his tent, out of which he cut and hewed the ſtones; but very likely they were common ones; however, certain it is, that the tables of ſtone as written and engraven by the Lord himſelf, *were made* as the Apoſtle here ſays, *in glory*, εγενηθε εν δοξη; and ſo *Jarchi* on *Exod.* xxxii. 16. *and the tables were the work of God*, ſays, this is to be underſtood literally, ובכבודו, *and in* or *for his glory*; or by his glorious power he made them: now this law, tho' thus written and engraven, and glorious, it was *the miniſtration of death*; and is ſo called, becauſe it threatned and puniſhed the tranſgreſſors of it, with a corporal death; they that ſinned againſt it died without mercy upon proper evidence and witneſſes; every precept of it had this penalty annexed to it, in caſe of diſobedience; as the having any other Gods but one, making of graven images, taking the name of God in vain, the violation of the ſabbath, diſhonouring of parents, murder, adultery, theft, and covetouſneſs; inſtances there are of each of theſe being puniſhable by this law, with a bodily death: and beſides, it is the miniſtration of eternal death, the wages of ſin the tranſgreſſion of the law; which is that wrath of God, a ſenſe of which it is ſaid to work; the curſe it threatens with, and the ſecond death or lake of fire it caſts into: and may be ſaid to be the *miniſtration* of it; as it ſhews perſons they are deſerving of it, pronounces the ſentence of it on them, and will execute it upon them, if grace prevent not; now tho' it was the miniſtration of death, yet it *was glorious*. There were many things which made it ſo; but what the Apoſtle here particularly takes notice of is, the glory that was upon the face of *Moſes*, when he received it and brought it from the Lord, which was very great; *ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away.* The hiſtory of this may be read in *Exod.* xxxiv. 29, 30, 35. it was a real viſible glory that was upon the ſkin of his face, ſo that it ſhone again; it is ſaid, *the ſkin of his face ſhone*; and this ſhining of his face, the Apoſtle very properly calls, *the glory of his countenance*; agreeable to the *Septuagint* verſion, which renders it, *the appearance of the ſkin, or colour*

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[w] Zohar in Numb. fol. 63. 3.

[x] In loc.

[y] In Exod. fol. 35. 1.

[z] Zohar ib. Targum Jon. in Deut. xxxiv. 12.

[a] Targum in Cant i. 11. Targum Jon. in Exod. xxxi. 18.

[b] Targum Jon. in Deut. ix. 9, 10.

[c] In Exod. xxxii. 15.

[d] Jarchi in Exod. xxxiv. 1. Pirke Eliezer, c. 46.

of his face, was glorified; and ſtill nearer to the paraphraſe of *Onkelos*, which is, *the ſplendor of the glory of his countenance was great*; and to the *Targum* of *Jonathan*, which alſo aſſigns the reaſon of it, and which ſeems to be the true one, *the ſplendor of the form of his countenance was glorious, becauſe of the ſplendor of the glory of the majeſty of God, at the time he talked with him.* The *Vulgate Latin* verſion has lead many wrong, to paint *Moſes* with two horns, rendering it, *his face was horned*, the *Hebrew* word having the ſignification of an horn in its derivative; becauſe glory darted from him like horns, as rays of light do from the ſun; ſee *Hab.* iii. 4 and this brightneſs and glory were ſo very great, and ſo dazzling, that *Aaron* and the people of *Iſrael* were afraid to come nigh; which *Jarchi* a *Jewiſh* writer imputed to their ſin, and ſhame, and fear, having worſhipped the calf; but our Apoſtle aſcribes it to the luſtre of his countenance, which was ſuch that they could not ſtedfaſtly look upon it; they ſaw it indeed, as it is ſaid in *Exod.* xxxiv. 35. yet they could not look wiſhly at it, nor bear the ſplendor of it; tho' this was only a glory, which was to continue but a while; according to the opinion of *Ambroſe*[e], this glory continued on *Moſes*'s countenance as long as he lived; but be it ſo, it at laſt was done away: now this glory was put there to bear a teſtimony to the divine authority of the law, that it came from God, and was to be received at the hands of *Moſes*, with awful reference as from God, and to make them afraid of violating a law which came with ſuch majeſty and glory; and alſo to command awe and reſpect from the *Iſraelites* to *Moſes*, whom they were inclined at every turn to treat with contempt, and to let them ſee that he had communion with God, which this was the effect of: now this was a circumſtance which rendered the law glorious, and was expreſſive of a real glory in it; *which*, tho' as this on *Moſes*'s face, *was to be done away*; wherefore the Apoſtle argues;

Ver. 8. *How ſhall not the miniſtration of the Spirit*, &c.] By *the miniſtration of the Spirit*, is meant the Goſpel; ſo called not only becauſe it miniſters ſpiritual things, as peace, pardon, righteouſneſs and ſalvation, ſpiritual joy and comfort, and even ſpiritual life; but becauſe it miniſters the Spirit of God himſelf, by whom it is not only dictated, and by him at firſt confirmed, and who qualifies perſons for the preaching of it; but by it he conveys himſelf into the hearts of men, and makes it powerful for illumination, conſolation, edification, and an increaſe of every grace; and therefore muſt be *rather glorious*, or much more glorious than the law, the miniſtration of death.

Ver. 9. *For if the miniſtration of condemnation be glory*, &c.] So the *Jews* call the law, for they ſay, אין כבוד אלא תורה, *there is no glory but the law*[f]; this is another head of oppoſition or difference between the law and the Goſpel, from whence the ſuperior glory of the one to the other is argued. The law is *the miniſtration of condemnation*; as ſin is a tranſgreſſion of the law, it accuſes for it, convinces of it, pronounces guilty, and adjudges to death on account of it; which is the condemnation it miniſters; and this it does to all *Adam's* poſterity, and for his ſin too; and to all the actual tranſgreſſors of it, to all unbelievers, to all that are under it; even to God's elect themſelves, as conſidered in *Adam*, and in themſelves as tranſgreſſors; and this it miniſters to their conſciences when convicted, tho' it is never executed on them, becauſe of the ſuretyſhip-engagments and performances of Chriſt. The Goſpel is *the miniſtration of righteouſneſs*; not of a legal one, or a man's own, but of the righteouſneſs of Chriſt, by which the law is honoured, juſtice is ſatisfied, and God's elect juſtified from all ſin and condemnation; this being perfect, pure, and ſpotleſs, and for ever: the Goſpel is *the miniſtration* of it, as it is a means of ſtripping a man of his own righteouſneſs, of revealing Chriſt's to him, and of working faith in him, and encouraging him to lay hold upon it for himſelf; and thus it is not to righteous perſons, but ſinners, to all believers, to all the ſecond *Adam*'s poſterity; now as *much more* as righteouſneſs exceeds condemnation, and a juſtified ſtate a condemned one, ſo *much more* does the Goſpel *exceed* the law *in glory*.

Ver. 10. *For even that which was made glorious*, &c.] The Apoſtle grants that there was a glory in the law; it *was made glorious*; it was glorious in the author of it, who is God; it was of his appointing and ordaining, agreeable to his nature, and a declaration of his will; his authority was enſtamped upon it, and it was written by himſelf, which cannot be ſaid of any other law whatever; it was glorious in its promulgation, God himſelf appeared in great glory at the giving of it; Chriſt was then preſent; it was ordained by angels, and by them delivered into the hands of *Moſes*, on whoſe face ſuch a glory was left as could not be ſtedfaſtly looked upon; and it was attended with thunderings, lightnings, the ſound of a trumpet, *&c.* it was glorious in the matter of it, it contained great and excellent things; the ſubſtance of it is love to God, and to our neighbour; and it was glorious in its properties, being in its nature and ſubſtance, holy, juſt, good, ſpiritual, perfect, immutable and eternal; but yet *had no glory in this reſpect, by reaſon of the glory that excelleth.* There is ſuch an excelling glory in the Goſpel, that the other is ſwallowed up and loſt in it; it excels it in thoſe things in which it was ſo glorious: on the author of it, which tho' the ſame, yet with this difference; the law was given by God as a judge, the Goſpel by him as a father, as the Father of Chriſt, and of his people in him; the law is the birth of his holineſs and righteouſneſs, the Goſpel of his wiſdom, grace, and love; the law declares his will with reſpect to duty, the Goſpel with reſpect to ſalvation; the authority of God is enſtamped on the law, but the Goſpel is the image of Chriſt; the law was written by the finger of God, but the Goſpel was hid in his heart, and came from thence: in the promulgation of it, thro' the long train of patriarchs and prophets, that went before it to uſher it in; it was publiſhed by Chriſt the Son of God himſelf, confirmed by the gifts and miracles of the Holy Ghoſt, and in it is a greater diſplay of the glory of God; it was attended with angels too, and a voice from heaven delightful and not terrible; and there was a glory on Chriſt's countenance, far exceeding that of *Moſes*'s: in the matter of it; which is the love, grace, and mercy of God; the Lord Jeſus Chriſt in all the glories and fulneſs of his perſon and offices; ſalvation by him, ſpiritual bleſſings, exceeding great and precious promiſes; neither of which are to be obſerved in the law: the ordinances of it vaſtly exceed the legal ones; and it has greatly the advantage of it in its effects on the ſouls of men, when accompanied by the Spirit of God.

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[e] Comment. in Pſal. cxix. 135.

[f] Raya Mehimna in Zohar in Lev. fol. 33. 4.

Ver. 11. *For if that which is done away*, &c.] Here another difference is pointed out, which ſubſiſts between the law and the Goſpel, and proves that the one is more excellent and glorious than the other. The law is *that which is done away*; not merely the ceremonial law, or the judicial law, but the whole miniſtry of *Moſes*, and particularly the law of the decalogue: for the better underſtanding of this, diſtinguiſh between the matter and miniſtry of it; the miniſtry of it by *Moſes* is done away, the matter of it ſo far as of a moral nature abides: diſtinguiſh between the law, as in the hands of *Moſes* and of Chriſt; as in the hands of *Moſes* it is broken to pieces and aboliſhed, as in the hands of Chriſt, as king in his church, it remains: diſtinguiſh between precepts and precepts; ſome are mixt, being partly moral and partly ceremonial, as the 4th and 5th commands, and others are not; what is ceremonial, or purely related to the *Jews* whilſt in their civil policy, and in the land of *Canaan*, is done away; but what is purely moral, is as to the matter of it, ſtill obliging: diſtinguiſh between the law as a covenant of works, and as a rule of walk and converſation; as a covenant of works it is done away, as a rule of walk and converſation it ſtill continues: diſtinguiſh between perſons and perſons; to them that are redeemed from it, it is done away; to them that are under it, it remains; and laſtly, diſtinguiſh between a right and a wrong uſe of it; as to any uſe of it to juſtify us before God, by our obedience to it, it is done away; but as it may be of uſe to convince ſinners of ſin, and to direct ſaints in a courſe of righteouſneſs, ſo it abides. The Goſpel is *that which remaineth*; which denotes the continued efficacy, the incorruptibleneſs, the inexpugnableneſs, and duration of it; notwithſtanding all the oppoſition of men and devils to it, ſtill its bleſſings, promiſes, doctrines, ordinances, and effects continue; it remains in the ſcriptures, in the church, in the hearts of believers, and in the world too, until all the elect of God are gathered in: now as things that remain are much more glorious than thoſe which are done away, ſo the Goſpel muſt be much more glorious than the law.

Ver. 12. *Seeing then that we have ſuch hope*, &c.] Having this confidence, and being fully perſuaded that God has made us able and ſufficient miniſters of the Goſpel, has called and qualified us for ſuch ſervice; and ſince we have ſuch a miniſtry committed, which ſo much exceeds in glory the miniſtry of *Moſes*, a miniſtry not of death and condemnation, but of the Spirit and of righteouſneſs; not which is aboliſhed and done away, but which does and will remain, maugre all the oppoſition of hell and earth: *we uſe great plainneſs of ſpeech*; plain and intelligible words, not ambiguous ones: or *boldneſs*; we are not afraid of men nor devils; we are not terrified by menaces, ſtripes, impriſonment, and death itſelf: or *freedom of ſpeech*; we ſpeak out all our mind, which is the mind of Chriſt; we declare the whole counſel of God, hide and conceal nothing that may be profitable to the churches; we are not to be awed by the terror, or drawn by the flatteries of men to cover the truth; we ſpeak it out plainly, clearly, with all evidence and perſpicuity. The Apoſtle from hence paſſes on to obſerve another difference between the law and the Goſpel, namely the obſcurity of the one, and the clearneſs of the other.

Ver. 13. *And not as Moſes, which put a vail over his face*, &c.] This he did, becauſe there was ſuch a glory upon his face when he came down from the mount, that the *Iſraelites* could not bear to look upon him; and alſo to take off that dread of him which was upon them, for they were afraid to come nigh him; and that ſo they might be able to hearken and attend to the words of the law, he delivered to them: the account of *Moſes*'s putting on this vail, is in *Exod.* xxxiv. 33. where *Onkelos* renders it by, בית אפי, *the houſe of the face*, or a *maſk*; and *Jarchi* on the place ſays it was a *garment*, which he put before his face; and both the *Targums* of *Jonathan* and *Jeruſalem*, call it, סודרא, *a linnen cloth:* now this vail upon his face, had a myſtery in it; it was an emblem of the Goſpel being vailed under the law, and of the darkneſs and obſcurity of the law in the buſineſs of life and ſalvation; and alſo of the future blindneſs of the *Jews*, when the glory of the Goſpel ſhould break forth in the times of Chriſt and his Apoſtles; and which was ſuch, *that the children of Iſrael*, the *Jews*, as in the times of *Moſes*, ſo in the times of Chriſt and his Apoſtles, *could not ſtedfaſtly look to*; not upon the face of *Moſes*, whoſe face was vailed; not that they might not look, but becauſe they could not bear to look upon him; but they could not look *to the end of that which is aboliſhed*; that is, to Chriſt, who is the end of the law, which is abrogated by him: to him they could not look, nor could they ſee him to be the fulfilling end of the law for righteouſneſs; which being fulfilled, is done away by him; and this becauſe of the blindneſs of their hearts, of which blindneſs the vail on *Moſes*'s face was typical: though the *Alexandrian* copy, and the *Vulgate Latin* verſion read, *to the face of him which is aboliſhed*.

Ver. 14. *But their minds were blinded*, &c.] This confirms the ſenſe given of the foregoing verſe, and ſhews, that not the *Iſraelites* only in *Moſes*'s time, but the *Jews* in the times of the Goſpel, had their minds ſo blinded, that they could not behold the glory of the Goſpel, nor Chriſt the end of the law; ſee *Rom.* xi. 7, 8, 25. *For until this day*, to this very time, remaineth *the ſame vail untaken away*; not the ſelf-ſame vail that was on *Moſes*'s face, but the vail of blindneſs, darkneſs, and ignorance, upon the hearts of the *Jews: in the reading of the Old Teſtament*; the books of the Old Teſtament, which were uſed to be read in their ſynagogues every ſabbath-day; the true ſpiritual meaning of which, as they reſpect Chriſt and the Goſpel diſpenſation they underſtood not; of which darkneſs, the vail on the face of *Moſes* was a type and emblem: *which vail is done away in Chriſt*; can only be removed by Chriſt, by his Spirit and grace, and through the light of the Goſpel of Chriſt, ſhining into the heart; and ſo diſpel that blindneſs and ignorance which is in the underſtanding; whereby the books of the Old Teſtament are underſtood, and appear to agree exactly with the Goſpel of Chriſt, in the books of the New Teſtament.

Ver. 15. *But even unto this day, when Moſes is read*, &c.] Theſe words are an explanation of the former, and ſhew that by *the Old Teſtament* is deſigned, more eſpecially *Moſes*, or the writings of *Moſes*; which were frequently read, and preached upon in the *Jewiſh* ſynagogues; ſee *Acts* xiii. 15. and xv. 21. and that by *the vail untaken away*, is meant, *the vail upon their heart*; that is, the vail of blindneſs, ignorance of Chriſt, and the Goſpel; of the prophecies of the Old Teſtament, and even of the law itſelf, its nature, uſe, and end; preferring the traditions of their fathers, before the written law of *Moſes*.

Ver. 16. *Nevertheleſs, when it ſhall turn to the Lord*, &c.] The heart, upon which the vail now is; or the body of the *Jewiſh* nation, as in the latter day; when they *ſhall turn*, or *be turned*, by the Spirit, power, and grace of God, *to the Lord* Jeſus Chriſt, and look upon him whom they have pierced and mourn, and embrace him as the true Meſſiah and only Saviour: *the vail ſhall be taken away*; the vail of blindneſs and ignorance, reſpecting themſelves, caſe, ſtate, and condition, and the way of ſalvation by Chriſt; the vail of unbelief, with regard to his perſon, offices, and grace, and of error in points of the greateſt moment and importance; then all the darkneſs and obſcurity that is upon the books of *Moſes* and the prophets, and which is now upon their hearts in reading them, will be gone. The prophecies of the Old Teſtament will be ſeen in their proper light, and to be evidently fulfilled in Chriſt; the true nature, uſe, and end of the law, will be diſcovered; and both they and that, will be freed from all darkneſs that now attends them. The *Jews* themſelves acknowledge, that though the law is light, yet there is an obſcurity in it, by reaſon of the ſeveral ways of interpreting it; and therefore "he that ſtudies in it, "has need to remove, מסוה אחר מסוה, *vail after* "*vail*, which is upon the face of it, in order to "come at the light of it[g]:" and intimate, that the vail on *Moſes*'s face, was an emblem of this obſcurity, which agrees with what the Apoſtle hints in this context; and alſo own, that there is now upon them a vail of ignorance; and ſay they[h], God has promiſed to remove, מסך הסכלות מעל שכלנו, perhaps it ſhould be, מסוה, *the vail of folly off of our underſtanding*, referring as is thought, to *Iſa.* xxv. 7.

Ver. 17. *Now the Lord is that Spirit*, &c.] *The Lord*, to whom the heart is turned, when the vail is removed, is Jeſus Chriſt; and he is *that Spirit*, or *the Spirit*; he as God, is of a ſpiritual nature and eſſence; he is a ſpirit, as God is ſaid to be, *John* iv. 24. he is the giver of the Spirit of God, and the very life and ſpirit of the law, without whom as the end of it, 'tis a mere dead letter: or rather as by *Moſes* in ver. 15. is meant, the law of *Moſes*, ſo by the *Lord* here may be meant, the Goſpel of Chriſt; and this is *that Spirit*, of which the Apoſtles were made miniſters, and is ſaid to *give life*, ver. 6. *And where the Spirit of the Lord is, there is liberty*; which may be underſtood of the third perſon in the Godhead; where he is as a Spirit of illumination, there's freedom from former blindneſs and darkneſs; where he is as a Spirit of regeneration and ſanctification, there's freedom from the bondage of ſin, and captivity of ſatan; where he is as a comforter, there's freedom from the fear of hell, wrath, and damnation; where he is as a Spirit of adoption, there's the freedom of children with a Father; where he is as a Spirit of prayer and ſupplication, there's liberty of acceſs to God with boldneſs. Though rather the Goſpel as attended with the Spirit of God, in oppoſition to the law, is here deſigned; and which points out another difference between the law and the Goſpel; where the law is, there is bondage, it genders to it; it has a natural tendency to it: quite contrary is this to what the *Jews*[i] ſay, who call the law, חירות, *liberty*; and ſay, "that he that ſtudies in the law, hath, "חירו מכלא, *freedom from every* thing:" whereas it gives freedom in nothing, but leads into, and brings on perſons a ſpirit of bondage; it exacts rigorous obedience, where there's no ſtrength to perform; it holds men guilty, curſes and condemns for non-obedience; ſo that ſuch as are under it, and of the works of it, are always under a ſpirit of bondage; they obey not from love, but fear, as ſervants or ſlaves for wages, and derive all their peace and comfort from their obedience: but where the Goſpel takes place under the influence of the Spirit of God, there's liberty; not to ſin, which is contrary to the Goſpel, to the Spirit of God in believers, and to the principle of grace wrought in their ſouls; but a liberty from the bondage and ſervitude of it; a liberty from the law's rigorous exaction, curſe, and condemnation, and from the vail of former blindneſs and ignorance.

Ver. 18. *But we all with open face*, &c.] We are not like *Moſes*, who had a vail on his face; nor like the *Jews*, who have one on their hearts: *but we all*; not miniſters and preachers of the Goſpel only, but all believers, whether *Jews* or *Gentiles*, greater or leſſer believers, who are enlightened by the Spirit of God, and are converted to Chriſt: *with open face*; which may regard the object beheld, the glory of Chriſt unveiled, that has no vail on it, as *Moſes* had on his face, when he delivered the law; or the perſons beholding, who are rid of *Jewiſh* darkneſs; the vail of the ceremonial law, and of natural darkneſs and blindneſs of mind; and ſo clearly and fully, comparatively ſpeaking, *beholding as in a glaſs*; not of the law, but of the Goſpel, and the ordinances of it; not with the eyes of their bodies, but with the eyes of their underſtandings, with the eye of faith; which ſight is ſpiritual, delightful, and very endearing; throws a vail over all other objects, and makes ſouls long to be with Chriſt: the object beheld is, *the glory of the Lord*; Jeſus Chriſt: not the glory of his human nature, which lies in its union to the Son of God, and in its names which it has by virtue of it; and in its being the curious workmanſhip of the Spirit of God, and ſo is pure and holy, and free from all ſin; and was outwardly beautiful and glorious, and is ſo at the right-hand of God, where we ſee him by faith, crowned with glory and honour; and ſhall behold him with the eyes of our bodies, and which will be faſhioned like to his glorious body; but this ſight and change, are not yet: rather the glory of his divine nature is meant, which is eſſential and underived, the ſame with his Father's; is ineffable, and incomprehenſible; it appears in the perfections he's poſſeſſed of, and in the worſhip given to him; it was manifeſted in the doctrines taught, and in the miracles wrought by him; there were ſome breakings forth of this glory in his ſtate of humiliation, and were beheld by the Apoſtles, and other believers, who ſaw his glory, as the glory of the only begotten of the Father. Though the glory of Chriſt as mediator, being full of grace and truth, ſeems to be chiefly deſigned; this he has from God, and had it from everlaſting; this he gives to his people, and is what makes him ſo glorious, lovely, and deſireable in their eye: and whilſt this delightful object is beheld by them, they are *changed into the ſame image*; there was a divine image in man, in his firſt creation; this image was defaced by ſin, and a different one took place; now in regeneration another diſtinct from them both is enſtamped, and this is the image of Chriſt; he himſelf is formed in the ſoul, his grace is wrought there; ſo that 'tis no

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[g] R. Abraham Seba in Tzeror Hammor, fol. 90. 2.

[h] Chobat Halebabot, pars 1. c. 3. apud L. Capell. in loc.

[i] Zohar in Gen. fol. 90. 1. & in Exod. fol. 72. 1. & in Num. fol. 73. 3.

wonder there is a likeneſs between them; which lies in righteouſneſs and holineſs, and ſhews itſelf in acts of grace, and a diſcharge of duty. The gradual motion of the change into this image, is expreſſed by this phraſe, *from glory to glory*; not from the glory of the law, to the glory of the Goſpel; or from the glory of *Moſes*, to the glory of Chriſt; rather from the glory that is in Chriſt, to a glory derived in believers from him; or which ſeems moſt agreeable, from one degree of grace to another, grace here being ſignified by glory; or from glory begun here, to glory perfected hereafter; when this image will be compleated, both in ſoul and body; and the ſaints will be as perfectly like to Chriſt, as they are capable of, and ſee him as he is: now the efficient cauſe of all this, is *the Spirit of the Lord*. 'Tis he that takes off the vail from the heart, that we may with open face unveiled, behold all this glory; it is he that regenerates, enſtamps the image of Chriſt, and conforms the ſoul to his likeneſs; it is he that gradually carries on the work of grace upon the ſoul, increaſes faith, enlarges the views of the glory of Chriſt, and the ſpiritual light, knowledge, and experience of the ſaints, and will perfect all that which concerns them; will quicken their mortal bodies, and make them like to Chriſt; and will for ever reſt as a Spirit of glory on them, both in ſoul and body: ſome read theſe words, *by the Lord of the Spirit*, and underſtand them of Chriſt; others read them, *by the Lord the Spirit*, as they very well may be rendered; and ſo are a proof of the true and proper deity of the Holy Spirit, who is the one Jehovah with the Father and the Son. The ancient *Jews* owned this; “the Spirit of the living God, ſay [k] they, “היינו הבורא, this is the Creator himſelf, from “him all ſpirits are produced; bleſſed be he, and “bleſſed be his name, becauſe his name is he him-“ſelf, for his name is Jehovah.”

CHAP. IV.

IN this chapter, the Apoſtle declares the conſtancy, ſincerity, and integrity of him, and his fellow miniſters, in preaching the Goſpel; aſſerts the clearneſs and perſpicuity of it; removes the charge of pride and arrogance from them; takes notice of the afflictions he and others endured, for the ſake of the Goſpel; what ſupports they had under them, and what comforts they enjoyed: in ver. 1. he obſerves, that ſeeing they were employed in ſuch a miniſtry, as before deſcribed in the preceding chapter, though they met with troubles in it, they did not ſink under them; the reaſon of which were, partly the excellency of the miniſtry, and partly the grace and mercy of God; and they were no leſs ſincere, than they were diligent; and were the reverſe of the falſe teachers, who uſed diſhoneſt methods, craftineſs and deceit; theſe they diſclaimed, and delivered out naked truth, with all ſimplicity and evidence, and as in the ſight of God, in confirmation of which they could appeal to the conſciences of all that heard them, ver. 2. and whereas the Apoſtle had affirmed the plainneſs and clearneſs of the Goſpel miniſtry, both in the preceding chapter, and in the foregoing verſe, he foreſaw that an objection would be raiſed againſt it, which he anticipates, ver. 3, 4. ſhewing, that though the Goſpel was not ſpiritually diſcerned, and ſavingly underſtood by ſome perſons, yet this was not to be charged upon the Goſpel, as if it was attended with darkneſs and obſcurity; but it was owing to the unbelief of men, and the power of ſatan over them, in blinding their minds; otherwiſe the Goſpel in itſelf was light and glorious, in which Chriſt the image of God, in a moſt reſplendent manner appears; and thoſe on whom ſatan thus wrought, were ſuch as did not belong to God's elect, but were of the number of them that periſh: moreover, the integrity of the Apoſtle and other miniſters, appeared in their preaching Chriſt, and not themſelves; and in ſerving the churches in that way, for the ſake of Chriſt; ſo that they were far from being chargeable with pride, vanity, and arrogance, ver. 5. and they readily acknowledged, that all the Goſpel light they had, was from that God, who ſpoke light out of darkneſs in the firſt creation, whereby they were qualified to communicate light to others, in the name of Chriſt, ver. 6. and though they had a treaſure committed to their truſt, and which they had within them, yet they freely owned they were but earthen veſſels; and the reaſon why ſuch treaſure was put there was, that the power ſeen in the converſion of ſinners by their miniſtry, might appear to be not of themſelves, but of the Lord, ver. 7. and then the Apoſtle proceeds to give an account of the afflictions endured by them, and of the divine ſupports they had, by which they were preſerved from being overwhelmed with them, ver. 8, 9. one end of which afflictions, and which are ſignified by bearing the dying of Jeſus in their bodies, and by being expoſed to death for his ſake, was, that his life might be manifeſt in them, or his power in the upholding of them, ver. 10, 11. and herein lay the difference between them and the *Corinthians*; the one were in deaths oft, and in very great diſtreſſes, and the other in proſperous circumſtances, ver. 12. but however, they had much conſolation amidſt their ſorrows and troubles, and which they had partly thro' the ſpirit of faith, and in a way of believing; and who after the example of *David*, and having the ſame ſpirit as he had, believed and ſpake, ver. 13. and partly through the hope of the reſurrection of the dead, to which they were encouraged by the reſurrection of Chriſt, ver. 14. as alſo by conſidering what valuable ends were anſwered by their bearing afflictions for the ſake of Chriſt, and preaching the Goſpel, namely the good of the churches of Chriſt, and the glory of God, ver. 15. and beſides, they had an experience of the daily renovation of the inward man, or of the carrying on of the work of grace upon their ſouls; and of an increaſe of grace, light, and joy in them; and this kept them from fainting, though their outward circumſtances and outward man were but in a poor condition, ver. 16. but more eſpecially what raiſed their ſpirits, and kept them from ſinking under their afflictions, was the view they had of eternal glory and happineſs, to which they had reſpect; and the compariſon they were led to make between their preſent afflictions, and future glory, which their afflictions were working for them; as, that their afflictions were light, glory heavy; their afflictions were but for a moment, their weight of glory was for ever; their afflictions were ſeen and temporal, their glory unſeen and eternal; or the things of this world, which they often needed, and yet did not regard, were

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[k] R. Moſes Botril in Sepher Jetzirah, p. 40. Ed. Rittangel.

viſible and temporary things; but the things of another world they had their eye upon were inviſible, only viſible to faith, and would endure for ever.

Ver. 1. *Therefore ſeeing we have this miniſtry,* &c.] The Apoſtle having largely inſiſted on the difference between the law and the Goſpel, the miniſtration of the one, and of the other, proceeds to give an account of his own conduct, and that of his fellow Apoſtles and miniſters: *we*, ſays he, *faint not*; under all the reproaches caſt upon us, perſecutions raiſed againſt us, and tribulations that attend us; we don't ſink in our ſpirits, or give out from the miniſtry; we go on chearfully in our work, in the face of all oppoſition, encouraged by the conſideration of the excellency of the miniſtry, which they had from the Lord, were put into, and continued in; which was ſo valuable in itſelf, and ſo uſeful in its effects; being the miniſtration of the Spirit and of righteouſneſs, having in it ſuch an excelling glory to the law, and attended with ſo much light and liberty: to which he adds the conſideration of the mercy of God they were partakers of, *as we have received mercy*; which may refer either to the grace and mercy of God, which they had received in converſion; a ſenſe of which abiding upon them, ſo influenced their minds, to hold forth the riches of abounding grace and mercy to poor ſinners in the Goſpel, that nothing could deter them from it; or to the grace, favour, and good-will of God, in making, ſupporting, and continuing them as miniſters of the word; all which they were ſenſible, was owing not to men, but God; not to their merit, but to his mercy; not to their worthineſs, parts, learning, *&c.* but to his free gift, favour, and grace, by which only they were what they were, as preachers of the Goſpel.

Ver. 2. *But have renounced the hidden things of diſhoneſty*, &c.] Or *ſhame*; this is a further account of the conduct of the firſt miniſters of the Goſpel, and very worthy of our imitation, and in which the Apoſtle ſtrikes at the different manner of behaviour in the falſe Apoſtles: this may reſpect both doctrine and practice; they abhorred and rejected every thing that was ſcandalous and reproachful to the Goſpel of Chriſt; in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, they had their converſation in the world; they were open and above board, both in principle and practice; the ſame men in publick, as in private; they uſed no art to cover their doctrines, or hide their converſations; every thing of this kind was deteſtable to them; whereas the falſe teachers took a great deal of pains, to colour over both their ſentiments and their lives; and *a ſhame it* was *to ſpeak of the things that were done of them in ſecret*, *Eph.* v. 12. Moreover, they were *not walking in craftineſs*; they uſed no ſly and artful methods to pleaſe men, to gain applauſe from them, or make merchandize of them; they did not lie in wait to deceive, watching an opportunity to work upon credulous and incautious minds; they did not by good words and fair ſpeeches, deceive the hearts of the ſimple; nor put on different forms, or make different appearances, in order to ſuit themſelves to the different tempers and taſtes of men, as did the falſe Apoſtles: *not handling the word of God deceitfully.* They did not corrupt it with human doctrines, or mix and blend it with philoſophy, and vain deceit; they did not wreſt the ſcriptures to ſerve any carnal, or worldly purpoſe; nor did they accommodate them to the luſts and paſſions of men; or conceal any part of truth, or keep back any thing which might be profitable to the churches: *but by the manifeſtation of the truth, commending themſelves to every man's conſcience in the ſight of God*; that is, they with all plainneſs and evidence, clearly preached the truth as it is in Jeſus, preſenting it to, and preſſing it upon the conſciences of men; where they left it, and to which they could appeal; and all this they did, in the ſight and preſence of the omniſcient God, to whom they knew they muſt give an account of themſelves and their miniſtry.

Ver. 3. *But if our Goſpel be hid*, &c.] When the Goſpel is called *ours*, the meaning is, not that miniſters are the authors or ſubject of it; but it is ſo ſtiled, becauſe they are entruſted with it; it is preached by them; and is in oppoſition to another Goſpel, the Goſpel of the falſe Apoſtles. Here an objection is obviated, which the Apoſtle ſaw would be made againſt the clearneſs and perſpicuity of the Goſpel, aſſerted by him in the foregoing *chapter*; taken from ſome perſons, who though they ſat under the miniſtry of the word, were not enlightened by it, ſaw no glory nor excellency in it, nor were their minds in the leaſt affected with it: to which he replies ſaying, *if our Goſpel be hid, it is hid to them that are loſt.* But why ſhould the Apoſtle put an *if* upon its being hid? is it not hid? is it not *the wiſdom of God in a myſtery, even the hidden wiſdom?* To which may be anſwered, that it was hid in God from the beginning of the world; and in Chriſt, in whom are hid all the treaſures of wiſdom and knowledge; and in the ceremonial law, which contained types and ſhadows of many things in it; and was hid from whole nations, and for whole ages formerly: but now God has made known the myſtery of his will; Chriſt is manifeſt in the fleſh; the ceremonial law is done away, and the Goſpel is preached to *Jews* and *Gentiles*; ſo that it is hid to none, as to the outward miniſtration of it; and if the internal, ſpiritual, and ſaving knowledge and experience of it is hid from any, eventually and finally, it is *to them that are loſt*: all mankind are in a loſt and periſhing condition through ſin; tho' ſome will not be loſt eternally, whom God has choſen, Chriſt has redeemed, and who by the Spirit are brought ſavingly to believe in Chriſt; but there are others, that will be loſt for ever; and to theſe the Goſpel is hid; and they are ſuch, who are left to the native blindneſs of their minds, and are given up to a reprobate mind, to judicial darkneſs, and are ſuffered to be under the influence of the prince of darkneſs, as in the following *verſe*; now ſuch inſtances are no more an objection to the clearneſs and perſpicuity of the Goſpel, and the miniſtration of it, than men born blind, who never could, nor never will ſee light, are to the bright and clear ſhining of the ſun at noon-day.

Ver. 4. *In whom the God of this world hath blinded*, &c.] The deſcription of the perſons to whom the Goſpel is hid, is here further carried on; in which the character of *ſatan* is given, who is here ſtiled *the God of this world*; juſt as he is by Chriſt, *the prince of this world*, *John* xii. 31. and xiv. 30. not becauſe he had any hand in the making of it, or has any concern in the government of it, or in the diſpoſal of men or things in it; but becauſe of his influence over the worſt, and greateſt part of the world; which lies in wickedneſs, under the power of this wicked one, being led captive by him at his will; who have voluntarily given themſelves up to him, and whoſe luſts they will do; and ſo declare themſelves to be his children, and him their father, yea, their God: the influence he has over them is, he *hath blinded the minds of them* *that believe not.* The Apoſtle here ſeems to refer to one of the devils, which the *Jews* [l] frequently ſpeak of, סמאל, *Samael*; who they ſay is the head of all the devils; a very malignant ſpirit, and who deceived our firſt parents; the word is compounded of אל, *God*, and סמא, *to blind*; him they call the angel of death, and ſay [m], that he hath, אחשיך פני עלמא, *brought darkneſs upon the face of the world*, or the creatures, the *Gentiles:* agreeable to which the Apoſtle calls the devil, *the God that hath blinded:* what he blinds in men, is *their mind*; the more excellent and knowing part of man; not the eyes of their bodies, but of their underſtandings; which ſhews the near acceſs ſatan has to the ſouls of men; he penetrates into their very hearts and minds, and has an influence there: the perſons whoſe minds he blinds, are thoſe *who believe not*; which diſtinguiſhes them from others that periſh, who never enjoyed the Goſpel, and therefore he ſays, *in*, or *among whom*; and from true believers, on whom ſatan can have no ſuch influence; and is a reaſon of theſe mens periſhing, and of ſatan's influence over them; and muſt be underſtood of reprobates, and final unbelievers: the influence he has over them, is expreſſed by *blinding* them; which he does, by diverting them from hearing the Goſpel, and by ſtirring up the enmity of their minds againſt it, and by increaſing their natural darkneſs and blindneſs with reſpect to it. The end which ſatan has in doing this is, *leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them*; here many things are hinted, in commendation of the Goſpel, as that it is *the Goſpel of Chriſt*; becauſe he was not only the greateſt and beſt preacher of it that ever was, but alſo is the author and ſubject of it; Chriſt is the ſum and ſubſtance of the Goſpel, the principal thing in it, or perſon that is ſpoken of therein; and then Chriſt who is the grand ſubject of the Goſpel is deſcribed, in order to recommend it the more, as *the image of God.* The *Jews* [n] call the Meſſiah, צלם אל, *the image of God*; ſome copies, and the *Complutenſian* edition, and the *Arabic* verſion read, *the image of the inviſible God*, as in *Cal.* i. 15. So Chriſt is as the Son of God, being the natural, ſubſtantial, eſſential, eternal, increated, and perfect image of his Father; and ſo he is as man and mediator: further, the Goſpel is ſaid to be the *glorious* Goſpel of Chriſt, as it muſt needs be, ſince it ſo clearly and illuſtriouſly ſets forth the glory of Chriſt; contains ſuch glorious doctrines and promiſes in it, and is attended with ſuch glorious effects, where it comes with power: add to all this, that *light* is attributed to it; the *Jews* [o] ſpeak of the *light of the law*, and the law is called light; and ſay, that, אין אור אלא תורה, *there is no light but the law*; but this may be more truly ſaid of the Goſpel, by which not only perſons may be notionally enlightened, who never were made really partakers of the grace of God, but is the means of ſpiritual and ſaving illumination to thouſands, when it is attended with the demonſtration of the Spirit: now all theſe excellent characters of the Goſpel, ſerve to enhance the ſpite and malice of ſatan, in endeavouring all he can, to hinder the bright ſhining of this glorious Goſpel, to and upon any of the ſons of men; and his reaſon for ſo doing is, becauſe he knows, that ſhould the Goſpel ſhine unto them, the intereſt and glory of Chriſt would be advanced, and his own would decline.

Ver. 5. *For we preach not ourſelves*, &c.] Theſe words contain a reaſon, why the Apoſtles behaved themſelves in the manner deſcribed, ver. 2. and ſerve to explain in what ſenſe this inſpired writer is to be underſtood, when he calls the Goſpel *our Goſpel*, ver. 3. and moſt clearly proves the Goſpel to be a *glorious* one, which he had aſſerted, ver. 4. ſince Chriſt, and not themſelves, is the ſubject of it, *for we preach not ourſelves.* They did not preach any doctrine of their own deviſing; they did not ſet up themſelves as lords over the faith and conſciences of men; nor was their view in preaching, to ſet forth their learning, parts, and eloquence, or to amaſs wealth and riches to themſelves; nor did they aſſert the purity of human nature, or the power of man to do any thing of himſelf that is ſpiritually good; or that juſtification and ſalvation, are by works of righteouſneſs done by men. To do any, or each, or all of theſe, as did the falſe Apoſtles, is to preach a man's ſelf: but ſo did not theſe faithful diſpenſers of the word, but they *preached Chriſt Jeſus the Lord*; that is, the doctrines reſpecting the perſon, office, and grace of Chriſt; as that he is truly and properly God, the eternal and only begotten Son of God, God and man in one perſon, the only mediator between God and man, and the ſaviour and redeemer of loſt ſinners; that *Jeſus* of *Nazareth* is the Chriſt, the true *Meſſiah*; and that this Chriſt is *Jeſus*, a Saviour, the only able, and willing one; and that this Jeſus Chriſt, is *Lord* of all, eſpecially of the ſaints; not only as creator, but as their head, huſband, and redeemer; that peace and reconciliation, pardon and righteouſneſs, life and ſalvation, are only by him: and they alſo declared themſelves the ſervants of the churches, *and ourſelves your ſervants.* The Apoſtle does not ſay they were the ſervants of Chriſt, tho' they were, and eſteemed it their greateſt honour to be ſo; for he had no need to obſerve this, ſince this is included in their preaching him as *Lord*; nor does he ſay they were the ſervants of men, or men pleaſers, for then they would not be the ſervants of Chriſt; but he aſſerts them to be the ſervants of the churches: and which muſt be underſtood, not with reſpect to things temporal, with which they had no concern; but with regard to things ſpiritual, particularly to the miniſtration of the word, and adminiſtration of ordinances: and this they profeſſed to be, *for Jeſus ſake*; either for the ſake of preaching Chriſt unto them; or becauſe they were choſen and called by him to this ſervice, and in which they were willing to continue, for the ſake of his honour and intereſt.

Ver. 6. *For God who commanded the light to ſhine out of darkneſs*, &c.] The cauſal particle *for*, ſhews theſe words to be alſo a reaſon of the foregoing; either why they ſo clearly beheld the glory of the Lord, ch. iii. 18. or why they renounced the hidden things of diſhoneſty, ch. iv. 2. or why their Goſpel could not be hid, ver. 3. or why they did not preach themſelves, but Chriſt, ver. 5. becauſe *God* had *ſhined in* their *hearts*; and in this light, they ſaw the glory of Chriſt; could not bear any ſecret, hidden, ſcandalous practices; and held forth the word of light and life to others; and ſeeing ſo much of their own weakneſs, ſinfulneſs, and unworthineſs, dared not to preach themſelves, but Chriſt Jeſus the Lord; in which may be obſerved the character of the true God, as oppoſed to ſatan, the God of this world, who is ſaid to *blind the minds* of men, ver. 4. whereas the true God is repreſented as the author of *light*, and as producing it by a word of *command*, and that *out* of mere *darkneſs*: reſpect is here had to the creation of all things at the beginning, when *darkneſs was upon the face of the deep—and God ſaid, let there be light and there was light*, *Gen.* i. 2, 3. Now this character of God, as creating light in this wonderful manner, is prefaced to his giving ſpiritual light unto his people; becauſe of the agreement there is between light corporal and ſpiritual, in their nature and production; for as there was darkneſs upon the earth before there was light, ſo there is a natural darkneſs in the minds of men, before any ſpiritual light is infuſed into them; and as light was the firſt production out of the dark and unformed chaos, ſo light is the firſt thing that is ſtruck into the ſoul in converſion; moreover, as light was the effect of almighty power, ſo is the ſpiritual illumination, or the opening of the eyes of the underſtandings of men, who are naturally born blind; and as light was a creation of that which was not before, ſo the work of grace on the ſoul, is not an increaſe of, or an addition to, or an improvement of the light of nature, but it is a new light, created in the underſtanding; add to all this, that both corporal and ſpiritual light are good, and both called *day*; the influence that God has over the hearts of men, and the effect he produces there are, he *hath ſhined in our hearts.* The hearts of men are like this dark terraqueous globe, having no light in them; God is as the ſun the fountain of light, which ſhines upon them and in them; ſo as to give them a true ſight and ſenſe of ſin, and of their loſt ſtate and condition; ſo as to cauſe them to ſee the fulneſs and ſuitableneſs of Chriſt as a Saviour; ſo as to warm their affections, and draw out their deſires after Chriſt, his ways, truths, ordinances, and people; and ſo as to give them light into the myſteries of the Goſpel; particularly he ſo ſhines into the hearts of ſome, whom he makes miniſters of the Goſpel, as to give more light and knowledge into Goſpel truths, than he does to others: and his end in doing this, is *to give*; that is, that his miniſtring ſervants may *give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt*; men muſt be firſt made light in, and by the Lord, or they'll never be fit and proper perſons to hold forth the word of light, or to communicate light to others; God firſt ſhines into their hearts, and then they give light to others: by *the glory of God* is not meant, the eſſential glory of God, or the perfections of his nature, though theſe are to be ſeen in the face, or perſon of Chriſt; but rather the glorious counſels of God, and ſcheme of ſalvation by Jeſus Chriſt; or in other words, the glorious Goſpel of God: and by *the knowledge* of it is deſigned, not a mere notional ſpeculative knowledge of the Goſpel, but an experimental one; a ſpiritual knowledge of the Goſpel, of Chriſt in it, of God in Chriſt, and of an intereſt in God's ſalvation by Chriſt: now when the miniſters of the word are ſaid to *give the light* of this to men, or to enlighten them with this knowledge, it can't be thought that they are the efficient cauſes, for ſuch are only Jehovah Father, Son, and Spirit; but only that they are inſtrumental, and are means in the hands of God, of bringing perſons to ſee the fellowſhip of this myſtery: all which is done, *in the face of Jeſus Chriſt*; this denotes the clearneſs and perſpicuity of their miniſtry, and of that knowledge which is communicated by it; ſee ch. iii. 12. and alſo the authority by which they act; 'tis in the name and perſon of Chriſt, in which ſenſe the phraſe is uſed, ch. ii. 10.

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[l] Targum Jon. ben Uzziel in Gen. iii. 6. Zohar in Gen. fol. 37. 2. Vajikra Rabba, fol. 162. 3. Debarim Rabba, fol. 245. 3. Tzeror Hammor, in Gen. fol. 6. 2. & 7. 3. Vid. Irenæum. adv. Hæreſ. l. 1. p. 136.

[m] Zohar in Gen. fol. 31. 1. Tzeror Hammor, fol. 93. 3.

[n] Zohar ib.

[o] Targum in Job iii. 16. T. Bab. Taanith, fol. 7. 2. Tzeror Hammor, fol. 82. 4.

Ver. 7. *But we have this treaſure in earthen veſſels*, &c.] This is a further commendation of the Goſpel; and by which the Apoſtle removes an objection againſt it, taken from the croſs and perſecutions that attend it, and the outward meanneſs of the miniſters of it. The Goſpel is called a *treaſure*, for not grace, nor Chriſt, but the Goſpel is here meant; which is ſo ſtiled, becauſe it contains rich truths, and an abundance of them; comparable to gold, ſilver, and precious ſtones, for the price of them, their antiquity, diſtance of place from whence they come, and their duration; becauſe it has in it rich bleſſings, ſpiritual ones, the bleſſings of the new covenant, ſolid, ſubſtantial, and irreverſible ones, and a fulneſs of them; and becauſe it conſiſts of exceeding great and precious promiſes, of more worth than thouſands of gold and ſilver; free, abſolute, and unconditional ones, which are yea, and amen in Chriſt, and relate both to this, and the other world; and alſo becauſe it exhibits and ſhews forth to us, the riches of God and of Chriſt, of grace and of glory; which are unſearchable, ſubſtantial, ſatisfying, and durable: the repoſitory, or cabinet, *in* which this treaſure is, are *earthen veſſels*; by which are meant, miniſters of the word, who are ſo in themſelves, in their own eſteem, and in the eſteem of others; probably the Apoſtle might have in view, *Lam.* iv. 2. The doctors and ſcholars among the *Jews*, are compared hereunto; "ſays *R. Eleazar* [p], to what is a diſciple of a wiſe "man like, in the eſteem of a man of the world? "at firſt he is like to a golden cup; when he has "converſed with him, he is like to a ſilver cup; "and when he has received any profit by him, he "is like, לקיתון של חרש, *to an earthen cup*, "which when broken, can't be repaired again:" "the law, ſay they, is not confirmed but by him, "who makes himſelf, ככלי חרס, *as an earthen* "*veſſel* [q]:" "*R. Joſhua* [r] was a great man in the "king's palace, and he was deformed; wherefore "*Cæſar*'s daughter ſaid, wiſdom is beautiful, "בכלי מכוער, *in an ugly veſſel*; and he brought "her a ſimile in proof of it from wine, which is "not kept in a ſilver veſſel." The alluſion is either to the earth itſelf, in which treaſure lies, or is hid, and out of which it is dug; or to pots and veſſels made of earth, into which treaſure has been uſed to be put; or to earthen pitchers, in which lights, or lamps were formerly carried; ſee *Judg.* vii. 16. where *Gideon*'s three hundred men, are ſaid to have empty pitchers, and lamps within the pitchers; they carried lamps with them to give them light, it being night when they went into the camp of *Midian*; and thoſe they put into pitchers, that the *Midianites* might not perceive them afar off, as a *Jewiſh* commentator well obſerves [s]; in like manner the Goſpel put into earthen veſſels, is a glorious light to ſome, whilſt it is hidden to others: yea, even lamps themſelves were no other than earthen veſſels, in which light was put; for ſo ſays *Maimonides* [t], a lamp, a burning light, is, כלי מחרש, *an earthen veſſel*, like a reed; and on the top of it is a little ear, which joins to it; and when it is made, a piece of old cloth is put upon the burning oil, and it continues in it; alſo an earthen veſſel is made, in which there is a hollow place for to ſet the light in, and in it is gathered, all that flows from the oil out of the light; and it is ſtrengthened about the head of the candleſtick, that the braſs might not be hurt by the oil; and this veſſel is called, the houſe in which the light ſubſides, or the receptacle of the light; and which receptacle, another of the *Miſnic* commentators ſays [u], is an earthen veſſel, made to put the light in; and the lamp, he alſo ſays, is like an earthen platter, ſharp pointed below, *&c.* and this alluſion well agrees with the context, in which the Goſpel is repreſented as a glorious light, ſhining in darkneſs, ver. 4, 6. The *Greek* word οστρακινοις the Apoſtles uſes, ſignifies alſo *ſhells of fiſhes*; and in like manner does *Philo* the *Jew* [w] compare the human body; "I am, ſays he, "very little concerned for this mortal body which "is about me, and cleaves to me οστρεου δικην, *like* "*the ſhell of a fiſh*, though it is hurt by every one." And the reference may be to pearls, which are ſaid to have been found in ſuch ſhells, particularly in oiſters; and is deſigned to expreſs, either the frail mortal bodies of the miniſters of the Goſpel, comparable to brittle ſhells, or baked earth; or rather the outward mean deſpicable condition of the Apoſtles, and preachers of the word; being men of no figure in the world, for birth, learning, or outward grandeur; and being attended with ſinful infirmities alſo, as other men; and more eſpecially as they were labouring under reproaches, afflictions, and perſecutions, for the ſake of the Goſpel; ſee *Jer.* xxxii. 14. The reaſon why it pleaſed God to put ſuch a rich and valuable treaſure, into the hands of perſons ſo mean and contemptible was, *that the excellency of the power may be of God, and not of us*; that is, that it might appear that the making of ſuch perſons miniſters of the word, was not of themſelves, was not owing to their natural abilities, or to any diligence and induſtry, and acquirements of their own, or to any inſtructions they had received from others, but to the grace of God, and the effectual working of his power; and that the ſucceſs which attended their miniſtrations in the converſion of ſinners, and building up of ſaints, could only be aſcribed to the exceeding greatneſs of divine power; and that the ſupporting of them in their work, under all the perſecutions raiſed againſt them, and oppoſition made unto them, could be attributed to nothing elſe; of which power, inſtances are given in the following *verſes*.

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[p] T. Bab. Sanhedrin, fol. 52. 2.

[q] Shirhaſhirim Rabba, fol. 4. 2.

[r] Juchaſin, fol. 33. 2.

[s] Laniado in Judg. vii. 16.

[t] In Miſn. Celim, c. 2. §. 8.

Ver. 8. *We are troubled on every ſide*, &c.] Or afflicted; εν παντι, either *in every place*, wherever we are, into whatſoever country, city, or town we enter, we are ſure to meet with trouble, of one ſort or another; for wherever we be, we are in the world, in which we muſt expect tribulation: or *always*, every day and hour we live, as in ver. 10, 11. we are never free from one trial or another: or *by every one*; by all ſorts of perſons, good and bad, profeſſors and profane, open perſecutors and falſe brethren; yea, ſome of the dear children of God, weak believers, give us trouble: or *with every ſort* of trouble, inward and outward; trouble from the world, the fleſh, and the devil: *yet not diſtreſſed*; ſo as to have no hope, or ſee no way of eſcape; ſo as to have no manner of comfort, or manifeſtations of the love of God; or ſo as to be ſtraitned in our own ſouls; for notwithſtanding all our troubles, we have freedom at the throne of grace, and in our miniſtry; we can go with liberty to God, and preach the Goſpel boldly to you: *we are perplexed*; and ſometimes know not what to do, which way to take, what courſe to ſteer, or how we ſhall be relieved and ſupplied; we are ſometimes at the utmoſt loſs about things temporal, how we ſhall be provided for with food and raiment; nor are we without our perplexing thoughts, doubts, and fears, about ſpiritual affairs: *but not in deſpair*; of the Lord's appearing and working ſalvation, both in a temporal and ſpiritual ſenſe.

Ver. 9. *Perſecuted, but not forſaken*, &c.] Purſued from place to place, and followed with menaces, curſes, and reproaches; laid hold on, proſcribed, impriſoned, and threatened with the ſevereſt tortures, and death itſelf; but our God never leaves us nor forſakes us; though we are followed cloſe by evil men, and left by our friends, we are not forſaken of God: *caſt down* we ſometimes are, as an *earthen veſſel*, ver. 7. which may be caſt out of a man's hands, in order to be daſhed to pieces; or as a man in wreſtling, ſee *Eph.* vi. 12. may be thrown to the ground by his antagoniſt, ſo we are ſometimes foiled by ſin, ſatan, and the world: *but not deſtroyed*; we are ſtill ſafe in the hands of Chriſt, and are kept by the power of God; and indeed, to what elſe can all this be aſcribed? 'tis ſurprizing that earthen veſſels ſhould bear and ſuffer ſo much, and not fall, or be daſhed to pieces.

Ver. 10, 11. *Always bearing about in the body*, &c.] The *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions, read, *in our body*; and the *Syriac* verſion in this, and the next clauſe reads, *in our bodies*, and ſome copies in this read, *bodies*; continually carrying about with us, in theſe mortal bodies of ours, wherever we go, *the dying of the Lord Jeſus*: by which is meant, not the doctrine of the ſufferings and death of Chriſt, and of ſalvation by a crucified Saviour, which they bore and carried about with them in a miniſterial way, wherever they came and preached, but the ſufferings they themſelves underwent; ſo called, becauſe of the likeneſs there is between the ſufferings of Chriſt, and theirs; as he was traduced as a wicked man, a deceiver, and a ſtirrer up of ſedition, ſo were they; as he was perſecuted, ſo were they; as he was liable to death, and at laſt was delivered up to it, ſo were they: and alſo becauſe of the union and ſympathy which were between them; Chriſt and they were one body and one ſpirit; ſo that what was endured by the members, the head had a fellow-feeling of, and ſympathy with; and reckoned what was done to them, as done to himſelf: and beſides, the ſufferings they underwent, and death they were expoſed unto, were for his ſake, as it is explained in the *next verſe*: *for we which live*; who are ſtill in the land of the living, though it is almoſt a miracle we are, conſidering the circumſtances we are in: *are always delivered*; that is, continually expoſed *to death for Jeſus' ſake*: and the end of all theſe ſufferings, which is expreſſed alike in both verſes is, *that the life alſo of Jeſus, might be made manifeſt in our body*, or *mortal fleſh*; the meaning of which is, that it might appear that Jeſus, though he died, is riſen again from the dead, and lives at the Father's right-hand, and ever lives to make interceſſion for us; of which there is a full proof, inaſmuch as we are ſupported by him under all the trials and ſufferings we endure for his ſake; for becauſe he lives, we live alſo, amidſt ſo many dangers and deaths, which attend us.

Ver. 12. *So then death worketh in us*, &c.] This is the concluſion of the foregoing account, or the inference deduced from it; either the death, or dying of Chriſt, that is, the ſufferings of his body, the church, for his ſake, ενεργειται, *is wrought in us*; fulfilled and perfected in us; ſee *Col.* i. 24. or rather a corporal death has ſeized upon us; the ſeeds of death are in us; our fleſh, our bodies are mortal, dying off apace; death has already attacked us, is working on our conſtitutions gradually, and unpinning our tabernacles, which in a ſhort time will be wholly took down and laid in the duſt: *but life in you.* Some underſtand theſe words as ſpoken ironically, like thoſe in 1 *Cor.* iv. 8, 9. but the Apoſtle ſeems not to be ſpeaking in ſuch a ſtrain, but in the moſt ſerious manner, and about things ſolemn and awful; and his meaning is, ours is the ſorrow, the trouble, the affliction, and death itſelf, yours is the gain, the joy, the pleaſure, and life; what we get by preaching the Goſpel are reproach, perſecution, and death; but this Goſpel we preach at ſuch expence is the ſavour of life unto life to you, and is the means of maintaining ſpiritual life in your ſouls, and of nouriſhing you up unto eternal life; and which is no ſmall encouragement to us to go on in our work with boldneſs and chearfulneſs: or theſe words regard the different ſtate and condition of the Apoſtle, and other miniſters, and of the *Corinthians*; the one were in adverſity, and the other in proſperity.

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[u] Bartenora in ib.

[w] De Joſeph. p. 536.

Ver. 13. *We having the ſame ſpirit of faith*, &c.] By *faith* here is meant, not the doctrine, but the grace of faith; a believing in the doctrines of the Goſpel, and in the perſon of Chriſt; an exerciſe of that grace upon the death and reſurrection of Chriſt; and particularly a looking by faith in full expectation of the ſaints reſurrection from the dead, and eternal glory, together with a reliance on the power, faithfulneſs, and promiſes of God to ſupport under the afflictions of this life. Now of this faith the Spirit of God is the author; this is not of ourſelves, of our own power, 'tis the free gift of God, and a valuable gift it is; it is of the operation of God, and the produce of his almighty power; and of this the Spirit of God, in converſion, is the powerful operator: hence he is here called *the Spirit of faith.* So the *third* number in the *Cabaliſtic* tree of the *Jews*, the intelligence ſanctifying, which anſwers to the third perſon in our doctrine of the Trinity, is called [x], "אמונה אומן, and אב האמונה, "*the artificer of faith*, and *the author* or *parent of* "*faith*, becauſe from its power faith flows." Which is the *ſame* in all ſaints; the Spirit is the ſame in one as in another, and ſo is the faith which he is the author of; ſee 2 *Pet.* i. 1. Faith is the ſame in all the ſaints that have been from the beginning of the world, under the Old and New Teſtament diſpenſations; it was the ſame in all the churches in the Apoſtle's time, in *Rome* as at *Epheſus*, in *Epheſus* as at *Rome*, and in *Theſſalonica* as at *Rome* and *Epheſus*, and ſo in all the other churches; tho' it may be, the Apoſtle may chiefly deſign the ſameneſs of faith, and of the Spirit, in him and his fellow-miniſters, and in theſe *Corinthians*, tho' death was working in the one, and life in the other; which appeared in their free and bold miniſtration of the word, notwithſtanding all they met with on account of it, in imitation and encouraged by the example of *David*, *according as it is written*, Pſ. cxvi. 10. *I believed and therefore have I ſpoken*; *we alſo believe, and therefore ſpeak*: where there is true faith, and the true Spirit of faith, there will be a ſpeaking of, for, and in the name of Chriſt, as there ought to be: for as *with the heart man believeth unto righteouſneſs*, ſo *with the mouth confeſſion is made unto ſalvation.* This is true of believers in common, ſooner or later, at one time or another; but more eſpecially of the miniſters of the word, who have a firm and well-grounded belief in the doctrines of the Goſpel, and perſon of Chriſt; and therefore ſpeak freely, and without any doubt and heſitation about theſe things, boldly, and without the fear of men, and ſincerely and faithfully, as in the ſight of God: hence they make Chriſt the main ſubject of their miniſtry, becauſe they believe in him, and nothing can ſtop their mouths from ſpeaking of him; faith, and a Spirit of faith, fit for publick work and ſervice, and give freedom and boldneſs in the miniſtration of the Goſpel, and are a great ſupport under perſecution for the ſake of it.

Ver. 14. *Knowing that he which raiſed up the Lord Jeſus*, &c.] Beſides having the ſame Spirit of faith, mentioned in the preceding verſe as a ſupport under tribulation, the Apoſtle proceeds in this, and ſome following verſes, to take notice of other things which gave them relief under their preſſures; ſuch as the reſurrection from the dead, all their afflictions being for the good of the churches and glory of God, the inward and comfortable experiences of the love and grace of God in the midſt of them, and the end and iſſue of them, eternal glory. The former of theſe is obſerved here; *knowing*, being firmly perſuaded, and fully aſſured, that *he which raiſed up the Lord Jeſus*; by whom God the Father is more eſpecially deſigned, tho' not to the excluſion of the Son and Spirit, who were jointly concerned in raiſing the dead body of our Lord: *ſhall raiſe us up alſo by Jeſus*; which may regard the reſurrection of all the ſaints by Chriſt, not as a mere inſtrument, but as a coefficient cauſe with the Father and Spirit: this the Apoſtle concludes from the power of God in raiſing up Chriſt from the dead; he that is able to do the one, is certainly of power to effect the other; and alſo from that union there is between Chriſt and his people; he is the head, they are his members; and becauſe the head is raiſed, the members ſhall be likewiſe. Chriſt's reſurrection is not only the pattern, but the pledge of the reſurrection of the ſaints. Now this doctrine, as it was fully known, and firmly believed by the Apoſtles, was of great uſe to bear them up under their outward troubles; for though they were ſo afflicted and perſecuted, death was viſibly working in them, and they might expect in a ſhort time to be laid in the grave; yet this was their conſolation, that they ſhould be raiſed again immortal and glorious by Chriſt; ſome copies read, *with Jeſus*, and ſo the *Vulgate Latin* verſion: *he ſhall preſent us with you*; that is, he will preſent us miniſters, together with you the ſaints, and the reſt of the elect of God; firſt, לותה, *to himſelf*, as the *Syriac* verſion adds, and then to his Father, in their full number, compleatly righteous and holy. Theſe words indeed may be underſtood of a deliverance from temporal affliction, from that death they were labouring under, and expoſed unto, and the ſenſe be this; we firmly believe that he that raiſed up Chriſt from the dead, will deliver us from the preſent death of affliction, which will be a ſort of reſurrection from the dead, and will make us to ſtand by you, or in your preſence; or, in other words, being thus delivered, we ſhall have an opportunity of viſiting you, we have ſo long deſired, and you have expected, which will be to your edification and comfort.

Ver. 15. *For all things are for your ſakes*, &c.] This is a very large and comprehenſive expreſſion, and reaches to all the things of Chriſt, as well as of his miniſters. The incarnation, obedience, death, and reſurrection of Chriſt, are all for the ſake of God's elect; and ſo the miniſtry of his Apoſtles and ſervants, their gifts, graces, comforts, and experiences; and ſo likewiſe all their reproaches, afflictions, and perſecutions; ſee ch. i. 6. Theſe were endured for their ſakes, and tended to their eſtabliſhment in the faith; were for the furtherance of the Goſpel, and of the faith and joy of ſaints; and this gave no ſmall pleaſure and relief to them under their ſufferings, that they were of ſuch uſe to others. Moreover, all their deliverances, when in any imminent danger, were for the ſake of the churches: *that the abundant grace*; held forth in their miniſtrations, manifeſtly to be ſeen in ſupporting them under their troubles, and delivering them out of them: *might through the thankſgiving of many*; for ſuch appearances of divine goodneſs, ſee chap. i. 11. *redound to the glory of God*; which is another thing that yielded them a pleaſing ſatisfaction, in all their diſtreſſes for the ſake of Chriſt, and his Goſpel.

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[x] Sepher Jetzirah, Semit. 3. p. 6.

Ver. 16. *For which cauſe we faint not*, &c.] Since our afflictions are over-ruled for the good of others, and the glory of God, we are not diſcouraged by them; our ſpirits don't ſink under the weight of them; we don't give out from the work of the miniſtry becauſe of them, but go on chearfully therein: and the more ſo, ſince *tho' our outward man periſh*; our outward circumſtances of life are very mean and deſpicable; we are oftentimes in a very diſtreſſed condition thro' hunger, thirſt, nakedneſs, and want of the common neceſſaries of life; our bodies are almoſt worn out with fatigue, labour, and ſorrow; our earthly tabernacles are tottering, and juſt ready to fall in pieces; *yet the inward man is renewed day by day*; that is, continually; it anſwers to ויום יום, an *Hebraiſm*; ſee *Eſth.* ii. 11. and iii. 4. the internal hidden man of the heart, the new man is in a proſperous condition; our ſouls are in good health; the work of God is comfortably carried on in us; we have ſweet and repeated experiences of the love of God; we are growing in grace, and in the knowledge of Chriſt; and like the palm-tree, the more weight is hung upon it, the more it thrives; and like the children of *Iſrael* in *Egypt*, the more they were afflicted the more they grew.

Ver. 17. *For our light affliction*, &c.] The difference between the preſent and future ſtate of the ſaints is here expreſſed, the diſparity between them ſhewn, and the influence the one has upon the other. The preſent ſtate is a ſtate of *affliction*. Affliction is the common lot of the children of men, but more eſpecially of the children of God, and is here deſigned by *our* affliction; for theſe, beſides their ſoul-trouble, meet with ſuch in the world, and from the men of it, others do not. Afflictions are appointed for them by their heavenly Father; proviſion is made for them, and ſupport under them, in the covenant of grace; they are Chriſt's legacy to them, and by which they are conformed to him; they are always for their good, ſpiritual and eternal; and lie in their way to heaven, through which they muſt paſs into the kingdom: now theſe their outward afflictions which are here meant, lie chiefly in the meanneſs of their outward circumſtances; in poverty and diſtreſs, in diſgrace, reproaches, and perſecutions for their profeſſion of Chriſt, and his truths: and in oppoſition to this their mean and deſpicable condition in the eyes of the world, their future ſtate is ſignified by *glory*, as it often is in the word of God; and is of ſuch a nature, that all the glories of this world, ſuch as kingdoms, crowns, inheritances, poſſeſſions, riches, honour, and ſubſtance of every kind and degree, by all which the heavenly ſtate is expreſſed, are but faint reſemblances of it: it is the ſame glory Chriſt is entered into, is poſſeſſed of for, and will give to all his people; 'twill chiefly lie in communion with Father, Son, and Spirit, with angels, and one another; there will be a viſible glory upon the bodies of the ſaints, which will be faſhioned like to the glorious body of Chriſt; and their ſouls will be bleſs'd with perfect knowledge and holineſs. Their affliction is repreſented as *light*; which tho' it is not in itſelf, but often very grievous and heavy to be born, eſpecially when any ſoul-trouble is added to it; yet is light, when the ſaint is ſupported by the arm of the Lord, indulged with his preſence, and favoured with the diſcoveries of his love. The afflictions of God's people are light, when compared with their deſerts, with the ſufferings of Chriſt, the torments of the damned in hell, and the joys of heaven, which are here, by way of oppoſition thereunto, ſtiled a *weight of glory*. The Apoſtle has reſpect to the *Hebrew* word, כבוד, which ſignifies both *weight* and *glory*, and is often uſed for riches, honour, and whatſoever is excellent, ſolid, and ſubſtantial: and here the phraſe deſigns the weighty riches of glory, that maſſy crown of glory which fadeth not away, that bulky and more enduring ſubſtance, which Chriſt will cauſe them that love him to inherit. Again, the afflictions of the children of God are ſaid to be *for a moment*; they are but for a while, and that a little while; at moſt they are but for the preſent time of life, and that is but as a vapour which appears for a little while, and then vaniſhes away; it is but as a moment, a point of time, in compariſon of eternity: but the glory the ſaints are choſen and called unto, that weight of it which ſhall be put upon them is *eternal*; it will laſt for ever; it will know no end: hence it's called an houſe not made with hands, eternal in the heavens, an everlaſting kingdom, everlaſting habitations, an incorruptible inheritance, and a crown of glory that fadeth not away. Now the preſent affliction of the people of God has a conſiderable influence upon this; it is ſaid here, that it *worketh for us*, this glory. The *Jews*[y] introduce God ſpeaking words much like theſe. "Saith the holy bleſſed God, I have ſent them chaſtiſements in this world, לחזק זרועותם לעולם הבא, "*to ſtrengthen their arms for*, or *that their arms* "*may lay hold upon the world to come.*" Now afflictions may be ſaid to work eternal glory for the ſaints, not by way of merit, for they are not worthy to be compared with the glory to be revealed; there's no proportion between them; beſides, the heavenly kingdom and glory was prepared from the foundation of the world, and is a free-grace gift of their heavenly Father; but they work as means of enjoying it, as the word and ordinances do; the Spirit of God makes uſe of them, as of the other, to work up the ſaints for that ſelfſame thing, glory: theſe are means of trying, exerciſing, and improving their graces, of weaning their hearts from this world, and drawing out their deſires, hope, and expectation of another; they are the way in which believers walk to glory, and which at laſt iſſue and terminate in it; glory follows upon them, tho' it is not for them.

Ver. 18. *While we look not at the things which are ſeen*, &c.] Theſe are the things of this world, ſuch as riches, honours, pleaſures, profits, *&c.*

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[y] R. Moſes Kotſenſis Mitzvot Torah præcept. affirm. 17.

which are viſible to, and ſtrike the ſenſes of a natural man, and are *temporal*, endure but for a time, are tranſitory, fleeting, and quickly gone. To *look* at theſe things is to deſire them, ſet the affections on them, and to make the enjoyment of them a man's chief ſcope and aim; and when this is the caſe, afflictions can't be ſaid to work for ſuch, or to work them for an eternal weight of glory; but when believers have their eyes and hearts taken off of theſe things, they either look not at them, or with contempt upon them; *while*, and when they are in ſuch frames of ſoul, afflictions are operating for their future good. Or by theſe things that are ſeen may be meant afflictions themſelves, the croſs, with all that belongs to it; which alſo are diſcernible by the outward ſenſes, and are but for a time. Now a believer is not to ſtand looking and poring upon his afflictions; for while he does ſo, they work impatience, murmurings, repinings, unbelief, *&c.* but when and *while* he looks off of theſe to Chriſt, and to what he has done and ſuffered, and to the glories of another world, and to the recompence of reward, he not only finds himſelf ſupported under his preſent afflictions, which he does not ſo overlook as to deſpiſe; but he alſo finds his heart ſeeking after, and his affections ſet upon, and his faith, hope, and expectation raiſed in the views of things above, where Chriſt is: and ſo he is kept looking *at the things which are not ſeen*; by the corporal eye, nor by the eye of carnal ſenſe and reaſon; only by the eye of faith, which is *the ſubſtance of things hoped for, and the evidence of things not ſeen*: and theſe things, the joys and glories of heaven, *are eternal*; will laſt for ever, will never end; all which is great encouragement to faith and patience under the preſent afflictive diſpenſations of providence.

CHAP. V.

THE Apoſtle, in this chapter, enlarges upon the ſaints comfortable aſſurance, expectation, and deſire of the heavenly glory; diſcourſes of the diligence and induſtry of himſelf, and other Goſpel miniſters in preaching the word, with the reaſons that induced them to it; and cloſes it with a commendation of the Goſpel-miniſtry from the important ſubject, ſum, and ſubſtance of it. Having mentioned in the latter part of the preceding chapter, the eternal weight of glory, the afflictions of the ſaints are working for, and the inviſible realities of that ſtate they are looking to, here expreſſes the aſſurance that he and others had of their intereſt therein; and which he ſignifies by an edifice, and illuſtrates it by its oppoſition to the body, which he compares to an houſe and tabernacle; the one is man's, the other of God, and not made with hands; the one is earthly, the other in heaven; the one is to be, and will be diſſolved, the other is eternal, ver. 1. and therefore it is no wonder that it ſhould be ſo earneſtly deſired, as it is ſaid to be in ver. 2. where the deſire of it is ſignified by groaning, which ſuppoſes ſomething diſtreſſing, and which makes uneaſy; and by an earneſt longing after deliverance and happineſs, and which is explained by a deſire to be clothed upon with the houſe from heaven; where the heavenly glory is not only, as before, compared to an houſe, but alſo to a garment, which all thoſe that are clothed with the righteouſneſs of Chriſt may juſtly expect to be arrayed with; for theſe will not be found naked, nor remain ſo, ver. 3. which earneſt deſire after immortality and glory is more fully explained, ver. 4. in which not only the body, in its preſent ſtate, is again compared to a tabernacle, and the ſaints repreſented as being diſtreſſed, and ſo groaning whilſt in it; but the cauſe of this groaning is ſuggeſted, which is a burden they labour under, both of ſin and affliction; and yet ſuch is the natural inclination of man to remain in the body, and his unwillingneſs to part from it, that he does not deſire to be ſtripped of that, but to have the robe of immortality put upon it, that ſo the preſent mortality that attends it might be wholly ſwallowed up in it: and that the ſaints had reaſon to believe there was ſuch an happineſs to be enjoyed, and that they had ſuch an intereſt in it is clear; becauſe as God had prepared that for them, he had alſo wrought and prepared them for that; and beſides, had given them his Spirit as the earneſt and pledge of it, ver. 5. wherefore, as they were confidently aſſured of it, and conſidering that they were but ſojourners and ſtrangers whilſt in the body, and in the preſent ſtate of things, and not at home in their Father's houſe, and abſent from Chriſt, ver. 6. as is evident from their walking by faith in the comfortable aſſurance, lively hope, and earneſt expectation of things future and unſeen, and not in the beatific viſion of them, ver. 7. Hence they were very deſirous, and choſe rather to quit their preſent dwelling, the tabernacle of the body, that they might be at home, and enjoy the preſence of the Lord, ver. 8. And this confidence and hope of eternal things wrought in the Apoſtle, and other faithful miniſters of the word, great carefulneſs and diligence to ſerve the Lord acceptably, and diſcharge with faithfulneſs the truſt repoſed in them, ver. 9. the reaſon of which concern alſo, or what likewiſe animated them to a diligent performance of their duty, was their certain appearance before the judgment-ſeat of Chriſt; which appearance will be univerſal, and when there will be a diſtribution of rewards and puniſhments to every one according to his works, ver. 10. And beſides, it was not only their own perſonal concern in this awful affair that engaged them to ſuch a conduct, but the regard they had to the good of immortal ſouls, to whom the day of judgment muſt be terrible, unleſs they are brought to believe in Chriſt; and for the truth of this they could appeal both to God, and to the conſciences of men, particularly the *Corinthians*, ver. 11. And leſt this ſhould be imputed to pride and arrogance, the Apoſtle ſuggeſts the reaſon why he made mention of all this, that they might have wherewith to anſwer the falſe teachers, and vindicate the faithful miniſters of the Goſpel, ver. 12. However, let it be conſtrued which way it will, as the effect of madneſs or ſobriety, this he could with the greateſt confidence affirm, that his view was the glory of God, and the good of ſouls, ver. 13. and to this diligence and faithfulneſs in preaching the Goſpel, he and others were not only moved by their deſire and expectation of happineſs, by the future judgment in which they muſt appear, and by their concern for immortal ſouls, that they might eſcape the vengeance of that day; but they were conſtrained thereunto by the love of Chriſt in dying for them, and in whom they died, ver. 14. the end of which was, that they might live not to themſelves, but to him that died and roſe again, ver. 15. And as a further inſtance of their integrity and faithfulneſs, the Apoſtle obſerves, that they had no regard to men on account of their carnal deſcent, and outward privileges, as the *Jews*; nor even did they conſider Chriſt himſelf in a carnal view, or eſteem of him as a temporal king, as they once did, ver. 16. their ſole aims and views being the ſpiritual good of men, and the advancement of the ſpiritual intereſt and kingdom of Chriſt; and the concluſion from hence is, that whoever is truly in Chriſt, and in his kingdom is a new creature, and is in a new world, in a new diſpenſation, in which both the old things of the law, and of heatheniſm, and of his former converſation are gone, and all things in doctrine, worſhip, and converſation are become new, ver. 17. And from hence the Apoſtle proceeds to a commendation of the Goſpel-diſpenſation, and the miniſtry of it, from its author God, and from the ſubject-matter of it, reconciliation of men to God by Chriſt, ver. 18. which is more fully explained and enlarged on, both with reſpect to the efficient cauſe of reconciliation, the objects of it, and the means and manner in which it is brought about, and alſo the publication of it in the Goſpel by the miniſters of it, ver. 19. and who are deſcribed as the embaſſadors of Chriſt, acting in the name of God, and as in the ſtead of Chriſt, for the good of men, ver. 20. And cloſes the chapter with an account of the great propitiation Chriſt, by whom reconciliation is made; as that he was in himſelf without ſin, and yet was by imputation made ſin for ſinners, that they, in the ſame way, might be made righteous in the ſight of God thro' him, ver. 21.

Ver. 1. *For we know, that if our earthly houſe*, &c.] By this *houſe* is meant the body, ſo called from its being like a well-built houſe, a curious piece of architecture; as an houſe conſiſts of a variety of parts fitly framed and put together in juſt ſymmetry and proportion, and with an entire uſefulneſs in all, ſo is the body of man; which ſhews the power and wiſdom of God the architect: likewiſe, becauſe it is the dwelling-place of the ſoul, which makes it appear, that the ſoul is more excellent than the body, is independent of it, and capable of a ſeparate exiſtence from it: it is ſaid to be an *earthly* houſe, becauſe it is from the earth; is ſupported by earthly things; has its preſent abode on the earth, and will quickly return to it: and the earthly houſe of *this tabernacle*, in alluſion to the tabernacles the *patiarchs* and *Iſraelites* of old dwelt in; or to the tents and tabernacles of ſoldiers, ſhepherds, travellers, and ſuch like perſons, which are ſoon put up and taken down, and removed from place to place; and denotes the frailty and ſhort continuance of our mortal bodies. So *Plato* [z] calls the body, γηινον σκηνος, *an earthly tabernacle*; ſo the *Jews* were wont to call the body an *houſe*, and a *tabernacle*: "every man, "they ſay [a], has two houſes, בית הגוף, *the houſe* "*of the body*, and the houſe of the ſoul; the one "is the outward, the other the inward houſe." So *Abarbinel* [b] paraphraſes thoſe words, *Iſ.* xviii. 14. "*I will conſider in my dwelling-place*; *I will* re-"turn, or again conſider in my dwelling-place, "which is the body, for that is, משכן הנפש, *the* "*tabernacle of the ſoul.*" Now this tabernacle may, and will be, *diſſolved*, unpinn'd, and taken down; which does not deſign an annihilation of it, but a diſſolution of its union with the ſoul, and its ſeparation from it: and when the Apoſtle puts an *if* upon it, it is not to be underſtood as tho' it is uncertain whether it would be diſſolved or no, unleſs it be ſaid with a view to the change that will be on living ſaints at Chriſt's ſecond coming; but it is rather a conceſſion of the matter, and may be rendered, *tho' the earthly houſe*, &c. or it points out the time when the ſaints future happineſs ſhall begin, *when the earthly houſe*, &c. and ſignifies that being in the body, in ſome ſenſe, retards the enjoyment of it. Now it is the ſaints comfort whilſt they are in it, and in a view of the diſſolution of it, that they *have a building of God, an houſe not made with hands, eternal in the heavens*; which ſome underſtand of the glorified body upon its reſurrection, as oppoſed to its frail, mortal, earthly frame in its preſent ſituation; tho' rather all this deſigns the happineſs of the ſaints, which will be begun, and they ſhall immediately enter into, at the diſſolution of their bodies, and will be conſummated at the reſurrection; which is all of God's building and preparing; not made by the hands of the creature, or obtained by works of righteouſneſs done by men; and it lies in the heavens, and will continue for ever. So the [c] *Jews* ſpeak of בית קדישא, *the holy houſe*, in the world to come, and which they ſuppoſe is intended in *Iſ.* lvi. 5. and *Prov.* xxiv. 3. In this the ſaints have a preſent intereſt; they *have* it already built and prepared for them; they have an indubitate right and title to it thro' the righteouſneſs of Chriſt; they have it ſecured to them in Chriſt their feoffee in truſt, their head and repreſentative; and they have the earneſt of it, the Spirit of God in their hearts; of all which they have ſure and certain knowledge: *for we know*; they are well aſſured of the truth of this from the promiſe of God, who cannot lye, from the declaration of the Goſpel, the teſtimony of the Spirit, and the cloſe and inſeparable connexion there is between the grace they have already received, and the glory that ſhall be hereafter.

Ver. 2. *For in this we groan earneſtly*, &c.] Meaning either for this happineſs we groan, or rather in this tabernacle we groan. Theſe words are a reaſon of the former, proving that the ſaints have a building of God; and they know they have it, becauſe they groan after it here; for the groanings of the ſaints are under the influence and direction of the Spirit of God, who makes interceſſion for them, as for grace, ſo for glory, according to the will of God: and this groaning is further explained by *deſiring to be clothed upon with our houſe which is from heaven*; by which is meant not the glorified body in the reſurrection morn; for tho' the bodies of the ſaints will be glorious, incorruptible, powerful, and ſpiritual, they are not ſaid to be celeſtial, nor will they be from heaven, but be raiſed out of the earth: beſides, the Apoſtle is ſpeaking of an habitation the ſoul will go into, and is deſirous of going into as ſoon as it removes out of the earthly houſe of the body, and of a clothing it deſires to be clothed with as ſoon as it is ſtripp'd of the garment of the fleſh: wherefore, by the houſe from heaven muſt be meant the heavenly glory, which departed ſouls immediately enter into, and are arrayed with, even the white and ſhining robes of purity, perfection, and glory they ſhall be clothed with, as ſoon as ever their tabernacles are unpinn'd and diſſolved. The *Jews* indeed ſpeak of a celeſtial body which the ſoul ſhall be clothed with immediately upon its ſeparation from the earthly body, and much in ſuch figurative terms as the Apoſtle does in this, and the following verſes: "when a man's time is come, ſay they [d], to go "out of this world, he does not depart until the angel of death has *ſtripped him of the clothing of this body*, (ſee ver. 4.) and when the ſoul is ſtripped of the body, by the angel of death, it goes ומתלבשא בההוא גופא אחרא, *and is clothed with that other body*, which is in *Paradiſe*, of which it was ſtripped when it came into this world; for the ſoul has no pleaſure but in the body, which is *from thence*, and it rejoices becauſe it is ſtripped of the body of this world, ואתלבש בלבושא אחרא שלים, *and is clothed with another perfect clothing*." And a little after, "the holy bleſſed God deals well with men, for he does not ſtrip men of their clothes until he has provided for them other clothes, more precious and better than theſe, except the wicked of the world, who return not to their Lord by perfect repentance; for naked they came into this world, and naked (ſee ver. 3.) they ſhall return hence." And in another place[c], "the ſoul does not go up to appear before the holy king, until it is worthy to be clothed, בלבושא דלעילא, *with the clothing which is above*."

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[z] In Clement. Alexandr. Stromat. l. 5. p. 593.

[a] Sepher Caphtor, fol. 38. 2.

[b] Maſhmia Jeſhuah, fol. 11. 4.

[c] Zohar in Exod. fol. 34. 3. & 35. 3.

[d] Zohar in Exod. fol. 62. 1, 2.

Ver. 3. *If ſo be that being clothed*, &c.] This ſuppoſition is made with reſpect to the ſaints who ſhall be alive at Chriſt's ſecond coming, who will not be ſtripped of their bodies, and ſo will *not be found naked*, or diſembodied, and ſhall have a glory at once put upon them, both ſoul and body; or theſe words are an inference from the ſaints preſent clothing, to their future clothing, thus; *ſeeing we are clothed*, have not only put on the new man, and are clothed and adorned with the graces of the Spirit, but are arrayed with the beſt robe, the wedding garment, the robe of Chriſt's righteouſneſs, *we ſhall not be found naked*; but ſhall be clothed upon with the heavenly glory, as ſoon as we are diſmiſſed from hence. Some read theſe words as a wiſh, *O that we were clothed, that we might not be found naked!* and ſo is expreſſive of one of the ſighs, and groans, and earneſt deſires of the ſaints in their preſent ſituation after the glories of another world.

Ver. 4. *For we that are in this tabernacle do groan*, &c.] There are ſome of the ſaints who are not in the tabernacle, the body. They were in it, but now are not; their bodies are in the grave, the houſe appointed for all living; and their ſouls are in the houſe not made with hands, eternal in the heavens, in everlaſting habitations, in the manſions prepared in Chriſt's Father's houſe; and they have done groaning, being delivered from every oppreſſor, ſin, ſatan, and the world; are at reſt from all their labours, and are free from every burden; only the ſaints who are in the tabernacle of the body, in an unſettled ſtate groan, being in the midſt of tribulation, and not yet in the enjoyment of that happineſs they are wiſhing for. The reaſon of their groaning is, becauſe they are *burdened* with the body itſelf, which is a clog and incumbrance to the ſoul in its ſpiritual exerciſes; and oftentimes by reaſon of its diſorders and diſeaſes a man becomes a burden to himſelf; but what the ſaints are moſtly burdened with in this life, and which makes them groan the moſt, is the body of ſin and death they carry about with them; the filth of it is nauſeous, grievous, and intolerable; the guilt of it oftentimes lies very heavy on the conſcience; the weight of it preſſes hard, and is a great hindrance to them in running their Chriſtian race; nor have they any relief under this burden, but by looking to a ſin-bearing and ſin-atoning ſaviour, the Lamb of God, who takes away the ſin of the world. They are alſo frequently burdened with ſatan's temptations, with blaſphemous thoughts, ſolicitations to ſin, the fears of death, the pangs of it, and what will follow upon it; tho' God is faithful, who will not ſuffer them to be tempted above that they are able to bear; however, theſe temptations are great burdens, and occaſion many a groan: to which may be added the various afflictions of life, which tho' comparatively *light*, are in themſelves heavy, grievous burdens, and hard to be bore; the nature, number, and continuance of them often make them ſo; and eſpecially they are ſuch, when God is pleaſed to hide his face, and with-hold the diſcoveries of his love and mercy. The Apoſtle goes on to explain what he means by deſiring to be clothed, *not for that we would be unclothed*; that is, of our bodies; and this he ſays, not thro' any love and liking he had to this animal life, or to the ſenſual methods of living here, which make natural men in love with life, and deſirous of always living here; but from a principle of nature, which recoils at death, does not like a diſſolution, chuſes any other way of removing out of this world than by death; a tranſlation of ſoul and body together to heaven, like that of *Enoch* and *Elijah*'s, is more eligible even to a good man; or ſuch a change as will be upon the living ſaints at the coming of Chriſt, which the Apoſtle ſeems to have in view, who will not be unclothed of their bodies, as men are at death, *but clothed upon*; as is here deſired, with incorruption and immortality: *that mortality might be ſwallowed up of life*; not that the mortal body, or the ſubſtance of the body, which is mortal, might be conſumed and deſtroyed, but that mortality, that quality to which it is ſubject by ſin, might be no more: and he does not ſay, *that death may be ſwallowed up of life*, which will be done in the reſurrection morn; but mortality, which being ſwallowed up by a tranſlation, or ſuch a change as will be at the laſt day, will prevent death: and the phraſe, *ſwallowed up*, denotes the ſuddenneſs of the change, in an inſtant, in a moment, in the twinkling of an eye, and that without any pain, or ſuch agonies as uſually attend death; and alſo the utter, final, and total abolition of mortality; ſo that there will never be more any appearance of it: his deſire is, that it may be ſwallowed up *of the life*, which is properly and emphatically life, as this life is not; and means the glorious, immortal, and everlaſting life, which ſaints enter into as ſoon as they are rid of their mortal bodies, and the mortality of them.

Ver. 5. *Now he that hath wrought us for the ſelf-ſame thing*, &c.] By *the ſelf-ſame thing* is meant, either the croſs, the burden of ſorrows and afflictions, under which the ſaints groan whilſt here, which God has appointed them unto, and therefore to be bore patiently by them; or that glory and immortality, which they, as veſſels of mercy, were prepared by him for from everlaſting; for which their bodies and ſouls are formed by him in creation, and for which they are made meet in regeneration, by the curious workmanſhip of his Spirit and grace upon them: and ſeeing he *is God*, and not man, who hath wrought them for this, either by his ſecret purpoſes and preparations of grace in eternity, or by his open works of creation and regeneration in time; there's no doubt but they ſhall certainly enjoy it, ſince his counſels are immutable, and he is a rock, and his work is perfect; whatever he begins he finiſhes, nor is he ever fruſtrated

of

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[d] Zohar in Exod. fol. 92. 2. Vid. fol. 84. 3. & in Gen. fol. 49. 3. & Caphtor, fol. 18. 2. & 78. 2.

of his end: one of *Stephens*'s copies adds, *and hath anointed us*, which ſeems to have been tranſcribed from chap. i. 21. *Who alſo hath given us the earneſt of the Spirit*; and therefore may be aſſured of poſſeſſing the inheritance, of which he is the earneſt; ſee ch. i. 22.

Ver. 6. *Therefore we are always confident*, &c.] Becauſe God has formed us for immortality and glory, and given us his Spirit as the earneſt of it, we take heart, are of good courage, don't ſink under our burdens, or deſpair of happineſs, but are fully aſſured of enjoying what we are deſirous of: *knowing that whilſt we are at home in the body*; or whilſt we are inmates or ſojourners in the body; for the body is not properly the ſaints home; whilſt they are in it, they are but pilgrims and ſtrangers; the time of their abode in it is the time of their ſojourning: during which time they *are abſent from the Lord*; not with reſpect to his general preſence, which is every where, and attends all creatures, an abſence from which is impoſſible; nor with reſpect to his ſpiritual preſence, which though not always ſenſibly enjoyed, yet frequently; nor are the children of God ever deprived of it totally and finally; but with reſpect to his glorious preſence, and the full enjoyment of that. Now the knowledge and conſideration of this, that the preſent ſtate and ſituation of the ſaints, whilſt in the body, is a ſtate of pilgrimage, and ſo of abſence from the Lord Chriſt, and from their Father's houſe, ſerves to increaſe their confidence and aſſurance, that they ſhan't long continue ſo, but in a little time ſhall be at home, and for ever with the Lord.

Ver. 7. *For we walk by faith, and not by ſight.*] Faith is a grace which anſwers many uſeful purpoſes; it is the eye of the ſoul, by which it looks to Chriſt for righteouſneſs, peace, pardon, life, and ſalvation; the hand by which it receives him, and the foot by which it goes to him, and walks in him as it has received him; which denotes not a ſingle act of faith, but a continued courſe of believing; and is expreſſive, not of a weak, but of a ſtrong, ſteddy faith of glory and happineſs, and of intereſt in it: and it is oppoſed to *ſight*; by which is meant, not ſenſible communion, but the celeſtial viſion: there's ſomething of ſight in faith; that is a ſeeing of the Son; and it is an evidence of things not ſeen, of the inviſible glories of the other world; faith looks at, and has a glimpſe of things not ſeen, which are eternal; but it is but ſeeing as thro' a glaſs darkly; 'tis not that full ſight, face to face, which will be had hereafter, when faith is turned into viſion.

Ver. 8. *We are confident, I ſay, and willing rather*, &c.] We are chearful in our preſent ſtate, being aſſured of future happineſs; tho' we chuſe rather *to be abſent from the body*; that is, to die, to depart out of this world. The interval between death, and the reſurrection, is a ſtate of abſence from the body, during which time the ſoul is diſembodied and exiſts in a ſeparate ſtate; not in a ſtate of inactivity and ſleep, for that would not be deſirable, but of happineſs and glory, enjoying the preſence of God, and praiſing of him, believing and waiting for the reſurrection of the body, when both will be united together again; and after that there will be no more abſence, neither from the body, nor from the Lord: *and to be preſent with the Lord*. This was promiſed to Chriſt in the everlaſting covenant, that all his ſpiritual ſeed and offspring ſhould be with him. This he expected; 'twas the joy of this which was ſet before him, that carried him thro' his ſufferings and death with ſo much chearfulneſs; this is the ſum of his prayers and interceſſion, and what all his preparations in heaven are on the account of. 'Tis this which ſupports and comforts the ſaints under all their ſorrows here, and which makes them meet death with pleaſure, which otherwiſe is formidable and diſagreeable to nature; and even deſirous of parting with life, *to be with Chriſt, which is far better*.

Ver. 9. *Wherefore we labour, that whether preſent or abſent*, &c.] This may be underſtood either of the miniſters of the Goſpel in particular, who labour in the word and doctrine, are ambitious, as the word here uſed ſignifies, and ſtrive to preach the Goſpel, not to pleaſe men, but their Lord and maſter; or of ſaints in general, who are intent upon this, and whoſe higheſt ambition is, that whether living or dying they *may be accepted of him*; both perſons and ſervices: ſuch who are born again, who are believers in Chriſt, and truly love him, are earneſtly deſirous of doing thoſe things which are pleaſing to him; and do in the ſtrength of Chriſt endeavour to perform them. Faith is a diligent, induſtrious, and operative grace, and makes perſons like itſelf. As none ought to be, ſo none are more careful to perform good works, or more ambitious to excel others in them, and thereby pleaſe their Lord, than believers. And theſe are the only perſons that can pleaſe him, for without faith it is impoſſible to pleaſe him; for theſe act from a principle of love to him, and with a view to his glory; and may they be but accepted of him, living and dying, both in this and the other world, they have the higheſt favour they can wiſh for and deſire.

Ver. 10. *For we muſt all appear*, &c.] This is a reaſon why the ſaints are ſo diligent and laborious, ſo earneſt and intent upon it, to be accepted of the Lord, becauſe they muſt ſtand *before the judgment-ſeat of Chriſt*; who is appointed judge of the whole earth, who is every way qualified for it, being God omnipotent and omniſcient; and when he comes a ſecond time will ſit upon his great white throne, a ſymbol of purity and integrity, and will enter on this work, and finiſh it with the ſtricteſt juſtice and equity: and before him *we muſt all appear*; all the ſaints, as well as others, miniſters and people, perſons of all ranks and conditions, of every nation, age, and ſex; there will be no avoiding this judgment, all *muſt appear*, or *be made manifeſt*; they will be ſet in open view, before angels and men; their perſons, characters, and actions, even the moſt ſecret will be: *that every one may receive the things done in his body*; which he has performed by the members of the body as inſtruments thereof, or whatſoever he has done whilſt in the body; and ſo this not only reaches to words and actions, but includes all the ſecret thoughts of the mind, and counſels of the heart, which will be made manifeſt: and when 'tis ſaid, that *every one ſhall receive* theſe; the meaning is, that he ſhall receive the reward of them, *according to that he hath done, whether it be good or bad*; the reward of good works will be of grace, and not of merit: good works will be conſidered at the laſt judgment, not as cauſes of eternal life and happineſs, to which the ſaints will be adjudged; but will be produced in open court as fruits of grace, and as evidences of the truth of faith, which will juſtify the judge in proceeding according to what he himſelf, as a ſaviour, has ſaid, *he that believeth ſhall be ſaved, he that believeth not ſhall be damned*. The reward of bad works will be in ſtrict and juſt proportion,

portion, according to the nature and demerit of them. The *Jews* ſay [f], that "all the works which a man does in this world, בגופא, *in the body*, and Spirit, he muſt give an account of in body and ſpirit before he goes out of the world." And again [g], all the works of men are written in a book, חן טוב הן ביש, *whether good or evil*, and for them all they muſt give account.

Ver. 11. *Knowing therefore the terror of the Lord*, &c.] Or *the fear of the Lord*; by which is meant either the grace of the fear of the Lord, implanted in the hearts of the Apoſtles, and in which they acted in their miniſtry, faithfully diſpenſing to men the myſteries of grace; from which they could by no means be moved, becauſe the fear of God was before their eyes, and upon their hearts: or rather the terror of the Lord in the laſt judgment, which will be very great, conſidering the awfulneſs of the ſummons, ariſe ye dead, and come to judgment; the appearance of the judge, which will be ſudden, ſurprizing, and glorious; the placing of the thrones, the opening of the books, the poſition of the wicked, the dreadful ſentence pronounced on them, and the immediate execution of it; all which the miniſters of the word know from the ſcriptures of truth; they know the judge, that there will be a general judgment, and that the day is fixed for it, though they know not the exact time: and therefore *perſuade men*; not that their ſtate is good becauſe of a little outſide morality, nor to make their peace with God, or get an intereſt in Chriſt, or to convert themſelves, neither of which are in the power of men to do; but they endeavour to perſuade them by the beſt arguments they are maſters of, taken from the word of God, and their own experience, that they are in a dangerous ſtate and condition, walking in a way that leads to deſtruction; that they are liable to the curſes of the law, the wrath of God, and everlaſting ruine; that preſent duties of religion will not make amends for paſt ſins, nor can their tears atone for their crimes, or any works of righteouſneſs done by them juſtify them before God; and that ſalvation is only by Chriſt, who is both able and willing to ſave the chief of ſinners: and they endeavour to perſuade and encourage poor ſenſible ſinners to venture on Chriſt, and believe in him to the ſaving of their ſouls. So the *Arabic* verſion reads it, *we perſuade men to believe*; though when they have done all they can, theſe perſuaſions of theirs are ineffectual, without the powerful and efficacious grace of the Spirit of God; however, in ſo doing they diſcharge a good conſcience, and act the faithful part to God and men: *but we are made manifeſt unto God*; who ſearches the heart, and tries the reins, who knows all actions, and the ſecret ſprings of them; to him the ſincerity of our hearts, and the integrity of our conduct, are fully manifeſt; we can appeal to him that 'tis his glory, and the good of ſouls, we have in view in all our miniſtrations: *and I truſt alſo are made manifeſt in your conſciences*; that you alſo can bear witneſs to our faithfulneſs and honeſty, to the unwearied pains we have taken, and the hearty concern we have ſhown for the welfare of the ſouls of men. One of *Stephens*'s copies reads, *and we truſt*; which agrees with the Apoſtle's ſpeaking in the firſt perſon plural in this, and the preceding verſes.

Ver. 12. *For we commend not ourſelves again to you*, &c.] We have no need to do ſo, being well known to you; nor do we intend it when we thus ſpeak of ourſelves, and of our miniſtrations: *but give you occaſion to glory on our behalf*; ſuggeſt ſome things to you which you may make uſe of in our favour, for the vindicating of our characters and conduct: *that you may have ſomewhat to anſwer them which glory in appearance, and not in heart*; by whom are meant the falſe Apoſtles who gloried in an outward ſhew, in their learning, eloquence, and popular applauſe they had acquired, and not in the ſincerity of their hearts, and the teſtimony of a good conſcience, things which the true Apoſtles of Chriſt were moſt ambitious of.

Ver. 13. *For whether we be beſides ourſelves*, &c.] As ſome took them to be, and as *Feſtus* thought the Apoſtle *Paul* was, becauſe of the doctrines they preached, and the ſelf-commendation they were obliged to enter into thro' the calumnies of their adverſaries; in which they did not ſo much ſeek their own reputation, as the honour and glory of God, which was ſtruck at thro' them: *it is to God*; it is for his glory, and not our own, that we act this part, for which we are condemned as mad men. *Or whether we be ſober*; think and ſpeak meanly of ourſelves, and behave with all modeſty and lowlineſs of mind: *it is for your cauſe*; for your inſtruction and imitation. The glory of God, and the good of his churches, were what concerned them in every part of life. Some refer this to the Apoſtle's being, or not being, in an extaſy or rapture. Others to his ſpeaking, either of the more ſublime doctrines of the Goſpel, on account of which he was reckoned mad, though in the delivering of them he had nothing elſe but the glory of God in view; or of the lower and eaſier truths of it, which were more accommodated to meaner capacities; in doing which he ſought their edification and advantage.

Ver. 14. *For the love of Chriſt conſtraineth us*, &c.] Or *containeth us*; holds and keeps us in our ſtation and duty, as ſoldiers are held and kept together under a banner, or enſign diſplayed; to which the church refers, when ſhe ſays, *his banner over me was love*, *Cant.* ii. 4. Nothing more effectually keeps miniſters, or other believers, in the work and ſervice of their Lord, or more ſtrongly obliges and conſtrains them to a chearful diſcharge of their duty to him, and one another, than his love diſplayed in his covenant-engagements, in his aſſumption of human nature, and particularly in his dying for them, which is the inſtance given in the text: *becauſe we thus judge*; having well weighed, and maturely conſidered the affair, *that if one died for all, then were all dead*; or *ſeeing one died for all*; for it is rather an aſſertion than a ſuppoſition, upon which the Apoſtle reaſons. The perſon deſigned, who died for all, is Jeſus Chriſt, tho' not mentioned, and is to be ſupplied from the former clauſe. The doctrine of Chriſt's dying for men was well known, ſo that there was no need to mention his name: he is called *one*, in diſtinction to the *all* he died for, and as excluſive of all others, he being ſufficient of himſelf to anſwer the ends of his death; and therefore is to be looked unto, and believed on, alone for ſalvation, and to have all the glory of it. The manner of his dying is *for*, or in the room and ſtead of all; ſo that he died not merely as a martyr, or by way of example, or only for their good, but as their ſubſtitute, in their room and ſtead, having all the ſins of his people upon him, for which he made ſatisfaction; and this the nature of his death ſhews, which was a ſacrifice, a ranſom, a propitiation and atonement. The perſons for whom Chriſt died are *all*; not every individual of mankind, but all his people, all his ſheep, all the members of his church, or all the ſons he, as the great captain of ſalvation, brings to glory. Wherefore this text does not make for the doctrine of general redemption; for it ſhould be obſerved, that it does not ſay that Chriſt died for *all men*, but for *all*; and ſo, agreeable to the ſcriptures, may be underſtood of all the perſons mentioned. Moreover, in the latter part of the text it is ſaid, that thoſe for whom Chriſt died, for them he roſe again; he died for no more, nor for others, than thoſe for whom he roſe again: now thoſe for whom he roſe again, he roſe for their juſtification; wherefore, if Chriſt roſe for the juſtification of all men, all would be juſtified, or the end of Chriſt's reſurrection would not be anſwered; but all men are not, nor will they be juſtified, ſome will be condemned; hence it follows, that Chriſt did not riſe from the dead for all men, and conſequently did not die for all men: beſides, the *all* for whom Chriſt died, died with him, and through his death are dead both to the law and ſin; and he died for them, that they might live, not to themſelves, but to him; neither of which are true of all the individuals of mankind: to which may be added, that the context explains the *all* of ſuch who are in Chriſt, are new creatures, are reconciled to God, whoſe treſpaſſes are not imputed to them, for whom Chriſt was made ſin, and who are made the righteouſneſs of God in him; which cannot be ſaid of all men. The concluſion from hence is, *then were all dead*; meaning, either that thoſe for whom Chriſt died, were dead in *Adam*, dead in law, dead in treſpaſſes and ſins, which made it neceſſary for him to die for them; otherwiſe, there would have been no occaſion for his death; yet it does not follow from hence, that Chriſt died for all that are in ſuch a condition; only that thoſe for whom Chriſt died were dead in this ſenſe, admitting this to be the ſenſe of the paſſage: tho' death in ſin ſeems not to be intended, ſince that all men are dead in ſin, would have been a truth, if Chriſt had died for none; and much leſs is this an effect, or what follows upon the death of Chriſt; nor does it capacitate, but renders men incapable of living to Chriſt: wherefore a myſtical death in, and with Chriſt, ſeems rather to be meant; and ſo the *Ethiopic* verſion reads it, *in whom every one is dead*. Chriſt died as the head and repreſentative of his people, and they all died in him, were crucified with him, and thro' his death, became dead to the law, as to its curſe and condemnation; and to ſin, as to its damning power, being acquitted, diſcharged, and juſtified from it; the conſequence of which is a deliverance from the dominion of it, whereby they become capable of living to the glory of Chriſt. The ſenſe of the paſſage is not, that Chriſt died for all that were dead, but that all were dead for whom he died; which is true of them, whether in the former, or in the latter ſenſe: the article, οἱ, is anaphorical or relative, as *Beza* and *Piſcator* obſerve; and the meaning is, that if Chriſt died for all, then all *thoſe* were dead for whom he died.

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[f] Zohar in Gen. fol. 57. 3.

[g] Midraſh Hanneelam in ib. fol. 75. 4.

Ver. 15. *And that he died for all, that they which live*, &c.] The end of Chriſt's dying for men were that they might live; live, in a law-ſenſe, live a life of juſtification; and that they which live in ſuch a ſenſe, *ſhould not henceforth live unto themſelves*; to their own luſts, and after their own wills, to either ſinful ſelf, or righteous ſelf: *but unto him which died for them, and roſe again*; that is, for them, for their juſtification; for all thoſe for whom Chriſt died, for them he roſe again; and who were juſtified, acquitted, and diſcharged when he was; which cannot be ſaid of all mankind; and which is an obligation on ſuch perſons to live to Chriſt, to aſcribe the whole of their ſalvation to him, and to make his glory the end of all their actions. Some copies read, *which died for them all*.

Ver. 16. *Wherefore henceforth know we no man after the fleſh*, &c.] Since the death and reſurrection of Chriſt, which has broken down the middle wall of partition, and has took away all diſtinction of men, we know, we eſteem, we value no man on account of his carnal deſcent, and fleſhly privileges, as being of the *Jewiſh* nation, a deſcendant of *Abraham*, and circumciſed as he was; or on account of their outward ſtate and condition, as being rich and honourable among men, or on account of their natural parts and acquirements, their learning, wiſdom, and eloquence; nor do we own any man to be a Chriſtian, that lives after the fleſh, to himſelf, and not to Chriſt; nor do we make account of the ſaints themſelves as in this mortal ſtate, but as they will be in the reſurrection, in conſequence of Chriſt's having died for them, and roſe again. *Yea, though we have known Chriſt after the fleſh*; ſome of them had ſeen him in the fleſh; others valued him on account of his being of the *Jewiſh* nation, and of his relation to them according to the fleſh; and all of them had formerly entertained carnal apprehenſions of him, and his kingdom, as tho' it would be a temporal one: *yet now henceforth know we him no more*; no more in this mortal ſtate, being riſen from the dead; nor do we value ourſelves upon having ſeen him in the fleſh; for tho' ſuch a ſight and knowledge of him was deſirable, yet a ſpiritual knowledge is much more preferable; and many there were who knew him in the fleſh, who neither enjoy his ſpiritual preſence here, nor will they be favoured with his glorious preſence hereafter. Moreover, we don't judge of him as we did before we had a ſpiritual knowledge of him, and as our countrymen did, by his outward circumſtances, by his parentage and education, his poverty and afflictions, his company and converſation, that he could not be the Meſſiah, the Son of God, and therefore was worthy of death; we have quite other thoughts and apprehenſions of him now, believing him to be the Chriſt of God, a ſpiritual ſaviour and redeemer, whoſe kingdom is not of this world; we have relinquiſhed all our national prejudices, and former notions, concerning the Meſſiah, his kingdom, and people. Some copies add, *after the fleſh*; and the *Arabic* verſion, *yet now know we him no more in that*.

Ver. 17. *Therefore if any man be in Chriſt*, &c.] There's a ſecret being in Chriſt from everlaſting; ſo all that are loved by him, eſpouſed unto him, choſen and preſerved in him, to whom he was a covenant-head, ſurety, and repreſentative, are in him, united to him, and one with him; not in ſuch ſenſe as the Father is in him, and the human nature is in him, but as huſband and wife, and head and members are one: and there's an open being in Chriſt at converſion, when a man believes in Chriſt, and gives up himſelf to him; faith does not put a man into Chriſt, but makes him appear to be in him: and ſuch an one *is a new creature*; or, as ſome read it, *let him be a new creature*; who underſtand being in Chriſt to be by profeſſion, and the ſenſe this, whoever is in the kingdom or church of Chriſt, who profeſſes himſelf to be a chriſtian, ought to be a new creature: the *Arabic* verſion reads it, *he that is in the faith of Chriſt is a new creature*. All ſuch who are ſecretly in Chriſt from everlaſting, tho' as yet ſome of them may not be new creatures, yet they ſhall be ſooner or later; and thoſe who are openly in him, or are converted perſons are actually ſo; they are a *new creation*, as the words may be rendered: בריה חדשה, *a new creation*, is a phraſe often uſed by the *Jewiſh*[h] doctors, and is applied by the Apoſtle to converted perſons; and deſigns not an outward reformation of life and manners, but an inward principle of grace, which is a creature, a creation-work, and ſo not man's, but God's; and in which man is purely paſſive, as he was in his firſt creation: and this is a new creature, or a new man, in oppoſition to, and diſtinction from the old man, the corruption of nature; and becauſe it is ſomething a-new implanted in the ſoul, which never was there before; it is not a working upon, and an improvement of the old principles of nature, but an implantation of new principles of grace and holineſs; here's a new heart, and a new ſpirit, and in them new light and life, new affections and deſires, new delights and joys; here are new eyes to ſee with, new ears to hear with, new feet to walk, and new hands to work and act with: *old things are paſſed away*; the old courſe of living, the old way of ſerving God, whether among *Jews* or *Gentiles*; the old legal righteouſneſs, old companions and acquaintance are dropp'd; and all external things, as riches, honours, learning, knowledge, former ſentiments of religion are relinquiſhed: *behold, all things are become new*; there's a new courſe of life, both of faith and holineſs; a new way of ſerving God thro' Chriſt by the Spirit, and from principles of grace; a new, another, and better righteouſneſs is received and embraced; new companions are ſought after, and delighted in; new riches, honours, glory, a new *Jeruſalem*, yea, new heavens, and a new earth are expected by new creatures: or the ſenſe of the whole may be this, if any man is entered into the kingdom of God, into the Goſpel diſpenſation, into a Goſpel church-ſtate, which ſeems to be the ſenſe of the phraſe, *in Chriſt*, in *Gal.* iii. 28. and v. 6. and vi. 15. he is become a new creature, or is got into a new creation, as it were into a new world, whether he be a *Jew* or a *Gentile*; for with reſpect to the former ſtate of either, *old things are paſſed away*: if a *Jew*, the whole *Moſaic* œconomy is aboliſhed; the former covenant is waxen old, and vaniſhed away; the old ordinances of circumciſion, and the paſſover are no more; the daily ſacrifice is ceaſed, and all the other ſacrifices are at an end, Chriſt, the great ſacrifice, being offered up; the prieſthood of *Aaron* is antiquated, there is a change of it, and of the whole law; the obſervance of holy days, new moons and ſabbaths, is over; the whole ceremonial law is at end; all the ſhadows of it are fled and gone, the things they were ſhadows of being come by Chriſt, the ſum and ſubſtance of them; and there's no more a ſerving God in the oldneſs of the letter, but in the newneſs of the Spirit: and if a *Gentile*, all the former idols he worſhipped he turns from, and his language is, *what have I to do any more with idols?* or *what agreement hath the temple of God with idols?* all former ſacrifices, ſuperſtitious rites and ceremonies with which he worſhipped them are relinquiſhed by him; with *all* other heatheniſh cuſtoms, rules, and methods of conduct he had been uſed to: *behold, all things are become new*; to the one, and to the other; the Goſpel diſpenſation is a new ſtate of things; a new form of church-ſtate is erected, not national, as among the *Jews*, but congregational, conſiſting of perſons gathered out of the world, and anew embodied together; new ordinances are appointed, which were never in uſe before, as baptiſm and the Lord's ſupper; a new and living way is opened by the blood of Chriſt into the holieſt of all, not by the means of ſlain beaſts, as among the *Jews*, nor by petty deities, as with the *Gentiles*; a new commandment of love is enjoined all the followers of the Lamb; and another name is given them, a new name, which the mouth of the Lord their God, has named, not of *Jews* nor *Gentiles*, but of Chriſtians; and new ſongs are put into their mouths, even praiſe to God: in ſhort, the Goſpel church-ſtate ſeems to be, as it were, a new creation, and perhaps is meant by the new heavens and new earth, *Iſ.* lxv. 15, 17. as well as thoſe who are the proper members of it, are new creatures in the ſenſe before given.

Ver. 18. *And all things are of God*, &c.] A man's being brought into a Goſpel church-ſtate is of God; the cauſing all old things to paſs away, whether in the *Jewiſh* or *Gentile* world, is of God; the ſhaking of the heavens and the earth, and the removing of thoſe things that are ſhaken, the abrogation of the ceremonial law, the putting an end to all the *Moſaic* rites and ſacrifices, the ejection of ſatan out of the heathen temples, and the abolition of *Gentiliſm*, with every thing elſe that comes under the names of old, and new, are of God: it is he that cauſes old things to paſs away, and makes all things new; ſee *Rev.* xxi. 1, 5. Moreover, as all things in the old creation are from him, all creatures owe their beings to him, are ſupported in them by him, and all are made for his pleaſure, and his glory; ſo all things in the new creation are of him; the work of renovation itſelf is his; all the grace that is implanted in regeneration comes from him; nothing is of the creature, or to be aſcribed to it. All things in redemption are of him; he drew the plan of it, call'd his Son to be the redeemer, appointed and ſent him as ſuch; and particularly that branch of it, reconciliation, is of him: *who hath reconciled us to himſelf by Jeſus Chriſt.* The work of reconciliation, or making atonement for ſin, is aſcribed to the Father; not that he is the author of it, for it is properly Chriſt's work; but becauſe he took the firſt ſtep towards it: he formed the ſcheme of it; he ſet forth his Son in his purpoſes and decrees to be the propitiatory ſacrifice; he aſſigned him this work in council and covenant, in promiſe, and in prophecy, and ſent him to effect it; therefore he is ſaid to do it *by* him; that is, by his blood and ſacrifice, by his ſufferings and death, to which, and to which alone, the ſcriptures aſcribe our peace and reconciliation: and this is made *to himſelf*; as being the party offended, whoſe law was broken, againſt whom ſin was committed, and whoſe juſtice required and demanded ſatisfaction: *and hath given to us the miniſtry of reconciliation*; which is the Goſpel of peace, the word which preaches, publiſhes and declares, peace made by the blood of Chriſt; which is a gift to miniſters, and a bleſſing to the people. The free grace of God greatly appears in this matter; God the Father ſets this work of reconciliation on foot, Chriſt has brought it about, and the miniſters of the Goſpel publiſh it.

Ver. 19. *To wit, that God was in Chriſt reconciling the world unto himſelf*, &c.] This expreſſes and explains the ſubject-matter of the miniſtration of the

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[h] T. Hieroſ. Roſhhaſhana, fol. 59. 3. Vajikra Rabba, fol. 170. 4. Bemidbar Rabba, fol. 202. 3. Coſri, fol. 62. 2. & R. Levi ben Gerſom in Exod. fol. 108. 1. Tzeror Hammor, fol. 121. 2.

Goſpel, eſpecially that part of it which concerns our reconciliation with God; and declares the ſcheme, the author, the ſubjects, the way, and means, and conſequence of it. The phraſe, *in Chriſt*, may be either joined with the word *God*, as in our verſion, *God was in Chriſt reconciling*; that is, he was in Chriſt drawing the ſcheme, fixing the method of reconciliation; his thoughts were employed about it, which were thoughts of peace; he called a council of peace, and entered into a covenant of peace with Chriſt, who was appointed and agreed to, to be the peace-maker. Or with the word *reconciling*, thus, *God was reconciling in Chriſt*; that is, by Chriſt; and ſo it denotes, as before, actual reconciliation by Chriſt. God, in purſuance of his purpoſes, council, and covenant, ſent his Son to make peace; and laid our ſins, and the chaſtizement of our peace upon him; this is the puniſhment of ſin, whereby ſatisfaction was made for it, and ſo peace with God: or with the word *world*, thus, *God was reconciling the world in Chriſt*; by whom are meant, not all the individuals of mankind, for theſe are not all in Chriſt, nor all reconciled to God, multitudes dying in enmity to him, nor all intereſted in the bleſſing of non-imputation of ſin; whereas each of theſe is ſaid of the world here: but the elect of God, who are choſen in Chriſt, whoſe peace Chriſt is, whoſe ſins are not imputed to them, and againſt whom no charge of any avail can be laid; and particularly the people of God among the *Gentiles* are here deſigned, who are frequently called *the world* in ſcripture; being the world which God loved, for whoſe ſins Chriſt is the propitiation, and of the reconciling of which mention is particularly made, *John* iii. 16. 1 *John* ii. 2. *Rom.* xi. 12, 15. And this ſenſe well agrees with the context, which ſignifies, that no man is regarded for his natural deſcent; it's no matter whether he is a *Jew* or a *Gentile*, provided he's but a new creature; for Goſpel-reconciliation, and the miniſtry of it, concern one as well as another. Moreover, this reconciliation muſt be conſidered, either as intentional, or actual, or as a publication of it in the miniſtry of the word; and taken either way it cannot be thought to extend to every individual perſon in the world: if it is to be underſtood intentionally, that God intended the reconciliation of the world to himſelf by Chriſt, and drew the ſcheme of it in him, his intentions cannot be fruſtrated; his counſel ſhall ſtand, and he'll do all his pleaſure; a ſcheme ſo wiſely laid by him in his Son, cannot come to nothing, or only in part be executed; and yet this muſt be the caſe, if it was his deſign to reconcile every individual of mankind to himſelf, ſince a large number of them are not reconciled to him: and if the words are to be underſtood of an actual reconciliation of the world unto God by Chriſt, which ſenſe agrees with the preceding verſe, then it is out of all queſtion, that the word *world* cannot be taken in ſo large a ſenſe as to take in every man and woman in the world; ſince it is certain that there are many who are not reconciled to God, who die in their ſins, whoſe peace is not made with him, nor are they reconciled to the way of ſalvation by Chriſt: and ſhould it be admitted that the miniſtry of reconciliation is here deſigned, which is not an offer of reconciliation to the world, but a proclamation or declaration of peace and reconciliation made by the death of Chriſt; this is not ſent to all men; multitudes were dead before the word of reconciliation was committed to the Apoſtles; and ſince, there have been great numbers who have never ſo much as heard of it; and even in the times of the Apoſtles it did not reach to every one then living: beſides, the text does not ſpeak of what God did by the miniſtry of his Apoſtles, but of what he himſelf had been doing in his Son, and which was antecedent, and gave riſe unto, and was the foundation of their miniſtry. There was a ſcheme of reconciliation drawn in the counſels of God before the world began, and an actual reconciliation by the death of Chriſt, which is publiſhed in the Goſpel, which theſe words contain the ſum and ſubſtance of: and this reconciliation, as before, is ſaid to be *unto himſelf*; to his offended juſtice, and for the glory of his perfections, and the reconciling of them together in the affair of ſalvation: *not imputing their treſpaſſes.* This was what he reſolved upon from all eternity, that inaſmuch as Chriſt was become the ſurety and ſubſtitute of his people, he would not impute their ſins to them, or look for ſatisfaction for them from them, but would reckon and place them to the account of their ſurety, and expect ſatisfaction from him; and accordingly he did, and accordingly he had it. And this will, not to impute ſin to his people, or not to puniſh for it, which exiſted in God from everlaſting, is no other than a juſtification of them; for to whom the Lord does not impute ſin, he imputes righteouſneſs, and ſuch are properly juſtified. *And hath committed unto us the word of reconciliation*; or *put it in us*, as a rich and valuable treaſure; for ſuch the doctrine of peace and reconciliation, by the blood of Chriſt is; a ſacred depoſition, committed to the truſt of faithful men, to be diſpenſed and diſpoſed of for the uſe and purpoſe for which it is given them.

Ver. 20. *Now then we are ambaſſadors for Chriſt,* &c.] Since God has made reconciliation by Chriſt, and the miniſtry of it is committed to us, we are ambaſſadors for him; we come with full powers from him, not to propoſe terms of peace, to treat with men about it, to offer it to them, but to publiſh and proclaim it as made by him: we perſonate him, and God who made it by him, *as tho' God did beſeech you by us*; to regard this embaſſy and meſſage of peace, which we bring from him; to conſider from whence it takes its riſe, what methods have been uſed to effect it, and how it is accompliſhed; which ſhould oblige to ſay and ſing with the angels, *glory to God in the higheſt, on earth peace, and good will towards men*; and to behave in a peaceable manner to all men, and one another: *we pray you in Chriſt's ſtead*; perſonating him as if he was preſent before you: *be ye reconciled to God*; you, who are new creatures, for whom Chriſt has died, and peace is made; you, the members of the church at *Corinth*, who upon a profeſſion of faith have been taken into ſuch a relation; be ye reconciled to all the diſpenſations of divine providence towards you; let your wills bow, and be reſigned to his, ſince he is the God of peace to you; and as you are reconciled by Chriſt as a prieſt, be reconciled to him as your king, and your God; to all his ordinances and appointments; to all the orders and laws of his houſe; conform in all things to his will and pleaſure, which we, as his ambaſſadors, in his name and ſtead, have made known unto you. You ought to be all obedience to him, and never diſpute any thing he ſays or orders.

Ver. 21. *For he hath made him to be ſin for us,* &c.] Chriſt was made of a woman, took fleſh of a ſinful woman; tho' the fleſh he took of her was not ſinful, being ſanctified by the Spirit of God, the former of Chriſt's human nature; however, he appeared *in the likeneſs of ſinful fleſh*, being attended with infirmities, the effects of ſin, tho' ſinleſs; and he was traduced by men as a ſinner, and treated as ſuch. Moreover, he was made a ſacrifice for ſin, in order to make expiation and atonement for it; ſo the *Hebrew* word, חטאה, ſignifies both ſin and a ſin-offering; ſee *Pſal.* xl. 6. and ſo αμαρτια, *Rom.* viii. 3. *Heb.* x. 6. But beſides all this, he was made ſin itſelf by imputation; the ſins of all his people were transferr'd unto him, laid upon him, and placed to his account; he ſuſtained their perſons, and bore their ſins; and having them upon him, and being chargeable with, and anſwerable for them, he was treated by the juſtice of God as if he had been not only a ſinner, but a maſs of ſin; for to be made ſin, is a ſtronger expreſſion than to be made a ſinner: but now that this may appear to be only by imputation, and that none may conclude from hence that he was really and actually a ſinner, or in himſelf ſo, 'tis ſaid he was *made ſin*; he did not become ſin, or a ſinner, thro' any ſinful act of his own, but thro' his Father's act of imputation, to which he agreed; for it was *he* that made him ſin: it is not ſaid that men made him ſin; not but that they traduced him as a ſinner, pretended they knew he was one, and arraigned him at *Pilate*'s bar as ſuch; nor is he ſaid to make himſelf ſo, tho' he readily engaged to be the ſurety of his people, and voluntarily took upon him their ſins, and gave himſelf an offering for them; but he, his Father is ſaid to make him ſin; 'twas he that *laid*, or *made to meet* on him, the iniquity of us all; it was he that made his ſoul an offering for ſin, and delivered him up into the hands of juſtice, and to death, and that *for us*, in *our* room and ſtead, to bear the puniſhment of ſin, and make ſatisfaction and atonement for it; of which he was capable, and for which he was greatly qualified: for he *knew no ſin*; which can't be underſtood of pure abſolute ignorance of ſin; for this can't agree with him, neither as God, nor as mediator; he full well knew the nature of ſin, as it is a tranſgreſſion of God's law; he knows the original of ſin, the corrupt heart of man, and the deſperate wickedneſs of that; he knows the demerit, and the ſad conſequences of it; he knows, and he takes notice of too, the ſins of his own people; and he knows the ſins of all wicked men, and will bring them all into judgment, convince of them, and condemn for them: but he knew no ſin ſo as to approve of it, and like it; he hates, abhors, and deteſts it; he never was conſcious of any ſin to himſelf; he never knew any thing of this kind by, and in himſelf; nor did he ever commit any, nor was any ever found in him, by men or devils, tho' diligently ſought for. This is mentioned, partly that we may better underſtand in what ſenſe he was made ſin, or a ſinner, which could be only by the imputation of the ſins of others, ſince he had no ſin of his own; and partly to ſhew that he was a very fit perſon to bear and take away the ſins of men, to become a ſacrifice for them, ſeeing he was the Lamb of God, without ſpot and blemiſh, typified in this, as in other reſpects, by the ſacrifices of the legal diſpenſation; alſo to make it appear that he died, and was cut off in a judicial way, not for himſelf, his own ſins, but for the tranſgreſſions of his people; and to expreſs the ſtrictneſs of divine juſtice in not ſparing the Son of God himſelf, tho' holy and harmleſs, when he had the ſins of others upon him, and had made himſelf reſponſible for them. The end of his being made ſin, though he himſelf had none, was, *that we might be made the righteouſneſs of God in him*; not the eſſential righteouſneſs of God, which can neither be imparted nor imputed; nor any righteouſneſs of God wrought in us; for 'tis a righteouſneſs *in him*, in Chriſt, and not in ourſelves, and therefore muſt mean the righteouſneſs of Chriſt; ſo called, becauſe it is wrought by Chriſt, who is God over all, the true God, and eternal life; and becauſe it is approved of by God the Father, accepted of by him, for, and on the behalf of his elect, as a juſtifying one; it is what he beſtows on them, and imputes unto them for their juſtification; it is a righteouſneſs, and it is the only one which juſtifies in the ſight of God. Now to be *made the righteouſneſs of God*, is to be made righteous in the ſight of God, by the imputation of the righteouſneſs of Chriſt. Juſt as Chriſt is made ſin, or a ſinner, by the imputation of the ſins of others to him; ſo they are made righteouſneſs, or righteous perſons, thro' the imputation of his righteouſneſs to them; and in no other way can the one be made ſin, or the other righteouſneſs. And this is ſaid to be *in him*, in Chriſt; which ſhews, that though Chriſt's righteouſneſs is unto all, and upon all them that believe, it is imputed to them, and put upon them; it is not any thing wrought in them; it is not inherent in them. *Surely in the Lord have I righteouſneſs and ſtrength*, ſays the church, *Iſ.* xlv. 24. and alſo, that the way in which we come by this righteouſneſs, is by being in Chriſt; none have it reckoned to them, but who are in him: we are firſt *of* God *in Chriſt*, and then he is made unto us righteouſneſs. Secret being in Chriſt, or union to him from everlaſting, is the ground and foundation of our juſtification, by his righteouſneſs, as open being in Chriſt at converſion is the evidence of it.

CHAP. VI.

THE Apoſtle having given a commendation of the Goſpel in the latter part of the preceding chapter, does in this addreſs the miniſters of it that were at *Corinth*, under the character of fellow-labourers, and by way of intreaty, that they would be careful to make it appear that they had not received neither the Goſpel of the grace of God, nor gifts to miniſter it, in vain, ver. 1. and in proof of the Goſpel being a miniſtry of reconciliation, and a doctrine of free grace and ſalvation, which carry in them ſo many arguments why it ſhould not be received in vain, the Apoſtle in ver. 2. cites a paſſage out of *Iſ.* xlix. 8. by which it appears, that the Goſpel-diſpenſation is a time of acceptance, and of ſalvation; and which he accommodates to the then preſent time in which he lived; and is true of the whole intermediate time between the ſufferings and death of Chriſt, which was the time in which he was helped and ſuccoured, and his ſecond coming, when all the elect will have been gathered in: after which he proceeds to give directions how to conduct without offence, that ſo no blame and reproach might fall upon the miniſtration of the Goſpel, ver. 3. and propoſes himſelf, and other faithful miniſters, as examples to them, who had approved themſelves as the miniſters of God by their patient bearing all kind of afflictions for the ſake of Chriſt, and his Goſpel, of which a particular enumeration is given in ver. 4, 5. and by the exerciſe of various other graces, virtues, and gifts beſtowed upon them, and which were illuſtrious in them, of which there is a particular detail in ver. 6, 7. though by reaſon of the different lights in which they were viewed by men, as well as the different appearances they made, and the different things that might be ſaid of them, either thro' miſrepreſentation or ignorance, or as under different conſiderations, many very ſtrange and enigmatical things are predicated of them, ver. 8, 9, 10. which can only be unriddled by their being poſſeſſors of the Goſpel of Chriſt, and being partakers of the grace of God. And next the Apoſtle addreſſes the members of the church at *Corinth*; and to make way for the exhortations he had to deliver to them, and that they might be taken in good part by them, he expreſſes his great regard to them; how free he was to communicate any thing that might be profitable to them, and how much his heart was enlarged with love to them, ver. 11. that there was no ſtraitneſs of ſpirit in him towards them, though there was ſo much in them towards him, ver. 12. Wherefore he entreats them, as his children, that as he had ſhewn paternal love to them, they would alſo expreſs filial affection and obedience to him, ver. 13. and then he enters upon his exhortation to have no communion with ungodly perſons; and which he confirms by five arguments taken from the diſagreement of righteouſneſs and unrighteouſneſs, of light and darkneſs, of Chriſt and *Belial*, of a believer and an unbeliever, and of the temple of God and of idols, ver. 14, 15, 16. by which he ſuggeſts, that as the proper characters of wicked men are unrighteouſneſs, darkneſs, *Belial*, unbelievers, and idols, or idolaters; ſo the names of ſaints were righteouſneſs, light, Chriſt, believers, and the temple of God; and in proof of the latter, he produces ſome paſſages out of *Lev.* xxvi. 11, 12. and *Ezek.* xxxvi. 26, 27. and in the words of the prophet *Iſaiah*, ch. lii. 11. he calls upon the *Corinthians* to quit the company of ſinful and unclean men, to ſeparate from them, and have nothing to do with them in things criminal and ſinful; and for their encouragement to regard ſuch an exhortation, the promiſes of God are mentioned; as that he will receive ſuch perſons into his protection, and will behave as a Father towards them, and treat them as his ſons and daughters, ver. 17, 18.

Ver. 1. *We then as workers together with him,* &c.] The miniſters of the Goſpel are workers or labourers; their miniſtry is a work, and a very laborious one, which none have ſtrength equal to, and are ſufficient for, of themſelves: it is a work that requires faithfulneſs and diligence, is honourable, and thoſe who perform it aright deſerve reſpect. Theſe do not work alone; according to our verſion, they are *workers together with him*; meaning either God or Chriſt, not as co-ordinate with him, but as ſub-ordinate to him: he is the chief ſhepherd, they under ones; he is the chief maſter-builder, they under workers; but inaſmuch as he is with them, and they with him, he is over them, and ſtands by them, great honour is done them; they have encouragement to work; and hence it is that their work is ſucceſsful. Though the phraſe, *with him*, is not in the original text, where only one word, συνεργȣντες, is uſed, and may be render'd *fellow workers*, or *fellow labourers*, meaning with one another: and ſince therefore reconciliation was made by Chriſt, and the miniſtry of it was committed to them, and they were appointed embaſſadors for him, and were in his ſtead, therefore, ſay they, *we beſeech you alſo*; you miniſters alſo; as we have intreated the members of the church, to be reconciled to the order of the Goſpel, and the laws of Chriſt in his houſe, ſo as fellow labourers with you, and jointly concerned in the ſame embaſſy of peace, we beſeech you the miniſters of the word in this church, *that ye receive not the grace of God in vain*: by *the grace of God*, is not meant the grace of God in regeneration, and effectual calling, which can never be received in vain; for the grace of God never fails of producing a thorough work of converſion; nor is it ever loſt, but is ſtrictly connected with eternal glory: but by it is meant either the doctrine of grace, the Goſpel of Chriſt, ſo called, becauſe it is a declaration of the love and grace of God to ſinners, aſcribes ſalvation in part, and in whole, to the free grace of God, and is a means of implanting and increaſing grace in the hearts of men. Now this may be received in vain by miniſters and people, when it is but notionally received, or received in word only; when it is abuſed and perverted to vile purpoſes, and when men drop, deny it, and fall off from it: or elſe by the grace of God may be deſigned, gifts of grace, qualifying for miniſterial ſervice; and the ſenſe of the exhortation be, that they be careful that the gifts beſtowed on them might not be neglected by them, but be uſed and improved to the advantage of the church, and the glory of Chriſt; by giving up themſelves to ſtudy, meditation, and prayer, by labouring conſtantly in the word and doctrine, and by having a ſtrict regard to their lives and converſations, *that the miniſtry be not blamed*; which exhortation he purſues in, and by his own example and others, in ſome following verſes, the next being included in a *parentheſis*.

Ver. 2. *For he ſaith, I have heard thee in a time accepted,* &c.] Theſe words are a citation from *Iſ.* xlix. 8. and are ſpoken by the Father to Chriſt, declaring he had heard him, as he always did. He heard him when he put up that prayer to him, recorded *John* xvii. for the glorification of himſelf, by ſtrengthening him as man in his work, by raiſing him from the dead, ſetting him at his own right hand, and giving him the glory he had with him before the world was; for the good of his people, the preſervation of thoſe that were called, the converſion of them that were not called, and the glorification of all the Father had given him: he heard him in the garden, and anſwered him; the will of God was done according to his deſire, and his will was conformed to the will of his Father, and he was delivered from the fear of death; his ends in his prayer there were anſwered, which were to ſhew the greatneſs of his ſufferings, the impoſſibility of man's ſalvation in any other way, and that there could be no alteration made in the methods of obtaining it. He heard him on the croſs with reſpect to the deliverance of him from man, with regard to his being forſaken by God, and for the forgiveneſs of his enemies. Now this period of time in which he was heard on account of theſe ſeveral things, is called *a time accepted*; or, as in the *Hebrew* text, עת רצון, *a time of good-will, or acceptance*; a ſeaſon in which God expreſſed good-will to the ſons of men, by ſending his own Son to work out ſalvation for them; this was good-will to men, and not to angels, to ſuch as were ungodly, enemies, ſinners, and the worſt of ſinners: it was a time very grateful to him; 'twas *the accepted year of the Lord*; the ſufferings, ſacrifice, ſatisfaction, and righteouſneſs of his Son were well-pleaſing to him; becauſe his purpoſes, promiſes, and covenant-tranſactions had their accompliſhment, his perfections were glorified, and his people ſaved. And it was a time of acceptance, or an acceptable time to men, ſince it was the day of their ſalvation, and therefore muſt be exceeding agreeable to all ſuch who ſee their need of it, know the worth of it, and are ſenſible that there is no other way of ſalvation than by him. *And in the day of ſalvation have I ſuccoured thee.* Theſe words are ſtill ſpoken to Chriſt, who whilſt he was in human nature, working out the ſalvation of his people, by his obedience, ſufferings, and death, was ſuccoured, or helped by his Father. This help was promiſed to him as man, and he expected it, and exerciſed faith on God for it, and which was actually and punctually given him; and which is no inſtance of weakneſs in Chriſt, who is the mighty God, and was mighty to ſave; but an indication of the Father's regard to the human nature of Chriſt, and of his concern for the ſalvation of men; and alſo ſhews what power and ſtrength were neceſſary to accompliſh it. *Behold now is the accepted time, behold now is the day of ſalvation.* Theſe are the words of the Apoſtle, applying the former to the preſent Goſpel-diſpenſation; which he introduces with prefixing a *behold* to each ſentence, in order to raiſe both attention to, and admiration at what is delivered: *now is the accepted time*; not that the Goſpel-diſpenſation is a milder diſpenſation of things, in which God will accept of an imperfect ſincere obedience to his law, in the room of a perfect one; or in which Chriſt is now offered to ſinners, and it is left to them whether they will accept of him or no: but it's ſo called, becauſe God and Chriſt now teſtify their good-will to the ſons of men, and are ready to accept of, and embrace poor ſenſible ſinners coming to them; and becauſe the Goſpel publiſhes ſalvation by Chriſt, which, as it is worthy of their acceptation, cannot but be acceptable to them: *now is the day of ſalvation*; now is ſalvation preached, as being done, already obtained by Chriſt for ſinners, the chief of ſinners; it is now brought home to their ſouls by the miniſtration of the Goſpel under the influence of the Spirit of God; now ſinners are convinced of their need of it, and that it can't be had elſewhere; now they are made to ſubmit to Chriſt, to be ſaved by him, and him alone, are encouraged to believe in him, and are by him actually poſſeſſed of it. *Now* is, and not yeſterday was, the day of ſalvation; and *now*, and that for ever, that is, as long as the Goſpel-diſpenſation continues; for it will be always *now* till all the elect of God are gathered in. This day of grace and ſalvation will never be over till that time comes: 'tis ſtill *now is the day of ſalvation*; tho' men may have long withſtood the miniſtration of the Goſpel, and notwithſtanding their manifold ſins and tranſgreſſions. There's no withſtanding the *now* of grace when it comes with the power of the Holy Ghoſt.

Ver. 3. *Giving no offence in any thing*, &c.] Theſe words are in *connexion* with ver. 1. and to be conſidered either as a continuation of the exhortation to others, that they would take care to give no offence to any; or rather as an account the Apoſtle gives of himſelf, and other miniſters, by way of example; and is as if he had ſaid, I *Paul*, *Timotheus*, *Sylvanus*, and other miniſters of the word, take all poſſible care to lay no ſtumbling-block in the way of the hearers of the Goſpel; to give no offence to them that are without, or to them that are within, to *Jew* or *Gentile*, or to the church of God, neither by word nor writing, by doctrine or converſation, or in any way whatever: *that the miniſtry be not blamed*; the miniſtry of the word of reconciliation, which they had received of the Lord Jeſus. The Apoſtle knew there were perſons enow who were waiting all opportunities, and taking all advantages to vilify and reproach the miniſtry of the Goſpel, and ſo hinder its progreſs and ſpread; and that if that was once brought into contempt by the diſagreeable conduct of the preachers of it, there would be but little hope of ſucceſs from it. Some copies read, *our miniſtry*; and ſo the *Vulgate Latin* and *Syriac* verſions; the *Ethiopic* verſion reads, *your miniſtry*.

Ver. 4. *But in all things approving ourſelves*, &c.] It is not ſufficient for a miniſter of the Goſpel to avoid every thing that might bring any blot or ſcandal on his miniſtry; but he ſhould in all things, and by all ways and means, proper, lawful, and laudable, approve, prove, and ſhew himſelf to be a true and faithful diſpenſer of the word. All in ſuch an office ought to make it appear, that they are ſuch by behaving and conducting *as miniſters of God*; as becomes ſuch, whom he has choſen, called and fitted for that ſervice; and particularly *in*, or *by much patience*; by a large, conſtant, and continued exerciſe of that grace; and by bearing patiently many things for the ſake of Chriſt, and his Goſpel, without murmuring at the hand of God, or being angry with men, and without fainting and ſinking in their own ſpirits: *in afflictions*; that is, in patiently bearing them. This word may be conſidered as a general word, including all ſorts of afflictions whatever, of which the following are particular ſpecies: *in neceſſities*; want of food, drink, and raiment, being hungry, thirſty, and naked, as the Apoſtles ſometimes were: *in diſtreſſes*; both of body and mind; being in ſuch ſtraits and difficulties they know not where to look, what courſe to ſteer, or which way to turn themſelves.

Ver. 5. *In ſtripes*, &c.] As the Apoſtle *Paul* particularly was, who was thrice beaten with rods, and five times ſcourged by the *Jews* with the ſcourge of forty ſtripes ſave one. *In impriſonments*; under which are included bonds, in which they often were for the Goſpel of Chriſt: *in tumults*; and uproars of the people, when their lives were frequently in imminent danger: or *in toſſings to and fro*; being drove from place to place thro' the fury of their enemies: *in labours*; in a laborious miniſtry of the word, and adminiſtration of ordinances; or by labouring with their own hands to ſupply their neceſſities: *in watchings*; being obliged to work night and day at their hand-labour, and in preaching, praying, and ſinging pſalms; which exerciſes they were often employed in at midnight: *in faſtings*; by which are meant not voluntary, but involuntary ones, thro' want of food to eat.

Ver. 6. *By pureneſs*, &c.] The Apoſtle having obſerved how he, and other miniſters of God, ſhewed themſelves to be ſuch by patiently bearing every thing that was afflictive and diſtreſſing to the outward man, proceeds to ſhow how they approved themſelves in other reſpects; and which more chiefly regard the inward man, the exerciſe of grace, and a ſpiritual behaviour: *by pureneſs*; of doctrine and converſation, chaſtity of body and mind, ſincerity of heart, and integrity of life: *by knowledge*; of the ſcriptures of truth, the myſteries of grace; or by a prudent conduct, a walking in wiſdom with caution and circumſpection: *by long ſuffering*; not eaſily provoked to wrath, but bearing with patience every indignity and affront: *by kindneſs*; gentleneſs, ſweetneſs of temper and manners, affability and courteouſneſs: *by the Holy Ghoſt*; influencing and aſſiſting in the exerciſe of every grace, and the diſcharge of every duty, or by the gifts of the Holy Ghoſt, ordinary and extraordinary: *by love unfeigned*; without diſſimulation, being not in word only, but in deed and in truth towards the brethren, and to all men.

Ver. 7. *By the word of truth*, &c.] By preaching the Goſpel, truly, ſincerely, without any adulteration of it, which comes from the God of truth, has for its ſubject-matter Chriſt, who is the truth, and into which miniſters are guided by the Spirit of truth, and every doctrine of which is truth: *by the power of God*; accompanying the word to the converſion and ſalvation of multitudes of ſouls; or by the ſigns, wonders, and miracles which were wrought for the confirmation of it: by *the armour of righteouſneſs, on the right hand, and on the left*: meaning, either the whole armour of God, with which a Chriſtian is all over clothed from head to foot, and in the ſtrength of Chriſt may engage any adverſary without fear; or elſe particularly the ſword of the Spirit in the right hand, and the ſhield of faith in the left, whereby both the offenſive and defenſive part may be acted; or, as others think, uprightneſs of conſcience, and holineſs of life and converſation; with which being bleſſed, though, on the one hand he meets with proſperity, and on the other hand with adverſity, he's not lifted up with the one, nor caſt down with the other; he's moved by neither, but paſſes on unconcerned.

Ver. 8. *By honour and diſhonour*, &c.] Some perſons think and ſpeak honourably of us, and behave in a reverent manner towards us; they wiſh us well, bid us God ſpeed, receive us into their houſes, and treat us with reſpect: others think meanly of us, ſpeak of us with the utmoſt contempt, and uſe us as if we were the filth of the world, and the offscouring of all things; ſo we paſs thro' the world; this is the treatment we meet with on the right hand and on the left; nor are we much affected with it: *by evil report and good report*; as it fares with our perſons, ſo with our doctrine: ſome ſpeak well of it, receive and embrace it; others blaſpheme it, and have it in the utmoſt abhorence; we are charged with the vileſt of crimes, and our doctrines loaded with the moſt abſurd and wicked conſequences, and both branded in the moſt infamous manner by one ſett of men; and by others both our perſons and principles are cleared and vindicated from all ſuch aſperſions, and are highly commended and applauded. *As deceivers*; for ſo they were accounted, as Chriſt was before them, by the unbelieving *Jews*, and by the falſe Apoſtles, as if they were the authors, or abettors, and ſpreaders of errors, and the inſtruments of leading people aſide. *And yet true*; true and faithful miniſters of the word; true to their Lord and Maſter; true to the truſt committed to them; true to the Goſpel of Chriſt, and to the ſouls of men.

Ver. 9. *As unknown, and yet well known*, &c.] Not unknown to Father, Son, and Spirit, or to one another, but to the world; and that not with reſpect to their outward eſtate, but their ſpiritual and eternal ſtate; as that they were the choſen of God, the children of God, and born again; they knew not what a life they lived, or what they lived upon; and as they were unacquainted with their inward troubles, they were ſtrangers to their ſpiritual joys here, and to what they ſhall partake of hereafter. Moreover, ſomething more may be intended in this word *unknown*; as that they were not owned, eſteemed, and approved of by them, but ſlighted, deſpiſed, hated, and perſecuted: *and yet well known*; to God the Father, who loved them with an everlaſting love, choſe them in Chriſt, gave them to him, made a covenant with him on their account, and ſent his Son to redeem them, which knowledge of them is ſpecial, eternal, affectionate, approbative, and attended with care of them; well known to Jeſus Chriſt, who knows all that are his, ſpecially, diſtinctly, perfectly, and that from everlaſting, bears a ſtrong affection for them, takes great care of them, indulges them with intimate communion with him, and openly owns and acknowledges them as his own; well known to the Spirit of God, who enlightened and quickened them, regenerated and ſanctified them, wrought faith, and every other grace in them, witneſſed their adoption to them, led them into all truth, filled and furniſhed them with his gifts, and dwelt in them, and abode with them, as the ſeal and earneſt of their future glory; and were well known to the ſaints, and one another: they loved each other, delighted in each other's company; they knew each other's experiences, joys, and ſorrows, and in ſome meaſure their hearts, and even their ſpiritual and eternal eſtate. *As dying, and behold we live.* They were as dying men, having the ſeeds of mortality in them, being ſubject to diſeaſes, which bring on death; and eſpecially as they carried about with them the dying of the Lord Jeſus, were continually expoſed to death, and in danger of it, lived in the views of it, had the ſentence of it in themſelves, and were appointed to it. And *behold*, to admiration *we live*; a natural life, which we have from God, depends upon him, and is preſerved by him amidſt a thouſand dangers and enemies to which it is expoſed; and we live a ſpiritual life, a life of grace from Chriſt, a life of faith on him, and communion with him. *As chaſtened and not killed*; *chaſtened* by men, and chaſtened by God; not in a way of vindictive wrath, but in a fatherly manner; but *not killed*, or put to a corporal death by our perſecutors, who have ſought to take away our lives, but have not yet been ſuffered to do it: or by the Lord, by the means of afflictions, the meſſengers of death; theſe ſometimes bring very near it, and God chaſtens by them, but does not as yet give over to death, becauſe our time is not yet come, and our work not yet done.

Ver. 10. *As ſorrowful, yet always rejoicing*, &c.] As to their outward appearance they are *ſorrowful*, and oftentimes really ſo on account of ſin, their own and others, by reaſon of afflictions, temporal and ſpiritual; and as to the ſtate and condition of the church of Chriſt, and the intereſt of religion: and *yet always rejoicing*; not in themſelves, or in any creature, but in the Lord, in the perſon, blood, and righteouſneſs of Chriſt, and ſalvation by him. *As poor, yet making many rich.* It is generally ſpeaking the lot of Chriſt's miniſters to be *poor* in this world; and there are ſome reaſons for it, why it is, and ſhould be ſo; as that they might be maintained by the people, which is the ordinance of God; that it might appear that Chriſt's kingdom is not of this world; that the faith of men might not ſtand in the riches of the world, but in the power of God; that miniſters might not be above their work, nor neglect it, nor drop it; and that they might not be enſnared and encumber'd with the things of life. *And yet making many rich*; are inſtruments in making many ſouls rich in things ſpiritual; by ſhewing them their ſpiritual poverty, ſtripping them of what they truſted in, and valued themſelves upon; directing them where true riches are, and furniſhing them with ſpiritual knowledge, with the knowledge of things more worth than thouſands of gold and ſilver. *As having nothing, and yet poſſeſſing all things*; for the Apoſtles left all for Chriſt, were ſent out bare by him; what they had they gave away, and were very deſtitute of worldly enjoyments: *and yet poſſeſſing all things*; they had food and raiment, with which they were content, what was ſufficient for them, and which they had in mercy, and with a bleſſing; and then they enjoyed all ſpiritual good things; they had not only a right unto them, but were poſſeſſed of them; they had all things pertaining to life and godlineſs; they had Chriſt, and all things with him, and therefore could ſay as *Jacob* did, that they had enough, yea, that they had all things.

Ver. 11. *O ye Corinthians*, &c.] The Apoſtle having exhorted the miniſters of the church at *Corinth* to take care of their miniſtry, that they fulfil it, and that it might appear that the Goſpel and gifts, fitting them to preach it, were not received in vain by them; all which he ſtrengthens and encourages by his own example, and that of others, addreſſes the members of the church in a very pathetic manner, ſaying, *our mouth is open to you*; to ſpeak our minds freely to you; we ſhall hide and conceal nothing from you, we ſhall deal with you with all plainneſs and faithfulneſs. This ſeems to refer unto, and pave the way for what he afterwards ſays about their unequal fellowſhip with unbelievers: *our heart is enlarged*; with love to you, and eager deſires after your good; and 'tis from the abundance of our hearts, and hearty affection for you, that our mouth is open ſo freely to communicate to you.

Ver. 12. *Ye are not ſtraitned in us*, &c.] The meaning of which is, either you are not brought into ſtraits and difficulties by us; we don't afflict and diſtreſs you, or fill you with anguiſh and trouble; *but ye are ſtraitned in your own bowels*; you are diſtreſſed by ſome among yourſelves, who ought not to be with you, with whom you ſhould have no fellowſhip and communion: or thus, you have room enough in our hearts, our hearts are ſo enlarged with love to you, that they are large enough to hold you all; an expreſſion, ſetting forth the exceeding great love, and ſtrong affection the Apoſtle bore to the *Corinthians*; when, on the other hand, they had but very little love to him comparatively; he had a heart to hold them all without being ſtraitened for room; and among all them they could ſcarce find room enough in their hearts and affections for him.

Ver. 13. *Now for a recompence in the ſame*, &c.] That your love to me may anſwer mine to you; that as you have my heart, I may have yours, and the ſame room in your heart, as you have in mine. The *Vulgate Latin* verſion reads, *having the ſame recompence*; and the *Arabic* verſion renders it, *grant to me the ſame recompence*; and the *Syriac* verſion, *recompenſe to me my uſuries that are with you*; that is, repay me with affection, let love be returned for love. *I ſpeak as unto my children*; which relation ſubſiſting between us requires mutual affection; for as a father ſhould love his children, ſo children ſhould love their father: *be ye alſo enlarged*; in your love to me, as I am to you; and then, as if he ſhould ſay, you will bear with, and take in good part the following exhortation and advice.

Ver. 14. *Be ye not unequally yoked together with unbelievers*, &c.] This ſeems to be an alluſion to the law in *Deut.* xxii. 10. and to be a myſtical explanation of it; and is to be underſtood not as forbidding civil ſociety and converſe with unbelievers; for this is impracticable, then muſt believers needs go out of the world; this the many natural and civil relations ſubſiſting among men make abſolutely neceſſary; and in many caſes is both lawful and laudable, eſpecially when there is any opportunity or likelihood of doing them any ſervice in a ſpiritual way: nor is it to be underſtood as dehorting from entering into marriage-contracts with ſuch perſons; for ſuch marriages the Apoſtle, in his former Epiſtle, had allowed to be lawful, and what ought to be abode by; tho' believers would do well carefully to avoid ſuch an unequal yoke, ſince oftentimes they are hereby expoſed to many ſnares, temptations, diſtreſſes, and ſorrows, which generally more or leſs follow hereon: but there is nothing in the text or context that lead to ſuch an interpretation; rather, if any particular thing is referr'd to, it is to joining with unbelievers in acts of idolatry; ſince one of the Apoſtle's arguments to diſſuade from being unequally yoked with unbelievers is, *what agreement hath the temple of God with idols?* and from the foregoing Epiſtle it looks as if ſome in this church had joined with them in ſuch practices; ſee 1 *Cor.* x. 14, 20, 21, 22. But I rather think that theſe words are a diſſuaſive in general, from having any fellowſhip with unbelievers in any thing ſinful and criminal, whether in worſhip or in converſation: *for what fellowſhip hath righteouſneſs with unrighteouſneſs?* This, with what is ſaid in the following verſe, and in the beginning of the next to that, contain reaſons or arguments engaging believers to attend to the exhortation given not to keep company with unbelievers. By *righteouſneſs* is meant righteous perſons, who are made the righteouſneſs of God in Chriſt, to whom Chriſt is made righteouſneſs, or to whom the righteouſneſs of Chriſt is imputed for juſtification; and who alſo have principles of grace and holineſs in their hearts, or have the kingdom of God in them, which conſiſts of righteouſneſs, peace, and joy in the Holy Ghoſt; and who being made free from the dominion of ſin, are become ſervants of righteouſneſs: and by *unrighteouſneſs* is deſigned unrighteous perſons, who are deſtitute of a juſtifying righteouſneſs, are filled with all unrighteouſneſs, and are, as it were, a maſs and lump of iniquity; now, what fellowſhip can there be between perſons of ſuch diſtant characters? *And what communion hath light with darkneſs?* regenerate men are *made light in the Lord*; they are enlightened into their ſtate and condition by nature, to ſee the exceeding ſinfulneſs of ſin, to behold the glory, beauty, fulneſs, and ſuitableneſs of Chriſt, ſo as to be ſenſible of their need of him, and to be able to look unto him for life and ſalvation; they are enlightened more or leſs into the doctrines of the Goſpel, and the duties of religion; and their path is a ſhining light, ſhining more and more unto the perfect day. Unregenerate perſons are *darkneſs* itſelf; they are dark and ignorant of God in Chriſt, of the way of ſalvation by Chriſt, of the work of the Spirit of God upon the heart, and of the myſteries of grace; they know not themſelves, nor the ſad eſtate they are in; they are born, and brought up in darkneſs worſe than *Egyptian* darkneſs; they go on in it, and if grace prevent not, will be caſt into utter and eternal darkneſs. Now, what *communion* can there be between perſons ſo different one from another? for what is more ſo than light and darkneſs? theſe the God of nature has divided from each other; and they are in nature irreconcileable to one another, and ſo they are in grace.

Ver. 15. *And what concord hath Chriſt with Belial?* &c.] The word *Belial* is an *Hebrew* word, and is only uſed in this place in the New Teſtament, but often in the Old; this word is differently read and pronounced, ſome copies read it *Beliar*, and accordingly in the *Ethiopic* verſion it is *Belhor*, and by *Jerom* read [i] *Belvir*; but he obſerves, that it is more rightly called *Belial:* in ſome copies it is *Belias*, and ſo *Tertullian* [k] read it; and *Jerom* [l] ſays, that moſt corruptly read it *Belias*, for *Belial:* ſome derive it from בלי *Beli*, and עלה *Alah*, and ſignifies *without aſcent*; one in a very low condition, of low life, that never riſes up, and comes to any thing; to which *Kimchi*'s etymology of the word ſeems to agree, who ſays [m], that *Belial* is a wicked man, בל יעלה ובל יצליח, *who does not ſucceed, and does not proſper:* others ſay it ſignifies [n] one that is, בלי עול, *Beli Ol, without a yoke*, without the yoke of the law; ſo *Jarchi* explains children of *Belial*, in *Deut.* xiii. 13. without yoke, who break off the yoke of God; and ſo ſay [o] the *Talmudiſts*, "children of *Belial*, are children that break off, "עול שמים, *the yoke of heaven* (*i. e.* the law) from "their necks;" lawleſs perſons, who are under no ſubjection to God or man: others [p] derive it from, יעל *Jaal* and בלי *Beli*, and ſo it ſignifies one that is unprofitable, does no good, and is good for nothing; and it is applied in ſcripture to any wicked perſon, or thing; it is commonly rendered by the *Chaldee* paraphraſt, a *wicked man*; and by *Aquila* and *Suidas* it is intepreted, *an apoſtate*, and ſo it is rendered here in the *Arabic* verſion; ſometimes the corruption of nature is called *Belial* by the *Jews* [q], than which nothing can be more contrary to Chriſt; it is alſo a name of the devil; by *Heſychius*, *Beliar* is interpreted *a dragon*, by which name the devil is ſometimes called; and here the *Syriac* verſion is, *what concord hath Chriſt with ſatan?* moſt interpreters by *Belial* underſtand the devil, who has caſt off the yoke of obedience to God, and is unprofitable, yea, noxious and hurtful to men; between whom and Chriſt there's no concord, but a perpetual enmity; and as there's no concord between Chriſt perſonal, and *Belial* the devil, ſo what can there be between Chriſt myſtical the church, which goes by the name of Chriſt, 1 *Cor.* xii. 12. and wicked men, the ſons of *Belial*; who have caſt away the law of the Lord, are not ſubject to the law of God, nor can they be, and are become unprofitable to themſelves and others: *or what part hath he that believeth with an infidel?* ſuch have no part, and ſhall have no part or portion in one and the ſame thing; the believer's part and portion, are God, Chriſt, and an eternal inheritance; the unbeliever's part and portion, will be in the lake which burns with fire and brimſtone; and therefore what part, ſociety, or communion, can they have with one another?

Ver. 16. *And what agreement hath the temple of God with idols?* &c.] That is, what aſſociation, confederation, or covenant-agreement can the ſaints, who are the temple of God, have with idols, or their worſhippers? no more than the ark of the Lord had with *Dagon*, or *Dagon* with the ark; which when brought into his temple, and ſet by him, the idol fell down, and part of him was broke to pieces: *for ye are the temple of the living God*; ſome copies read *we are*, and ſo the *Ethiopic* verſion. The *Corinthians*, not only as particular believers, were the temples of God, both with reſpect to their ſouls and bodies; but they as a church of Chriſt incorporated together, were the temple of God; wherefore the Apoſtle does not ſay, ye are the *temples*, but *the temple* of the living God, in alluſion to the temple built by *Solomon*; and that in reſpect to him the builder of it, who was a type of Chriſt, the ſon of *David*, the prince of peace, the beloved of the Lord, who was to build the temple, the Goſpel church, and to bear the glory; and as *Solomon*'s temple was built on an eminence, on mount *Moriah*, ſo the church is built upon a rock, higher than men, than angels, than the heavens, and out of the reach of men and devils, ſo as to hurt and deſtroy it. The matter of the temple at *Jeruſalem*, were timber of cedar, and coſtly ſtones, hewed, ſquared, and fitted for the building, before they were brought thither; ſo the proper materials of a Goſpel church, are ſuch as are born of incorruptible ſeed, and therefore comparable to cedars; and are lively ſtones, hewed, fitted, and ſquared by the Spirit and grace of God, and put and jointed in among the ſaints: *Solomon*'s temple was a very ſtately magnificent building; it was overlaid within with pure gold, expreſſing the internal glory of Chriſt's church, which is all glorious within, having the Lord himſelf to be the glory in the midſt of her: the church of Chriſt may be compared to the temple alſo, for the firmneſs of its foundations and pillars; Chriſt is the foundation of his church, and that itſelf is the pillar and ground of truth: that temple was holy, being ſet apart for the worſhip and ſervice of God, as the church of Chriſt is ſanctified by the Spirit of God, and is built up a ſpiritual houſe, to offer the ſpiritual ſacrifices of prayer and praiſe to God: it is called the *temple of God*, becauſe it is of his building, and where he dwells; *of the living God*, becauſe he has life in himſelf, and gives both ſpiritual and eternal life to his people; and in oppoſition to the idols of the *Gentiles*, who have no life in them; are repreſentations of dead men, can't give life, nor any of the comforts of life to their votaries; and who by worſhipping them, expoſe themſelves to eternal death. The evidence of the ſaints, or church of Chriſt being the temple of the living God, is as follows, *as God hath ſaid*, *Lev.* xxvi. 11, 12, *Ezek.* xxxvii. 26, 27. *I will dwell in them*; not by his omnipreſence, ſo he dwells every where; nor by his omnipotence, ſo he dwells in, and with all his creatures, ſupporting them by the word of his power; but by his Spirit and grace, or by his ſpiritual and gracious preſence, which he favours his people with, in the uſe of ordinances, and where according to his promiſes they may expect it: *and walk in them.* This denotes the communion God is pleaſed to afford his church and people, and that gracious preſence of his with them, whilſt they are ſojourners here, and paſſing on to the heavenly glory; as God is ſaid to *walk in a tent and tabernacle* with the *Iſraelites*, whilſt they were travelling through the wilderneſs to *Canaan*; ſo he walks in his temple, and with his church and people, whilſt they are travelling home to the heavenly *Canaan*; he walks in them, as in his court and palace, or as in his garden, where he takes much pleaſure and delight, and great notice and care of them. *R. Solomon Jarchi* explains the phraſe in *Lev.* xxvi. 12. *I will walk among you*, thus; I will walk with you in the garden of *Eden*, or paradiſe, as one of you, and ye ſhall not be afraid of me: but the paſſage regards the preſence of God with his people here, and not hereafter: *and I will be their God*; not as the God of nature and providence only, but as the God of all grace; as their covenant God and Father in Chriſt; which is the greateſt happineſs that can be enjoyed: *and they ſhall be my people*; his ſpecial people, loved by him with a peculiar love, on whom he beſtows peculiar bleſſings; and who are made a willing people, willing to be his people by powerful grace, and are formed for himſelf, his ſervice, and glory: hence it follows,

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[i] De Nominibus Hebraicis, fol. 106. K.

[k] De Corona, c. 10.

[l] Comment. in Epheſ. iv. 27.

[m] Sepher Shoraſhim rad. בל.

[n] Hieronym. Quæſt. ſive Trad. Heb. in Lib. Reg. fol. 74. I. Tom. 3. & in Eph. iv. 27. R. Abraham Seba in Tzeror Hammor, fol. 141. 4. & 142. 2.

[o] T. Bab. Sanhedrin, fol. 111. 2.

[p] Philip Aquinas, Schindler, Cocceius, &c.

[q] Tzeror Hammor, fol. 148. 3. & 149. 2.

Ver. 17. *Wherefore come out from among them*, &c.] Since they were the temple of the living God, built up an habitation for the moſt High; ſince he reſided among them, took his walks in the midſt of them, was their God, and they were his people. Theſe words are taken out of *Iſa.* lii. 11. where the ſeveral phraſes here uſed, may be obſerved. They ſeem to be directed to the *Iſraelites*, and particularly to the prieſts and *Levites*, who bore the veſſels of the Lord; and are fitly applied to believers under the Goſpel diſpenſation, who are by Chriſt made prieſts unto God. They are uſually interpreted by the *Jewiſh* writers, as a call to the *Jews* to come out of captivity, to quit *Babylon* and *Perſia*, and the ſeveral cities and countries where they were; and are applied in *Rev.* xviii. 4. to myſtical *Babylon*, the church of *Rome*, as a call to God's people, to leave the ſuperſtitions and idolatries of that church, leſt they be partakers of her plagues; and here, by the Apoſtle, as an exhortation to believers in general, to forſake the company and converſation of the men of the world: who may be ſaid to come out from among them at firſt converſion, when they are called to forſake their own people, and their father's houſe, to leave their native country, and ſeek an heavenly one; and when in conſequence of effectual calling grace, their converſations are different from what they were before, and from other *Gentiles*; when they diſlike their former companions, abhor their ſinful converſation, abſtain from it, keep out of it, as being infectious, hurtful, and detrimental to them; when they have no fellowſhip with the workers of iniquity, but reprove them both by words and deeds, which is their incumbent duty: the phraſe in *Iſaiah* is, *go ye out from the midſt of her*; which *Kimchi* interprets, *out of the midſt of every city in which thou art*; that is, in which idolaters lived; and well agrees with εκ μεσȣ αυτων here, *out of the midſt of them: and be ye ſeparate, ſaith the Lord*; this phraſe is not to be met with expreſly in our verſion of the above text in *Iſaiah*, but is ſignified by ſeveral expreſſions in it; the words rendered *depart ye, depart ye*, are by the *Targum*, or *Chaldee paraphraſe* on the place, expreſſed by, אתפרשו אתפרשו, *be ye ſeparate, be ye ſeparate*, which are the very words of the Apoſtle here; and the phraſe *touch no unclean thing*, is explained by *R. Aben Ezra*, שיבדלו מאומות העולם, *that they might be ſeparate from the nations of the world*; and another word הברו, *be ye clean*, ſignifies ſuch a purgation, as is made by ſeparation, by removing the clean from the unclean, by ſeparating the wheat from the chaff. The people of God are a ſeparate people in election, redemption, and effectual vocation, and ought to be ſo in their conduct and converſation; they ought to ſeparate themſelves from all ſuperſtition and will-worſhip in religious matters, and from the evil cuſtoms and manners of the world, though they are ſure to become a prey, and to expoſe themſelves to the contempt and rage of it: *and touch not the unclean thing*. The alluſion is to ſeveral laws under the former diſpenſation, which forbid touching many things which were accounted unclean, whereby pollution was contracted, and the perſons were obliged to a ceremonial cleanſing; ſee *Levit.* v. 2, 3. *Numb.* xix. 11, 16. It has no regard to touching, taſting, and eating any ſort of food, which was forbid as unclean by the ceremonial law; for the difference between meats clean and unclean, was now removed; but if any thing is particularly deſigned by *the unclean thing*, it ſeems to be idolatry; and to be a prohibition of joining with worſhippers of idols in their idolatrous practices, whereby a moral pollution is contracted; ſince in the beginning of the former verſe 'tis ſaid, *what agreement hath the temple of God with idols?* though it is rather intended in general, to forbid all communion and fellowſhip with unclean perſons and things, not to touch them, to come nigh them, or have any thing to do with them: *and I will receive you*; this and what follows in the next verſe, are ſaid to encourage believers to keep at a diſtance from wicked and immoral perſons, whoſe company and converſation are diſhonourable, enſnaring, and defiling. Theſe perſons had been already received into the love of God, his beſt and ſtrongeſt affections, from which there can be no ſeparation; and into the covenant of his grace, which as it cannot be removed, ſo neither could they be removed out of that; they were received into the church of Chriſt, and had a place and a name in it, better than that of ſons and daughters; and as they had been received by Chriſt, when they came to him as poor periſhing ſinners without him, ſo they were ſtill received graciouſly, notwithſtanding their many backſlidings; neither of theſe therefore is the ſenſe of this paſſage: but, that whereas by quitting ſociety with carnal men, they would expoſe themſelves to their reſentments; the Lord here promiſes, that he would take them under the wings of his protection; he would take care of them and preſerve them, keep them as the apple of his eye, and be a wall of fire round about them, whilſt in this world; and when he had guided them by his counſel here, would *receive* them *to glory*: this clauſe ſeems to be taken from the latter part of *Iſa.* lii. 12. which may be rendered, *the God of Iſrael will gather you, i. e.* to himſelf, and protect them.

Ver. 18. *And will be a Father unto you*, &c.] The ſame is promiſed to *Solomon*, 2 *Sam.* vii. 14. and ſaid of *Iſrael*, *Jer.* xxxi. 9. which is thought to be referred unto. This is not to be underſtood of the firſt commencement of this relation, as tho' God now began to be their Father; nor indeed of the firſt manifeſtation of it, which had been already made to their ſouls by the Spirit of adoption, witneſſing to their ſpirits that God was their Father, and they were his children; but of his acting, and continuing to act the part of a Father to them; which he does, by pitying his children, ſympathizing with them, and ſupporting them under all their trials and afflictions; by taking care of them, that they have food and raiment convenient for them; by laying up for them, as he has done in his covenant, in his Son, and in heaven; by communicating unto them, by paſſing by their offences and miſcarriages to him, and by correcting them for their good, and at laſt giving them the heavenly inheritance, and putting them into the poſſeſſion of it: *and ye ſhall be my ſons and daughters*. This alſo does not relate to the firſt act of adoption, when theſe perſons firſt became the ſons and daughters of God; for ſo they were by adopting grace, in the mind, counſel, and covenant of God, from eternity;

nity; as ſuch they were conſidered when given to Chriſt, when he aſſumed their nature, and died to gather them together in one; and as antecedent to faith and the work of the Spirit upon their ſouls: nor even of the firſt diſcovery of this grace unto them; but the meaning is, that whereas they were the ſons and daughters of God, they ſhould be treated as ſuch; whenever he ſpoke to them, or dealt with them in providence, he would ſpeak to them and deal with them as children; or it may refer to the more full and open manifeſtation of their ſonſhip, before angels and men, at the appearance of Chriſt: to all which is added, *ſaith the Lord almighty*; for confirmation ſake, and to encourage the faith of the ſaints; ſince he who ſaid all this, is the Lord God almighty, and ſo able to perform it; and of which and his willingneſs, no queſtion is to be made, ſince he has ſaid it.

CHAP. VII.

THIS chapter begins with an inference deduced, from what is ſaid in the latter part of the foregoing chapter, engaging to holineſs of heart and life, in oppoſition to filthineſs of fleſh and ſpirit, ver. 1. and the Apoſtle in order to prevail upon the *Corinthians* kindly to receive his exhortations, obſerves his own conduct, and that of his fellow-miniſters towards them; as that they had done them no injury by the advice they had given them, nor had they corrupted them by unſound doctrine, or had coveted their worldly ſubſtance, ver. 2. not that by ſo ſaying he would inſinuate, as if they had been guilty of injury, corruption, and covetouſneſs; it was far from his thoughts to ſuggeſt any thing of that kind concerning them, for whom he had ſo great an affection, as never to ſeparate from them, but living and dying to continue the ſame regards unto them, ver. 3. and which he expreſſes, and had ſhown every where, by the freedom of ſpeech he had uſed concerning them, and his boaſting of them, and the joy and comfort he had in the midſt of his troubles, by the good news he had received of them, ver. 4. which he had in the following manner; for though when in *Macedonia* he had no reſt, partly through outward troubles, and partly through inward fears, ver. 5. yet meeting with *Titus* who had been with them, and had brought an account of their ſtate, it was a means God made uſe of for the comfort of him, ver. 6. and it was not merely the ſight of *Titus* that yielded him this conſolation, but the comfortable reception he had met with at *Corinth*; and alſo the good effect the Apoſtle's letter written to them had upon them, as related by *Titus*; what a deſire they had to ſee him, what grief that they ſhould ſin, and by it diſtreſs him, and what a fervent affection they had for him, ver. 7. for which reaſon he did not repent of the letter he ſent them, though it did produce ſorrow in them, ſince that was of the right kind, and was but for a time, ver. 8. yea, he was ſo far from it, that he was glad, not merely on account of their ſorrow, but becauſe their ſorrow was a godly one, and iſſued in repentance; and ſo they were no loſers, but gainers by the epiſtle, it producing ſuch good effects, ver. 9. which leads him to diſtinguiſh between a true right godly ſorrow, and a worldly one, and that by their conſequents; repentance and ſalvation following upon the one, and death upon the other, ver. 10. the fruits and evidences of which godly and true repentance, he makes mention of in ſeven particulars, by which it appeared that their ſorrow and repentance were ſincere and genuine, ver. 11. when the Apoſtle proceeds to obſerve to them, the end he had in view in writing to them, upon the account of the inceſtuous perſon, in which he had uſed great plainneſs and faithfulneſs; and this was not merely on account of him that offended, nor only on account of the perſon injured by him, but chiefly to teſtify his care of, and concern for their welfare, as a church of Chriſt, ver. 12. and inaſmuch as though they had been grieved, yet were now comforted, it added to the conſolation of the Apoſtle and his companions, and the more delighted they were, when they underſtood what a reception *Titus* had among them, what reverence he was had in, what reſpect was ſhewn him, and care was taken of him, ver. 13. and the rather, ſeeing the Apoſtle had boaſted of the liberality, generoſity, and affectionate regard of the *Corinthians* to the miniſters of the Goſpel, *Titus* found it to be all true what he had ſaid; ſo that he had no reaſon to be aſhamed, as he muſt have been, had they behaved otherwiſe, ver. 14. and ſtill it gave him further pleaſure, that by their behaviour to *Titus*, they had gained his heart, and increaſed his affection towards them; which he could not but expreſs, whenever he called to mind, or made mention of the great reſpect, veneration, and obedience, they yielded to him, ver. 15. and indeed it was not only in this inſtance, but in all others, the Apoſtle had confidence concerning them, which heightened his joy and pleaſure in them, ver. 16.

Ver. 1. *Having therefore theſe promiſes*, &c.] That God will walk in his temple, and dwell in his churches, be their God, and they his people, that he will receive them, and be their Father, and they his ſons and daughters; which promiſes they had not in hope, as Old Teſtament ſaints had the promiſes of the Meſſiah and his kingdom, and as New Teſtament ſaints have of the reſurrection, the new heavens and new earth, and of appearing with Chriſt in glory; but in hand, in actual poſſeſſion; for God was really become their God and Father, and they were his people and children; they had had communion with him, and were received, protected, and preſerved by him; which promiſes and bleſſings of grace, and which are abſolute and unconditional, the Apoſtle makes uſe of to engage them to purity and holineſs; and is a clear proof, that the doctrine of an abſolute and unconditional covenant of grace, has no tendency to licentiouſneſs, but the contrary: and that his following exhortation might be attended to, and chearfully received, he uſes a very affectionate appellation, *dearly beloved*; ſo they were of God, being his people, his ſons and daughters, adopted, juſtified, called, and choſen by him; and ſo they were by the Apoſtle and his fellow miniſters, who, as he ſays in a following *verſe*, were *in their hearts to die and live with* them; ſome copies read *brethren*, and ſo the *Ethiopic* verſion. The exhortation, he urges them to, and that it might be the better received, joins himſelf with them in it, is, *let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit*; by *the filthineſs of the fleſh* is meant, external pollution, defilement by outward actions, actions committed in the body, whereby the man is defiled; ſuch as all impure words, filthineſs, and fooliſh talking, all rotten and corrupt communication, which defile a man's own body; as the tongue, a little member, when ſo uſed does, and corrupts the good manners of others; all filthy actions, as idolatry, adultery, fornication, inceſt, ſodomy, murder, drunkenneſs, revellings, *&c.* and every thing that makes up a filthy converſation, which is to be hated, abhorred, and abſtained from by the ſaints: by *filthineſs of the ſpirit* is meant, internal pollution, defilement by the internal acts of the mind, ſuch as evil thoughts, luſts, pride, malice, envy, covetouſneſs, and the like: ſuch a diſtinction of, טומאת הגוף, *the filthineſs of the body*, and טומאת הנפש, *the filthineſs of the ſoul*, is to be met with among the *Jews*; who ſay [r], that when a man has taken care to avoid the former, it is fit he ſhould take care of the latter; they alſo call the evil imagination, or corruption of nature, *the filth of the body* [s]. Now when the Apoſtle ſays, *let us cleanſe ourſelves*, this does not ſuppoſe that men have a power to cleanſe themſelves from the pollution of their nature, or the defilement of their actions; for this is God's work alone, as appears from his promiſes to cleanſe his people from their ſins; from the end of Chriſt's ſhedding his blood, and the efficacy of it; from the ſanctifying influences of the Spirit; and from the prayers of the ſaints to God, to create in them clean hearts, to waſh them thoroughly from their iniquity, and cleanſe them from their ſin: beſides, the Apoſtle is not here ſpeaking either of the juſtification of theſe perſons, in which ſenſe they were already cleanſed, and that thoroughly, from all their ſins and iniquities; nor of the inward work of ſanctification, in reſpect of which they were ſprinkled with clean water, and were waſhed in the laver of regeneration; but what the Apoſtle reſpects, is the exerciſe of both internal and external religion, which lies in purity of heart and converſation, the one not being acceptable to God without the other; he is ſpeaking of, and exhorting to the ſame thing, as in the latter part of the preceding chapter; and ſuggeſts, that it becomes thoſe who have received ſuch gracious promiſes, to be ſeparate from ſin and ſinners, to abſtain from all appearance of ſin, and to have no fellowſhip with ſinners; to *lay apart all filthineſs, and ſuperfluity of naughtineſs*, and under a ſenſe of either external or internal pollution, to have recourſe to the fountain opened; to deal by faith with the blood of Chriſt, which cleanſes from all ſin, of heart, lip, and life; and which is the only effectual method a believer can make uſe of, to cleanſe himſelf from ſin; namely, by waſhing his garments, and making them white in the blood of the Lamb: *perfecting holineſs in the fear of God*; by *holineſs* is not meant, the work of ſanctification upon the heart, for that is wholly the work of the Spirit of God, and not of man; he begins it, carries it on, and perfects it of himſelf; but holineſs of life and converſation is here deſigned, which in converſion the people of God are called unto, and which highly becomes them: and this they are to be *perfecting*; not that a believer is able to live a life of holineſs, without ſin being in him, or committed by him; this is impoſſible and impracticable in the preſent life; but the ſenſe of the word επιτελȣντες is, that he is to be carrying on a courſe of righteouſneſs and holineſs to the end; to the end of his life, he is to perſevere as in faith, ſo in holineſs; as he is to go on believing in Chriſt, ſo he is to go on to live ſoberly, righteouſly, and godly, to the end of his days; which requires divine power to preſerve him from ſin, and keep him from falling; and the grace of God, the ſtrength of Chriſt, and the aſſiſtance of the Spirit, to enable him to perform acts of holineſs, and the ſeveral duties of religion, and to continue in well doing: all which is to be done, *in the fear of God*; not in a ſervile ſlaviſh fear, a fear of hell and damnation, but in a filial fear, a reverential affection for God, an humble truſt in him, and dependance on him, for grace and ſtrength; it is that fear which has God for its author, is a bleſſing of the new covenant, is implanted in regeneration, and is increaſed by diſcoveries of pardoning grace; and it has God for its object, not his wrath and vindictive juſtice, but his goodneſs, grace, and mercy. This ſhews from what principle, and upon what views believers act in a courſe of righteouſneſs and holineſs; not from the fear of hell, nor from the fear of men, or with a view to gain their applauſe, but as in the ſight of God, from a reverential affection to him, a childlike fear of him, and with a view to his glory.

Ver. 2. *Receive us*, &c.] Into your affections, let us have a place in your hearts, as you have in ours: Goſpel miniſters ought to be received with love and reſpect, both into the hearts and houſes of the ſaints; for *he that receiveth you*, ſays Chriſt, *receiveth me*, *Matt.* x. 40. Their doctrines are to be received in the love of them, and with faith and meekneſs; and this may be another part of the Apoſtle's meaning here; receive the word and miniſtry of reconciliation, which we as the ambaſſadors of Chriſt bring, and the ſeveral exhortations we give in his name, particularly the laſt mentioned: next follow reaſons, or arguments, engaging them to comply with this requeſt, *we have wronged no man*; we have done no man any injury in his perſon, eſtate, or name. There is one among you that has done wrong, and another among you that has ſuffered wrong, ver. 12. and we have given very faithful advice to the church, how to behave in this affair; but in ſo doing, we have neither wronged him nor you; and as not in this, ſo neither in any other caſe: if I or my fellow Apoſtles have wronged you in any thing, it is in not being *burdenſome* to you for our maintenance, *forgive me this wrong*, ch. xii. 13. for in no other reſpect have we done you any: ſome underſtand this of any lordly power, or tyrannical domination they had exerciſed over them, denied by the Apoſtle; we have not behaved in an inſolent manner towards you, we have not lorded it over God's heritage, or claimed any dominion over your faith, or required any unreaſonable obedience and ſubmiſſion from you: *we have corrupted no man*; neither by our doctrines and principles, which are perfectly agreeable to the word of God, make for the good of ſouls, and tend to the glory of Chriſt; nor by our example, but have been careful to lead ſuch lives and converſations, as are becoming the Goſpel of Chriſt, adorn the doctrine of God our Saviour, and are patterns to them that believe; nor have we corrupted by flatteries, or with bribes, any of the leading men among you, in order to gain their good-will, and thereby reſpect and credit among others: *we have defrauded no man*, or *coveted no man*; no man's ſilver, gold, or apparel; we have not ſought yours, but you; not to amaſs wealth to ourſelves, but that we might be uſeful to your ſouls, for your ſpiritual good, and ſerviceable to the glory of Chriſt; we have not through covetouſneſs made merchandize of you, with feigned words, as the falſe Apoſtles have done, therefore receive us.

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[r] Tzeror Hammor, fol. 111. 2.

[s] Zohar in Lev. fol. 43. 2.

Ver. 3. *I ſpeak not this to condemn you*, &c.] Referring either to the exhortations before given, to have no ſinful converſation with unbelievers, and to cleanſe themſelves from all impurity, external, and internal; and to go on in a courſe of holineſs, in the fear of God, to the end of life; or to the account juſt given of himſelf and fellow miniſters; and his ſenſe is this, the exhortations I have given, muſt not be ſo underſtood, as though I charged and accuſed you with keeping company with unbelievers, or as though you were not concerned for purity of life and converſation; or when I remove the above-mentioned things from myſelf and others, I mean not to lay them upon you, as if I thought that you had wronged, corrupted, or defrauded any; when I clear myſelf and others, I do not deſign to accuſe or condemn you; my view is only to the falſe Apoſtles, who have done theſe things, when we have not, and therefore we have the beſt claim to your affections: *for I have ſaid before, you are in our hearts*; you are inſcribed on our hearts, engraven there, *ye are our epiſtle written in our hearts*, ch. iii. 2. *ye are not ſtraitened in us*, ch. vi. 12. you have a place and room enough in our affections, which are ſtrong towards you, inſomuch that it is our deſire and reſolution, *to die and live with you*; or together: neither death nor life ſhall ſeparate our love, or deſtroy our friendſhip; there's nothing we more deſire, than to live with you; and ſhould there be any occaſion for it, could freely die with you, and for you.

Ver. 4. *Great is my boldneſs of ſpeech towards you*, &c.] Or *liberty of ſpeaking*, which I uſe with you; I very freely and without any diſguiſe, open my mind to you; I faithfully tell you your faults; I am free in my exhortations and counſels to you, as in the caſe of the inceſtuous perſon, and in other inſtances, which is a ſign of true friendſhip; for had I any ſuſpicion of you, or not cordial affection for you, I ſhould have been more reſerved, more upon my guard, and have ſpoke and wrote with more caution: beſides, *great is my glorying*, or *boaſting of you*; of your faith in Chriſt, your love to the people of God, reſpect to the miniſters of the Goſpel, obedience to us, and very great liberality to the poor ſaints, of which the Apoſtle frequently boaſts in this epiſtle: now as ſpeaking freely to them when preſent with them, or in writing to them, ſo glorying in them, and ſpeaking well of them when abſent, clearly ſhewed what an opinion he had of them, and what true hearty reſpect he had for them: *I am filled with comfort*, ſays he; not only with divine and ſpiritual conſolations from God, but with the news *Titus* brought of the ſtate of this church, of the good effect the Apoſtle's reproof and advice had both upon them, and the offender among them, and of their tender and affectionate regard to him: this filled him brimful of comfort, yea, adds he, *I am exceeding joyful*; I abound, I over abound in joy; ſuch is the joy that poſſeſſes my ſoul, at the tidings brought me, that it ſuperabounds all the ſorrow and anguiſh of ſpirit, out of which I wrote unto you, occaſioned by the unhappy affair among you: yea, it makes me inexpreſſibly joyful *in all our tribulation*; which is not ſmall we meet with, wherever we go, in preaching the Goſpel of Chriſt.

Ver. 5. *For when we were come into Macedonia*, &c.] Whither *Paul* went in queſt of *Titus*, not finding him at *Troas*, ch. ii. 12, 13. and where he met with him, and had the agreeable account from him, of the ſtate of this church; but here, as elſewhere, they had their troubles: *our fleſh had no reſt*; that is, their outward man, their bodies; they were continually fatigued with preaching, diſputing, fighting; what with falſe teachers, and violent perſecutors, they had no reſt in their bodies; though in their ſouls, they had divine ſupport and ſpiritual conſolation; and it was no ſmall addition to their joy, to hear of the flouriſhing condition of this church: *but were troubled on every ſide*; from every quarter, by all ſorts of enemies; ſee ch. iv. 8. *Without were fightings, within were fears*; there ſeems to be an alluſion to *Deut.* xxxii. 25. They had continual combats with falſe teachers, and furious perſecutors, *without* the church, or in the world, or in their bodies; and *within* the church, or in themſelves, in their own minds, had many fears, leſt any ſhould be diſcouraged by the violence of perſecutions, or be drawn aſide by the doctrines of the falſe Apoſtles: and as it was with the Apoſtles in theſe reſpects, ſo it is with private believers: *without are fightings*; their outward converſation in this life, is a warfare; partly with falſe teachers, with whom they fight the *good fight of faith*, contend for the doctrine of faith, uſing the ſpiritual weapons of the ſcriptures of truth; and partly with the men of the world, to whoſe rage and contempt they are expoſed, and among whom they endure a *great fight of afflictions*, with patience, and in the exerciſe of faith, whereby they gain the victory over the world; and partly with ſatan, their avowed adverſary, and implacable enemy, againſt whom they wreſtle in the ſtrength of Chriſt, making uſe of the whole armour of God provided for them, by the help of which, through divine grace, they come off more than conquerors; and partly with the luſts and corruptions, or open prevailing iniquities which are in the world, to which they oppoſe themſelves, and by the power of God keeping them, are preſerved from: not that their only fightings are thus without; for there is as it were, a company of two armies within them, ſin and grace, fleſh and ſpirit, oppoſing each other: and hence, as well as from other cauſes, are *fears within*; about their intereſt in everlaſting love, electing grace, and the covenant of grace; about the preſence of God with them, and the truth of grace in them; about their intereſt in Chriſt, their ſonſhip, their final perſeverance, and enjoyment of the heavenly glory: and though theſe fears are not their excellencies, but their infirmities, yet this will be more or leſs their caſe, till that ſtate takes place, when there will be no more fightings, no more fears.

Ver. 6. *Nevertheleſs, God that comforteth thoſe that are caſt down*, &c.] Or *humble ones*; ſuch as are humbled under the afflicting hand of God, and have low and mean apprehenſions of themſelves; theſe God looks unto, dwells with, revives their hearts, chears their drooping ſpirits, and fills them with comforts; he has been uſed to do ſo with ſuch perſons; he has promiſed comfort to them; they may expect it, and the Apoſtle experienced it; and which he refers to God as the author of it, as he had done in the beginning of this epiſtle, calling him *the God of all comfort*; he was the efficient cauſe, the means by which it was effected, was the coming of *Titus*: *comforted us by the coming of Titus*; to whom the Apoſtle bore a very great affection, he being his ſon in a ſpiritual ſenſe, a companion with him in his travels, and of great uſefulneſs and ſervice in the miniſtration of the Goſpel; ſo that the very ſight of him gave him pleaſure; and the more, inaſmuch as he had for ſome time longed to ſee him, that he might have ſome account from him of the affairs of this church.

Ver. 7. *And not by his coming only,* &c.] It was not barely by his coming, that he and his fellow-miniſters were ſo much comforted: *but by the conſolation wherewith he was comforted in you.* The church at *Corinth* received *Titus* with all reſpect and reverence; treated him in the moſt kind and tender manner; ſatisfied him in the affair of the inceſtuous perſon; greatly refreſhed his ſpirits with an account of their faith in Chriſt, experience of the grace of God, and their regard and cloſe attachment to the honour of religion, and the intereſt of the Redeemer; many comfortable opportunities had he with them, in preaching among them, and converſing with them; and the account of this added to the Apoſtle's conſolation; for the joys and comforts of one believer, yield a conſiderable pleaſure, and are matter of joy and comfort to another: *when he told us your earneſt deſire*; that is, of ſeeing the Apoſtle, of ſatisfying him in the thing he had complained of, and of reformation in their conduct, and the diſcipline of Chriſt's houſe for the future: *your mourning*; for the evil that had been committed among them; the diſhonour it had brought upon the doctrine and ways of Chriſt; their remiſsneſs, careleſsneſs, and neglect in diſcharging their duty; and the grief and ſorrow occaſioned hereby to the Apoſtle: *your fervent mind toward me*; in vindicating him, his character, doctrine, and conduct, againſt the falſe Apoſtles, and others: *ſo that I rejoiced the more*; his joy on this narrative of things, abundantly exceeded his troubles and afflictions, which ſurrounded him on every ſide, and overcame and extinguiſhed that ſorrow, which had poſſeſſed him on their account; and greatly added to the joy he felt, by the coming of *Titus*, and the conſolation that he had met with at *Corinth*.

Ver. 8. *For though I made you ſorry with a letter,* &c.] His former epiſtle, relating to the inceſtuous perſon: *I do not repent, though I did repent*; not of writing the letter, which was wrote by divine inſpiration; but of the ſorrow occaſioned by it, though now he did not repent of that: *for I perceive that the ſame epiſtle made you ſorry, though it were but for a ſeaſon*; inaſmuch as the ſorrow was true, hearty, and genuine, though it was but for a time, the Apoſtle was entirely ſatisfied, and the more pleaſed, becauſe of its brevity, ſince it was ſincere.

Ver. 9. *Now I rejoice, not that ye were made ſorry,* &c.] Their grief and ſorrow as a natural paſſion, was no matter or cauſe of joy to him; nor was this what he ſought after, being what he could take no real pleaſure in; for ſo far as that was a pain to them, it was a pain to him: *but that ye ſorrowed to repentance*; their ſorrow iſſued in true evangelical repentance, and this was the ground of his rejoicing; for as there is joy in heaven among the angels, at the repentance of a ſinner, ſo there is joy in the church below, among the ſaints and miniſters of the Goſpel, when either ſinners are brought in, or backſliders returned by repentance: *for ye were made ſorry after a godly ſort*; what gave him ſo much joy and ſatisfaction was, that their ſorrow was of the right ſort; it was a godly ſorrow, they ſorrowed after; or according to God, according to the will of God, and for ſin, as it was committed againſt him; it was a ſorrow that God wrought in them: *that ye might receive damage by us in nothing*; what added to his pleaſure was, that his writing to them, and the effect it produced, had not been in the leaſt detrimental to them; things had worked ſo kindly, and this ſorrow had wrought in ſuch a manner, that they were not hurt in their ſouls, but profited; nor in their church-ſtate, they had not loſt one member by it; nay, the offender himſelf, which was the occaſion of all this trouble, was recovered and reſtored by theſe means.

Ver. 10. *For godly ſorrow worketh repentance unto ſalvation,* &c.] Theſe words contain a reaſon, proving that they had received no damage, but profit by the ſorrow that had poſſeſſed them, from the nature of it, a *godly* ſorrow; a ſorrow which had God for its author; it did not ariſe from the power of free-will, nor from the dictates of a natural conſcience, nor from a work of the law on their hearts, or from a fear of hell and damnation, but it ſprung from the free grace of God; it was a gift of his grace, the work of his Spirit, and the produce of his almighty power; being ſuch, which no means, as judgments, mercies, or the moſt powerful miniſtry of themſelves could effect; it was owing to divine inſtructions; it was heightened and increaſed with a diſcovery of the love of God, and views of pardoning grace and mercy, being attended with faith in the Lord Jeſus Chriſt: it had God alſo for its object, as well as its author; it was a ſorrow, דמטל אלהא, *which is for God*, as the *Syriac* verſion reads the words, and alſo the *Ethiopic*; on the account of God, his honour, intereſt, and glory; it was a ſorrow for ſin, becauſe it was committed againſt a God of infinite holineſs, juſtice, and truth, goodneſs, grace, and mercy; and it was a ſorrow, κατα Θεον, *according to God*, according to the mind and will of God; it was, as it is rendered by the *Arabic* verſion, *grateful to God*; what he took notice of, obſerved, and approved of; and was alſo ſuch a ſorrow, as bore ſome reſemblance to what in God goes by the name of grieving and repenting, as that he had made man, becauſe of ſin; there being in it a diſplicency with ſin, an hatred of it, and a repentance that ever it was committed: moreover, this ſorrow is further deſcribed, from its ſalutary operation, it *worketh repentance*; it is the beginning of it, a part of it, an eſſential part of it, without which there is no true repentance; this produces it, iſſues in it, even in an ingenuous confeſſion of ſin, a forſaking of it, and in bringing forth fruits meet for repentance, in the life and converſation: and this repentance is *unto ſalvation*; not the cauſe or author of it, for that is Chriſt alone; nor the condition of it, but is itſelf a bleſſing of ſalvation, a part of it, the initial part of it, by which and faith, we enter upon the poſſeſſion of ſalvation; it is an evidence of intereſt in it, and iſſues in the full enjoyment of it: and this, or repentance, is ſuch as is *not to be repented of*; or that is *ſtable* and immoveable, as the *Vulgate Latin* verſion renders it; which *never returns*, or goes back, as the *Syriac* verſion, but remains the ſame unrepented of; for to either of them may it be applied: ſalvation is not to be repented of; it is not repented of by God, who repents not, neither of the thing itſelf, nor of the way and manner in which it is effected, nor of the perſons ſaved by it, and his choice of them to it; nor is it repented of by them, who believe in Chriſt to the ſaving of their ſouls: nor is true repentance, which is connected with it, to be repented of; God does not repent of giving it, for *his gifts and calling are without repentance*; nor does the repenting ſinner repent of it; nor has he any occaſion, ſince it is unto life, even *unto eternal life*, as the *Ethiopic* verſion here renders it; and as it is called *repentance unto life*, in *Acts* xi. 18. This ſorrow is likewiſe

wiſe illuſtrated by its contrary, *but the ſorrow of the world worketh death*; a worldly ſorrow is ſuch, as is common to men of the world, as *Cain*, *Pharaoh*, *Judas*, and others; it ſprings from worldly ſelfiſh principles, and proceeds on worldly views; it is often nothing more than a concern for the loſs of worldly things, as riches, honours, &c. or for a diſappointment in the gratification of worldly luſts and pleaſures: and this *worketh death*; temporal and eternal death; it ſometimes brings diſeaſes and diſorders on the body, which iſſue in death; and ſometimes puts men upon deſtroying themſelves, as it did *Ahitophel* and *Judas*; it works in the minds of men a fearful apprehenſion of eternal death, and if grace prevent not, iſſues in it.

Ver. 11. *For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort*, &c.] The Apoſtle proceeds to deſcribe godly ſorrow by its effects, which are ſo many evidences of the ſincerity and genuineneſs of it; ſome of the things mentioned are peculiar to the caſe of the *Corinthians*, and others common to evangelical repentance in any: *what carefulneſs it wrought in you*; to remove the inceſtuous perſon from communion with them, which they were very negligent of before; to ſin no more after this ſort; to keep up for the future, a more ſtrict and regular diſcipline in the church; to perform good works in general, and not to offend God: *yea, what clearing of yourſelves*; not by denying the fact, or leſſening, or defending it; but by acknowledging their neglect, praying it might be overlooked, declaring that they were not partakers of the ſin; nor did they approve of it, but diſliked and abhorred it, and were highly pleaſed with the method the Apoſtle adviſed to: *yea, what indignation*; not againſt the perſon of the offender, but againſt his ſin; and not his only, but their own too, in not appearing againſt him, and taking notice of him ſooner; and particularly that they ſhould act in ſuch a manner, as to deſerve the juſt rebuke of the Apoſtle: *yea, what fear*; not of hell and damnation, as in wicked men and devils, who repent not; but of God, and of grieving his miniſters; and leſt the corruption ſhould ſpread in the church, as the Apoſtle had ſuggeſted, *a little leaven leavens the whole lump*: *yea, what vehement deſire*; of ſeeing the Apoſtle; of giving him full ſatisfaction; of behaving in quite another manner for the time to come; and to be kept from evil, and to honour God by a becoming converſation: *yea, what zeal*; for God and his glory; for reſtoring the diſcipline of the church; for the doctrines of the Goſpel; for the ordinances of Chriſt's houſe; for the ſupporting the character of the Apoſtle, and other miniſters of the word, againſt the falſe Apoſtles: *yea, what revenge*; not of perſons in a private way, vengeance belongs to God; but of all diſobedience, particularly that of the unhappy criminal among them, which was ſhewn in the puniſhment inflicted on him by many: *in all things ye have approved yourſelves to be clear in this matter*; of the inceſtuous perſon: it appeared plainly that they did not conſent to, and approve of his ſin; and tho' at firſt they were unconcerned about it, did not mourn over it as they ought, nor make ſuch haſte to deal with the offender as they ſhould, yet having diſcovered true repentance for their ſloth, negligence, and indulgence, they are acquitted, and ſtand in the Apoſtle's view of them, as if they had not offended.

Ver. 12. *Wherefore, tho' I wrote unto you*, &c.] Meaning in his former epiſtle, with ſo much ſharpneſs and ſeverity, and as may have been thought too much: *I did it not for his cauſe that had done the wrong*; not for the ſake of the inceſtuous perſon only and chiefly, not merely for his correction and reſtoration; tho' theſe things were intended, and earneſtly deſired by the Apoſtle: *nor for his cauſe that ſuffered wrong*; that is, the father of the inceſtuous perſon, who had been injured by this wicked action; it was not only or merely out of favour and reſpect to him, and that ſome compenſation ſhould be made to him in a church way; by deteſting the crime, caſting out the offender, and declaring themſelves on the ſide of the injured perſon, and againſt him that had done the injury: *but that our care for you in the ſight of God, might appear unto you*; ſome copies, and the *Complutenſian* edition, and the *Syriac*, *Arabic*, and *Ethiopic* verſions read, *that your care for us*, &c. and then the ſenſe is, that you might have an opportunity of ſhewing your affection for us, your regard to us, how readily you obey us in all things; but the other reading is to be preferred, the meaning of which is, that the Apoſtle in writing did not ſo much conſult and regard the private good of any particular perſon, either the injurer or the injured, tho' theſe were not out of his view; but he wrote in the manner he did chiefly, that it might be manifeſt what a concern he had for the good and welfare of the whole church; leſt that ſhould be corrupted, and receive any damage from ſuch a notorious delinquent, being tolerated or connived at among them; and that it was ſuch a care and concern, as was real, hearty and ſincere, was well known to God, and for the truth of which, he could appeal to him.

Ver. 13. *Therefore we were comforted in your comfort*, &c.] In the comfortable ſituation the church was in; not in their grief and ſorrow, as a natural paſſion, but in the effects of it as a godly ſorrow; by which it appeared that their repentance was genuine, and that they were clear in the matter that had given ſo much trouble; and that things had ſo well ſucceeded for the welfare and more comfortable eſtate of the church for the future. The comfortable eſtate, flouriſhing condition, and well being of churches yield great pleaſure and conſolation to the miniſters of the Goſpel: the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions read, *our comfort*: *yea, and exceedingly the more joyed we, for the joy of Titus*; not only the repentance of the *Corinthians*, and the bleſſed effects of that, occaſioned joy in the Apoſtle; but what added to it, and increaſed it the more abundantly, was the joy of *Titus*, which he had been a partaker of during his ſtay with them: *becauſe his ſpirit was refreſhed by you all*; not by one only, or a few, but by all the members of the church; he was received by them with great reſpect, provided for in a liberal manner, treated with all humanity and courteouſneſs; and above all his mind was eaſed and filled with an unexpected pleaſure, to find them in ſuch an agreeable frame of mind; ſo ſenſible of their neglect of duty, ſo ready to reform, ſo united in themſelves, ſo affected to the Apoſtle, and ſo determined to abide by the order, ordinances, and truths of the Goſpel againſt all falſe teachers.

Ver. 14. *For if I have boaſted any thing to him of you*, &c.] As of their faith in Chriſt, of their liberality to the ſaints, their affection for him, and obedience to him as children to a father: *I am not aſhamed*; ſince theſe all appeared to be true; as he muſt have been had they been otherwiſe: *but as we ſpake all things to you in truth*; that is, our preaching among you was true; all the doctrines we delivered to you were truth; our word was not yea and nay, but uniform, and all of a piece: *even ſo our boaſting which I made before Titus, is found a truth*; ſome underſtand this of the boaſting which the Apoſtle made concerning *Titus*, in his epiſtle to them, highly commending him, and which they found to be in all things exactly true; but the words rather deſign his boaſting of the *Corinthians* unto *Titus*, which was found to be true by him.

Ver. 15. *And his inward affection is more abundant toward you*, &c.] Or *his bowels*; denoting the tenderneſs of his heart, the ſtrength of his affections, which inwardly and to a very great degree moved towards them; eſpecially *whilſt he remembereth the obedience of you all*; to him, and to me by him; to the advice and orders given, which were ſo readily, chearfully, and univerſally complied with; and how *with fear and trembling you received him*; that is, with great humility and reſpect, with much deference to him: conſidering his character as a miniſter of the Goſpel, and as one ſent by the Apoſtle to them, they embraced him with great marks of honour and eſteem; for this is not to be underſtood of any inward ſlaviſh fear or dread of mind, or trembling of body at the ſight of him, and becauſe he came to know their eſtate, and with reproofs from the Apoſtle to them.

Ver. 16. *I rejoice therefore that I have confidence in you in all things.*] That I can ſpeak freely and boldly to you, reprove, admoniſh and adviſe you, ſince you take it all in good part, as I deſign it; that I can confidently ſpeak in your favour, boaſt of your love and obedience, which is found upon trial and by experience to be truth; and that I can promiſe myſelf every good thing from you, that is proper to aſk of you, and lies in your power to perform; which he ſays partly to commend them for their paſt conduct, and partly to pave the way for what he had to ſay to them, concerning making a collection for the poor ſaints.

CHAP. VIII.

IN this chapter the Apoſtle ſtirs up the *Corinthians*, to make a collection for the poor ſaints at *Jeruſalem*, by a variety of arguments, and gives a commendation of *Titus* and ſome other brethren, who were appointed meſſengers to them on that account. He firſt ſets before them the example of the *Macedonian* churches, who had made a liberal collection for the above perſons; which the Apoſtle calls the grace of God, and ſays it was beſtowed on them; and it was not the generoſity of one church only, but of many, and ſo worthy of imitation, ver. 1. which generoſity of theirs he illuſtrates by the circumſtances and condition they were in, they were not only in great affliction, but in deep poverty; and yet contributed with abundance of joy, and in great liberality, ver. 2. yea, this they did not only to the utmoſt of their power, and according to the beſt of their abilities; but their will was beyond their power, they had hearts to do more than they were able; and what they did, they did of themſelves without being aſked and urged to it, ver. 3. nay, they even intreated the Apoſtle and his fellow miniſters to take the money they had collected, and either ſend or carry it to the poor ſaints at *Jeruſalem*, and miniſter it to them themſelves, ver. 4. and which was beyond the expectation of the Apoſtle, who knew their caſe; and yet it was but acting like themſelves, who at firſt gave themſelves to the Lord and to the Apoſtles by the will of God, ver. 5. and this forwardneſs and readineſs of the *Macedonian* churches, or the churches themſelves put the Apoſtle upon deſiring *Titus* to go to *Corinth*, and finiſh the collection he had begun; and which carries in it more arguments than one to excite them to this ſervice; as that this was not only at the requeſt of the Apoſtle, but of the *Macedonian* churches, that *Titus* ſhould be deſired to go on this buſineſs; and beſides the thing had been begun, and it would be ſcandalous not to finiſh it, ver. 6. and next the Apoſtle argues from their abounding in the exerciſe of other graces, which he enumerates, that they would alſo in this, ver. 7. for to excel in one grace and not in another, was not to their praiſe and honour; however, he did not urge them to this in an imperious way, and to ſhew and exerciſe his authority; but was moved unto it thro' the generous example of others, and that there might be a proof of their ſincere love and affection to the Lord, and to his people, ver. 8. but as what he wiſely judged would have the greateſt weight with them; he propoſes to them the example of Chriſt, and inſtances in his great love to them; who tho' he was rich became poor for them, that they might be enriched thro' his poverty, ver. 9. and therefore ſhould freely contribute to his poor ſaints. Moreover, inaſmuch as the Apoſtle did not take upon him to command, only give advice, he ſhould be regarded; and that the rather becauſe what he adviſed to was expedient for them, would be for their good, and be profitable to them; as well as prevent reproach and ſcandal, which would follow ſhould they not finiſh what they had begun ſo long ago, ver. 10. wherefore he exhorts them chearfully to perform what they had ſhewn a readineſs to; and points out unto them the rule and meaſure of it, that it ſhould be out of their own, what they were poſſeſſed of, and according to their ability; which be it more or leſs would be acceptable to God, ver. 11, 12. for his meaning was not that ſome ſhould be eaſed and others burdened; but that all ſhould communicate according to what they had, ver. 13. to which he ſtimulates them from the hope of the recompence of reward, whenever it ſhould be otherwiſe with them than it was, and things ſhould change both with them who communicated, and with them to whom they communicated; or this was the end propoſed by the Apoſtle, that in the iſſue there might be an equality between them, ver. 14. which he confirms and illuſtrates by the diſtribution of the manna to the *Iſraelites*, who had an equal meaſure, ver. 15. as appears from what is ſaid, *Exod.* xvi. 18. next the Apoſtle enters upon a commendation of the meſſengers, that were appointed and ordered to be ſent to them upon this errand, and begins with *Titus*; and gives thanks to God that had put it into his heart, to be ſo ſolicitous about this matter, ver. 16. and praiſes him for his forwardneſs in undertaking it of his own accord, and in performing it without being urged to it, ver. 17. and next he commends another perſon whoſe name is not mentioned, who was ſent along with him; a perſon of note and fame in all the churches, ver. 18. and who had the honour to be choſen by the churches for this ſervice, ver. 19. and the reaſon why more perſons than one were ſent, was to prevent any ſuſpicion of converting the collections to wrong purpoſes; and to preſerve and ſecure a good character, a character of honeſty before God and men, ver. 20, 21. To theſe two a third was added, whoſe name alſo is not mentioned, and who had been proved to be a diligent man, and appeared more ſo in this matter upon the Apoſtle's confidence in the *Corinthians*, that they would readily attend to the ſervice theſe were ſent to promote, ver. 22. and thus having ſeparately given the characters of theſe men, they are all of them commended again; *Titus*, as the Apoſtle's partner and fellow-helper; and the other brethren as the meſſengers of the churches, and the glory of Chriſt, ver. 23. and the chapter is concluded with an exhortation to the members of the church at *Corinth*, to give theſe meſſengers a proof of their love to the poor ſaints before all the churches, and make it appear that he had not boaſted of them in vain, ver. 24.

Ver. 1. *Moreover brethren, we do you to wit of the grace of God*, &c.] The Apoſtle having ſaid every thing that was proper to conciliate the minds and affections of the *Corinthians* to him, and the matter in difference being adjuſted to the ſatisfaction of all parties concerned; he propoſes what he had wiſely poſtponed till all was over, the making a collection for the poor ſaints at *Jeruſalem*; which he enforces by the example of the *Macedonian* churches, the churches at *Philippi*, *Theſſalonica*, &c. He addreſſes them in a kind and tender manner, under the endearing appellation of *brethren*, being ſo in a ſpiritual relation; and takes the liberty to inform them of the goodneſs of God to ſome of their ſiſter churches; *we do you to wit*, or *we make known unto you*. The phraſe *to wit* is an old *Engliſh* one, and almoſt obſolete, and ſignifies to acquaint with, inform of, make known, or give knowledge of any thing. The thing informed of here, *is the grace of God beſtowed on the churches of Macedonia*; by which is meant, not any of the bleſſings of grace common to all the ſaints, ſuch as regeneration, juſtification, adoption, forgiveneſs of ſin, and the like; but beneficence, liberality, or a liberal diſpoſition to do good to others, called *the grace of God*; becauſe it ſprung from thence, as all good works do when performed aright; they were aſſiſted in it by the grace of God; and it was the love and favour of God in Chriſt, which was the engaging motive, the leading view, which drew them on to it. This was *beſtowed* upon them, not merited, it was grace and free grace; God may give perſons ever ſo much of this world's goods, yet if he does not give them a ſpirit of generoſity, a liberal diſpoſition, they will make no uſe of it for the good of others: and this was beſtowed on *the churches of Macedonia*; not on a few leading men among them, but upon all the members of theſe churches in general; and not upon one church, but upon many; a ſpirit of liberality was in general diffuſed among them, and this is propoſed for imitation. Examples have great influence, and the examples of many the greater; too many follow a multitude to do evil; here the example of many, even of many churches is propoſed in order to be followed to do good, to exerciſe acts of beneficence and goodneſs, in a free generous way to ſaints in diſtreſs; which as it is here called, *the grace of God*, ſo in ſome following verſes, *the gift, the ſame grace, and this grace*, ver. 4, 6, 7. agreeable to the *Hebrew* word חסד, which ſignifies *grace* and *free bounty*; and is uſed for doing good, or for beneficence which the *Jews* call, גמילות חסידים, *a performance of kind and bountiful actions*; which are done freely, and for which a perſon expects no return from the perſon to whom he does them: and this they diſtinguiſh from צדקה, *alms*, after this manner [t]; "an "alms they ſay, is exerciſed towards the living, "beneficence towards the living and the dead; "alms is uſed to the poor, beneficence both to the "rich and poor; alms is performed by a man's "ſubſtance, beneficence both by body and ſub"ſtance."

Ver. 2. *How that in a great trial of affliction*, &c.] The Apoſtle proceeds to ſhew the condition theſe churches were in when, and the manner in which, they contributed to the relief of others. They were in affliction; they received the Goſpel at firſt in much affliction, as did the church at *Theſſalonica*, which was one of them; and afterwards ſuffered much from their countrymen for the profeſſion of it, by reproaches, perſecutions, impriſonments, confiſcation of goods, &c. They were under trying afflictions, which tried their faith and patience, and in many of them. Now for perſons in proſperity, when all things go well with them, to be liberal is no ſuch great matter; but for perſons in adverſity, under trying diſpenſations of providence, amidſt many afflictive ones to communicate generouſly to the relief of others, is ſomething very remarkable, and worthy of notice and imitation, which was the caſe of theſe churches: for notwithſtanding this, *the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality*; ſo that it appears likewiſe that they were not only in great afflictions, but in *deep poverty*; had but an handful of meal in the barrel, and a little oil in the cruſe, their purſes almoſt empty, and their coffers almoſt exhauſted; they had gotten to the bottom of their ſubſtance, had but very little left; and yet freely gave, with joy, even with an abundance of it. The alluſion ſeems to be to the words of *David*, in 1 *Chron.* xxii. 14. *now behold*, בעניי, which the *Septuagint* render by κατα πτωχειαν μȣ, *according to my poverty, I have prepared for the houſe of the Lord, an hundred thouſand talents of gold*, &c. for by *the abundance of their joy*, is not ſo much meant the joy they felt in the midſt of their afflictions, ſo that they could glory in them, and rejoice in hope of the glory of God, as the chearfulneſs of their ſpirits in contributing to the neceſſities of others; glad at heart they were that they had hearts to do good, and an opportunity of doing it; which they gladly laid hold on, obſerving the divine rule, *he that ſheweth mercy*, let him do it *with chearfulneſs*: and this they did, conſidering the ſmall pittance they were poſſeſſed of, very largely; for tho' their poverty was deep, and their purſes low, their hearts were large and full, and their hands ready to communicate; ſo that their poverty *abounded to the riches of their liberality*: tho' their poverty was great, their liberality was rich and large; tho' it might be but little they gave in quantity, it was much in quality, much in liberality; like the poor widow, who of her want and penury, caſt in more than all the rich beſides, not in quantity, but in liberality; they only giving ſome, and a diſproportionate part, ſhe her all.

Ver. 3. *For to their power (I bear record,)* &c.] They gave according to their ability, to the utmoſt of it, which is the moſt that can be deſired, or be given; for no man can give more than he has, nor is he required to do more than he is able: *yea, and beyond their power they were willing of themſelves*; not that they did or could do beyond their power; but they were *willing* beyond their power; their hearts were larger than their purſes; they would gladly

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[t] T. Hieroſ. Peah, fol. 15. 3.

have done more than they had ability to do; and to this the Apoſtle bears teſtimony to give it credit, which otherwiſe might have been called in queſtion: and it is to be obſerved, that theſe churches communicated in this chearful manner and large way, conſidering their circumſtances to the utmoſt of their ability, *of themſelves*; unaſked, not having been put upon, preſſed and urged to ſuch a ſervice; for perſons to give when they are aſked, eſpecially when they do it readily, at once, without demurring upon it, and with chearfulneſs, is much; but to give unaſked, diſcovers a very generous and beneficent diſpoſition: this is reckoned by the *Jews* as one of the excellencies in giving of alms[a], "when a man gives into the hands of another קודם שישאל, *before he aſks*; and the next degree to this is, when he gives to him after he aſks; and the next to this, who gives leſs than is proper, but with a chearful countenance."

Ver. 4. *Praying us with much intreaty*, &c.] They not only gave freely, being unaſked by the Apoſtles; but they ſought to them, and earneſtly entreated them, *that* they *would receive the gift*; the beneficence, what they had ſo freely and generouſly collected: *and the fellowſhip of the miniſtring to the ſaints*; what they had communicated for the ſervice of the poor ſaints at *Jeruſalem*, in which they teſtified their having and holding fellowſhip with the churches of Chriſt; and that they would receive it at their hands, and take it upon them, and carry it to *Jeruſalem*, and diſtribute to the poor ſaints there, as ſhould ſeem to them moſt proper and convenient; which they accordingly agreed to; ſee *Rom.* xv. 25, 26.

Ver. 5. *And this they did not as we hoped*, &c.] All this was unexpected by the Apoſtles, who knew their great affliction and deep poverty, and therefore could not have hoped for ſuch a collection from them; or that they would have deſired the Apoſtle to have miniſtered it for them: *but firſt gave their ownſelves to the Lord, and unto us by the will of God*; the ſenſe of which is not barely or only, that they committed themſelves to the care of providence in all their afflictions and poverty, truſting in God that he would provide for them for time to come, and therefore even in their ſtrait circumſtances gave liberally; and were ſo much under the direction of the Apoſtles, God ſo diſpoſing their minds, that they were willing to do or give any thing that they ſhould ſay was proper; yea, were very willing that ſome of their number ſhould leave their habitations and families to accompany them, in forwarding this good work elſewhere: but the Apoſtle ſeems to have reſpect to what theſe perſons did at firſt converſion, when they gave themſelves to Chriſt, to be ſaved by him, and him alone; and to ſerve him to the uttermoſt, in every thing he ſhould ſignify to be his will; and when they joined themſelves to the churches of Chriſt, and put themſelves under the care, government, and direction of the Apoſtles, who were over the churches in the Lord: and therefore tho' what the members of theſe churches collected, was very wonderful and beyond expectation; yet when it is conſidered that theſe perſons had long ago given their whole ſelves, their all to Chriſt, had committed all into his hands, and devoted themſelves entirely to his ſervice; and had declared their ſubjection to his miniſters as ſervants under him, and to his word and ordinances as miniſtered by them; it need not be ſo much wondered at, that they ſhould be ſo liberal, in giving away their worldly ſubſtance for the relief of Chriſt's poor members, when they had given their precious ſouls, their immortal all, and had committed the ſalvation of them entirely to him. Giving themſelves to Chriſt in this ſenſe, ſuppoſes that they had a true ſight and apprehenſion of their ſtate and condition by nature, how ſinful they were, and loſt and undone in themſelves; that they were deſtitute of a righteouſneſs, and unable to obtain one by the works of the law; that they were in hopeleſs and helpleſs circumſtances, as conſidered in themſelves; that they were diſeaſed from head to foot and could not cure themſelves; that they were dead in law, and liable to the curſe and condemnation of it; for till men ſee themſelves in ſuch a caſe, they will never give themſelves to Chriſt, or betake themſelves to him to be ſaved by him. Moreover, this ſuppoſes ſome knowledge of him as God's ordinance for ſalvation, as the ſaviour of the Father's appointing and ſending; of him, as having effected it by his obedience and death; of his being the only ſaviour, a ſuitable one, both able and willing to ſave to the uttermoſt, even the chief of ſinners that come to God by him. It is expreſſive of faith in Chriſt; of ſeeing the ſon and the fulneſs of grace and ſalvation in him, and of going to him for it; of ſtaying, reſting, leaning and relying upon him, venturing on him, committing all into his hands, and truſting him with all and for all. It denotes ſubjection to him, as their huſband, to whom they give themſelves as his ſpouſe and bride, and conſent to be the Lord's in a conjugal relation; and ſubmiſſion to him in all his offices, as a prophet to be taught and inſtructed by him, as a prieſt to be waſhed in his blood, and juſtified by his righteouſneſs, to which they heartily ſubmit, and as their Lord and King to the ſceptre of his kingdom, the laws of his houſe, and ordinances of his Goſpel; for they are made a willing people, not only to be ſaved by him, but to ſerve him in body and ſoul, and with all they have; as it is but right they ſhould, ſince he has given himſelf, his all for them. Giving themſelves up to the Apoſtles, ſignifies not a ſurrender of themſelves to them as lords over God's heritage, to be governed and ruled over in a tyrannical and arbitrary way; but a ſubmitting of themſelves to them, as Chriſt's ſervants ſet over them in the Lord, whilſt they miniſter the word and adminiſter the ordinances, according to the will of Chriſt; owning them as their fathers, or inſtructors, and guides, and as watchmen and overſeers placed in and over the churches, for their ſpiritual welfare: all which is, *by the will of God*; as that poor ſenſible ſinners ſhould give up themſelves to Chriſt, to be ſaved by him, and ſerve him; and that they ſhould join themſelves to the churches, and be ſubject to the care, teachings, and government of his ſervants in his houſe.

Ver. 6. *Inſomuch that we deſired Titus*, &c.] Obſerving the very great readineſs, chearfulneſs, and liberality of the poor *Macedonians* in this matter, the Apoſtles could do no other than deſire *Titus* to forward, haſten, and accompliſh a like liberal contribution among the *Corinthians*; or the ſenſe is, that the *Macedonians* not only prayed with much intreaty, as in ver. 4. that the Apoſtle would be pleaſed to take their collection, and ſend or carry it to *Jeruſalem*; but alſo that they would intreat *Titus*, *that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo*; that is, that as he had already moved this affair to the *Corinthians* while he was with them, and had made ſome progreſs in it, tho' what thro' one thing or another, it had been retarded, and lay in ſome meaſure neglected; that he might be deſired to go again, on purpoſe to compleat ſo good a work, ſo acceptable to God, and ſo uſeful to the poor ſaints; which carries in it a new and ſtrong argument, to ſtir up the *Corinthians* to this ſervice; ſince they had not only the example of the *Macedonian* churches, but it was even at their requeſt, that *Titus* was deſired to go upon this errand; and to this ſenſe read the *Vulgate Latin*, *Syriac*, and *Arabic* verſions.

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[a] Maimon. Hilch. Mattanot Anayim, c. 10. §. 11, 12, 13.

Ver. 7. *Therefore as ye abound in every thing*, &c.] In all gifts and every grace, in the uſe and exerciſe of them, inſomuch that they were enriched in every thing, and wanted nothing; ſee 1 *Cor.* i. 5, 6, 7. what is here expreſſed in general, is explained by particulars following: *in faith*; both in the doctrine of faith, which they had received and profeſſed, held faſt to, and abode by; yea, they abounded in the knowledge of it, zeal for it, and thankfulneſs to God on account of it; and in the grace of faith, not an hiſtorical one, nor the faith of miracles, but that which is peculiar to God's elect, is the gift of his grace and the work of his Spirit, which has Chriſt for its object, and works by love; in this they abounded, inaſmuch as they had a large meaſure of it, grew in it, were full of it, and were much in the exerciſe thereof: *in utterance*, or *ſpeech*; meaning either the gift of ſpeaking with tongues, which many in this church had; or the gift of underſtanding and explaining the word of God with much freedom; or a liberty of mind and ſpeech to declare their faith in Chriſt, and make an ingenuous confeſſion of it to others: *in knowledge*; of God and of Chriſt, and of the truths of the Goſpel: *and in all diligence*; their miniſters were diligent in preaching the Goſpel, the people in hearing the word, and attending on ordinances, and both ſtudiouſly careful to keep up the diſcipline of the church; and very induſtrious to diſcharge the ſeveral duties of religion, and to aſſiſt one another, both in things temporal and ſpiritual: *and in your love to us*; the Apoſtles and miniſters of the word, whom they loved, eſteemed, and honoured for their works ſake: and ſince they were ſo eminent for theſe graces, and the exerciſe of them, the Apoſtle exhorts them to liberality to the poor ſaints; *ſee that ye abound in this grace alſo*; for as faith, utterance, knowledge, diligence and love to Chriſt's miniſters are graces; ſo alſo is kindneſs ſhewn to Chriſt's poor members, it is a gift of God's grace, can't be rightly exerciſed without the aſſiſtance of his grace, has for its objects men who have received the grace of God, and will be rewarded with a reward of grace; perſons eminent for the ſeveral graces of the Spirit of God, and the exerciſe of them, it may be not only deſired, but expected from them, that they ſhould abound in the exerciſe of beneficence to the poor. This is another argument exciting to that good work.

Ver. 8. *I ſpeak not by commandment*, &c.] Either of God, who has not fixed the certain times when, or certain ſums which perſons are to give, and other circumſtances, which are left to diſcretion; but in general has ſignified it as his will, that thoſe in neceſſity are to be relieved by ſuch who are in ability to do it: or as an Apoſtle, he did not ſpeak in an imperious manner, extorting from them a collection, or laying his apoſtolical injunctions upon them to make one; he did not go about to force or oblige them to it, for men in ſuch caſes muſt act willingly, and what they do, muſt do of their own accord with chearfulneſs, and not thro' conſtraint or grudgingly: *but by occaſion of the forwardneſs of others*; or *thro' carefulneſs for others*; what moved the Apoſtle to propoſe this matter to the *Corinthians*, and exhort them to it, were either the forwardneſs of the *Macedonians*, chearfully contributing in the midſt of their poverty, and their urgent ſolicitations that the ſame good work might go on elſewhere, or elſe the very great care and concern that he himſelf had for the poor ſaints at *Jeruſalem*: it was not therefore to ſhew his apoſtolical authority, that he ſent *Titus* to them to finiſh this ſervice; but he was ſtirred up hereunto, partly by the bounty and ſolicitations of others, and partly by bowels of compaſſion within himſelf, and concern in his own mind for the poor ſaints; and alſo, as he adds, *to prove the ſincerity of your love*; to God, to Chriſt, to his miniſters, and to the ſaints, particularly the poor; that their love might appear to be true, genuine, hearty, and real to others, to all men as well as to them the Apoſtles.

Ver. 9. *For ye know the grace of our Lord Jeſus*, &c.] This is a new argument, and a very forcible one to engage to liberality, taken from the wonderful grace and love of Chriſt, diſplayed in his ſtate of humiliation towards his people; which is well known to all them that have truly believed in Chriſt; of this they are not and cannot be ignorant, his love, good will, and favour are ſo manifeſt; there are ſuch glaring proofs of it in his incarnation, ſufferings and death, that leave no room for any to doubt of it: *that tho' he was rich*; in the perfections of his divine nature, having the fulneſs of the Godhead in him, all that the father has, and ſo equal to him; ſuch as eternity, immutability, infinity and immenſity, omnipreſence, omniſcience, omnipotence, &c. in the works of his hands, which reach to every thing that is made, the heavens, the earth, the ſea, and all that in them are, things viſible and inviſible; in his univerſal empire and dominion over all creatures; and in thoſe large revenues of glory, which are due to him from them all; which riches of his are underived from another, incommunicable to another, and can't be loſt: *yet for your ſakes he became poor*; by aſſuming human nature, with all its weakneſſes and imperfections excepting ſin; he appeared in it not as a lord, but in the form of a ſervant; he endured in it a great deal of reproach and ſhame, and at laſt death itſelf; not that by becoming man he ceaſed to be God, or loſt his divine perfections, tho' theſe were much hid and covered from the view of man; and in his human nature he became the reverſe of what he is in his divine nature, namely finite and circumſcriptible, weak and infirm, ignorant of ſome things, and mortal; in which nature alſo he was expoſed to much meanneſs and outward poverty; he was born of poor parents, had no liberal education, was brought up to a trade, nad not where to lay his head, was miniſtered to by others of their ſubſtance, and had nothing to bequeath his mother at his death, but commits her to the care of one of his diſciples; all which fulfilled the prophecies of him, that he ſhould be דל and עני, *poor* and *low*, *Pſal.* xli. 1. *Zech.* ix. 9. The perſons for whom he became ſo, were not the angels, but elect men; who were ſinners and ungodly perſons, and were thereby become bankrupts and beggars: the end for which he became poor for them was, *that* they *thro' his poverty might be rich*; not in temporals, but in ſpirituals; and by his obedience, ſufferings, and death in his low eſtate, he has paid all their debts, wrought out a robe of righteouſneſs, rich and adorned with jewels, with which he clothes them, and thro' his blood and ſacrifice has made them kings and prieſts unto God. They are enriched by him with the graces of his Spirit; with the truths of the Goſpel, comparable to gold, ſilver and precious ſtones; with himſelf and all that he has; with the riches of grace here, and of glory hereafter. Theſe are communicable from him, tho' unſearchable, and are ſolid and ſubſtantial, ſatisfying, laſting, and for ever. Now if this grace of Chriſt will not engage to liberality with chearfulneſs, nothing will.

Ver. 10. *And herein I give my advice*, &c.] As *Daniel* did to *Nebuchadnezzar*, *Dan.* iv. 27. The Apoſtle did not chuſe to make uſe of his apoſtolical authority, or give orders, as he ſometimes did in ſuch caſes; he did not think fit to ſpeak by way of commandment, obliging them to what they ought to do willingly; looking upon this the moſt prudential ſtep, and wiſeſt method he could take in order to ſucceed, only to give his judgment in this matter, as what would be beſt for them, and moſt conducive to their real good: *for this is expedient for you*; moſt verſions read it, *profitable*; doing acts of beneficence is profitable to perſons, as to things temporal, God uſually bleſſing ſuch with a greater affluence of the things of life, and which indeed is often promiſed; and is alſo profitable with reſpect to things ſpiritual, for if God does not make it up to them in temporal enjoyments, yet with his preſence, the diſcoveries of his love, the joys of his ſalvation, and an increaſe of every grace; ſo *Gaius* that hoſpitable man to the Apoſtle, and all chriſtian ſtrangers, was in much ſpiritual health, and a proſperous condition in his ſoul, when but in an ill ſtate with reſpect to his body: yea, ſuch a conduct is profitable in relation to things eternal; for as it ſprings from the grace of God, and men are aſſiſted therein by it, and is exerciſed towards perſons that have received it, it will be rewarded with a reward of grace; tho' it may be, the Apoſtle here does not ſo much argue from the utility, as the decency of it in the *Corinthians*; *who*, ſays he, *have began before*, *a year ago*, *not only to do*, *but alſo to be forward*, or *willing*: it is hard to ſay whether the Apoſtle deſigns to commend or reprove them; and indeed, it ſeems as if there was a mixture of praiſe and diſpraiſe in this paſſage; it was in their favour that they had begun before, even a year ago, and were willing and forward of themſelves to this good work; yea, were the firſt that ſet it on foot, and ſo were an example to the *Macedonian* churches, and others; but then this was againſt them, that the other churches which began later than they, had finiſhed before them; whether this their charity was obſtructed, as ſome have thought, thro' ſome affliction and perſecution that befel them, which if it appeared would much excuſe them; or rather it was neglected thro' lukewarmneſs and indolence; wherefore the Apoſtle gives his ſentiments, that to ſave their own credit, it was expedient for them to finiſh what they had begun; for otherwiſe, as their boaſting of them would be in vain, ſo they would expoſe themſelves to contempt and incur diſgrace; and it was not only proper that they ſhould do this, but do it willingly, and with much chearfulneſs, for that is meant by being *forward* or *willing*; that they not only do it, but do it with a good will, which they at firſt diſcovered.

Ver. 11. *Now therefore perform the doing of it*, &c.] This is a concluſion from the former advice, to finiſh what was readily willed; for as it is not enough to do a thing, unleſs it is done chearfully and willingly, ſo it is not ſufficient to expreſs a good will to ſuch ſervice as is here called to, without doing it; both ſhould go together: *that as there was a readineſs to will, ſo there may be a performance alſo*; in ſome caſes there is neither power, nor will to do good; in others there is will, when there is not a power; but in this caſe of beneficence to the poor ſaints, as there was a willingneſs declared, there was an ability in the *Corinthians* to perform; they had it in the power of their hands, more or leſs, to act: and the Apoſtle in the laſt clauſe of this *verſe* points out the rule and meaſure of their liberality, *out of that which you have*; according to your abilities, and as God has proſpered you; and with which he ſhuts up the mouths of all objectors, rich and poor: ſhould the rich ſay, would you have us give away all we have? the anſwer is, no; but *out of that which you have*, ſomething of it, according as you are able; ſhould the poorer ſort ſay, we are in mean circumſtances, we have families to provide for, and can ſpare little, and what we can do is ſo trifling, that it is not worth giving or accepting; the reply is, give *out of that which you have*, be it leſs or more; it follows,

Ver. 12. *For if there be firſt a willing mind*, &c.] If what is done ſprings from a truly noble, generous ſpirit, a ſpirit of bountifulneſs and liberality; and is given chearfully and freely, and according to a man's ability; the quantity matters not, whether it be more or leſs: *it is accepted*; both of God and man: *according to that a man hath, and not according to that he hath not.* The widow's mite was as acceptable, and more ſo, than all the rich men caſt into the treaſury; a cup of cold water given to a prophet, in the name of a prophet, is taken notice of by God, and ſhall have its reward. The preſent ſent by the *Philippians* to the Apoſtle *Paul*, and which perhaps was not very large, was *an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God*, *Phil.* iv. 18.

Ver. 13. *For I mean not that other men be eaſed and you burthened.*] Referring either to the givers; and that either to the richer and meaner ſort in this church; the Apoſtle's ſenſe being, not to put the whole burden of the collection upon ſome only, whilſt others were excuſed doing little or nothing; but that every one ſhould give according to his ability; or to other churches in poorer circumſtances; and the Apoſtle's meaning was, not that theſe churches by reaſon of their meanneſs ſhould be entirely free from this ſervice, as it was plain they were not, by the inſtance of the *Macedonians*; and that the whole be devolved upon the *Corinthian* church, and others that were rich; but that all ſhould contribute according to their circumſtances: or this may refer to the perſons given to, and for whom this beneficence was aſked; for the words may be rendered, *for not that there may be eaſe*, or relaxation *to others, and to you affliction* or ſtraitneſs; that is, his meaning was, not that there ſhould be ſuch a contribution raiſed for theſe poor ſaints at *Jeruſalem*, that they ſhould live in eaſe and great abundance; whilſt their benefactors, thro' an over abundant generoſity to them, were ſtraitned and their families reduced to great difficulties; this was what was far from his intentions.

Ver. 14. *But by an equality*, &c.] All that he meant was, that there might be an equality both in givers and receivers, proportioned to their ſeveral circumſtances and ſtations of life: *that now at this time*; which was a very neceſſitous time at *Jeruſalem*, there being a famine there, and their common ſtock exhauſted: *your abundance may be a ſupply for their want, that their abundance alſo may be a ſupply for your want*; which reſpects either the different abilities of givers at different times; and that whereas now, the church at *Corinth* was rich and wealthy, and had great abundance of the things of this world, they in this general collection were able to make up the deficiencies of other churches; and ſo ſhould it ever be their caſe, as it might be, that they ſhould be reduced, and theſe other churches increaſed, and enjoy a large abundance, they might hereafter in their turn ſupply what would be wanting in them: or elſe the perſons given to; and the ſenſe is, that ſhould they ever change circumſtances, as it was not impoſſible, that they that were now rich ſhould become poor, and they that were poor become rich; then as their abundance had been a ſupply to the wants of others, the abundance of others in their turn would be a ſupply to their wants; ſo that the argument is taken from the hope of retribution, in caſe of ſuch viciſſitudes; ſee *Luke* vi. 38. his view was, *that there may be equality*; either that in time to come, an equal return may be made, ſhould it be neceſſary; or that at preſent, ſome ſort of equality might be obſerved between the rich and poor; that the rich ſhould ſo diſtribute as not to leave themſelves without a proper ſupport, according to their ſtation of life; and yet ſo freely communicate, that the poor may not be without food and raiment, ſuitable to their lower ſphere of life.

Ver. 15. *As it is written*, &c.] In *Exod.* xvi. 18. *he that gathered much had nothing over, and he that gathered little had no lack*; reſpect is had to the hiſtory of the *manna*, a ſort of food God prepared for the *Iſraelites* in the wilderneſs; and which were gathered by them every morning, by ſome more, by others leſs; and yet when it came to be meaſured, every man had his *omer* and no more, one had nothing over, and the other not at all deficient; each man had his proper and equal quantity; and which by the *Jews* [w], is looked upon as a miracle that was wrought: many uſeful inſtructions may be learned from this hiſtory, as that as there was a general proviſion made by God for the *Iſraelites*, good and bad, and the mixed multitude that came from *Egypt* with them; ſo there is an univerſal providence of God which reaches to all creatures, even to the vegetable, to the birds of the air, and beaſts of the field, to all the individuals of human nature, and to the bad among them as well as the good; tho' to the latter it is more ſpecial, who of all men have the leaſt reaſon to be diſtruſtful and uneaſy: and as that proviſion was daily, ſo is that providential ſupply which all creatures have from God; he is to be truſted to, and depended on daily; application is to be made to him every day, for daily bread; nor ſhould there be any anxious concern for the morrow. Moreover, as the *Iſraelites*, tho' the manna was prepared for them, were to riſe in the morning and gather it before the ſun waxed hot; ſo notwithſtanding the providence of God, and the daily care he takes of men, yet diligence, induſtry, and the uſe of means are highly commendable. And as ſome gathered more and others leſs, yet upon meaſuring it with the *omer*, there was an entire equality, one had not more nor leſs than another; ſo upon the winding up of things in providence, ſuch as have gathered much riches in the morning of life, in the evening of death will have nothing over, nor any thing to ſhew more than others; and they that have gathered little will appear to have had no lack; both will have had food and raiment, and no more, only with this difference, ſome will have enjoyed a richer diet and clothing, and others a meaner, and both ſuitable to their circumſtances in life; which may inſtruct us to depend upon divine providence, daily to be content with ſuch things as we have, and to make a proper uſe of what is gathered, whether more or leſs, and not only for ourſelves, but for the good of others. This diſcovers the egregious folly of ſuch, who are anxiouſly concerned for the gathering and amaſſing much worldly riches together; which when they have done, they lay it up for themſelves, and do not make uſe of it for common good, neither for the good of civil ſociety, nor the intereſt of religion. Let it be obſerved, that thoſe *Iſraelites* who from a ſelfiſh covetous diſpoſition, and diſtruſt of divine providence, left of their manna till the morning, *it bred worms and ſtank*; which was by the juſt judgment of God inflicted as a puniſhment; for otherwiſe it was capable of being kept longer. So when covetous mortals lay up for themſelves for time to come, and do not communicate to the neceſſities of others, ſuch a practice breeds and produces worms, moth, and rottenneſs in their eſtates, which gradually decreaſe, or are ſuddenly taken from them, or they from them: ſuch an evil diſpoſition is the root and cauſe of many immoralities in life; it greatly prejudices profeſſors of religion in things ſpiritual; and it tends to their everlaſting ruin, to breed that worm of an evil conſcience that will never die, and to render their perſons ſtinking and abominable, both in the ſight of God and men.

Ver. 16. *But thanks be to God*, &c.] The Apoſtle proceeds to give an account of the perſons and their characters, who were employed in making this collection at *Corinth* for the poor ſaints, and begins with *Titus*; and the rather becauſe he had been already concerned in ſetting afoot that good work among them; and gives thanks to God, *which*, ſays he, *put the ſame earneſt care into the heart of Titus for you*; by *earneſt care* is meant, that very great carefulneſs, ſolicitude, and diligence *Titus* had ſhewn in ſtirring them up to a liberal contribution; and which was the *ſame* that he had expreſſed in the arguments juſt now uſed by him, to engage them in the ſame ſervice; and this care, as it was a very earneſt and hearty one, ſo he ſuggeſts that it was more *for* them, than for the ſake of the poor; the performance of acts of beneficence and liberality, tending more to the advantage and account of the giver than of the receiver: and he further intimates, that theſe good motions in the heart of *Titus* were not merely natural, or the effects of human power and free-will, but were of God, as every good thing is; they were wrought in him by the Spirit of God, and ſprung from the grace of God, and therefore the Apoſtle returns thanks to God for the ſame; and the mention of this could not fail of carrying weight with it, and of having ſome influence on the minds of the *Corinthians*.

Ver. 17. *For indeed, he accepted the exhortation*, &c.] The *Macedonians* beſought the Apoſtle with much intreaty to give unto him, ver. 4, 6. or which being moved by their example, they gave unto him, namely, that he would go and finiſh what he had already begun; and accordingly he did not refuſe, but readily accepted the exhortation: yea, not only ſo, *but being more forward*; than was known or could have been expected; which ſhews that this was put into his heart by God, before it was moved unto him; ſo that if he had never been aſked, or exhorted hereunto, he would have gone of himſelf: *of his own accord he went unto you*; ſo great is his care of you; ſo great his love unto you; ſo willing was he to come again and pay another viſit, and eſpecially on this account, where he had before been treated with ſo much reſpect and kindneſs. *Titus* having been at *Corinth* already, and being well known there, the Apoſtle forbears ſaying any thing more in his commendation.

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[w] Jarchi & Aben Ezra in Exod. xvi. 18. Tzeror Hammor, fol. 76. 3.

Ver. 18. *And we have ſent with him the brother*, &c.] The *Syriac* and *Ethiopic* verſions read, *our brother*; and one of *Stephens*'s copies, *your brother*: who this brother was, is not certain; ſome think it was *Luke* the evangeliſt, the companion of the Apoſtle in his travels: *whoſe praiſe is in the Goſpel, throughout all the churches*; being known and highly commended by all the churches, for the Goſpel he wrote; but it is not certain, that *Luke* as yet had wrote his Goſpel; and much leſs that it was ſo much known at preſent among the churches; and beſides, this brother's praiſe ſeems to be on account of his preaching the Goſpel, and not writing one: others think *Barnabas* is intended, who was choſen and ſent out out by the churches along with the Apoſtle; but theſe in a ſhort time ſeparated from each other, nor do we read of their coming together again: others are of opinion, that *Apollos* is deſigned, who was a very eloquent preacher, and of whom the Apoſtle had given the *Corinthians* an intimation in his former epiſtle, that he would come to them at a convenient time; but to him is objected, that he never was choſen of the churches, to travel with the Apoſtle on ſuch an account as here mentioned: others would have it that *Silas* or *Sylvanus* is meant, who was a very conſtant companion of the Apoſtle, and of whom he makes mention in moſt of his epiſtles; and others have made no doubt of it, but *John Mark* is here meant, who not only wrote a Goſpel, but was an excellent preacher of it, and was choſen by the churches to go along with *Paul* and *Barnabas*; and tho' there was ſome diſtaſte taken to him by *Paul*, he was afterwards reconciled to him, and for his profitableneſs in the miniſtry was greatly deſired by him; but after all, it is difficult to determine who it was, nor is it of any great moment: a *brother* he was; being not only a regenerate perſon, but a preacher of the Goſpel; a brother in the miniſtry, and one *whoſe praiſe was in the Goſpel*; greatly admired, and much commended, for his excellent talent in preaching the Goſpel; and for this he was famous *throughout all the churches*; a very great commendation indeed; but this is not all, it follows,

Ver. 19. *And not that only, but who was alſo choſen of the churches*, &c.] Not only famous for preaching the Goſpel, but he was alſo appointed by the joint ſuffrages of the churches, which were made by the lifting up or ſtretching out of the hand, as the word here uſed ſignifies; this brother was not choſen to this ſervice by a few private perſons, or by a ſingle church only, but by ſeveral churches; which does not refer to the churches at *Jeruſalem* and *Antioch*, as if the Apoſtles were appointed, and others were appointed by theſe churches to travel with them, in order to collect money for the poor ſaints at *Jeruſalem*; of which no mention is any where made, only of their being ſent out by them to preach the Goſpel. *James*, *Cephas*, and *John* indeed, when they gave to *Paul* and *Barnabas* the right hand of fellowſhip, that they might go to the heathen, deſired them to *remember the poor*; *Gal.* ii. 9, 10. but theſe were not the churches. The church at *Antioch* did collect for the brethren in *Judea*, at the time of the famine among them, and ſent their bounty by the hands of *Barnabas* and *Saul*, which ſeems to be the caſe here. This brother was choſen by the churches who collected, and not by the churches in *Judea*, for whom the collections were made; for it was uſual, and what was right and proper, that the churches choſe whom they thought fit to carry their liberality to *Jeruſalem*; ſee 1 *Cor.* xvi. 3, 4. Now this brother had the honour to be choſen by theſe churches, *to travel*, ſays the Apoſtle, *with us, with this grace*; bounty or beneficence of the churches, what they had freely and liberally contributed for the ſupply of the poor, from a principle of grace, and by the aſſiſtance of it: *which is adminiſtred by us*; not given by the Apoſtles, but collected by them; or what was procured by their means, in the ſeveral churches to whom they had moved it, and by proper arguments had excited them to it, with which they chearfully complied: and this was done on a two-fold account, both *to the glory of the ſame Lord*; Jeſus Chriſt, who is the one Lord over all; the ſame Lord of the Apoſtles, and the church at *Corinth*; the ſame Lord of the *Corinthians*, and the *Macedonian* and other churches; and the ſame Lord of the poor ſaints at *Jeruſalem*, and the rich members of the ſeveral churches that contributed to them: and alſo to *the declaration of your ready mind*; or to ſtir up their ready mind, to increaſe it and promote it in them; as well to make it manifeſt, and that it might appear to others, how readily and freely they came into this ſervice; ſo that the Apoſtle's concern in this adminiſtration, was not from any ſiniſter and ſelfiſh ends; no nor ſo much for the relief of the poor, tho' this was greatly deſigned, as for the glory of Chriſt, and the honour of his churches.

Ver. 20. *Avoiding this, that no man ſhould blame us*, &c.] There is an alluſion in theſe words to mariners, who, when ſenſible of danger ſteer their courſe another way, in order to ſhun a rock and ſecure themſelves. So the Apoſtles being aware of the cenſorious ſpirits of ſome perſons, and to prevent all ſuſpicion of their converting any part of what they had collected to their own private uſe, ſent *Titus* with it, a man of known probity and integrity; and not he alone neither, but another brother with him, one who had obtained a good report as a miniſter of the Goſpel in all the churches; and beſides, was appointed not by the Apoſtles, but by the churches themſelves, to this ſervice. This ſhows the good conduct, and great prudence of the Apoſtle, and his care and ſolicitude that the miniſtry be not blamed; he knew he had many enemies, and how ſubject ſuch are to ſuſpicion and jealouſy, when perſons are intruſted with much, which was the caſe here; for tis added, *in this abundance which is adminiſtred by us*; which deſigns the very large contributions which were made by the churches, thro' the means of the Apoſtles moving, exciting, and encouraging them thereunto; and which were committed to their care and truſt, and at their intreaty they had accepted of.

Ver. 21. *Providing for honeſt things*, &c.] Or premeditating, forecaſting, or conſidering beforehand in the mind, things that are good, that are of good report among men, as well as accounted good by God; for it becomes profeſſors of religion, and eſpecially miniſters of the Goſpel, to be careful, not only to exerciſe a good conſcience towards God; but ſo to behave, that they may obtain and preſerve the good opinion of men; for when they have once loſt their credit and reputation among men, their miniſtry becomes in a great meaſure uſeleſs: wherefore the Apoſtle adds, *not only in the ſight of the Lord*; the ſame Lord as before, the Lord Jeſus Chriſt, who is a diligent ſearcher of the hearts, and diſcerner of the thoughts, and obſerver of the ways and actions of all his people; *but alſo in the ſight of men*; not that the Apoſtle affected a mere outſide ſhow, popular applauſe, and the praiſe of men; but was concerned leſt any weak perſons, by their conduct, ſhould be ſtumbled and fall, the edification of any ſhould be hindered, and their miniſtry become unprofitable.

22. *And we have ſent with them our brother*, &c.] This is a third perſon ſent about this buſineſs. The Apoſtle in this, conformed to the cuſtoms of his nation; at leaſt if he did not purpoſely do it, it agrees with the *Jewiſh* canons, which require three perſons for the diſtribution of alms. "The alms "diſh, they ſay [x], is by three; nor do they *ap*-"*point* פרנסין פחות משלשה, *overſeers* of it *leſs* "*than three.*" Again, they ſay [y], "the poors "cheſt is collected by two, ומתחלקת בשלשה, "*but diſtributed by three*; it is collected by two, "becauſe they don't appoint governors over a con-"gregation leſs than two, and it is diſtributed by "three, even as pecuniary judgments; but the "alms diſh is collected by three, and diſtributed "by three; for the collection and diſtribution are "alike:" who this brother was, ſent by the Apoſtle with *Titus* and the other perſon, is as uncertain as the former. Some think it was *Luke*, others *Apollos*, others *Timothy*, others *Soſthenes*, others *Epenetus*, others *Silas*, others *Zenas* the lawyer; a brother he was, and a very conſiderable character is given of him: *whom we have oftentimes proved diligent in many things*; he was a very diligent and induſtrious man, and ſo fit for this ſervice; he had been tried and proved, and was found to be ſo, not only once or twice, but oftentimes; and that not in a few inſtances, but in many; and in nothing did he ever ſhew more diligence than in this matter: *but now much more diligent*; than ever he had been in any thing before: *upon the great confidence which I have in you*; what doubled and increaſed this brother's diligence, and made him ſo eager for, and forward to this work, was, his obſerving the great confidence the Apoſtle expreſſed of the very great readineſs and liberality of the *Corinthians*; and which tacitly carries in it an argument exciting them thereunto: or this laſt clauſe may be read, *which he hath in you*; and ſo regards the confidence this brother had in them, which made him ſo ready to engage with, and join the other meſſengers.

Ver. 23. *Whether any do enquire of Titus*, &c.] The Apoſtle here ſums up the characters of each of the above perſons; as for *Titus*, he ſays, *he is my partner*; he had been his companion in his travels, a partner with him in preaching the Goſpel, as well as in the troubles and perſecutions he had met with; and was one with whom he had had ſweet communion and fellowſhip: and *fellow-helper*, or worker, *concerning you*; he had been a joint inſtrument with him, either in their converſion, or conſolation, and correction; or for their edification and inſtruction, and ſetting things right, which had been out of order among them: *or our brethren be enquired of*; if their characters are aſked after, as well as *Titus*'s; by whom are meant not his fellow Apoſtles, but the two brethren who were ſent along with *Titus*; what may be truly ſaid of them is, *they are the meſſengers of the churches*; they were choſen and ſent forth by the churches, not only to preach the Goſpel, but particularly to take care of the miniſtration to the poor ſaints. They were meſſengers appointed by the churches for this ſervice, and were alſo appointed to the ſervice of the churches; reſpect ſeems to be had to the publick miniſter in the ſynagogues, who was called, שליח צבור, *the meſſenger of the congregation*, or *church* [z]; whoſe buſineſs was to take care about the reading of the law and the prophets, to pray in publick, and alſo to preach if there was no other; ſo we read [a] alſo of שלוחי בית דין, *the meſſengers of the Sanhedrim*; who were ſent at the proper time to reap the ſheaf of the firſt-fruits, and of others who ſwore the high-prieſt before the day of atonement [b]; and of שלוחי מצוה, *the meſſengers of the commandment* [c]; who went to hear the expoſition (of the traditions) and viſit the head of the captivity: *and the glory of Chriſt*; meaning either that the churches were *the glory of Chriſt*, in whom he is glorified, where his glory is ſeen, and his preſence enjoyed; or rather the meſſengers of them, on whom the image of Chriſt was enſtamped, who faithfully performed the work of Chriſt, in all things ſought his glory and not their own; and in and by whom, his glory was diſplayed, and held forth to others.

Ver. 24. *Wherefore ſhew ye to them, and before the churches*, &c.] This is the concluſion of the Apoſtle, upon ſumming up the characters of theſe meſſengers; and his exhortation is, that ſince they were perſons of ſo much note and worth, as they ought to be received with great marks of reſpect and affection, ſo they would take care, evidently to make it appear to them who were ſent by the churches, and before the churches, or before them who perſonated the churches; or ſo as that it might be known by the churches from whence they came, when they returned with their report; or be evident to the churches in *Judea*, when their liberality ſhould be brought to them: *the proof of your love*; to Chriſt and his poor members, how hearty and ſincere it was: *and of our boaſting on your behalf*; how willing and forward they were to this good work, and how liberal they would be.

CHAP. IX.

THE Apoſtle proceeds in this chapter upon the ſame ſubject, the making a collection for the poor ſaints; gives the reaſon why he ſent the brethren to them on this account; directs to the manner in which this ſervice ſhould be performed, and ſubjoins ſome freſh arguments to encourage them to it. As for the miniſtration itſelf, he ſuggeſts, it might ſeem needleſs to ſay any more about it, ſince he had ſaid ſo much already in the preceding chapter, ver. 1. and eſpecially ſeeing they were ſo forward to it, and were even prepared for it a year ago; of which the Apoſtle had boaſted to the *Macedonian* churches, ver. 2. and whereas it might be objected, that ſince there was ſuch an inclination in them to this good work, why did he ſend theſe brethren to them? the reaſon of this he gives, ver. 3, 4. that they might get their collection ready againſt the time he came, leſt ſhould any of the *Macedonians* come along with him, and this collection not be made, his glorying of them would be in vain, and both he and they would be aſhamed; wherefore he ſent them before-hand to prevent every thing of this kind, and that their collection might appear to be not done in a covetous, niggardly way, but bountifully and chearfully, ver. 5. which manner he directs unto, and encourages from the advantages of it, under the metaphorical phraſes of ſowing and reaping, intimating, that as a man ſows, ſo he reaps; or in proportion to his giving, is he bleſſed, ver. 6. wherefore he adviſes to give heartily, freely, and chearfully, and that from this conſideration, becauſe chearful giving is acceptable to God, being like himſelf, ver. 7. who, as he loves, ſo he rewards the chearful giver; and as he is able to give him abundance, ſo he does, whereby he is more qualified and fitted for ſuch liberal ſervice, ver. 8. And this is confirmed by a paſſage of ſcripture cited out of *Pſ.* cxii. 9. ſhewing, that he that gives bountifully to the poor is ever regarded by the Lord, ver. 9. and which is further proved from the general courſe of providence, which ſo multiplies and increaſes the ſeed ſown in the earth, that it uſually miniſters ſeed to the ſower, and bread to the eater; to which the Apoſtle had alluded in the uſe of theſe metaphorical expreſſions; or he puts up a prayer that there might, or delivers out a promiſe that there would be a like increaſe in giving liberally, as in ſowing plentifully, ver. 10. And then he makes uſe of a new argument, ſtirring up to bountifulneſs, taken from the glory which is brought to God through thankſgiving to him, from the poor and needy, ſupplied by the liberality of thoſe whoſe hearts he had opened, ver. 11. On which argument he enlarges, ſhewing, that not only by this bounty the wants of the poor are ſupplied, and thankſgivings offered up to God on that account; but alſo the poor ſaints are led to glorify God for ſending his Goſpel to theſe their benefactors, and giving them his grace to ſubmit unto it, which had had ſuch an influence upon them as to cauſe them to communicate to their neceſſities in ſuch a generous manner, ver. 12, 13. To which he adds another argument, taken from the prayers of the poor ſaints, for thoſe who liberally contributed to them, that they might proſper in body and ſoul, in things temporal and ſpiritual, ver. 14. And the chapter is concluded with a thankſgiving to God for the grace beſtowed upon all the churches, and particularly for the gift of Chriſt to the ſons of men; which contains in it another argument for beneficence and liberality, ver. 15.

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[x] T. Hieroſ. Peah, fol. 21. 1.

[y] Miſn. Peah, c. 8. §. 7. & Jarchi, Maimonides & Bartenora in ib. T. Bab. Bava Bathra, fol. 8. 2. Maimon. Mattanot Anayim, c. 9. §. 5.

[z] T. Bab. Sota, fol. 37. 2. Toſephot Beracot, fol. 34. 1. Miſn. Beracot, c. 5. §. 5.

[a] Miſn. Menachot, c. 10. 3.

[b] Miſn. Yoma, c. 1. 5.

[c] T. Bab. Succa, fol. 26. 1.

Ver. 1. *For as touching the miniſtring to the ſaints,* &c.] It looks at firſt ſight as if the Apoſtle was entering upon a new ſubject, tho' by what follows it appears to be the ſame; for by *miniſtring to the ſaints,* he does not mean the miniſtry of the Goſpel to them; nor that mutual aſſiſtance members of churches are to give each other; but either the fellowſhip of miniſtring to the ſaints, which the churches had intreated him, and his fellow miniſters, to take upon them, namely, to take the charge of their collections, and diſtribute them to the poor ſaints at *Jeruſalem*; or rather theſe collections themſelves, and their liberality in them: with reſpect to which he ſays, *it is ſuperfluous for me to write to you*; that is, he thought it unneceſſary to ſay any more upon that head, becauſe he had uſed ſo many arguments already to engage them in it, in the foregoing chapter; and becauſe he had ſent *three* brethren to them, who well underſtood the nature of this ſervice, and were very capable of ſpeaking to it, and of enforcing the reaſonings already uſed; and more eſpecially he judged it needleſs to dwell on this ſubject, for the reaſons following.

Ver. 2. *For I know the forwardneſs of your mind,* &c.] How that they were willing of themſelves to engage, in this good work; how readily they came into it; what a chearful diſpoſition of mind they ſhewed towards it; and how forward they were to begin the collection: *for which I boaſt of you to them of Macedonia*; he had done it before, which had put them upon the like ſervice, and he ſtill continued to boaſt of them, *that Achaia was ready a year ago*: not that their collection was ready made ſo long ago; but they had ſhewn a readineſs of mind, as to every good work, ſo to this of communicating to the ſaints a year ago, when they made a beginning, tho' as yet had not finiſhed. By *Achaia* is meant, the inhabitants of *Achaia*. The *Arabic* verſion renders it, the citizens of *Achaia*; of this country, ſee the note on *Acts* xviii. 12. It is ſometimes taken in a large ſenſe, and deſigns *Greece*, and includes the countries of *Doris*, *Hellas*, *Ætolia*, *Locri*, *Phocis*, *Bœotia*, *Attica*, and *Megaris*; and had its name, as ſome ſay, from the frequent inundation of waters; and others, from one of the three generals of the *Pelaſgi*, who were of this name; and ſometimes it is taken ſtrictly and properly for the country of the *Peloponneſus*, or the *Morea*. And ſo *Druſius*, out of *Heſychius*, has obſerved, that the *Achæans* were *Greeks*; but properly they were they that inhabited that part of *Peloponneſus*, called *Achaia*; and theſe ſeem to be intended here, The Goſpel was preached in theſe parts with ſucceſs; *Epenetus*, whom the Apoſtle *Paul* ſalutes, *Rom.* xvi. 5. and the houſe of *Stephanas* he mentions, 1 *Cor.* xvi. 15. were the firſt-fruits of it; and in proceſs of time ſeveral churches were here gathered, and which continued for ſeveral ages. In the *ſecond* century there was a ſynod in *Achaia*, concerning the time of keeping *Eaſter*, in which *Bacchylus*, biſhop of *Corinth* preſided; in the beginning of the *fourth* century, the biſhops of *Achaia* were preſent at the council of *Nice*, and in the ſame century, biſhops out of this country aſſiſted at the ſynod in *Sardica*; in the *fifth* century there were many churches in *Achaia*, and the biſhops of them were preſent in the *Chalcedon* ſynod; out of this country went ſeveral biſhops, in the *ſeventh* century, to *Conſtantinople*, and were in the ſixth ſynod there; and in the *eighth* century there were biſhops of *Achaia* in the *Nicene* ſynod[d]: here by *Achaia* are deſigned the churches of Chriſt, which were in that part of *Greece* in which *Corinth* ſtood, and of which that was the *metropolis*; ſo that when the Apoſtle ſays *Achaia* was ready, his meaning is more particularly, that the *Corinthians* were ready: *and,* adds he, *your zeal hath provoked very many*; or *the zeal which is of you*; which ſprung from, and was occaſioned by them; for not the zeal of the *Corinthians* is here intended, as ſeems at firſt view, but that emulation which was ſtirred up in ſome of the leading perſons among the *Macedonians*, upon hearing how ready they at *Corinth* were to miniſter to the neceſſitous brethren; and the zeal which appeared in theſe principal men, which was very warm, and yet prudent and ſeaſonable, wrought very much on the minds of others, who led by their example, contributed in a very generous and unexpected manner. In the *Greek* text it is, *the zeal out of you*; or, as the *Arabic* verſion renders it, *the zeal that aroſe from you*, which was occaſioned by them.

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[d] Hiſt. Eccleſ. Magdeburg. cent. 2. c. 9. p. 125. cent. 4. c. 2. p. 5. c. 9. p. 425. cent. 5. c. 2. p. 6. cent. 7. c. 10. p. 258. cent. 8. c. 2. p. 7.

Ver. 3. *Yet have I ſent the brethren*, &c.] *Titus*, and the other two mentioned in the foregoing chapter: one manuſcript reads, *we have ſent*; and the *Ethiopic* verſion, *they have ſent*, that is, the *Macedonians*; but the common reading is beſt. It might be objected, that ſince the Apoſtle knew the forwardneſs of their minds, how ready they were a year ago, and had boaſted ſo much of their liberality, that it muſt be unneceſſary to ſend the brethren to them, to ſtir them up to this work; which objection is prevented by obſerving the reaſon of his ſending them: *leſt our boaſting of you ſhould be in vain in this behalf*; or *in this part*, in this particular thing, על הדא צבותא, *concerning this buſineſs*, or affair of beneficence to the poor, as the *Syriac* verſion renders it. He had boaſted of them with reſpect to other things beſides this; but he was chiefly concerned, knowing the frailty and changeableneſs of human nature, and how poſſible it was that their forwardneſs might abate, and they grow cold and indifferent to ſuch ſervice, leſt his glorying of them ſhould be in vain in this particular inſtance; wherefore he ſent the brethren to put them on, that as they had begun they would finiſh: *that as I ſaid ye may be ready*. That as he had ſaid to the *Macedonians*, that they were ready in mind, it might appear to be ſo; or as he had ordered them in his former Epiſtle, they might be actually ready; have their collection ready made, ſo that there might be no gathering when he came.

Ver. 4. *Leſt haply if they of Macedonia come with me*, &c.] The Apoſtle had determined to come himſelf, tho' he was afterwards prevented by providence, but could not be certain of the coming of the *Macedonian* brethren with him; however, as it was probable that ſome of them would come, whoſe hearts were ſo much in this work, therefore he judged it fit and proper to ſend the brethren beforehand, in caſe they ſhould come: *and find you unprepared*; not ſo ready for this ſervice as had been boaſted of, and the collection not finiſhed, which had been begun a year ago. *We* (that *we ſay not you*) *ſhould be aſhamed in this ſame confident boaſting*; or *in this ſame ſubſtance*, or *ſubſiſtence of boaſting*; a boaſting, which he thought, they had the moſt ſolid and ſubſtantial ground and foundation to proceed upon; which, ſhould it come to nothing, muſt cauſe ſhame both in the Apoſtles, who had ſo largely, and with ſo much aſſurance, boaſted of them; and in the *Corinthians*, who muſt be put to the bluſh, when it ſhould be told them how much they had been boaſted of with reſpect to their readineſs, and yet were unprepared: ſo תוחלת, *hope*, expectation, confidence, is rendered by the *Septuagint* καυχημα, *boaſting*, *Prov.* xi. 7. and in *Pſ.* xxxix. 5. υποστασις, the word here uſed. And ſome copies, and alſo the *Vulgate Latin* verſion, only read, *in this ſubſtance*, or glorying, and leave out *boaſting* as ſuperfluous.

Ver. 5. *Therefore I thought it neceſſary to exhort the brethren*, &c.] *Titus*, and the other two, on whom he did not lay his commands, or apoſtolical injunctions, according to the authority and dignity of his office; only exhorted or beſought them, and which was judged by him very needful and proper at this time: *that they would go before-hand unto you*; before him, and the *Macedonian* brethren that might probably come with him: *and make up before-hand your bounty*; or *bleſſing*; for any preſent ſent, or delivered, by one perſon to another, as a token of their friendſhip, favour, and good-will, whether in a neceſſitous caſe or not, was by the *Jews* called ברכה, *a bleſſing*; ſee *Gen.* xxxiii. 11. 1 *Sam.* xxv. 27. and eſpecially what is contributed for the relief of the poor, may be ſo called, becauſe it is not only a part of the bounty of providence, and bleſſings of life, with which men are favoured; but is alſo one way of bleſſing God for the mercies he has bleſſed them with, and likewiſe of bleſſing, or doing good to fellow-creatures and chriſtians. Moreover, becauſe for this the poor bleſs their benefactors; and it is a bleſſing itſelf to do good to others. Now the Apoſtle judg'd it expedient to ſend the brethren before-hand to compleat and finiſh this good work begun. *Whereof*, ſays he, *ye had notice before*; in his former Epiſtle, ch. xvi. 1, 2. or which was promiſed before by them; or had been ſpoken of ſo much before by him to other churches: *that the ſame might be ready, as a matter of bounty*, or bleſſing, *not as of covetouſneſs*; that is, that the collection being ready made, largely and liberally, it might appear to be a free generous action, and ſhew what a noble bountiful diſpoſition they were of; and not performed as covetous men uſually do what they do, ſparingly, tenaciouſly, keeping their money as long as they can, being loth to part with it.

Ver. 6. *But this I ſay*, &c.] This the Apoſtle would have the *Corinthians* take notice of, and well conſider, it being what he could aver for truth, by obſervation and experience; that as in things natural, ſo in things of a moral and ſpiritual kind, *he which ſoweth ſparingly ſhall reap alſo ſparingly, and he which ſoweth bountifully*, or with bleſſings, *ſhall reap alſo bountifully*; or with bleſſings; as a man ſows, ſo ſhall he reap; the one is in proportion to the other. Sowing and reaping are here uſed in a metaphorical ſenſe. The former ſignifies doing acts of beneficence and liberality. So it is uſed in the Old Teſtament, and in *Jewiſh* writings; ſee *Eccl.* ix. 6. *Iſ.* xxxii. 20. The interpretation of the latter text, give me leave to produce out of the *Talmud* [e], as follows, and which will ſerve to illuſtrate this of the Apoſtle's.
“ Says *R. Jochanan*,
“ in the name of *R. Benaah*, what is that which is
“ written, *bleſſed are ye that ſow beſide all waters*,
“ *that ſend forth thither the feet of the ox, and the*
“ *aſs?* bleſſed are the *Iſraelites*, for when they are
“ employed in the law, ובגמילות חסדים, *and in*
“ *acts of beneficence*, their evil concupiſcence is de-
“ livered into their hand, and they are not deli-
“ vered into the hand of their evil concupiſcence:
“ or, as it is elſewhere [f] ſaid, ſuch are worthy of
“ the inheritance of two tribes, *Joſeph* and *Iſſa-*
“ *char*; as it is ſaid, *bleſſed are ye that ſow beſide*
“ *all waters*, ואין זריעה אלא צדקה, *and there is*
“ *no ſowing but alms*; or, by the word *ſowing*, no-
“ thing elſe is meant but doing of *alms*, as it is
“ ſaid, *Hoſ.* x. 12. and there is no water but the
“ law, or nothing elſe is meant by water but the
“ law, as it is ſaid, *Iſ.* lv. 1. And as to theſe
“ words, *that ſend forth thither the feet of the ox*
“ *and the aſs*, it is a tradition of the houſe of *Elias*,
“ for ever let a man place himſelf by the words of
the

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[e] T. Bab. Avoda Zara, fol. 5. 2. Zohar in Exod. fol. 2. 4.

[f] T. Bab. Bava Kama, fol. 17. 1.

“ the law, as an ox to the yoke, and an aſs to the “ burden.” There is a good deal of likeneſs between ſowing the ſeed in the earth, and doing of alms, or acts of beneficence. The ſeed that is ſown is what is ſelected and reſerved out of the ſtock expended or ſold off, which if not done, there would be no proviſion for futurity; ſo that which a man gives for the relief of the neceſſitous, is what he lays by him in ſtore of what God has proſpered him with; in doing which he may hope for a fruitful harveſt, whereas otherwiſe he could expect none: as ſeed is caſt from, and ſcattered about by the ſower all over the field; ſo what is given to the poor, it is parted with unto them, and ſpread among them, every one has a portion; and it looks like a diminution of a man's ſubſtance, and as if it would never return with any advantage; tho' it does, as in a natural, ſo in a metaphorical ſenſe. The ſower caſts and ſcatters his ſeed with an open hand; was he to gripe it in his fiſt, or only let go a grain of corn or wheat here and there, he would have but a poor harveſt; ſo the chearful giver opens his hand wide, and bountifully ſupplies the wants of the needy; who, as the ſower caſts his ſeed on the empty field, ſo he beſtows his bounty on indigent perſons, on all men in want, eſpecially the houſhold of faith: and, as when he has done, he harrows the ground, and covers the ſeed under the earth, where it lies hid, and is very unpromiſing for a while, and yet he exerciſes faith, hope, and patience with reſpect to an harveſt; ſo the generous benefactor does what he does in as private a manner as may be; and tho' for a time his good deeds may ſeem to be attended with little proſpect of reward, yet in the end they certainly ſhall; for as a man ſows, ſo ſhall he reap: if he ſows, that is, gives nothing, he ſhall reap nothing; if he ſows but little, he ſhall reap little; and if he ſows much, he ſhall reap much; and that of the ſelf-ſame kind which he ſows; as he is liberal in things temporal, ſo ſhall he proſper and ſucceed in the ſame; ſee *Prov.* iii. 9, 10. and xi. 24, 25. *Iſ.* xxxii. 8. *Gal.* vi. 7, 8, 9, 10.

Ver. 7. *Every man according as he purpoſeth in his heart*, &c.] Which is not to be underſtood of the quantity, or any ſet ſum he has fixed upon in his mind to give; but of the quality or nature of giving; or of the manner in which he is to give: *ſo let him give*; of his own will and free choice, from his very heart; not as directed and forced by others, but according to his own counſel and determination: *not grudgingly*; or *not of grief*; with pain and uneaſineſs of mind, grieving at parting with what is given, reflecting on the perſons that move him to it, or on the objects moved for. The *Jews*[g] reckon this the loweſt degree of all in giving alms; *when a man gives to any one*, בעצב, *with grief*, to which the Apoſtle ſeems to refer: who adds, *or of neceſſity*; of force, by coaction, being obliged to it by the influence, example, or commands of ſuperiors; or through the powerful motives, or prevailing intreaties of others; for without theſe, men, according to their abilities, ſhould give of themſelves freely and liberally: *for God loveth a chearful giver*; or one that gives, בסבר פנים יפות, *with a chearful countenance*, as the *Jews*[h] ſay; or as elſewhere[i], *with a chearful heart*: their rule is this, “ he that doth the com-“ mandment, *i. e.* alms, let him do it, בלב שמח, “ *with a chearful heart.*” Who looks pleaſantly on the perſon or perſons that move him to it, or on the object to whom he gives; who parts with his money willingly, and takes delight in doing good to others; ſuch givers God loves: not that their chearful beneficence is the cauſe of his ſpecial peculiar love to them in his own heart, which ariſes from nothing in man, or done by him; but the meaning is, that God does well to ſuch perſons; ſhews his love to them; he lets them know how kindly he takes ſuch acts of theirs, by proſpering and ſucceeding them in their worldly affairs. In the *Septuagint* in *Prov.* xxii. 8. are theſe words, *God bleſſes a chearful man, and a giver*, which the Apoſtle refers to.

Ver. 8. *And God is able to make all grace abound towards you*, &c.] By *all grace* is meant, not the love and favour of God, the ſource of all bleſſings enjoyed in time and eternity; nor the bleſſings of grace, the fruits of it; nor the Goſpel which reveals them; nor the various graces of the Spirit implanted in regeneration; nor gifts of grace, fitting men for miniſterial ſervice; all which God is able to make to abound, and does, when he gives enlarged diſcoveries of his love, makes freſh applications of covenant-grace, leads more fully into the knowledge of his Goſpel, carries on the work of his grace in the ſoul, and calls forth grace into act and exerciſe, and increaſes gifts beſtowed; nor even merely temporal bleſſings of every ſort, which men are unworthy of, are all the gifts of his goodneſs, and are given to his people in a covenant way; and which he can, and often does increaſe: but by it is meant all that goodneſs, beneficence, and liberality exerciſed towards the poor members of Chriſt; God is able, and he will, and it ought to be believed that he will, cauſe to return with an increaſe, all that which is expended in relieving the neceſſities of the ſaints; that is not thrown away and loſt, which is communicated to them, but ſhall be repaid with uſe and intereſt, be reſtored with abundance, any more than the ſeed which the huſbandman caſts into the earth; for as God is able, and has promiſed, and will, and does cauſe that to ſpring up again, and bring forth an abundant increaſe, ſo will he multiply the ſeed of beneficence, and increaſe the fruits of righteouſneſs. This now contains a new argument to move to liberality, and an antidote againſt the fears of want, which perſons are ſometimes preſſed with, and tend to prevent their bountiful acts of charity: *that ye always having all ſufficiency in all things*; that is, God is able to increaſe, and will ſo increaſe your worldly ſubſtance, that you ſhall have a ſufficiency, a perfect and entire ſufficiency; enough for yourſelves and families, for the entertainment of your friends, and the relief of the poor; which ſhall give you ſatiſfaction and contentment, and that at all times, and with reſpect to every thing neceſſary for you, as to food and raiment, that ſo ye *may abound to every good work*; as to all good works, ſo to this of beneficence in particular, and to every branch of it, as feeding the hungry, clothing the naked, and the like.

Ver. 9. *As it is written*, &c.] In *Pſ.* cxii. 9. where it is ſaid of the good and righteous man, *he hath diſperſed*, ממוניה, *his riches*, his ſubſtance, as the *Chaldee paraphraſe* adds by way of explanation; not in a profuſe extravagant manner, but with wiſdom and prudence, and yet largely and liberally, according to his ability. Juſt as the ſower ſcatters his ſeed here, and there, and in every place, with an open and wide hand, ſo the good man diſtributes to all in neceſſity, and makes them all partakers of his bounty; he gives not only to one, but to many, and not to all without diſtinction he meets with, whether neceſſitous or not: *he hath given to the poor*. This explains the former phraſe, and points out the perſons, the objects of the good man's bounty and compaſſion: *his righteouſneſs remaineth for ever*. This is not to be underſtood of his juſtifying righteouſneſs, as if that conſiſted of, and was eſtabliſhed upon his works of bounty and charity to the poor; nor of his fame among men on account of his liberality; nor of any reward in another world; but of his beneficence itſelf, it being common with the *Jews* to call alms, צדקה, *righteouſneſs*; ſee the note on *Matt.* vi. 1. and the ſenſe is, that what ſuch a man beſtows in charity on the poor ſhall not be loſt, but ſhall be like the ſeed caſt into the earth, ſhall ſpring up again, and bring forth fruit with increaſe, according to what follows.

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[g] Maimon. Mattanot Anayim, c. 10. §. 14.

[h] Maimon. ib. §. 13.

[i] Vajikra Rabba, fol. 174. 1. Paraſh. 34.

Ver. 10. *Now he that miniſtreth ſeed to the ſower, and bread for your food*, &c.] For ſo the words ought to be pointed and read, as is clear from *Iſ.* lv. 10. to which they refer; and are a *periphraſis* of God, who ſo bleſſes the ſeed that is caſt into the earth, that it brings forth ſuch an increaſe, as that there is a ſufficiency of bread for food to the eater for the preſent year, and a ſufficiency of ſeed to ſow with again the next year; and that God that does this every year, is able *to miniſter to*, or ſupply your preſent neceſſities; *and to multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs*: tho' ſome conſider theſe as a wiſh or prayer of the Apoſtle's, that God would do all this for them. Some copies, and the *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, read all in the future tenſe, *he will miniſter* to you, or *ſupply* you, *and will multiply your ſeed ſown, and will increaſe the fruits of your righteouſneſs*; and ſo contain a promiſe of a divine bleſſing, encouraging to liberality with chearfulneſs, by ſtrengthening their faith in the providence of God; who as he multiplies, not the ſeed expended in the family, or ſold at market, or as in the barn, or laid up for a better price, but the *ſeed ſown* in the field, ſo he will multiply the ſubſtance of men; not what they lay out on themſelves and families, or lay up in their coffers, but what they give away, or beſtow on Chriſt's poor: and all effects which follow acts of liberality, and which are here deſigned by *fruits of righteouſneſs*, ſuch as a good name among men, bleſſing, praiſe, thankſgiving, and proſperity in things temporal and ſpiritual, theſe God will abundantly increaſe; ſome of which are mentioned in the following verſes. So alms with the *Jews* is not only called צדקה, *righteouſneſs*, but *ſeed ſown*. Thus *Jarchi* interprets *Pſ.* xxxvii. 26. *and his ſeed is bleſſed*, he that, זורע, *ſows* righteouſneſs or alms, its end ſhall be for a bleſſing, or in the end he ſhall be bleſſed; and the phraſe, *rain righteouſneſs*, in *Hoſ.* x. 12. is by the *Septuagint* rendered, γεννηματα δικαιοσυνης, *fruits of righteouſneſs*, the ſame as here, from whence it ſeems to be taken.

Ver. 11. *Being inriched in every thing to all bountifulneſs*, &c.] Theſe words may be connected with ver. 8. the 9th and 10th verſes being included in a *parentheſis*; and the ſenſe is, that God was not only able to give them a ſufficiency, and would give them a ſufficiency of temporal things, as food and raiment to their ſatisfaction, and contentment for themſelves, but a fulneſs, an exuberancy, an overplus alſo; not for luxury and intemperance, but that having ſuch an affluence in all the good things of life, they might at all times, and upon every occaſion, exerciſe a bountiful diſpoſition in relieving the poor: *which cauſeth thro' us thankſgiving to God*; not their riches and fulneſs, but their liberal diſtribution of them to the poor ſaints, to which they were ſtirred up by the Apoſtles; who were thankful to God who had ſo well ſucceeded their exhortations and advice, and which was the cauſe of thankſgivings in others: and ſince therefore ſuch beneficence tended to the glory of God, as giving of thanks makes for his glory, this then ought to be attended to, and diligently performed; and ſo it furniſhes out a new argument to this good work, which is enlarged upon in the following verſes.

Ver. 12. *For the adminiſtration of this ſervice*, &c.] Not only by the *Corinthians*, and others, in giving and collecting, but by the Apoſtles in miniſtring and diſtributing their contributions to the poor ſaints, produced theſe two very good effects: for it *not only ſupplieth the wants of the ſaints*; makes up their deficiences, relieves their neceſſities, and furniſhes them with what is comfortable and refreſhing to them under their many ſorrowful circumſtances, which is anſwering a very valuable end: *but is abundant alſo by many thankſgivings to God*; it has over and above this excellency in it, or its excellent uſe is enhanced, and abundantly appears, by this conſideration; that many precious ſouls are ſent hereby to the throne of grace to give thanks to God, who put it into the hearts of the Apoſtles to move the churches on their behalf, and who wrought upon them ſo chearfully and largely to contribute to their neceſſities.

Ver. 13. *Whiles by the experiment of this miniſtration*, &c.] That is, the poor ſaints at *Jeruſalem* having a ſpecimen, a proof, an experience of the liberality of the *Gentile* churches miniſtred to them by the Apoſtles, firſt, *they glorify God*; by giving thanks unto him, acknowledging him to be the author of all the grace and goodneſs which they, and others, were partakers of; particularly *for your profeſſed ſubjection to the Goſpel of Chriſt*. The *Goſpel of Chriſt* is the doctrine of grace, life, and ſalvation by Chriſt, of which he is the author, as God, the ſubject-matter, as mediator, and the preacher, as man: *ſubjection* to it lies in a hearty receiving of the doctrines of it, and a chearful ſubmiſſion to its ordinances; and this ſubjection was *profeſſed*, declared, and made known to the churches in *Judea*, by their ſending ſo largely to their relief, which they would never have done, if they had not cordially embraced the Goſpel of Chriſt; for true faith in the doctrine of grace, and a ſincere obedience to it, are beſt declared and known by love to the ſaints; for faith works by love, both to Chriſt, and to his people: next they glorified God by giving thanks to him, *for your liberal diſtribution unto them, and unto all men*; which ſhows, that though they were truly grateful, and heartily thankful for the favours they themſelves received, yet not for theſe only, but for what other poor ſaints, in other places, were alſo partakers of; yea, that in the firſt place they were more ſenſibly affected with, and more eſpecially thankful for the grace of God beſtowed on the *Gentiles*, in ſending the Goſpel among them, and bringing them to a ſubjection to it, than for the temporal good they received from them.

Ver. 14. *And by their prayer for you*, &c.] The ſenſe is, they glorify God on your behalf, making mention of you in all their prayers at the throne of grace, giving thanks to God for your liberality to them, and imploring all the bleſſings both of the upper and nether ſprings upon you; and this contains another argument, engaging the *Corinthians* to liberality, taken from the prayers of the ſaints for them: or the words may be connected with ver. 12. the 13th verſe being in a *parentheſis*; and ſhew not only that this miniſtring to the poor ſaints relieved their wants, and cauſed thankſgivings to God, but abounded in this fruit alſo; it put them upon daily and importunate ſupplications to God for their welfare both in ſoul and body. *Which long after you*; or *earneſtly deſire you*; that is, *to ſee you*, as the *Ethiopic* verſion adds; or exceedingly love you: their affections are wonderfully drawn out to you; not ſo much, or barely for your kindneſs to them, as *for the exceeding grace of God in you*; for that large meaſure of it which was beſtowed upon them in regeneration, as their unfeigned faith, lively hope, and ſincere love; and for all that grace which was diſplayed in their juſtification, adoption, ſanctification, and whole ſalvation.

Ver. 15. *Thanks be unto God for his unſpeakable gift.*] Meaning either the goodneſs of God, both to the giver and receiver; for that the one gave ſo liberally, and the other received ſo largely, was from the grace of God, who ſo powerfully inclines the hearts of his children to do good, and offer ſo willingly of what he has given them, and who ſo wonderfully provides for the ſupply of the poor and needy; or elſe that exceeding grace of God which was ſo eminently, largely, and freely beſtowed on the *Corinthians* in their effectual vocation; or, as ſome think, Chriſt himſelf, who is to be ſure *the unſpeakable gift* of God; who, though his Son, his own Son, his only-begotten Son, the Son of his love, his Son and heir, yet he gave him to be a covenant to the people, the head of his church, the ſaviour of ſinners, and to be a ſacrifice in their room and ſtead: none can tell how great this gift is, which is ſo ſuitable and ſeaſonable, ſo large and comprehenſive, nor declare the love both of the Father and the Son, expreſſed in it. Thankful we ſhould be for it; and our thankfulneſs ſhould be ſhewn by highly prizing and valuing this gift; by laying the whole ſtreſs of our ſalvation on Chriſt; by aſcribing all the glory of it to him; by giving up ourſelves to him, and to his intereſt; by walking worthy of him in all well-pleaſing, and by communicating to the ſupport of his cauſe, and the ſupply of his poor miniſters and members. And thus the Apoſtle tacitly ſuggeſts one of the ſtrongeſt arguments that can be uſed, to ſtir up the ſaints to generoſity and liberality, taken from the wonderful grace of God in the gift of his Son; for if he of his free grace, and unmerited love, has given his Son to, and for his people, and with him all things freely, both the riches of grace and glory, then they ought freely and bountifully to communicate temporal good things to the poor members of Chriſt, for whom God and Chriſt have an equal love, as for themſelves.

CHAP. X.

IN this chapter the Apoſtle has chiefly to do with the falſe teachers, and it is taken up in refuting their calumnies of him, and in expoſing their boaſting of themſelves; and as he goes along, he takes notice of the efficacy of the Goſpel, and of the ſucceſs and extent of it, as it was preached by him, and other Goſpel miniſters, and points at the proper manner and ground of glorying. And whereas the falſe teachers had repreſented him as a mean-ſpirited man, as well as his outward aſpect was contemptible, and that he had not that authority and courage he boaſted of, he deſcribes himſelf by thoſe characters they had reproached him with: by his name *Paul*, which ſignified little, they ſuggeſting that he was little in ſoul, as well as in body; by his modeſty and humility, when he was with the *Corinthians*, and by his boldneſs, now abſent from them: and he intreats them by the meekneſs and gentleneſs of Chriſt, which he imitated, and they ought alſo, that they would not join in thoſe ſneers, nor reproach him for theſe things, ver. 1. and that they would ſo behave, that when he came among them, he might have no occaſion of uſing that power and authority, which the falſe teachers called bluſter and boldneſs; and which he had thought and determined in his own mind to exerciſe on ſome who traduced him and his fellow-miniſters as carnal, ſelfiſh perſons, ver. 2. which calumny he removes by owning, that they walked in the fleſh, in the body, and were ſubject to imperfections, as men; but denies that their miniſterial warfare or ſervice was managed in a carnal and worldly, or in a weak way and manner, ver. 3. aſſigning this reaſon for it, becauſe the weapons they made uſe of, in the warfare of their miniſtry, to defend truth, and annoy the enemy, to enlarge Chriſt's kingdom, and weaken ſatan's, were not carnal, weak, and worldly, but ſpiritual and efficacious, through the power of God that accompanied them; and which appeared by the uſe they were of to the demoliſhing the ſtrong holds of the fleſh, and bringing down the haughty and lofty imaginations of the fleſhly mind, which were oppoſed to the knowledge of God, and the refuting all the ſophiſms of fleſhly wiſdom, and carnal reaſonings againſt the Goſpel of Chriſt. This was the influence it had on ſome thro' the power of divine grace, whereby they became obedient to Chriſt, and ſubject to his word and ordinances, ver. 4, 5. whilſt on others, as on *Elymas* the ſorcerer, who ſought to pervert the right ways of God, the apoſtolical power was exerciſed in a way of juſt puniſhment and awful vengeance, ver. 6. The Apoſtle moreover ſuggeſts to the *Corinthians*, that they judged of him, and the falſe teachers, according to the outward appearance of things, which was wrong: however, let theſe men make ever ſo great a ſhow in the fleſh, or what pretenſions ſoever to chriſtianity, to being the members and miniſters of Chriſt, the Apoſtle would have them obſerve, that he, and thoſe with him, were, and were to be looked upon as equally the ſame, ver. 7. nay, ſhould he exalt himſelf above them, and affirm he had an authority ſuperior to theirs, which he deſcribes by the efficient cauſe of it, the Lord, and by its end, edification, and not deſtruction, he ſhould have no reaſon to be aſhamed, ſince he was capable of giving proof of it, ver. 8. however, he would ſay no more of this for the preſent, leſt he ſhould ſtrengthen the calumny caſt upon him, that it was his way to terrify by his letters, with bluſtering menaces, of his power and authority, ver. 9. and which calumny is more fully expreſſed in the words of the falſe teachers, who ſaid, that his letters were bold and bluſtring, and by which he would be thought to be a man of power and authority; though, alas! a man of no ſpeech nor preſence, when in perſon among men, and ſo not to be regarded, ver. 10. In anſwer to which the Apoſtle returns, that he would have ſuch a reviler know, that as he was in word by letters when abſent, ſuch would he be found to be in deed when preſent, ver. 11. and then proceeds to expoſe the vain-glorying of the falſe teachers, and to obſerve thoſe things which he, and other faithful miniſters of the word might glory of; tho' they could not give themſelves the liberties they did, and choſe to glory in the Lord; they could not commend themſelves in that bold and inſolent manner, to the contempt of others, when there was no neceſſity for it, as the falſe teachers did, ver. 12. nor could they boaſt of things they never did; of converſions they never were inſtruments of; of the planting of churches they had no concern in; and of ſpreading the Goſpel where they had never been, which was the caſe of theſe men: whereas, whenever they gloried, it was when there was an abſolute neceſſity for it, and always with modeſty, acknowledging the grace and goodneſs of God unto them, and ever with truth; and of their own labours, and not of others; and particularly with reſpect to *Corinth*, it was with the ſtricteſt regard to truth that they affirmed they were the firſt that preached the Goſpel there, converted ſouls, and planted a Goſpel-church, and hoped they ſhould be the means of ſpreading it further ſtill, ver. 13, 14, 15, 16. However, they did not deſire to glory in themſelves, but in the Lord, from whom they had all their gifts, ſucceſs, and uſefulneſs; and ſo they directed others to do, ver. 17. and that for this reaſon, becauſe he that commends himſelf is not approved of God, but he that is commended by the Lord, ver. 18.

Ver. 1. *Now I Paul myſelf beſeech you*, &c.] The Apoſtle having ſaid what was neceſſary and proper to ſtir up the *Corinthians* to a liberal contribution for the poor ſaints at *Jeruſalem*, returns to the vindication of himſelf againſt the falſe Apoſtles; and earneſtly entreats the members of this church, *by the meekneſs and gentleneſs of Chriſt*, not to regard their reproaches, and join with them in them; for did they but conſider the meek and gentle deportment of Chriſt, ſo worthy of his and their imitation, they would ſee there was no reaſon to reflect on him for that part of his conduct, in which he followed his Lord and Maſter; whoſe *meekneſs* was to be ſeen in the aſſumption of human nature, in the whole of his life and converſation, and in his ſufferings and death; and his *gentleneſs* of Spirit to be obſerved in his coming into this world, not to judge and condemn it, but that the world might be ſaved; in bearing all indignities and inſults, without being provoked to wrath and revenge; in rebuking his diſciples for the ſeverity of their ſpirits, declaring he came to ſave, and not take away the lives of men; in praying for his enemies, and in his ſilence under all the ill-treatment he met with from the worſt of men. As the Apoſtle had this excellent example before him, which ſerved both to regulate his conduct, and ſupport him under the hard meaſures he met with, ſo he was deſirous to direct others to the obſervance of it, which might be a check upon the ill uſage of him. He here ſpeaks of himſelf in the language of his adverſaries, who meant by theſe characters to expoſe him to ſcorn and contempt: *I Paul myſelf*; whoſe name the falſe teachers play'd upon, it ſignifying *little*; and he being little of ſtature, they reproached him for it, and would inſinuate, that as his name was *little*, and his perſon mean, his bodily preſence weak, and his ſpeech contemptible, that he had a little ſoul, was a man of ſmall knowledge, mean parts, and a very inſignificant miniſter. Now it is as if the Apoſtle ſhould ſay, I am not aſhamed of my name, nor of my perſon, and I am willing to own myſelf the leaſt of the Apoſtles, yea, leſs than the leaſt of all ſaints; but I beg of you by the mild and gentle ſpirit of my Lord and Maſter, whom I am not aſhamed to imitate, that you would not join in thoſe ſneers. I am *Paul*, αυτος, the *ſame* in my principles and practice, in my doctrine and life, when preſent and abſent; tho' my enemies ſay the contrary, as that I am ſuch an one, *who in preſence am baſe*, or *humble among you:* they ſuggeſted, that when he was at *Corinth* he was humble and modeſt in his converſation, mild and gentle in all his expreſſions and deportment; and which they interpreted of a meanneſs and baſeneſs of ſpirit, as though he crept and cringed to curry favour with men, to avoid offence, and gain and keep an intereſt among them: *but being abſent, am bold toward you*; wrote bluſtering, hectoring, terrifying letters, threatening to come with his apoſtolic rod and deliver them up to ſatan, to fright them into a compliance with him.

Ver. 2. *But I beſeech you, that I may not be bold when I am preſent*, &c.] That is, he entreated them that they would ſo behave for the future, that he might have no occaſion, when he came among them, to uſe that power and authority they called boldneſs, which he had received from Chriſt for edification, and not deſtruction; as for that aſperity and roughneſs with which he wrote, and which was thought to be too ſevere, it was in order to reclaim them, and ſo prevent that ſharpneſs he was empower'd by Chriſt to uſe: for tho' he had ſaid in his former Epiſtle, ch. iv. 21. *ſhall I come unto you with a rod or in love? and in the ſpirit of meekneſs?* he choſe to come in the latter, rather than with the former; namely, not *with that confidence wherewith*, ſays he, *I think to be bold:* by *confidence* he means the faith of miracles he was poſſeſs'd of, and particularly the power he, and other Apoſtles had, of ſtriking dead or blind incorrigible offenders, or of delivering them to ſatan to undergo ſome corporal puniſhment; which he had been thinking of, and reaſoning about in his own mind, and was almoſt come to a concluſion concerning it, to inflict it upon, and with it to be bold, *againſt ſome which think of us as if we walked according to the fleſh*; who not barely thought ſo within themſelves, but reaſoned the matter with others, and would fain perſuade them to believe that they did walk in a carnal manner; not that they had the face to ſay, that they walked after the dictates of corrupt nature, or lived in open vice and prophaneneſs; but that they walked in craftineſs, had their converſation in the world with fleſhly wiſdom, ſeeking their own worldly intereſt and ſecular advantage; which is denied by the Apoſtle, ch. i. 12. and was the real caſe, and true picture of the falſe teachers themſelves.

Ver. 3. *For tho' we walk in the fleſh*, &c.] The Apoſtle removes the calumny of walking after the fleſh, by owning that they were in the fleſh, in the body, in a ſtate of imperfection, attended with many weakneſſes and infirmities, and ſurrounded with a variety of afflictions and ſorrows; in this ſenſe they were, and lived and walked in the fleſh; but then he denies the charge exhibited againſt them, *we do not war after the fleſh:* every chriſtian's life is a warfare with ſatan, and his principalities and powers, with the world, the men and luſts of it, and with the corruptions of their own hearts; and much more is the life of a miniſter of the Goſpel, who is called forth to meet the adverſary in the gate; to ſtand in the hotteſt place of the battle, and ſuſtain the whole fire and artillery of the enemy; to fight the good fight of faith, endure hardneſs as a good ſoldier of Chriſt, and with the weapons he is furniſhed with to war a good warfare: which is not done *after the fleſh*; in ſuch a manner as the men of the world wage war with one another; or upon carnal principles; or with carnal ſelfiſh views; or in a weak way and manner; but in a ſpiritual way, with all ſimplicity and diſintereſted views, with great courage and intrepidity of mind.

Ver. 4. *For the weapons of our warfare*, &c.] By *warfare* is here meant, not that which is common to all believers, who are enliſted as voluntiers under the captain of their ſalvation, and fight his battles, and are more than conquerors thro' him; but what is peculiar to the miniſters of the Goſpel; and deſigns the miniſterial function, or office, and the diſcharge of it. So the *Levitical* function, or the miniſterial ſervice of the *Levites*, is called צבא העבדה, *the warfare of the ſervice*, *Numb.* viii. 25. The miniſtry of the word is ſo ſtiled, becauſe that as war is waged in defence of mens rights, properties, and liberties, and for the weakening of an enemy's power and poſſeſſions, and for the enlargement of kingdoms and dominions, ſo this is in defence of the truths and liberty of the Goſpel, that they may continue and abide; for the weakening of ſatan's kingdom, by delivering the lawful captives, taking the prey from the mighty, turning ſouls from the power of ſatan to God, and tranſlating them from the kingdom of darkneſs into the kingdom of Chriſt Jeſus; and ſo for the enlargement of his kingdom, by ſpreading the Goſpel far and near. The *weapons* with which this warfare is managed are the ſcriptures of truth, the ſword of the Spirit, the word of God; and which indeed are an armoury, out of which may be taken weapons of all ſorts, both offenſive and defenſive; ſuch as ſerve both to eſtabliſh and ſecure the doctrines of the Goſpel, and to refute the errors of the wicked: to which may be added all thoſe gifts which Chriſt has received for, and gives to men, qualifying them for the work of the miniſtry, and for the underſtanding of the ſacred writings; together with all thoſe means made uſe of by them for their improvement in ſpiritual knowledge; ſuch as diligent reading the word of God, and the labours of his faithful ſervants, frequent meditation thereon, and earneſt prayer to God for more light and experience. Alſo the various graces of the Spirit, with which they are endued, may be taken into the account; ſuch as the breaſtplate of faith in Chriſt, and love to himſelf, his people, word, ordinances, cauſe and intereſt; the helmet of ſalvation, hope, the girdle of truth and faithfulneſs, and the excellent grace of patience to endure all hardſhips, reproaches, inſults, afflictions and perſecutions chearfully; and finally, all the acts of their miniſtration, ſuch as preaching, prayer, the adminiſtration of ordinances, and laying on of cenſures, with the conſent of the church. Now theſe weapons *are not carnal*; ſuch as the men of the world fight with, not the temporal ſword; for Chriſt ſent forth his Apoſtles without that, naked and unarmed amidſt their enemies, his kingdom not being of this world, and ſo not to be defended and propagated in ſuch a way; or as the weapons the falſe Apoſtles uſed, ſuch as natural eloquence, fleſhly wiſdom, carnal reaſon, cunning craftineſs, the hidden things of diſhoneſty, and great ſwelling words of vanity; or they were not weak and impotent, which is ſometimes the ſignification of *fleſh*; ſee *Gen.* vi. 3. *Iſ.* xxxi. 3. *but mighty thro' God*; powerful and effectual thro' the bleſſing of God, and the influences of his grace and Spirit for the converſion of ſinners, the edification of ſaints, the defence of truth, the confutation of error, the deſtruction of ſatan's kingdom, and the enlargement of Chriſt's: for theſe weapons are not powerful of themſelves; they are paſſive inſtruments, which are only efficacious when uſed by a ſuperior hand; when the Goſpel-miniſtration is attended with *the demonſtration of the Spirit, and of power*; and then they are ſerviceable *to the pulling down of ſtrong holds.* The alluſion ſeems to be to the falling of the walls of *Jericho*, at the ſound of rams horns, which muſt be aſcribed not to thoſe inſtruments, which were in themſelves weak and deſpicable, but to the power of God that went along with the ſound of them. By *ſtrong holds* are meant, the ſtrong holds of ſin and ſatan; ſuch as unbelief, pride, hardneſs of heart, *&c.* with which the heart of man is walled (ſo קירות לב, *the walls of the heart*, *Jer.* iv. 19.) againſt God and Chriſt, and the Goſpel of the grace of God, and by which ſatan fortifies himſelf, and keeps the palace and goods in peace, until the everlaſting doors are thrown open, which were bolted and barr'd; and theſe walls of defence are pull'd down by the king of glory, who enters in, which is uſually done by the power of God in the miniſtry of the Goſpel: ſo ſins are called ſtrong holds, fortreſſes, and bulwarks by the *Talmudiſts*[k], who give this as the ſenſe of *Eccl.* ix. 14. "*a little city*, "this is the body; *and few men in it*, theſe are the "members; *and there came a great king againſt it*, "*and beſieged it*, this is the evil imagination, luſt, "or concupiſcence; and built againſt it, מצודים, "*great bulwarks*, or fortreſſes, אלה עונות, *theſe* "*are iniquities.*" And ſo *Philo* the *Jew*[l] ſpeaks of, τα βεβαια της κακιας ερεισματα, *the firm munitions of vice* being broken down. Or elſe by them may be meant the fortreſſes of a man's own righteouſneſs, holineſs, good works, and moral duties, in which he entrenches, and thinks himſelf ſafe; which the Spirit of God, in the miniſtry of the word, blows a blaſt upon, and which are caſt down by it, that revealing a better righteouſneſs, even the righteouſneſs of Chriſt; or elſe the fleſhly wiſdom, rhetorical eloquence, and ſophiſms of falſe teachers, with which they endeavoured to fortify themſelves againſt the doctrines of the Goſpel, but in vain.

Ver. 5. *Caſting down imaginations*, &c.] Or *reaſonings*; the carnal reaſonings of the minds of natural men againſt God, his providences and purpoſes, againſt Chriſt, and the methods of ſalvation, and every truth of the Goſpel; which are all diſproved, ſilenced, and confounded, by the preaching of the word, which, tho' reckoned the fooliſhneſs and weakneſs of God, appears to be wiſer and ſtronger than men; and whereby the wiſdom of the wiſe is deſtroy'd, and the underſtanding of the prudent brought to nothing: *and every high thing that exalteth itſelf againſt the knowledge of God*; every proud thought of the heart, every great ſwelling word of vanity, every big look, even all the lofty looks and haughtineſs of men, with every airy flight, and high towring imagination, reaſoning, and argument advanced againſt the Goſpel of Chriſt; which is here meant *by the knowledge of God*, and ſo called, becauſe it is the means of leading ſouls into the knowledge of God, even into a better knowledge of him than can be attained to, either by the light of nature, or law of *Moſes*; to a knowledge of him, and acquaintance with him in Chriſt the mediator, in whom the light of the knowledge of the glory of God is given; and with which knowledge of God eternal life is connected, yea, in this it conſiſts; it is the beginning of it, and will iſſue in it. *And bringing into captivity every thought to the obedience of Chriſt*; or *carrying captive the whole underſtanding*; that is, ſo illuſtrating it with divine light, that it clearly ſees Chriſt to be the alone, able, willing, full, and ſuitable ſaviour, and ſo becomes obedient to him, both as a ſaviour and a king; ſuch an enlightened ſoul looks to him alone for life and ſalvation, ventures on him, and relies upon him, and is deſirous and willing to be ſaved by him in his own way; he receives and embraces all his truths and doctrines with faith and love, and obeys them from the heart, and chearfully and willingly ſubmits to all his commands and ordinances; for tho' he is taken by the grace of God, and all his ſtrong holds, reaſonings, and high thoughts are demoliſhed by the power of God in the Goſpel, and he himſelf is carried captive, yet not againſt, but with his will, to be a voluntary ſubject of Chriſt, and chearfully to ſubmit to the ſceptre of his kingdom.

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[k] T. Bab. Nedarim, fol. 32. 2.

[l] De Confuſione Linguarum, p. 335.

Ver. 6. *And having in a readineſs to revenge all diſobedience*, &c.] Not with the temporal ſword, as the civil magiſtrate, but with the ſpiritual one; meaning either cenſures and excommunication, which a faithful miniſter of the Goſpel, with the ſuffrage of the church, has at hand, and a power to make uſe of, for the reclaiming of diſobedient perſons; or rather that extraordinary power which was peculiar to the Apoſtles, of inflicting puniſhments on delinquents, ſuch as what was exerciſed by *Peter* upon *Ananias* and *Sapphira*, by the Apoſtle *Paul* on *Elymas* the ſorcerer, the inceſtuous perſon, and *Hymenæus* and *Philetus*, and which ſtill continued with him; it was ready at hand, he could exerciſe it whenever he pleaſed, he only waited a proper time: *when your obedience is fulfilled*; till they were thoroughly reformed from the ſeveral abuſes, both in doctrine and practice, they had fallen into, and were brought into a better order and decorum, and appeared to have been in all things obedient to the directions he had given; being unwilling, as yet, to uſe the awful authority he had from Chriſt, leſt any of the dear children of God, who were capable of being reſtored by gentler methods, ſhould ſuffer with the refractory and incorrigible.

Ver. 7. *Do ye look on things after the outward appearance*, &c.] Or *look upon things*, ironically ſaid; or *ye do look on things*, a reproof for making judgment of perſons and things, by the outward appearance of them; ſo many judged of *Paul* by the meanneſs of his perſon, the weakneſs of his body, the lowneſs of his voice, his outward circumſtances of life, his poverty, afflictions, and perſecutions; and deſpiſed him; whilſt they looked upon the riches, eloquence, haughty airs, noiſineſs, and perſonable mien of the falſe Apoſtles, and admired them: *if a man truſts to himſelf that he is Chriſt's*; is fully aſſured that he has an intereſt in his love and favour, is redeemed by his blood, is a partaker of his grace, and a believer in him; or rather, that he is a miniſter of the Goſpel, and an Apoſtle of Chriſt, one that is qualified and ſent forth by him to preach the word: *let him, of himſelf, think this again, that as he is Chriſt's, even ſo are we Chriſt's*; that is, he may, and ought of himſelf, without another's obſerving it to him, of his own accord, willingly reaſon and conclude, by the ſelf-ſame marks and evidences he would be thought to be a miniſter of Chriſt, that we are alſo. The ſenſe is, that let a man be ever ſo confident of his being a true miniſter of the Goſpel, he'll not be able to point out one criterion or proof his being ſo, but what he might diſcern in the Apoſtle *Paul*, and the reſt of his fellow-miniſters, and therefore ought to conclude the ſame of them as of himſelf. In which may be obſerved the great modeſty of the Apoſtle, who does not go about to diſprove others being Chriſt's, who ſo confidently boaſted of it; nor bid them look to it to ſee if they were or no, ſince all that ſay ſo are not; only as if granting that they were, he would have them look upon him, and his fellow Apoſtles as ſuch alſo, who had at leaſt equal pretenſions to this character.

Ver. 8. *For tho' I ſhould boaſt ſomewhat more of our authority*, &c.] Than as yet he had done, or uſed to do; or rather the ſenſe is, ſhould he boaſt of a greater authority than the falſe Apoſtles, or even than the true miniſters of the Goſpel in common had, he ſhould not exceed the bounds of truth and modeſty; for as an Apoſtle he not only had an authority from Chriſt to preach the Goſpel, and adminiſter ordinances, but alſo had an extraordinary power of puniſhing offenders, as before obſerved: *which the Lord hath given us for edification, and not for deſtruction*; a power which no mere man, no creature, tho' ever ſo exalted, could have given; none but Chriſt, who is Lord of heaven and earth, and who has all power in his hands, could clothe with ſuch authority as this; and which is given by him, tho' for the deſtruction of the fleſh, or puniſhment of the body, yet for the ſalvation and good of the ſoul or ſpirit, as in the caſe of the inceſtuous perſon; and tho' ſometimes for the deſtruction of the individual perſon or perſons puniſhed by it, as in the caſe of *Ananias* and *Sapphira*, yet for the edification, ſpiritual inſtruction and welfare of the whole community or church, of which theſe were a part. So this authority was exerciſed on *Hymenæus* and *Philetus*, that either they themſelves might not learn to blaſpheme, or ceaſe to blaſpheme Chriſt, or his Apoſtles, or the truths of the Goſpel; or that others might be deterred from ſuch a practice; and ſo was for the edification of the one, or the other, and the preſervation of the whole. *I ſhould not be aſhamed*; as one that has told an untruth, or as a vain-glorious man, who has made his boaſt of what he has not. The Apoſtle ſignifies, that he ſhould be able to make good ſuch an aſſertion, ſhould he think fit to mention it.

Ver. 9. *That I may not ſeem as if I would terrify you by letters*.] Here ſeems to be ſomething wanting, which is to be ſupplied. The ſenſe is, tho' I might lawfully boaſt of the ſuperior authority which we Apoſtles have above other perſons, in uſing ſharpneſs with men inſolent and hardened in ſin; yet I will not, I forbear every thing of that kind, I drop it, I don't chuſe to inſiſt upon it; מרהמא אנא, *I overlook*, or *neglect* it, *I don't care* to do it, as the *Syriac* verſion ſupplies it; and this he thought moſt prudent and adviſeable, leſt he ſhould give any occaſion to the above calumny that he was bold, and bluſtering, and terrifying by his letters when abſent, and only threatened that he had no power to perform.

Ver. 10. *For his letters, ſay they, are weighty and powerful*, &c.] Theſe words contain the reaſon, why he did not chuſe to ſay any more of his authority as an Apoſtle to puniſh offenders, that he might give no occaſion for ſuch a calumny; ſome among them, or the falſe Apoſtles had caſt upon him; that his epiſtles, referring particularly to his former epiſtle, and that part of it which reſpected the inceſtuous perſon, and his delivery to ſatan, were bluſtering and thundring; were laden with ſharp reproofs and ſevere menaces; were heavy with charges, were filled with great ſwelling words, with boaſts of power and authority, and with threatenings what he would do, when he came among them; whereas when preſent, as at his firſt coming to them, he was mild and gentle, even to a degree of meanneſs and baſeneſs, as they ſuggeſted; and ſo they concluded he would be, ſhould he come again; and therefore his letters were not to be regarded: *but his bodily preſence is weak, and his ſpeech contemptible*; he made a mean figure, being of a low ſtature, and having an infirm body: the account the hiſtorian [m] gives of him is this, that "he had a ſmall and contracted body, ſomewhat "crooked and bowed, a pale face, looked old, "and had a little head; he had a ſharp eye; his "eye-brows hung downwards; his noſe was beau-"tifully bent, ſomewhat long; his beard thick "and pretty long; and that, as the hair of his "head, had a ſprinkling of gray hairs:" hence one in *Lucian* [n] ſcoffingly ſays of him, "when the "baldpated *Galilean* met me, with his hook-noſe, "who went through the air to the third heaven:" tho' the words of this text rather regard his mind and mien, than the make of his body; and ſuggeſt, that he was not a man of that greatneſs of ſoul, and largeneſs of mind, not poſſeſſed of thoſe abilities and gifts, and of that freedom of ſpeech, and flow of words, his letters promiſed; but inſtead of that, was a man of a mean ſpirit, very abject and ſervile, and to be deſpiſed; his conduct weak, and carrying no majeſty and authority with his preſence, his words without weight, his language vulgar, and ſtile neglected; and upon all accounts, a perſon worthy of no notice, and not at all to be either feared or regarded.

Ver. 11. *Let ſuch an one think this*, &c.] The Apoſtle ſeems to have in view ſome one particular perſon, though he does not chuſe to name him, who had more eſpecially reproached him after this manner; and who was either one of the members of this church, or rather one of the falſe Apoſtles: and ſo in the foregoing verſe, inſtead of *ſay they*, in which way both the *Syriac* and *Vulgate Latin* read, and is followed in our verſion, it is in the original text φησι, *ſays he*, or *he ſays*; and ſo a certain particular perſon ſeems deſigned in ch. xi. 4. whom the Apoſtle would have to know and conclude with himſelf, and of which he might fully aſſure himſelf, *that ſuch as we are in word by letters, when we are abſent, ſuch will we be alſo in deed, when we are preſent*: he threatens the calumniator, that he ſhould find him to his ſorrow, the ſame man preſent as abſent; that what he ſent by letters, ſhould be found to be fact, when he came again; whoſe coming would not be with all that tenderneſs and gentleneſs, as when he firſt preached the Goſpel to them, for which there was then a reaſon; ſince he and others had ſwerved from the truths of the Goſpel, and the right ways of God, which would require the ſeverity he threatened them with, and the execution of which might be depended upon.

Ver. 12. *For we dare not make ourſelves of the number*, &c.] Some underſtand this as ſpoken ironically, as if the Apoſtle jeeringly ſhould ſay, he would not pretend to join, or put himſelf upon a level, who was a poor little mean deſpicable perſon, with ſuch great men as the falſe Apoſtles were; men of ſuch large gifts, and of ſuch great learning and eloquence; though they may be underſtood without an irony, that the modeſty of the Apoſtle and his fellow-miniſters, would not ſuffer them to mingle with ſuch perſons, and act the vain-glorious part they did: *or compare ourſelves with ſome that commend themſelves*; they were not ſo vain and fooliſh, as to give high encomiums of themſelves, therefore would not boaſt even of the authority they had, and much leſs ſay that in letters, which they could not make good in fact: *but they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe*, or *underſtand not*; how fooliſh they are, how ridiculous they make themſelves; they do not underſtand what they ſay, nor whereof they affirm; they don't underſtand themſelves, what they really are; for to form a right judgment of themſelves, they ſhould have conſidered the gifts and abilities, the learning and knowledge of others, and thereby might have taken an eſtimate of their own; but inſtead of this, they only conſulted themſelves, and meaſured and compared themſelves with themſelves; which was acting juſt ſuch a fooliſh part, as if a dwarf was to meaſure himſelf not with any kind of meaſure, or with another perſon, but with himſelf; only ſurveys himſelf, and his own dimenſions, and fancies himſelf a giant. Juſt the reverſe is this, to what is ſaid in *Philo* the *Jew* [o], "την γαρ ȣθενειαν την εμαυτȣ "μετρειν εμαθον, *I have learned to meaſure the no-"thingneſs of myſelf*, and to contemplate thy ex-"ceeding great bounties; and moreover, perceive "myſelf to be duſt and aſhes, or if there is any "thing more abject."

Ver. 13. *But we will not boaſt of things without our meaſure*, &c.] Or *things unmeaſurable*; meaning not doctrines, the knowledge of which they had not attained to, and which were not to be meaſured by reaſon or revelation, ſuch as the Gnoſticks boaſted of; but the ſenſe is, that they would not glory in, and boaſt of actions, that were never done by them, within the compaſs of their miniſtration, as the falſe Apoſtles did; who pretended that they had been every where, and had preached the Goſpel, and had made converts in all parts of the world; but the Apoſtle and his fellow-labourers, deſired only to ſpeak of thoſe things which were done of them, and of their ſucceſsful labours: *according to the meaſure of the rule*; not the meaſure of the gift of Chriſt, or of faith beſtowed upon them; nor the meaſuring rule and canon of the ſcriptures, though both are truths; but the places or parts of the world, which God in his ſecret purpoſe had fixed, and in his providence directed them to preach in: or as he ſays, *which God hath diſtributed to us*; parted and divided to them; aſſigning ſuch and ſuch places to ſome, and ſuch and ſuch to others, as he himſelf pleaſed, to diſcharge their miniſterial office in; drawing as it were a line, or ſetting a bound by which, and how far each ſhould go, and no farther: *a meaſure to reach even unto you*; the line of their miniſtration was drawn, or the bounds of their preaching were carried from

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[m] Nicephorus, l. 2. c. 37.

[n] In Philopatr.

[o] Quis rer. divin. Hæres, p. 485.

Judea, and through all the intermediate places to *Corinth*, ſo that the *Corinthians* were properly under the juriſdiction of the Apoſtles, and in their diſtrict; wherefore the falſe Apoſtles had really no right nor claim, to be among them; nay, their meaſure reached to the ends of the world, according to *Pſal.* xix. 4. *their line* קום, *is gone out thro' all the earth, and their words to the end of the world.*

Ver. 14. *For we ſtretch not ourſelves beyond our meaſure*, &c.] They did not go beyond the bounds ſet them by the purpoſe and providence of God, by going to *Corinth*; nor did they boaſt of things without their meaſure, when they ſpoke of their labours, and of the ſucceſs of their miniſtrations among them; nor did they aſſume and arrogate to themſelves, what did not belong to them, when they claimed an authority over them, and a right of exerciſing their apoſtolical office among them: *as though we reached not unto you*; by right, or according to the will of God, and the meaſuring-line and bounds he drew and fixed for them: *for we are come as far as to you alſo in preaching the Goſpel of Chriſt*. The caſe is clear, it is a plain matter of fact, that they were not only come to other places, where they had preached the Goſpel, and planted churches, but as far as to *Corinth* alſo, where they came *in*, *by*, or *with the Goſpel of Chriſt*: not their own, or what was of their own invention, but Chriſt's; of which he is the author, miniſter, and ſubject; they did not come without ſomething with them; they came with the good news and glad tidings of ſalvation by Chriſt; they came preaching the Goſpel, which was owned for the converſion of many ſouls, and for the raiſing a very conſiderable church; all which was a full proof that they were of right, and not by uſurpation, come to them; that they had not thruſted themſelves in, where they had no buſineſs, and conſequently ſtill retained a power over them.

Ver. 15. *Not boaſting of things without our meaſure*, &c.] The Apoſtle here aſſerts what he had done before, ver. 13. with a view to explain it, as he does, ſaying, *that is of other men's labours*; when they boaſted of the *Corinthians* as their converts and children, whom they had begotten thro' the Goſpel of Chriſt, they did not boaſt of other mens labours, as did the falſe Apoſtles; who when they came to *Corinth*, found a church already planted by the Apoſtle, and a multitude of believers, of whoſe converſion and faith he had been an inſtrument; and yet theſe men claimed them as their own, and an authority over them, when they were the fruit of the Apoſtle's labours: *but having hope that when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly*; the ſenſe is, that the Apoſtle hoped, for he could not be ſure, this lying in the ſecret will of God, that when the faith of the *Corinthians* was grown ſtronger, and more ſettled and eſtabliſhed, and ſo would not ſtand in ſo much need of their care and inſtruction, they ſhould be enlarged through their means; and that they ſhould not ſtop here, but that the line, meaſure, or rule of their miniſtry, ſhould be drawn to a greater length, and the bounds of it extended and carried abundantly further. The Apoſtle intimates, that the weakneſs of their faith, and the diſorders and diviſions that were among them, were a hindrance to the ſpread of the Goſpel; and that if their church-ſtate were in a better and a more ſettled condition, as it would give the Apoſtles more leiſure to preach the Goſpel elſewhere, ſo it would ſerve to recommend it to other places beyond them; which would be an enlargement of the bounds of their miniſtry, and a means of magnifying of Chriſt and his Goſpel, and of them alſo.

Ver. 16. *To preach the Goſpel in the regions beyond you*, &c.] Here the Apoſtle clearly expreſſes what he hoped for, and explains what he meant by being enlarged according to rule; namely, that he ſhould be at liberty to preach the Goſpel elſewhere; and hoped he ſhould be directed by the providence of God, to carry it into the more remote and diſtant parts of the world, where as yet Chriſt had not been named: *and not to boaſt in another man's line*; or enter into another man's province, glory in other mens labours, as did the falſe Apoſtles: and boaſt *of things made ready to our hand*; that is, of places cultivated and improved, by the preaching of the Goſpel, ſo as to bring forth fruit to the honour and glory of God; where many ſouls were already converted, and churches were planted and put into good order, and were in a flouriſhing condition; ſee *Rom.* xv. 18, 19, 20, 21.

Ver. 17. *But he that glorieth, let him glory in the Lord.*] Not in himſelf, nor in his outward circumſtances of life, or inward endowments of mind; not in his natural or acquired parts; not in his wiſdom, knowledge, learning, and eloquence; nor in his own righteouſneſs, labours, and ſervices, much leſs in other mens labours; nor in his own ſenſe of himſelf; nor in the opinion and popular applauſe of others; but in the Lord Jeſus Chriſt, as the author and donor of all gifts, natural and ſpiritual; in his wiſdom, righteouſneſs, ſanctification, and redemption; and in his judgment and approbation of men and things, which ſenſe the following words direct unto.

Ver. 18. *For not he that commendeth himſelf is approved*, &c.] Such may be ſaid to commend themſelves, who aſcribe that to themſelves, which don't belong to them; as that they are the miniſters of Chriſt, and ſent forth by him, when they are not; who boaſt that they have large miniſterial gifts, when they have none; and of their great ſervice and uſefulneſs, when it is all the produce of other mens labours; and what they have and do, they wholly impute to their own power and induſtry, and not to the grace and power of God: now ſuch perſons are neither approved by God, nor good men; for their own ſelf-commendation ſtands for nothing, and is ſo far from being acceptable to God or men, that it muſt be nauſeous and diſagreeable; ſee *Prov.* xxvii. 2. *But whom the Lord commendeth*; they are approved by God and men, and they are ſuch whom he highly honours, as he did *Paul*, by counting them faithful; and putting them into the miniſtry, by qualifying them for his ſervice, by aſſiſting them in it, and making them abundantly uſeful for the good of ſouls, and the glory of his name: by all which he bears a teſtimony to them, and ſhews his approbation of them, and at laſt will ſay, *well done good and faithful ſervant, enter into the joy of thy Lord.*

CHAP. XI.

IN this chapter the Apoſtle continues his diſcourſe concerning the falſe teachers; blames the *Corinthians* for their connivance at them, and ſubjection to them; gives a true and ample deſcription of them; compares himſelf with them, and by various inſtances ſhews, that he was greatly ſuperior to them: and whereas ſelf-commendation was neceſſary, and could not be avoided in this argument, and this might look like folly, and by ſome be deemed ſuch, he entreats the *Corinthians* that they would bear with him in it, as well as in his reproofs and admonitions to them, ver. 1. and aſſigns his godly jealouſy over them, as the reaſon why he entered into this ſubject, and proceeded in ſuch a way of reaſoning on it; and the rather this might be bore with in him, ſince he had ſuch a concern in eſpouſing them to Chriſt; his end in which was, to preſent them a chaſte virgin to him, ver. 2. and what this jealouſy was he explains, leſt their minds ſhould be corrupted by the falſe teachers, and they ſhould forſake the pure and ſimple Goſpel of Chriſt; which he exemplifies in the inſtance of *Eve*, being deceived by the ſerpent, ver. 3. and proceeds to blame them, for preferring theſe falſe teachers, to the faithful miniſters of the word; ſeeing, put them in the beſt light they could, it was but the ſame Jeſus they preached, and not another and a better Saviour; and it was but the ſame Spirit of faith they received through their miniſtry, and not another and a better; and the ſame Goſpel they brought, and did not come with better news, or more joyful tidings; had this been the caſe, there would have been ſome reaſon for extolling one above another, ver. 4. for which there was not the leaſt foundation, eſpecially with reſpect to the Apoſtle *Paul*, who was not inferior to the chief of the true Apoſtles of Chriſt, and therefore could not be at all behind theſe men, ver. 5. and ſeeing it might be objected to him that he was rude in ſpeech, when theſe were men of great eloquence, he allows it; but then affirms he was not ſo in knowledge, in which he exceeded them; for the truth of which, he appeals to the *Corinthians* themſelves, ver. 6. and he ſuggeſts, that it was very ungrateful in them, that inaſmuch as he humbled himſelf when among them, by working with his own hands, that they might be exalted, that they ſhould deſpiſe him on that account, and prefer theſe avaritious men before him, ver. 7. when that he might be able to preach the Goſpel freely, he took of other churches, ver. 8. and particularly was ſupplied by the *Macedonian* brethren, and ſo was not at all chargeable and burdenſome to them, and he was determined ever to remain ſo, ver. 9. and which he confirms by an oath, that no man ſhould ever be able to prevail upon him to take any thing of the churches in the region of *Achaia*, in which *Corinth* was, ver. 10. and whereas it might be inſinuated, and that ſuch a reſolution ſhowed that he had no true affection for them, this he denies, and appeals to the omniſcient God for the truth of his love to them, ver. 11. but the true reaſon why he had ſo determined, was to prevent the falſe teachers having any opportunity to reproach him, and exalt themſelves, ver. 12. and this leads him on to a deſcription of them, by their ambition and arrogance, in aſſuming a title that did not belong to them; by their crafty, cunning, and deceitful manner of working, and by their hypocriſy in mimicking the Apoſtles of Chriſt, ver. 13. nor need this ſeem ſtrange to any, when ſatan himſelf has been transformed into an angel of light, ver. 14. and whom the Apoſtle ſuggeſts, theſe men imitated; whoſe miniſters they were, though they looked like miniſters of righteouſneſs, and on whom the Apoſtle denounces ſevere puniſhment, ver. 15. and as he ſaw himſelf under a neceſſity of boaſting, in order to ſtop the mouths of theſe men, to vindicate himſelf, and prevent miſchief being done by them, he renews his intreaty in ver. 1. that the *Corinthians* would not reckon him as a fool; or if they did, that they would bear with his folly, and ſuffer him to boaſt of himſelf a little, ver. 16. and that the chriſtian religion and the Goſpel of Chriſt, might not come under any reproach and blame, for his conduct in this particular, he obſerves, that what he was about to ſay on this head of boaſting, was not by any order or direction from the Lord, but of himſelf, and might have the appearance of folly in it, ver. 17. and the rather he might be indulged in it, ſeeing many, even the falſe teachers, had gloried in a carnal way, and of outward things, and which made it neceſſary that he ſhould glory alſo, ver. 18. and which fooliſh boaſting in them, even many of the *Corinthians* had bore with, and that with a great deal of pleaſure; and therefore might ſuffer him, a ſingle man, to boaſt a little of himſelf unto them, whom he ironically calls wiſe, ver. 19. of which he gives inſtances, by being brought into bondage, devoured, pillaged, inſulted, and abuſed, by the falſe teachers, ver. 20. nor had they abuſed and reproached them only, but the Apoſtle alſo, as weak and contemptible; but then he would not bear it, but would boldly engage and enter the liſts with them, though this might be by ſome reckoned fooliſh boaſting, ver. 21. and then follows the compariſon between him and them, by which it appears that he was upon an equal foot with them, on account of nation, deſcent, and parentage, ver. 22. that he was ſuperior to them as a miniſter of the Goſpel, as was manifeſt by his more abundant labours in it, and by his ſufferings for it, the dangers he was expoſed unto on account of it, and the many hardſhips he endured in the miniſtration of it, of which he gives a variety of particulars, ver. 23, 24, 25, 26, 27. to which he adds, beſides theſe things, and all other outward ones, that the daily care of all the churches of Chriſt was upon him, ver. 28. and ſuch was his ſympathy with all ſorts of chriſtians, even the weak and offended brethren, that he was affected with them, bore their infirmities, and ſought to reconcile and make them eaſy, which greatly increaſed the weight of buſineſs that was upon him, ver. 29. and ſeeing there was a neceſſity of glorying, he choſe to glory in his infirmities and ſufferings, and on which he had moſtly enlarged, ver. 30. and for the glory of divine providence, and to expreſs his thankfulneſs for the mercy, he relates a particular inſtance of deliverance from imminent danger; for the truth of which he appeals to the God and Father of Chriſt, the eternally bleſſed one, ver. 31. the danger he eſcaped, the manner and means of the eſcape, and the place where, are particularly mentioned, ver. 32, 33.

Ver. 1. *Would to God you could bear with me a little*, &c.] The falſe Apoſtles boaſted ſo much of their gifts, abilities, and uſefulneſs, that the Apoſtle found himſelf under a neceſſity of ſaying ſome things in his own defence, for the honour of God, and the good of this church; which otherwiſe his modeſty would not have permitted him, and which he ſaw would be accounted and cenſured as folly in him by others; and therefore he intreats their patience a little while, and that they would ſuffer him to ſay a few things in vindication of his character, and not be offended; though it would be in commendation of himſelf, which were he not forced to, would look vain and fooliſh: and therefore ſays, *bear with me a little in my folly*, and which he preſſes with importunity, *and indeed bear with me*; he inſiſts upon it, he urges it as what he muſt not be denied in; for could he have avoided it, he would not have done it; but ſuch was the caſe, that if he did not do it, he muſt greatly ſuffer in his character and uſefulneſs; the members of this church would be in great danger from theſe falſe Apoſtles, and the honour and glory of Chriſt lay greatly at ſtake; which when conſidered, he hoped his requeſt would be granted: the laſt clauſe may be rendered, *but alſo ye do bear with me*; ſignifying that they had done ſo already, and continued to do ſo, and therefore he could not but encourage himſelf, that they ſtill would bear with him a little longer, and in a few things more.

Ver. 2. *For I am jealous over you with godly jealouſy*, &c.] He lets them know it was not ſo much on his own account, or at all with any ſelfiſh views, or for any ſecular intereſt of his own, that he was ſo concerned, but it was *a godly jealouſy*, or a *zeal of God*; which he was inſpired with by God, and which was for the honour and glory of God, even Jeſus Chriſt, who is God over all; and for their real good and ſpiritual welfare, as a church of Chriſt, that poſſeſſed him, which put him upon ſaying what he was about to do; and what affected him the more was, when he conſidered himſelf as a friend of the bridegroom, who had been concerned in the betrothing of them to Chriſt: *for I have eſpouſed you to one huſband*; by whom is meant Chriſt, as the following clauſe explains it: Chriſt ſtands in the relation of an huſband, to the church catholic and univerſal; to the whole general aſſembly and church of the firſt-born, whoſe names are written in heaven; even to all the elect of God, that ever were, are, or ſhall be; and ſo he does to particular congregated churches, as he did to this church at *Corinth*, and ſo he does to every individual believer: which character he acts up to, by loving them with a love prior to theirs, a love of complacency and delight, which is ſingle, ſpecial, and peculiar, ſtrong and affectionate, wonderful and inconceivable, conſtant, and what will laſt for ever; by ſympathizing with them under all their afflictions, temptations, deſertions, and exerciſes of every kind; by nouriſhing and cheriſhing them, which phraſes are expreſſive of the ſpiritual food and cloathing he provides for them, of that intimate communion he admits them to, and of that whole care he takes of them; by paying all their debts, ſupplying all their wants, ſupporting them with his right-hand, protecting them againſt all their enemies, giving them grace here, and glory hereafter; and laſt of all, by intereſting them in his perſon, and all that he has, in all the bleſſings and promiſes of the covenant, in his wiſdom, righteouſneſs, ſanctification, and redemption. The act of eſpouſing, the Apoſtle here with reſpect to this church, takes to himſelf, tho' in another ſenſe, and which is the principal one, it is aſcribed to Chriſt himſelf, who betroths all his to himſelf in righteouſneſs, in judgment, in loving kindneſs, and tender mercies: he ſaw them in his Father's purpoſes and decrees, in all the glory they were deſigned to be brought unto, when he loved them as his Father did, and deſired them for his ſpouſe and bride, which was granted to him; and then ſecretly in covenant betrothed them to himſelf, and ever after looked upon them as in a conjugal relation to him; wherefore though they fell in *Adam*, and became guilty and filthy, he gave himſelf for them as his church and bride, to ſanctify and cleanſe them, that he might preſent them to himſelf, juſt ſuch a glorious church he had ſeen them before. In conſequence of this, the Spirit of God attends the miniſtration of the Goſpel, to the converſion of each of theſe ſouls, when they become willing to be the Lord's, and give their free and full conſent to have him for their huſband; and this is the day of their open eſpouſal to him, and in this the Apoſtle had, and other miniſters of the Goſpel have a concern; he was a means in the hands of the Spirit, of their regeneration, a miniſter by whom they believed, an inſtrument in directing their ſouls to Chriſt, by ſetting forth his unſearchable riches, the glory of his perſon, and fulneſs of his grace: as *Abraham*'s ſervant ſet forth the greatneſs of his maſter, and the large poſſeſſions his ſon was heir to, and brought out his bracelets and ear-rings, his jewels of gold and ſilver, and thereby gained his point, a wife for *Iſaac*; ſo the Spirit of God going along with the miniſtration of the Apoſtle, ſo wrought upon theſe *Corinthians*, as to give up themſelves to the Lord, and take him for their head and huſband, ſaviour and redeemer. This was the concern the Apoſtle had herein, and his view, deſire, and hope were, to ſet them before Chriſt their huſband, pure and incorrupt: *that I may preſent you as a chaſte virgin to Chriſt*; that is, ſingle in their love to him, ſtrictly adhering to him, and him only, as ſtanding in ſuch a relation to them; incorrupt in the principles of faith, ſincere and upright in their worſhip, and holy in their lives and converſations; nothing was more deſireable to him than this, that he might thus preſent them to Chriſt at the great day; whereby it would appear, that his labour was not in vain in the Lord: now having been concerned in this affair of eſpouſing them to Chriſt, and they not yet preſented to him, or took home by him, he could not, as things were circumſtanced, but entertain a godly jealouſy over them in his own breaſt, leſt the falſe Apoſtles ſhould draw them aſide in any degree, from their love to Chriſt, and faith in him.

Hosea 2.19.

Ver. 3. *But I fear leſt by any means*, &c.] Jealouſy is always attended with fear, care, and ſolicitude, whether in things natural or ſpiritual. The Apoſtle, as things were in this church, could not but expreſs his fears, leſt *as the ſerpent beguiled Eve through his ſubtlety*; that is, the old ſerpent the devil, who made uſe of a ſerpent, the moſt ſubtle creature of all the beaſts of the field, and ſeduced *Eve* from her obedience to God, to tranſgreſs his command, by eating the forbidden fruit. The Apoſtle here ſpeaks the language and ſenſe of the *Jews*, who ſay [p], that, שטן ונחש שם אחד להם, *ſatan and the ſerpent have one name*, *i. e.* are the ſame; and that it was the old ſerpent (the devil,) דפתי לחוה, *that beguiled Eve* [q], and who is ſaid to be *corrupted* by him; "the ſerpent, they ſay [r], "was corrupted firſt, after that, נתקללה חוה, *Eve* "*was corrupted*, and after that *Adam* was corrupted."

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[p] Caphtor, fol. 93. 1.

[q] Raya Mehimna in Zohar in Exod. fol. 50. 1.

[r] T. Bab. Taanith, fol. 15. 2.

So the Apoſtle was jealous and fearful, knowing that the falſe Apoſtles were miniſters of ſatan, artful and cunning men, leſt through their craftineſs and ſophiſtry, *your minds*, ſays he, *ſhould be corrupted from the ſimplicity that is in Chriſt*; that is, leſt their judgments ſhould be miſled, their minds be vitiated with corrupt principles, and be carried away in any degree with the error of the wicked, from off the pure and ſimple doctrine of the Goſpel, which reſpects the perſon and grace of Chriſt; and chiefly lies in this one plain, eaſy, and important truth, ſalvation alone by him. The *Vulgate Latin* verſion reads, *your minds ſhould be corrupted, and ſhould fall from the ſimplicity that is in Chriſt.*

Ver. 4. *For if he that cometh*, &c.] Meaning either ſome particular man, the Apoſtle might have had ſome information of, who came from *Judea* to *Corinth*, under the character of a true Apoſtle; or any one of the falſe Apoſtles whatever, who came of their own accord, and was never ſent by Chriſt, or by any of his churches: *preacheth another Jeſus whom we have not preached*; that is, if he propoſes and recommends in his miniſtry, a better Saviour and Redeemer, than had been preached by the Apoſtles; one that was better qualified, and more fit for the purpoſes of ſalvation; one that they could more ſafely venture their ſouls upon, and believe in, as the alone able and all-ſufficient Saviour, a thing impoſſible to be: or the ſenſe is, if this other Apoſtle taught the doctrine of ſalvation by Chriſt, in another and better method, and in a clearer manner, more to the honour of the Redeemer, the glory of God, and the good of their ſouls, they would have ſome reaſon then to pay a greater regard to him: *or if ye receive another Spirit which ye have not received*; a better Spirit than the Spirit of God, which they had received through the preaching of the Goſpel by the Apoſtles; either for graces, for they had received him as a Spirit of regeneration and converſion, of ſanctification and faith, of adoption and liberty, of peace and joy, and comfort; or for gifts, both ordinary and extraordinary, which could not poſſibly be; the Spirit which the contrary miniſters brought with it, and tended to ingenerate in them, muſt be the reverſe of this, even a ſpirit of bondage again to fear: *or another Goſpel which ye have not accepted*, or *embraced*; a better Goſpel than had been preached by the Apoſtles, and received by them; which contained more wholeſome doctrines, more comfortable truths, more excellent promiſes, better tidings of good things, than thoſe of peace, pardon, righteouſneſs, life, and ſalvation, by a crucified Jeſus; propoſed a better ſcheme of things, more for the honour of the divine perfections, and for the comfort and ſafety of believers; and which laid a better foundation for faith and hope, and tended more to encourage true religion and powerful godlineſs: *ye might well bear with him*; receive his doctrine, ſubmit to his authority, and prefer him to the Apoſtles: but ſince another and a better Saviour, than *Jeſus* of *Nazareth*, could not be propoſed, or the doctrine of ſalvation by him, be preached in another and better manner than it was; nor had they received, nor could they receive, another and a better Spirit, than the Spirit of grace and truth, which was communicated to them, through the Apoſtle's miniſtry; nor was a better and a more excellent Goſpel preached to them, than what they had heard; therefore they ought not to connive at, indulge and tolerate, ſuch a falſe Apoſtle among them, which it ſeems they did; and was the reaſon of the Apoſtle's fears and jealouſies, before expreſſed: and beſides, ſuppoſing that this man that was among them, and careſſed by many of them, did preach the ſame *Jeſus*, and the ſame doctrine of ſalvation by him, and the ſame Spirit and power went along with his miniſtry, it being the ſame Goſpel that was preached by *Paul* and others, there was no reaſon why he ſhould be ſet up above them, who had been the inſtruments of conveying the Goſpel, and the Spirit of it to them, long before he was known by them.

Ver. 5. *For I ſuppoſe I was not a whit behind*, &c.] This is very modeſtly expreſſed by the Apoſtle; for he does not aſſert, and in a haughty and confident way affirm, but only ſuppoſes, or thinks that this might be admitted, that he was not inferior to, or did not come ſhort of, in gifts, grace, and uſefulneſs, *the very chiefeſt of the Apoſtles:* ſuch as *Peter*, *James*, and *John*; who ſeemed to be pillars, were eminent Apoſtles, of great note among them, and ſuch as Chriſt in the days of his fleſh, took particular notice of. This he ſays, not to exalt himſelf, but to ſhew, how weakly and injudiciouſly the *Corinthians* acted, in ſetting up the falſe Apoſtle above him; or elſe theſe words are ſpoken ironically, and deſign the falſe teachers, who vaunted ſo much of their gifts, learning, eloquence, and uſefulneſs; and extolled themſelves at ſuch a rate, as if they were υπερ λιαν αποστολων, *greatly above the Apoſtles*; and therefore he jeeringly calls them *the very chiefeſt of* them; and yet thinks fit to put himſelf at leaſt, upon an equality with them: one manuſcript reads, *the chiefeſt of the Apoſtles among you*; and the *Ethiopic* verſion ſeems to have read *you*.

Ver. 6. *But though I be rude in ſpeech*, &c.] Which might be objected to him, ſetting himſelf upon a level with men ſo famous for their diction, and elegance of ſtile; and to this he anſwers, not by owning he was ſo, but granting it to be ſo; for the Apoſtle *Paul* was not an unlearned man, an idiot in ſpeech, unſkilful in language, his writings teſtify the contrary; he did not indeed in his publick miniſtry, dreſs his ſermons with the flowers of *rhetoric*, or adorn his diſcourſes with the words of humane wiſdom, with bombaſt, and great ſwelling words of vanity; he choſe a plainer and eaſier ſtile, more accommodated to the vulgar, to the capacities of the people he was concerned with; for he had not to do with philoſophers and ſenators, but with the common people chiefly; with perſons of every ſex, age, and condition of life: in this ſenſe indeed he acted as an idiot, a plebeian, a private perſon; he uſed a popular ſtile, or as the *Jews* ſay of ſeveral of their *Rabbins* [*], he דורש לשון הדיוט, *preached*, or explained *in the common language* of people; which the common people uſed, and not the learned, and to which reference may be had here: but though he wiſely purſued this method, as being moſt likely to be uſeful, *yet* he was *not* rude *in knowledge*, or unſkilful in the myſteries of the Goſpel; he was well learned in the knowledge of Chriſt, and in the doctrines of grace, as all his diſcourſes, ſermons, and letters teſtified; and however negligent he might be thought to be of his ſtile, and take no pains or care about the elegance of his language, but rather ſtudied a plain and popular diction, yet he was always careful to convey profitable and uſeful knowledge to the ſouls of men; and though his diſcourſes might not be fraught with all the beauties of oratory, and enticing words of man's wiſdom, they were full of ſpiritual knowledge, and ſhewed him to have a large underſtanding of divine things, for the truth of which he appeals to the *Corinthians*: *but we have been thoroughly manifeſt among you in all things*; his faith and doctrine, as well as manner of life, were well known unto them; he had not ſhunned to declare the whole counſel of God unto them; his knowledge in the myſtery of Chriſt's perſon and grace, and in all the parts of the everlaſting Goſpel, was no ſecret to them; he had uſed no artful methods to hide himſelf, or conceal the truth; but by manifeſtation of it, had commended himſelf to every man's conſcience in the ſight of God; and by obſerving this, as he had witneſſes enow among them, of the truth of it, ſo he ſtrikes at the hypocriſy and deceitful methods the falſe teachers took, to cover themſelves, their practices, and principles.

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[*] T. Bab. Bava Metzia, fol. 104. 1.

Ver. 7. *Have I committed an offence in abaſing myſelf*, &c.] Either by behaving among them when he was firſt with them, in a very modeſt and humble manner, in much fear and trembling, without pride and haughtineſs, or affectation of power and authority over them; or by uſing a popular ſtile, ſuited to the capacity of the common people; or by labouring with his own hands, exerciſing his trade of tent-making among them, that he might provide food for himſelf, and not be chargeable to them; and which he ſuggeſts was ſo far from being criminal in him, that he ought rather to be commended for it; ſince it could not be thought to be with any view to himſelf, and his own advantage, but purely for their good: *that you might be exalted*; that nothing might lie in their way of receiving the Goſpel of Chriſt, or prejudice them againſt it; that they might the more eaſily be brought to liſten to it, come to the knowledge of it, and embrace it, and ſo be exalted, as they were, to a participation of the grace of Chriſt; to fellowſhip with him; to the honour and dignity of being a church of Chriſt; to an enjoyment of the privileges of God's houſe; to have a name better than that of ſons and daughters, and to have a right and title to the heavenly glory: *becauſe*, or is it *becauſe I have preached to you the Goſpel of God freely?* The Goſpel he preached was not his own, but God's; of which he was the author; his grace was the ſubject of it, and his glory the end of its miniſtration; which he had given to the Apoſtle to preach; to which he had ſeparated him; for which he had abundantly qualified him, and in which he was greatly ſucceeded by him. This he preached *freely* to the *Corinthians* at his firſt coming among them, without putting them to any expence, or receiving any thing from them; which though he might lawfully have done, yet he judged it moſt adviſeable at that time, to miniſter to his own neceſſities, by working with his hands, leſt he ſhould be burdenſome to them; and this be an objection to the Goſpel he preached, that he ſought rather theirs than them; and for ſo doing he was not to be blamed, but to be praiſed: and yet ſuch was the weakneſs of many at leaſt in this church, that they highly valued the falſe Apoſtles, who made merchandize of them, and treated with contempt this excellent ſervant of Chriſt, who had freely imparted the Goſpel to them.

Ver. 8. *I robbed other churches*, &c.] Meaning the churches of *Macedonia*; not that what he had of them was by force and rapine, or by plundering of them, and ſpoiling of their ſubſtance, and living upon them againſt their wills, as ſoldiers uſe a conquered people, though the alluſion is to ſuch a cuſtom; for what he had of theirs, was freely communicated to him, as appears from the following verſe: but becauſe theſe churches from whom he received were poor, and the *Corinthians* whom he ſerved were rich, he calls it a robbing of the former, though there was no injury in the caſe, for it was voluntary, becauſe it was expended for the ſervice of the latter: *taking wages of them to do you ſervice*; or *for your miniſtry*; either to ſupply their poor, or rather to ſupport the miniſtry of the Goſpel among them. The Apoſtle continues the metaphor, taken from ſoldiers, to whom wages are due for their warfare; as are alſo to the miniſters of the Goſpel, the good ſoldiers of Jeſus Chriſt; ſince no man goes a warfare at his own charges and expence, but is provided for by thoſe in whoſe ſervice he is: and therefore though the Apoſtle did not think it adviſeable to aſk for, and inſiſt upon wages from them at that time, for his ſervice among them, yet he took it of others in lieu of it; and this he mentions, partly to ſhew that wages were due to him for his miniſtry, and partly to obſerve to them who they were beholden to for the ſupport of the Goſpel at firſt among them; as alſo to ſtir them up to be ſerviceable to other churches, as others had been to them.

Ver. 9. *And when I was preſent with you, and wanted*, &c.] Whilſt he was among them, preaching the Goſpel to them, he wanted the common neceſſaries of life: and yet, ſays he, *I was chargeable to no man*, or *benumbed no man*; a metaphor, as ſome think, taken from the *Torpedo*, or cramp-fiſh; which is of ſuch a cold and benumbing nature, as that when even at the hook, it will ſtrike the fiſherman with its cold, and ſo benumb him, as to take away his feeling, and the uſe of his limbs: now the Apoſtle's meaning is, that he did not chill and benumb any man's charity, by aſking relief from him, for he importuned no man on this account; nor was he benumbed himſelf, to the detriment of any man; for though he was reduced to great ſtraits, he was not ſlothful and ſluggiſh in preaching the Goſpel, but purſued it with as much diligence and induſtry, as if he had been ſupported by it in the moſt handſome manner; nor did he act the part of an idle drone, ſit ſtill and ſtarve, but laboured with his own hands, to the relief of himſelf and others; and whereas it could not be thought he ſhould be able to provide this way thoroughly, both for himſelf and thoſe that were with him, it was made up by other hands: *for that which was lacking to me*; which he could not make up by his own hand labour and induſtry: *the brethren which came from Macedonia ſupplied*; meaning either *Silas* and *Timotheus*, who came to him from *Macedonia*, whilſt he was at *Corinth*, working at his trade with *Aquila* and *Priſcilla*, *Acts* xviii. 5. who might bring him a ſupply out of theſe parts; or elſe ſome that belonged to the churches of *Macedonia*, particularly the *Philippians*, who frequently communicated to him, and ſent him preſents by ſome or other of the brethren, as by *Epaphroditus*, *Phil.* iv. 15, 16, 18. *And in all things*, adds he, *I have kept myſelf from being burdenſome unto you*; he worked hard, lived ſparingly, and received from others; that as in reſpect to his maintenance, ſo in every thing elſe, he might live without being a dead weight upon them, or any ways troubleſome to them: not that a miniſter's maintenance is, or ought to be reckoned a burden upon a people; it is but a due debt, and what is their juſt right; but becauſe it is accounted ſo by carnal men, and ſuch as are diſaffected to the Goſpel, and the miniſtry of it, therefore the Apoſtle uſes ſuch language: *and ſo will I keep myſelf*; that is, for the future; he having taken up a reſolution in himſelf, not to be chargeable and troubleſome to them, but to provide for himſelf ſome other way. This he adds, leſt they ſhould think that he had ſaid what he did to ſtir them up to a diſcharge of their duty, in contributing towards his ſupport for time to come.

Ver. 10. *As the truth of Chriſt is in me*, &c.] To ſhew the firmneſs of his reſolution, and how determined he was to abide by it, he joins an oath to it; for theſe words are the form of an oath; and it is as if he ſhould ſay, as ſure as Chriſt is truth, who is in me; or as that the truth of grace, or the truth of the Goſpel of Chriſt is in my heart and mouth, ſo ſure will I conſtantly perſevere in this determination; or let the truth of Chriſt never be thought to be in me, if I do not: *no man ſhall ſtop me of this boaſting in the regions of Achaia*; or *this boaſting ſhall not be ſtopped in me*; of preaching the Goſpel freely at *Corinth*, and that he had not been chargeable and burdenſome to them; nor would he be for time to come, neither there, nor in any part of *Achaia*, of which *Corinth* was the *metropolis*; ſee the note on ch. ix. 2. No man ſhould ſtop his mouth from boaſting of this, by putting any thing into his hands, for he was determined not to receive any thing from any perſon in theſe climates; not but that he reſerved a liberty in himſelf to receive from other perſons and churches, for his comfortable ſubſiſtence, and ſo much the limitation of his reſolution to theſe parts implies; for if he had not intended to have received a ſupply from any perſons whatever, the reſtriction to the regions of *Achaia* would have been unneceſſary; and he ſhould rather have ſaid, that no man ſhould ſtop him of this boaſting in any part of the world. The *Vulgate Latin* verſion reads, *this boaſting ſhall not be broken*; and to the ſame ſenſe the *Syriac* verſion, *this boaſting ſhall not be aboliſhed*.

Ver. 11. *Wherefore, becauſe I love you not?* &c.] Why did the Apoſtle do this? why did he take nothing, and reſolve to take nothing of the *Corinthians*, for preaching the Goſpel to them? why did he determine, that no man ſhould prevent his glorying of this, in all the country of *Achaia?* was it becauſe he did not love the *Corinthians?* ſome might inſinuate this was the reaſon of it, that he had no true affection for them, and therefore would take none of their gifts, but deſpiſed both them and theirs, and loved the *Macedonian* and other churches better than they. To which he anſwers by ſaying, *God knoweth*; which is another form of an oath, and is a ſolemn appeal to God, the ſearcher of hearts, who knows all things, that he knew he heartily loved them; that it was not want of love to them, which was the reaſon of his entering into ſuch a reſolution, never to take any thing of them; but it was ſomething elſe, quite another thing, which induced him to it, and is mentioned in the following verſe.

Ver. 12. *But what I do, that I will do*, &c.] As he preached the Goſpel freely at *Corinth* and in *Achaia*, ſo he was determined to do it for the future, for this reaſon only, or chiefly: *that*, ſays he, *I may cut off occaſion from them which deſire occaſion*; meaning the falſe Apoſtles, who ſought for, and were deſirous of every occaſion and opportunity of exalting themſelves, and reproaching him: *that wherein they glory, they may be found even as we*; the ſenſe of which according to ſome interpreters is, that whereas ſome of the falſe Apoſtles, at leaſt who were rich men, took nothing for preaching, but gave their labours freely, were very deſirous that the Apoſtle would receive of the churches in theſe parts, that they might have an occaſion againſt him, and an opportunity of ſhewing themſelves, as in learning and eloquence, ſo in this reſpect, to be ſuperior to him, in that they preached freely, and he for gain; wherefore to cut off ſuch an occaſion, the Apoſtle determines he would take nothing; that in this very thing which they boaſted of, that they preached the Goſpel freely, they might appear to be at moſt to be but upon a par with the Apoſtle, and not to exceed him. This ſenſe would ſeem very appoſite, was it a clear point that the falſe Apoſtles received nothing for preaching; but the contrary is moſt evident; wherefore the Apoſtle's meaning is, that theſe men were deſirous that he would take wages, becauſe they did; that in this reſpect he might not excel them, and that they might be able to plead his example and authority, and ſo get an occaſion of extorting more money from the *Corinthians:* wherefore to cut off all ſuch occaſion from them, the Apoſtle reſolves to take nothing himſelf; that whereas they boaſted they were equal to, or ſuperior to the Apoſtles, they might be found, would they follow their example, even as they, not taking any money at all of them, and poor, and working with their own hands.

Ver. 13. *For ſuch are falſe Apoſtles*, &c.] Such as thoſe he had in view, who ſought an occaſion to depreſs him, and exalt themſelves, and to get money from the *Corinthians*; theſe were *falſe Apoſtles*, or Apoſtles falſly ſo called; they had the name, but not the thing; they were not called and ſent forth by Chriſt; they had not the grace of Apoſtleſhip, or gifts qualifying them for that high office; the power and authority they exerciſed, was uſurped by them; they could not prove their miſſion by true and real miracles; nor had they any ſeals of their Apoſtleſhip, as thoſe who were ſent by Chriſt had: *deceitful workers*; they went by the name of labourers in Chriſt's vineyard, when they were loiterers in it; they pretended to work, but did not; and to work for Chriſt, when they only ſerved themſelves, and their own bellies; they took upon them to interpret the ſcriptures, but in a very fallacious manner; they walked in craftineſs, and handled the word of God deceitfully, and lay in wait to deceive men; and were maſters of ſo much art and cunning, that if it was poſſible, they would have deceived the very elect: *transforming themſelves into the Apoſtles of Chriſt*; not ſo much by putting on a like garb or dreſs, but by pretending to be of the ſame principles, and to follow their practices, and to purſue the ſame good ends in their miniſtrations.

Ver. 14. *And no marvel*, &c.] This need not be wondered at, nor is it any new or ſtrange thing; nor ſhould it be thought to be incredible, that there are ſuch perſons in being: *for ſatan himſelf is transformed into an angel of light*; a good angel, one that has his abode in the regions of light; and is poſſeſſed of divine and ſpiritual light and underſtanding; who is cloathed and arrayed with light, this is his form and eſſence. The Apoſtle ſpeaks agreeable to the notion of the *Jews*, who ſay [t], that "המלאכים כלם הם אור׃, *that all the angels are light*, the cloathing of God himſelf;" and they have a diſtinction between, מלאכין דיום, *angels of the day*, and angels of the night [u]: now *ſatan* the enemy of mankind, ſometimes appears in the form of one of theſe; as he did to *Eve* in the garden, and to Chriſt in the wilderneſs; and by ſuch appearances, he often impoſes on mankind; pretends the greateſt friendſhip, when he deſigns nothing but ruin; and under a notion of good, either honeſt, or pleaſant, or profitable, draws on into the commiſſion of the greateſt evils; and under a ſhew of truth, introduces the moſt notorious falſhoods and errors; and under a pretence of religion, all ſorts of idolatry, ſuperſtition, and impiety; 'tis in this way he has ſucceeded in his enterprizes and temptations; theſe are his wiles, ſtratagems, and cunning devices.

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[t] R. Abraham Seba, Tzeror Hammor, fol. 18. 4.

[u] Zohar in Num. fol. 91. 1. & 93. 3.

Ver. 15. *Therefore it is no great thing,* &c.] It is no ſtrange and wonderful thing; it may eaſily be given into; no man need to make any doubt of it, or heſitate concerning it, ſince the devil himſelf, who is an angel of darkneſs, is transformed into an angel of light: *if his miniſters alſo be transformed as the miniſters of righteouſneſs*; not that they really are transformed into ſuch miniſters, but they appear and look like ſuch; they are not really, but *as the miniſters of righteouſneſs*; they put on the form and air of faithful upright miniſters of the word, and would be thought to be ſuch; they mimick Goſpel preachers, who aſſert the doctrine of juſtification by the righteouſneſs of Chriſt, though they moſt miſerably corrupt it, and blend it with ſomething of their own; and which they endeavour to palliate and cover, from the ſight of men; and eſpecially they ſet up themſelves as ſuch, by pretending to be great friends to holineſs and good works, which they preſs with much vehemence, and oppoſe to the doctrines of grace, with all their might and main; in doing which, they greatly ſerve their maſter, whoſe miniſters they are; and who well knows, that the doctrine of works may do much prejudice to the Goſpel intereſt, and churches of Chriſt, but will never convert nor ſave one ſoul: a dreadful character theſe men have, for though they would paſs for miniſters of righteouſneſs, friends to holineſs, and men zealous of good works, they are no other than miniſters of ſatan, doing his work, ſerving his intereſt, and propagating his kingdom, which is a kingdom of darkneſs: *whoſe end ſhall be according to their works*; for either God will make publick examples of them in this world, or if they are not made manifeſt here, though they may deceive themſelves and others, they cannot deceive God; he'll take off the maſk, their hypocriſy ſhall be detected, their evil works will be laid open, and they'll be judged according to them, and condemned for them to everlaſting puniſhment.

Ver. 16. *I ſay again, let no man think me a fool,* &c.] For praiſing himſelf, or ſpeaking in his own commendation; which he was obliged to do, in vindication of his own character, againſt the falſe Apoſtles, for the ſake of the Goſpel he preached, and for the advantage and welfare of the *Corinthians*; that they might not be impoſed upon and carried away, with the inſinuations of theſe deceitful men; wherefore he deſires them once more, that if he muſt be accounted a fool for ſpeaking in his own behalf; *if otherwiſe,* ſays he, if they could not be perſuaded that he acted a wiſe part, but muſt be looked upon as a fool, for what he ſaid of himſelf, *yet as a fool receive me*; or *ſuffer me,* or bear with my folly: he deſires that he might have, and uſe the liberty which fools have uſually granted to them, to ſpeak out the truth, and all they know, which is not always allowed to wiſe men: *that I may boaſt myſelf a little*; in a few inſtances, and for a ſmall ſpace of time; he ſuggeſts, that the falſe Apoſtles boaſted much of themſelves, and they bore with them, and had done ſo for a great while; and therefore it was no unreaſonable requeſt he made, that they would alſo ſuffer him to boaſt of himſelf a little, eſpecially ſince there was ſuch an abſolute neceſſity for it.

Ver. 17. *That which I ſpeak,* &c.] Meaning in vindication and commendation of himſelf, on this ſubject of glorying; or as here expreſſed, *in this confidence of boaſting*; for which he thought he had good ground and foundation to go upon, and therefore might expreſs himſelf with the greateſt aſſurance, ſee ch. ix. 4. this declares he ſpoke not as from the Lord, but of himſelf: *I ſpeak it not after the Lord*; or *Chriſt,* as ſome copies read; or *our Lord,* as the *Syriac* verſion; his ſenſe is, that he did not then ſpeak as an Apoſtle, or one ſent by Chriſt; he put off this character for the preſent, and took that of a fool upon him, that he might ſpeak the more freely to the *Corinthians,* and the more ſeverely againſt the falſe Apoſtles; he did not pretend to any expreſs command from Chriſt for ſo doing, or that he acted in imitation of him, who was meek and lowly; or that what he ſaid, came from the Spirit of the Lord; or indeed, that it was agreeable to his own ſpirit, and the principles of grace formed in him; but was obliged to it, through the boaſts of the falſe Apoſtles; which though it was not criminal and unlawful, but neceſſary, right, and proper, conſidering the reaſons of it, the end for which, and the intention and view with which it was done; yet viewing the form and manner of this boaſting, without attending to the circumſtances of it, it had the appearance of folly: wherefore the Apoſtle ſays, he ſpoke not as according to the commandment, or example of his Lord; or according to the Spirit of the Lord, or his own ſpirit, as renewed by his grace: *but as it were fooliſhly*; he does not ſay, that what he ſaid was fooliſhneſs, but it looked like it, and would be deemed ſo by ſuch, who were ſtrangers to the true ſprings of it.

Ver. 18. *Seeing that many glory after the fleſh,* &c.] Or with reſpect to things external, ſuch as their high birth and parentage, carnal deſcent, circumciſion, learned education, and the like; of which the falſe Apoſtles being *Jews,* boaſted, who it ſeems were *many*; and though a multitude is not to be followed to do evil, yet the Apoſtle thought, that ſince there were ſo many who were indulged by this church in this way, he might be allowed to boaſt alſo of ſuch like things, ſo far as he could with truth and a good conſcience, and in order to ſecure ſome valuable ends: *I will glory alſo*; for he was of the ſeed of *Abraham* as well as they, of the ſtock of *Iſrael,* and tribe of *Benjamin,* circumciſed the eighth day, and brought up at the feet of *Gamaliel*; but theſe are not all the things he could, and would, and did glory of; he gloried of theſe, and of others beſides them, which the falſe Apoſtles could not, and thereby proved himſelf to be ſuperior to them, even in external things, of which they bragged ſo much.

Ver. 19. *For ye ſuffer fools gladly,* &c.] They bore with the falſe Apoſtles, who were fools; were continually proclaiming their folly, boaſting of themſelves, aſcribing that to themſelves, which did not belong to them, and were puft up by their fleſhly minds; they indulged theſe men in their folly, and that with pleaſure and delight; they not only winked at it, and overlooked it, but were pleaſed with it: *ſeeing ye yourſelves are wiſe*; acting like men who count themſelves wiſe, and keep fools for their pleaſure, diverſion and ſport. Theſe words may be conſidered, either as ſpoken ſeriouſly by the Apoſtle, and as wondering that they ſhould ſuffer ſuch fools to go on in their vain boaſts, and eſpecially with pleaſure; ſince they were men of wiſdom, who were otherwiſe taught of God, and by the word; they had been made wiſe unto ſalvation, and were enriched in all utterance, and in all knowledge; they had been inſtructed by the Spirit of wiſdom and revelation, in the knowledge of Chriſt, and in the myſteries of his Goſpel; and therefore it was ſurprizing that they could bear with ſuch vain and fooliſh men, and eſpecially with delight; for tho' it is the part of a wiſe man to bear with fools, yet not with pleaſure; ſo that this carries in it a tacit reproof to them: or elſe the laſt clauſe may be conſidered as ſpoken ironically, and as a ſevere jibe upon their folly, for tolerating ſuch a parcel of fools among them; as if he ſhould ſay, you ſhew yourſelves to be men of wiſdom, as you would be thought to be; you act the wiſe part, don't you, in ſuffering ſuch empty-headed men to converſe with you, and delight in their vain talk and converſation? however, the whole furniſhes out an argument for the Apoſtle, and which he means to improve; that if they could ſuffer and bear with ſuch fools, and ſo many of them, and that gladly; then they might and ought to bear a little with him in his folly, which is what he intreats of them.

Ver. 20. *For ye ſuffer if a man bring you into bondage*, &c.] They not only ſuffered and tolerated the fooliſh boaſting of theſe men with pleaſure, but patiently and ſtupidly bore their oppreſſions, injuries, and inſults, things that were intolerable, which no man of any ſenſe and wiſdom would ever ſuffer; and yet they took all quietly from them, made no objection, but patiently ſubmitted to them, and therefore might well bear a little with him; they were voluntarily led captive, and brought into bondage by them, to the yoke of the ceremonial law, to the obſervance of circumciſion, meats and drinks, days, months, times and years; and to the yoke of human doctrines, traditions, tenets, laws, and rules: *if a man devour* or *eat*; tho' they devoured their houſes as the *Phariſees* did; eat up their ſubſtance, were inſatiable in their covetouſneſs; were greedy dogs that could never have enough, could not ſatisfy their voracious appetites, without devouring and conſuming all they had, yet they took it patiently: *if a man take of you*; not food and raiment, or a proper ſtipend, or wages which might be voluntarily raiſed, and chearfully given; but they took away their goods from them by force, as the *Arabic* verſion reads it, whether they would or no, to which they quietly ſubmitted: *if a man exalt himſelf*; as theſe men did, extolling their nation, their deſcent and lineage, their parentage and education, and fleſhly priviledges; inſulting the *Corinthians* as perſons of a mean and baſe extraction, as having been heathens and ſinners of the *Gentiles*, yet not a word was returned in anſwer thereunto: *if a man ſmite you on the face*; tho' they gave them very opprobrious language, vilifying and reproaching them as uncircumciſed perſons, upbraiding and hitting them on the teeth with their former idolatries and manners of life; yet all was taken in good part, ſo much were they under the government and influence of theſe men.

Ver. 21. *I ſpeak as concerning reproach*, &c.] Theſe words may be conſidered, either as explanative of the latter part of the former verſe, *if a man ſmite you on the face*; that is not to be underſtood ſtrictly and literally, of one man's ſtriking another on the face, but of reproach and contumelious language, uſed by the falſe Apoſtles to the *Corinthians*; or they may have reference to the Apoſtle's deſign in the whole, which was partly to reproach the *Corinthians* for acting ſuch a ſtupid part, in patiently bearing ſo many and ſuch indignities from theſe men; and partly to expoſe the ſcandalous and reproachful uſage of them by the falſe Apoſtles, that if poſſible their eyes might be opened to ſee thro' them, and diſcard them: or elſe theſe words may be regarded in connexion with what follows, *as tho' we had been weak*; and then the Apoſtle's meaning is, that as to the buſineſs of ſcandal and reproach he was ſpeaking of, this was not confined to the *Corinthians* only, but they the true Apoſtles had their ſhare of it; for the falſe Apoſtles reproached them, as poor, weak, fearful, and puſillanimous men; becauſe they did not uſe that authority, and exerciſe that domination over them, they did not bring them into bondage, devour their ſubſtance, take away their goods from them by force, inſult over them, and treat them in an ignominious and contemptuous manner; and intimated that they were upon all accounts inferior to them, and not worthy to be mentioned with them; which moved the Apoſtle to exert himſelf, and boldly riſe up in his own defence, ſaying, *howbeit, wherein ſoever any is bold*; to boaſt of his pedigree, character, office, and uſefulneſs, *I ſpeak fooliſhly*; as it might ſeem, and be ſo interpreted by ſome, *I am bold alſo*; to enter the liſts with him, to compare notes, and ſee on which ſide the ſuperiority lies; and which is done in the following verſes, to the full confutation of all the pride, vanity, and boaſting of the falſe Apoſtles.

Ver. 22. *Are they Hebrews? ſo am I*, &c.] The nation of the *Jews* were called *Hebrews*, not from *Abraham* as ſome have [w] thought, thro' ignorance of the *Hebrew* language, which will by no means admit of ſuch a derivation and etymology of the name; wherefore the *Jewiſh* writers never make mention of this opinion as among any of them; had they took their name from *Abram* or *Abraham*, they would rather have been called *Abramites* or *Abrahamites*, and not *Hebrews*; beſides, *Abraham* himſelf is called an *Hebrew*, *Gen.* xiv. 13. and to be ſo called from himſelf, and not denominated from ſome other perſon or thing, can never be imagined, it would be moſt abſurd and ridiculous; to which may be added, that the Apoſtle in this verſe makes mention of being the ſeed of *Abraham*, as a diſtinct character from that of *Hebrews*: others have been of opinion that the name is derived from עבר, *Habar*, which ſignifies, *to paſs over*; and was occaſioned by one or other of the following events; either from *Abraham*'s paſſing over the river *Euphrates*, when he came out of *Meſopotamia* into the land of *Canaan*, and ſo was called *Abram*, העברי, *Habibri*, *the paſſer over*, or the *Hebrew* [x], and ſo his poſterity were called after him; or from the poſterity of *Canaan*, who after the confuſion at *Babel*, ſettled in that part of *Aſia* which lies between the river *Jordan* and the *Mediterranean* ſea, and from them called the land of *Canaan*; and who were called by the *Chaldeans*, from whom they ſeparated, and by the neighbouring nations, *Hebrews*, or paſſers over, becauſe they paſſed over the river *Jordan*; and ſo *Abraham* paſſing over the river *Euphrates*

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[w] Artapanus apud Euſeb. præpar. l. 9. c. 18. p. 420. Ambroſius ſive Hilarius in Phil. iii. 5. & alii.

[x] Hieronymus in Ezek. c. 7. fol. 183. B. Theodoret. in Gen. Qu. 60.

Euphrates to them, and learning their language, and continuing there, he was called an *Hebrew* alſo, and his poſterity after him [y]; or from *Arphaxad*, or *Heber* paſſing over the river *Tigris* or *Euphrates*, and ſettling in the land of *Canaan* [z]; but it is not likely that a nation ſhould take its name from ſuch an event: others think it a more probable opinion that *Abraham* was ſo called, and hence his poſterity after him, from the name which the *Canaanites* gave to *Meſopotamia* from whence he came; calling it *Heber Hannahar*, or the country beyond the river: juſt as we call foreigners, *Tranſmarines*, or people beyond ſea; and of this opinion were ſome of the *Jewiſh* writers [a]; but not *Meſopotamia*, but *Canaan* is called the land of the *Hebrews*, *Gen.* xl. 15. The more commonly received opinion with the [b] *Jews* is, and which is moſt likely, that they are ſo called from *Heber*, the father of *Peleg*, in whoſe days the confuſion of languages was made, and what is now called the *Hebrew* language being the firſt and original one, was retained in him and in his family; hence *Shem* is ſaid to be the father of all the children of *Heber*, *Gen.* x. 21. that is, the *Hebrews*, as the ſame people are called the children of *Iſrael* from *Iſrael*, and the children of *Judah* from *Judah*, and ſometimes they go by the name of *Heber*, as in *Numb.* xxiv. 24. when as the *Aſſyrians* are called *Aſhur*, from whom they have their name, ſo the *Hebrews* are called *Heber*, from whom they take their denomination: and it ſhould be obſerved, that this is not only a national but a religious name, and thoſe people were called ſo becauſe they were of the faith as well as the deſcendants of *Heber*; ſo *Shem* was the father of others, but in a peculiar manner the father of the children of *Heber*, becauſe the religion he profeſſed was continued with them; and ſo *Abraham* is particularly called the *Hebrew*, not only becauſe he deſcended from *Heber*, but was of the ſame religion; and ſo his poſterity, not in the line of *Iſhmael*, but of *Iſaac* are ſo called; and not as deſcending from *Iſaac* in the line of *Eſau*, but of *Jacob*; and hence it was not lawful for the *Egyptians* to eat bread with the *Hebrews*, not becauſe they were of another nation, but becauſe of another religion, *Gen.* xliii. 32. It ſeems that theſe falſe Apoſtles were *Jews*, ſince it is not denied by the Apoſtle, but granted; they were ſome ſuch like falſe brethren as thoſe, who came from *Judea* to *Antioch* and diſturbed the church there, *Acts* xv. 1. and whereas they boaſted of their being *Hebrews*, the deſcendants of the ancient patriarch *Heber* in the line of *Abraham*; the Apoſtle was able to match them in this, and aſſerts himſelf to be an *Hebrew* too, which he could do with the ſtricteſt truth, for he was an *Hebrew* of the *Hebrews*, he was an *Hebrew* by father and mother's ſide: *are they Iſraelites? ſo am I.* The *Jews* were called *Iſraelites* from *Iſrael*, a name which was given to *Jacob* their anceſtor, upon his wreſtling with an angel, and prevailing over him; and was accounted an honourable one, or title of honour; for the people of *Iſrael*, were they whom God choſe for a peculiar people to himſelf above all others, brought them out of *Egypt*, fed them in the wilderneſs, and led them thro' it, and ſettled them in the land of *Canaan*, and beſtowed upon them ſpecial and peculiar priviledges; ſee *Rom.* ix. 4, 5. The *Jews* are very extravagant in the praiſe of *Iſraelites*; they not only make them the favorites of God, beloved of him, becauſe called children, and had the law given them [c], and extol them above all mankind; ſee the note on *Rom.* iii. 9. but they even make them equal to the miniſtring angels, and ſay they are pure from ſin as they, eſpecially on the day of atonement [d], yea, more excellent than they [e]: in this alſo the Apoſtle could anſwer them, for he was of the ſtock of *Iſrael*, and of the tribe of *Benjamin*, a ſon of *Jacob* or *Iſrael*; and was an *Iſraelite* indeed, as *Nathaniel*, for all are not *Iſrael* that are of *Iſrael*: *are they the ſeed of Abraham? ſo am I*; of this the *Jews* mightily boaſted; ſee *John* viii. 33. they reckon themſelves, even the pooreſt among them, as the nobles and princes of the earth [f]; and even other people have been fond of being reckoned of the ſtock of *Abraham*, as particularly the *Lacedemonians*, 1 *Maccab.* xii. 20, 21. The *Jews* make a merciful diſpoſition to men, to be a ſign and evidence of being of the ſeed of *Abraham* [g]; but in a ſpiritual ſenſe, an intereſt in Chriſt, and faith in him, denominate men to be truly *Abraham's* ſeed, and heirs of the promiſe: this is to be underſtood here in a natural ſenſe, and of being of *Abraham*'s ſeed in the line of *Jacob*, for otherwiſe the *Iſhmaelites* and *Idumeans* were of the ſeed of *Abraham*; but they were his ſeed in that line in which the promiſed ſeed, the Meſſiah was to come; tho' this was of no avail, without having the ſame faith *Abraham* had, and believing truly in Chriſt, as his ſpiritual ſeed do, whether they be *Jews* or *Gentiles*; however, the Apoſtle was equal to them in this reſpect; he was of the ſeed of *Abraham* according to the fleſh, and above them in another, in that he was of *Abraham*'s ſpiritual ſeed by faith in Chriſt Jeſus.

Ver. 23. *Are they miniſters of Chriſt?* &c.] The Apoſtle could have anſwered to this queſtion that they were not, being neither ſent by Chriſt, nor preachers of him, and who ſought their own things and not his, being falſe Apoſtles, and deceitful workers; but he choſe not to litigate this point with them, and by a rhetorical conceſſion allows it; and replies, *I ſpeak as a fool*; that is, he might be thought to ſpeak as ſuch an one, for what he afterwards ſays; and if he was, he muſt be content, he could not help it, there was a neceſſity for it, to ſtop the mouths of theſe vain boaſters: *I am more*; that is, more a miniſter of Chriſt than they, more manifeſtly ſo than they were; yea, he was more than an ordinary miniſter of Chriſt, he was an Apoſtle, the Apoſtle of the *Gentiles*, and laboured and ſuffered more than even the reſt of the true Apoſtles of Chriſt, and therefore muſt be greatly ſuperior to the falſe ones: *in labours more abundant*; in taking fatiguing journeys, preaching the Goſpel conſtantly, adminiſtring ordinances, working with his own hands, *&c.* *in ſtripes above meaſure*; which were cruelly and unmercifully inflicted on him by his enemies, and which he after mentions: *in priſons more frequent*; as at *Philippi*, and ſo after this at *Jeruſalem*, and *Rome*, and perhaps in other places, tho' not recorded; *Clemens Romanus* ſays [h], that he was *ſeven* times in bonds: *in deaths oft*; that is, frequently in danger of death, in ſuch afflictions and evils as threatned with death, and therefore are ſo called; ſee chap. i. 8, 9, 10.

Ver. 24. *Of the Jews five times received I forty ſtripes ſave one.*] We have no account in the *Acts* of the *Apoſtles*, or elſewhere, of any one of theſe five ſcourgings, which the Apoſtle underwent from the *Jews*; but there is no doubt to be made of them. The number of ſtripes he received at each time, agrees with the traditions and cuſtoms of the *Jews*. The original law for ſcourging a delinquent is in *Deut*. xxv. 2, 3. where it is ſaid, *forty ſtripes he may give him, and not exceed*; according to the nature of the caſe, forty ſtripes and no more might be inflicted, but fewer might ſuffice in ſome caſes; the Apoſtle's having but thirty-nine at a time, was not becauſe the *Jews* thought his crime did not require full forty; or that they out of tenderneſs and compaſſion to him abated him one; but they proceeded with him to the utmoſt rigor of this law, according to their interpretation of it; for ſo runs their tradition[i], "with how many ſtripes do "they beat him? (a criminal,) it is anſwered, "ארבעים חסר אחת, *with forty ſave one*; as it is "ſaid, *with the number forty*; that is, which is "next to forty; *R. Judah* ſays, with full forty is "he to be beaten;" but the deciſion is not according to *R. Judah*, as the commentators ſay[k]; and this is the general ſenſe of their[l] interpreters of that law, and what they take to be the genuine meaning of it; ſo that the Apoſtle was puniſhed according to the extremity of it, in their account. This is a ſettled rule and point with them, מלקות תורה ארבעים חסר אחת[m], *that ſcourging according to the law is with forty ſtripes ſave one*; *Maimonides*[n] obſerves, that "they did not add to "forty, if a man was as ſtrong and robuſt as *Sampſon*, "but they leſſen the number to a man that is weak; "for if a weak man ſhould be beaten with many "ſtripes, he may die; wherefore the wiſemen ſay, "that if he be never ſo robuſt, they ſcourge him "but with *thirty nine*;" ſo that no mercy was ſhewn to *Paul*, or any regard had to his weak conſtitution, for it was the utmoſt they ever inflicted; beſides, according to their manner of ſcourging, of which ſee the note on *Matt*. x. 17. they could not have given him another ſtroke, without giving him three ſtripes more, which would have made it forty-two, and ſo have exceeded, which the law forbids; for they whipped with a ſcourge of three cords, and every ſtroke went for three; ſo that by thirteen ſtrokes, thirty-nine ſtripes were given, and if a fourteenth had been added, there would have been forty-two ſtripes; agreeable to which they ſay[o], "when they adjudge a delinquent to how many "ſtripes he is able to receive, they don't count "but by ſtripes that are fit to be trebled; if they "reckon he is able to bear twenty, they don't ſay "he is to be beaten with twenty-one, ſo that they "may be able to treble, but he is to be beaten with "eighteen; they adjudge to receive forty, and after "he begins to be beaten, they ſee he is weak, and "they ſay, he cannot receive more than theſe *nine* "or *twelve* with which he is beaten, lo, this is "free; they adjudge him to receive twelve, and after "he is ſcourged they ſee he is ſtrong and able to "receive more, lo, he is free, and is not to be "beaten any more upon the eſtimation:" ſo that you ſee that according to their own canons, they could if they would have mitigated this puniſhment of the Apoſtle's; but ſuch was their cruelty and malice, that they carried it to the utmoſt heighth they could.

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[y] Erpenius. [z] Ar. Montan. Canaan, c. 9. Vid. Sigonium de repub. Heb. l. 1. c. 1. p. 16. [a] Bereſhit Rabba, §. 42. fol. 37. 3. Vid. Jarchium in Gen. x. 21. & xiv. 13. & Aben Ezram in Exod. xxi. 2. [b] Joſeph. Antiq. l. 1. c. 6. §. 4. Targ. Jon. in Gen. x. 21. Sepher Coſri, par. 1. §. 49. fol. 24. 2. R. Nehemiah in Bereſhit Rabba, ut ſupra, Aben Ezra in Gen. x. 21. & xxxix. 14. & in Exod. i. 16. Kimchi in rad. עבר. [c] Pirke Abot, c. 3. §. 14. [d] Pirke Eliezer, c. 48. [e] Ib. c. 47. [f] Miſn. Bava Kama, c. 8. §. 6. [g] T. Bab. Betza, fol. 32. 2. [h] In Epiſt. ad Corinth. i. p. 14. Ed. Oxon. 1669.

Ver. 25. *Thrice was I beaten with rods*, &c.] Or *wands*, by the *Romans*; for this was a *Roman* puniſhment, diſtinct from ſcourging with cords uſed by the *Jews*. There is mention made but of one time only that he was ſo beaten, elſewhere, and that is in *Acts* xvi. 22, 23. which was at *Philippi*; but that he was ſo many times beaten in this way, there is no room to doubt: *once was I ſtoned*. This was at *Lyſtra*, at the inſtigation of the *Jews* that came from *Antioch* and *Iconium*, *Acts* xiv. 19. by whom he was left for dead: *thrice I ſuffered ſhipwreck*; neither of which are mentioned by *Luke* in the *Acts* of the *Apoſtles*; for the ſhipwreck he ſuffered as he went to *Rome*, was ſome time after the writing of this epiſtle, and therefore cannot be one of theſe here referred to: *a night and a day I have been in the deep*; ſome underſtand this of a well, called *Bythos* or *the deep*, which was near *Lyſtra*, where the Apoſtle was hid for ſuch a ſpace of time after his deliverance there; but this, were it ſo, he would ſcarcely reckon among his very great hardſhips and ſufferings: others of a priſon at *Cyzicum* in *Aſia*, which becauſe of its very great heighth, was called *the depth of the ſea*, in which the Apoſtle was impriſoned for ſuch a time; but we no where read that he ever was at that place, or preached there, and much leſs was impriſoned there; and had he, it is not likely that he ſhould ſo particularly point out ſuch a ſhort impriſonment, but would have let it paſs in the general account of being *in priſons* before-mention'd: but rather this is to be underſtood of the ſea, often called the *deep* in ſcripture, where by ſome accident he was caſt, and was in it, as the *Syriac* verſion has it, דלא ספינתא, *where was no ſhip*, or without one, being ſhipwrecked; or being caſt, or having fallen into the ſea, he was ſwimming in it, or was preſerved by a broken piece of the ſhip, or by ſome other means, or by the wonderful providence of God for ſo long a time; tho' as ſailing in thoſe times was chiefly by coaſting, this phraſe may only ſignify that the ſhip in which he was, was drove from the coaſt into the ſea, and loſt ſight of land for the ſpace of a day and night, and lay floating about in the deep, which was reckoned very dangerous. The word νυχθημερον, *a night-day*, ſignifies a whole natural day, conſiſting of a night and a day; and is an *Hebraiſm*, and anſwers to ערב ובקר, *the evening and the morning*, which make a full day; ſee *Gen*. i. 5, 8, 13, 19, 23. *Dan*. viii. 14.

Ver. 26. *In journeying often*, &c.] Thro' ſeveral countries and kingdoms to preach the Goſpel, as he did from *Jeruſalem* round about to *Illyricum*: *in perils of waters*; by the floods being out, which made it very troubleſome and dangerous travelling, eſpecially to perſons on foot, as was the caſe of our Apoſtle: *in perils of robbers*; for tho' he had ſeldom much to loſe, yet was in danger of being ill uſed, and of his life being taken away by ſuch ruffians: *in perils by my own countrymen*; the *Jews*, who bore an implacable hatred to him, becauſe of the doctrines of grace he preached, in oppoſition to the works of the law of *Moſes*, whether moral or ceremonial; and who generally were concerned in ſtirring up the *Gentiles* againſt him wherever he came: *in perils by the heathen*; the *Gentiles*, who were incenſed againſt him for inveighing againſt their idols and idolatrous worſhip, and other wicked and enormous practices they were addicted to; particularly at *Epheſus*, by the means of *Demetrius* the ſhrine-maker, *Acts* xix. *in perils in the city*; in any and every city he came into; for bonds and afflictions abode him every where, as at *Jeruſalem*, *Damaſcus*, *Antioch*, *Epheſus*, *Philippi*, *Theſſalonica*, &c. *in perils in the wilderneſs*; by robbers and wild beaſts, thro' hunger and thirſt, and by the ſands in hurricanes and tempeſts; tho' this may be underſtood not ſtrictly of deſart places, but of the country in diſtinction from the city; ſee the note on *Matt.* iii. 1. where travelling is difficult and dangerous, and the people more ruſtic and uncivil: the phraſe, בסכנת המדברות, *in perils of the wilderneſſes*, is a *rabbinical* one[p]; as is alſo, הסכנה בים, *peril in the ſea*[q], next mentioned: *in perils in the ſea*; not only by ſhipwreck, but thro' pirates, and the ill uſage of mariners, want of proviſions, *&c. in perils among falſe brethren*; who pretended to be chriſtians, but *judaized*, teaching the neceſſity of obſerving circumciſion, and other ceremonies of the law, in order to ſalvation; theſe, as the Apoſtle always warmly oppoſed, ſo they were ſworn enemies to him, and ever ſought to do him what miſchief they could.

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[i] Miſn. Maccot, c. 3. §. 10.

[k] Maimon. & Bartenora in ib.

[l] Targum Jon. & Jarchi in Deut. xxv. 3. Zohar in Deut. fol. 119. 3. Joſeph. Antiq. l. 4. c. 8. §. 23. Moſes Kotſenſis Mitzvot Tora, pr. Affirm. 105.

[m] T. Hieroſ. Nazir, fol. 53. 1.

[n] Hilchot Sanhedrin, c. 17. 1.

[o] Ib. §. 2. Miſn. Maccot, c. 3. §. 11.

Ver. 27. *In wearineſs and painfulneſs*, &c.] Thro' long journies and frequent preaching; or *in labour and trouble*; or in troubleſome labour, for all labour is not ſo; as hunting, hawking, *&c.* tho' laborious, yet delightful; but the labours of the Apoſtle were painful and troubleſome to the fleſh, tho' he had much inward ſpiritual delight and pleaſure in them: *in watchings often*; being ſometimes engaged at midnight, either in preaching, or praying, or ſinging *Pſalms*, and ſometimes obliged to work early and late with his own hands to ſupply his neceſſities: *in hunger and thirſt*; as when at ſea, or in wilderneſs places, or where no notice was taken of him for preaching the Goſpel; he doing that freely without aſking the aſſiſtance of any, which in ſome places would have been prejudicial to his deſigns, and the ſpread of the Goſpel: *in faſtings often*; voluntary ones, which he engaged in, not as meritorious works, but to keep under his body, and as proper to attend the work of prayer at certain times: *in cold and nakedneſs*; when travelling in the winter ſeaſon, and but poorly cloathed to keep him from the inclemencies of the weather; and having no certain dwelling-place to retire unto and abide in, during any ſevere ſeaſon there might be, and wanting the comforts of life to ſupport under ſuch inconveniencies.

Ver. 28. *Beſides thoſe things that are without*, &c.] Or *are omitted*, which he had paſſed by, and had not mentioned in the account and enumeration of things he had given; for otherwiſe the things he had taken notice of and inſtanced in, were things external; but beſides them and many other things which would be too tedious to relate, *that which cometh upon me daily*, is not to be forgotten; meaning the prodigious deal of buſineſs which was every day upon his hands, thro' the continual coming of brethren to him, either for advice, or comfort, or inſtruction; and thro' the multiplicity of letters from divers parts, which he was obliged to give anſwers to; and the ſeveral duties of the day, as prayer, meditation, reading, praiſing, preaching, *&c.* and to ſum up the whole, and which is explanative of the phraſe, *the care of all the churches*; not of ten, or twenty, or ſome only; but of all of them, he being the Apoſtle of the *Gentiles*, and was concerned in planting, and raiſing them, and preaching the Goſpel to moſt of them; and who continually ſtood in need of his watch and care over them, to provide miniſters for ſome, to prevent ſchiſms and heal diviſions in others; to preſerve others from errors and hereſies, and warn them of the dangers to which they were expoſed by falſe teachers; and to animate, ſtrengthen and ſupport others under violent perſecutions, leſt their faith ſhould fail, and they be tempted to deſert the Goſpel, and drop their profeſſion of religion.

Ver. 29. *Who is weak, and I am not weak?* &c.] What church is ſo? or what particular believer is ſo? for he had not only the care of all the churches, but of all believers upon him; whoever was weak in the faith he was concerned for them, to inſtruct, eſtabliſh, and ſtrengthen them; and ſuited his diſcourſes, reaſonings, and language to their capacity, that they might underſtand him, and take in right notions of things: or whoever was of a weak and ſcrupulous conſcience about things indifferent, and fearful of uſing them leſt they ſhould ſin in ſo doing, he was cautious of offending them, or doing any thing by which their conſciences ſhould be defiled, and their peace be broken: or whoever was afflicted, either in body or mind, he ſympathized and bore a part with them: *who is offended, and I burn not?* whoever was ſtumbled and made to fall by any thing he ſaid or did, or by the words and actions of others, it gave him ſenſible pain, it made him very uneaſy; he was as one in a flame, all on fire, full of grief and trouble till the cauſe of the offence was removed, and the perſon offended made eaſy and reſtored; the word here uſed anſwers to the *Hebrew* word, עגם, uſed in *Job* xxx. 25. where it is ſaid, *was not my ſoul grieved for the poor?* which Mr. *Broughton* renders, *did not my ſoul burn for the poor?* Now by all this which the Apoſtle did and ſuffered, by all actions and ſufferings, care and ſympathy, he fully appeared to be a true and faithful miniſter of Chriſt, and abundantly more than the falſe Apoſtles, who could produce none of theſe things as teſtimonies in their favour.

Ver. 30. *If I muſt needs glory*, &c.] The Apoſtle ſignifies that glorying was not agreeable to him; he was not fond of it, it was a ſubject he did not delight to dwell upon; what he had done was by force, and thro' neceſſity; he was compelled to it by the boaſts of the falſe Apoſtles: and ſince he muſt needs glory in order to ſtop their mouths, *I will glory*, ſays he, *of things which concern mine infirmities*; meaning not his ſins, for theſe cauſe ſhame; but his afflictions and ſufferings for Chriſt, under which he was ſupported, and from which he was delivered by the power of Chriſt, and that was the reaſon he choſe to glory of them; for tho' they rendered him mean and deſpicable in the eyes of the world, yet his bearing them with ſo much patience, courage and pleaſure, and his many ſingular deliverances out of them, ſerved greatly to illuſtrate the power and grace of Chriſt, and at the ſame time proved him to be a true and faithful miniſter of the Goſpel; to whom ſo much honour was vouchſafed, as to ſuffer ſhame for the name of Chriſt, and to be ſo ſingularly mark'd out by him, as the object of his favour, love, and care.

Ver. 31. *The God and Father of our Lord Jeſus Chriſt*, &c.] Theſe words are in the form of an oath, and are a ſolemn appeal to God that knows all things, for the truth of the whole that he had declared in the foregoing verſes, and of the remarkable deliverance related in the following. *God*, ſays he, who is the ſearcher of hearts, and an omniſcient being, to whom all things are open and manifeſt, *knoweth that I lye not*; in any one ſingle inſtance he had mentioned, nor in what he was about to declare; which becauſe it was a fact done by a ſtratagem, and a good while ago, and which was not known to the *Corinthians*, and of which perhaps at that time he could not produce any witneſſes; therefore calls God to teſtify the truth of it, whom he deſcribes as *the God and Father of our Lord Jeſus Chriſt*; God is his *God* as mediator, and head of the elect, to whom as to them he is a covenant God; and as man, being his creator, ſupporter, and the object of his faith, hope, love and worſhip; and his *Father* as God, and the Son of God, by ſupernatural generation, being the only begotten of him, in a way ineffable and inexpreſſible: and *who is bleſſed for evermore*; in himſelf, and Son, and Spirit, and is the ſource of all happineſs to his creatures.

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[p] Sepher Coſri, fol. 296. 2.

[q] Ib. fol. 297. 2.

Ver. 32. *In Damaſcus the governor under Aretas the king*, &c.] *Aretas* or *Al-Hareth* was a king of *Arabia*, of the family of the *Gaſſanii*, among whom were many of this name [r]; and who for ſome hundreds of years ruled over *Syria*, of which *Damaſcus* was the *Metropolis*. The fourth king of that family was of this name, and perhaps is the perſon here meant; and after him there were four more of the ſame family ſo called; it was a name of *Arabian* kings in other families. The fifteenth king of the *Yamanenſians* was of this name, and ſo was the *ſeventeenth* of the *Hirenſians* [s], and the *third* of the kings of *Cenda*; in the times of *Antiochus Epiphanes*, there was an *Aretas* king of the *Arabians*, mentioned in 2 *Maccab.* v. 8. [t] *Joſephus* [u] alſo makes mention of *Aretas* king of the *Arabians*, who ſeems to have been king of *Arabia Petræa*, ſince his royal ſeat was at *Petra*, to whom *Hyrcanus* fled by the advice of *Antipater* the father of *Herod* the great; and there was alſo one of this name in the times of *Herod* himſelf, who ſucceeded *Obodas* [w]; yea, there was an *Aretas* king of *Petræa*, in the times of *Herod* the Tetrarch, whoſe daughter *Herod* married, and put her away when he took *Herodias*, his brother *Philip*'s wife, which occaſioned a quarrel between him and *Aretas*, which iſſued in a battel, in which *Herod* was beaten [x]; and who is thought to be the ſame king which is here ſpoken of: the name *Aretas* or *Al-Hareth*, as *Hillerus* [y] obſerves, ſignifies *the lion*; and a lion with the eaſtern nations was a ſymbol of royalty and dominion; hence ſuch names were given to perſons of illuſtrious birth and power; ſo *Ali* the ſon-in-law of *Mahomet*, was called by the *Arabs* and *Perſians*, the lion of God: now *Syria* where *Damaſcus* was, and which is called by *Pliny* [z] *Damaſcus* of *Syria*, had been of long time in the hands of the kings of *Arabia*; and [a] *Joſephus* makes mention of *Aretas* king of *Cæle Syria*, who was called to the government by thoſe who had *Damaſcus* in their hands; very probably by *Mileſius*, who was governor of the tower of *Damaſcus*, and commanded των Δαμασκηνων την πολιν, *the city of the Damaſcenes*, as *Joſephus* calls *Damaſcus*, juſt as it is here in the next clauſe; in which country of *Cæleſyria*, *Ptolomy* [b] alſo places *Damaſcus*; and *Grotius* has proved from *Juſtin Martyr* [c] and *Tertullian* [d], that *Damaſcus* formerly belonged to *Arabia*, tho' in their times it was reckoned to *Syro Phœnicia*: here the Apoſtle preached to the confounding of the *Jews* that dwelt there, which provoked them to enter into a conſultation to take away his life; and that he might not eſcape their hands, they moved to the then governor who was under the king, that the gates might be watched day and night; ſee *Acts* ix. 23, 24, 25. to which he agreed; and as the Apoſtle here ſays, *kept the city of the Damaſcenes with a garriſon*, or ſet a guard about it; or as the *Arabic* verſion reads it, he *ſhut up the city*; and placed a watch at the gates of it night and day, or allowed the *Jews* to do ſo: *deſirous to apprehend me*; in order to deliver him into their hands, who were now his ſworn enemies for the Goſpel's ſake; willing to do them this favour to ingratiate himſelf into their affections; or perhaps it might be inſinuated to him, that he was a ſeditious perſon.

Ver. 33. *And thro' a window in a baſket was I let down*, &c.] The houſe in which he was, like *Rahab*'s, was built upon the wall of the city, and as ſhe let down the ſpies by a cord thro' the window, and as *David* was by *Michal*; ſo the Apoſtle was let down by the brethren with cords, as *Jeremiah* was, *Jer.* xxxviii. 6. where the *Septuagint* uſe the ſame word as here, thro' a window; *which* as the *Arabic* verſion reads it, *was in the wall*; or he was let down by the wall ſide, *in a baſket* or *net*; ſo σαργανη, and סריגתא, the word which the *Syriac* verſion here uſes, ſignifie and deſign a baſket made of withs, wrought together in the form of net-work; frequent mention is made in the *Jewiſh* writings [e] of סריגות החלונות, *the net-works and lattices of windows*; whether theſe were not taken off the window and put into a form like a baſket, and in it the Apoſtle let down by the brethren with the help of cords, may be inquired into: however, he *eſcaped his hands*; the governor's, and the *Jews* too who lay in wait for him. This deliverance he mentions with thankfulneſs to God, and as an inſtance of divine providence in the preſervation of him, for much uſefulneſs to the church of Chriſt; the *Vulgate Latin* verſion reads, and *thus he eſcaped his hands*.

CHAP. XII.

THE Apoſtle in this chapter proceeds upon the ſame ſubject, in vindicating himſelf againſt the falſe teachers, and giving proof of his apoſtleſhip; he takes notice of a very remarkable and unuſual viſion he was favoured with; makes mention of an uncommon temptation of ſatan, how he was delivered from it, and the uſe it was of to him; excuſes his boaſting to the *Corinthians*; lays the blame of it upon them who obliged him to do it, tho' they had ſuch undeniable proofs of his apoſtleſhip among them; ſignifies he intended to come and ſee them, and expreſſes his ſtrong affection for them, and good will towards them; removes the calumnies of covetouſneſs, guile, and craftineſs; reproves them for their ſins, and threatens them in caſe of impenitence. Tho' in ſome reſpects glorying was not ſo convenient, and quite diſagreeable to the Apoſtle himſelf, yet ſuch were his circumſtances, that it was become neceſſary for him to do it, and therefore goes on with it; and to his character, qualifications, labours, ſufferings, and deliverances, adds the viſions and revelations of the Lord he had been honoured with, ver. 1. and ſingles out a very particular one, which he deſcribes by the time when, about fourteen years ago; by the perſon who ſaw it, himſelf, whom he ſpeaks of in the third perſon, that there might be as little appearance of boaſting as poſſible; by the place where it was ſeen, the third heaven, into which he was caught; by the form or manner of the viſion, or the circumſtance and condition in which he was when he ſaw it, of which he could give no account; as whether in or out of the body, ver. 2. which laſt circumſtance is repeated to denote the certainty of it, and his ignorance as to this part of it; for the truth of which he appeals to God, ver. 3. and affirms again, that ſuch an one as he had deſcribed was caught up to paradiſe; by which he explains what he meant by the third heaven, and further declares, that being there he heard words unutterable, ver. 4. Now tho' this viſion was matter of glorying, yet ſince he was the perſon that was ſo highly honoured with it, he would not dwell any longer on it, but rather ſpeak of his infirmities, as he afterwards does, ver. 5. yet if he had ſhewn a deſign of boaſting, it would not have been acting a fooliſh part; however, he thought it beſt to forbear, leſt it ſhould lead any into too high an opinion of him, ver. 6. and indeed, theſe high enjoyments were apt to fill himſelf with pride and vanity, wherefore God in his infinite wiſdom, thought fit to take ſome methods to humble him; which leads him to give an account of a ſore temptation that befel him, which was grievous to him, and in which he was buffeted by ſatan; the end of which was to keep down his pride, and hide it from him, ver. 7. The uſe this was of to him, and how he behaved under it, and the requeſt he made to the Lord to be freed from it, are declared in ver. 8. to which he received an anſwer, which was full and ſatisfactory, gave him pleaſure, and determined him to glory in his infirmities, ver. 9. which he does in ver. 10. and gives an enumeration of them, and his reaſon for glorying in them: and whereas he knew he ſhould be chargeable with folly, in glorying in other things as he had done, he blames the *Corinthians* for it, who had obliged him to it; for had they engaged as they ſhould have done in the vindication and commendation of him, there would have been no need of his own; and they were furniſhed with matter and arguments enough for ſuch a purpoſe, ſince it muſt have been a plain caſe to them that he was not inferior to the chief of the Apoſtles, ver. 11. of which they had a full demonſtration, partly by the ſigns, wonders, and mighty deeds which were done in the midſt of them by him, ver. 12. and partly by the gifts of grace beſtowed on them thro' his miniſtry, on account of which they did not come ſhort of any other churches; unleſs it was in this, that they had the Goſpel preached without charge unto them, ver. 13. the Apoſtle goes on to acquaint them, that he had a third time intended to come and ſee them, when he would be no more burdenſome and chargeable to them than he had been before; have no regard to theirs but to them, acting the part of a father that lays up for his children, but takes nothing from them, ver. 14. and expreſſes his ſtrong affection for them, even tho' they ſhould ſhew but little to him, and his earneſt deſire to be ſerviceable to them, and the pleaſure he ſhould take therein, ver. 15. and whereas it was ſuggeſted by the falſe teachers, that tho' he did not take money of them in perſon, he had uſed ſome underhand crafty methods by the means of others, to drain them of it, ver. 16. he replies and vindicates his innocence, by putting the queſtion to them in general; whether he had made any gain by any perſons he had ſent to them, ver. 17. and particularly inaſmuch as he had ſent *Titus* and another brother, whether he had made any gain of them, and whether the Apoſtle and he were not of the ſame ſpirit; and whether they did not take the ſame ſteps, ver. 18. and then obſerves, that all the pains that he took in the vindication of himſelf, was not ſo much on his own account as theirs, even for their edification, that that might not be hindred, for whom he had the moſt indeared affection; and for the truth of all this he appeals to God, ver. 19. and cloſes this chapter with obſerving the many evils which were among them, which he feared he ſhould find among them when he came, unrepented of; and which would be matter of grief and humiliation to him, and oblige him to uſe that ſeverity among them which would not be agreeable to them, ver. 20, 21.

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[r] Pocock. Specimen Hiſt. Arab. p. 76, 77, 78.

[s] Pocock. ib. p. 58, 70, 79.

[t] Vid. Joſeph. Antiq. l. 13. c. 13. §. 3.

[u] Antiq. l. 14. c. 1. §. 4. de Bello Jud. l. 1. c. 6. §. 2.

[w] Ib. Antiq. l. 16. c. 9. §. 4. & c. 10. §. 8, 9.

[x] Ib Antiq. l. 18. c. 6. §. 1.

[y] Onomaſticum Sacrum, p. 116, 748.

[z] Nat. Hiſt. l. 36. c. 8.

[a] Antiq. l. 13. c. 15. §. 1, 2.

[b] Geograph. l. 5. c. 15.

[c] Dialog. cum Tryphone Jud. p. 305.

[d] Adv. Marcion. l. 3. c. 13.

[e] Miſn. Oholot, c. 8. §. 4. & Negaim, c. 13. §. 3. T. Bab. Cholin, fol. 125. 2.

Ver. 1. *It is not expedient doubtleſs for me to glory,* &c.] Tho' it was lawful for him to glory, and was neceſſary in the preſent circumſtances of things, in vindication of himſelf, and to preſerve the *Corinthians* from being carried away with the inſinuations of the falſe Apoſtles; and ſo for the honour and intereſt of Chriſt and the Goſpel; yet it was not expedient on ſome other accounts, or profitable and ſerviceable to himſelf; he might find that it tended to ſtir up pride, vanity and elation of mind in him, and might be interpreted by others as proud boaſting and vain glorying; wherefore he choſe to drop it, and paſs on to another ſubject; or rather tho' it was not expedient to proceed, yet before he entirely quitted it, he thought it proper to ſay ſomething of the extraordinary appearances of God unto him. Some copies, and the *Vulgate Latin* verſion read, *if there was need of glorying, it is not indeed expedient*; the *Syriac* verſion, *there is need of glorying, but it is not expedient*; and the *Arabic* verſion, *neither have I need to glory, nor is it expedient for me: I will come to viſions and revelations of the Lord*; ſuch as the Lord had made to him, and not man; and which were not the fruit of his own fancy, or the deluſions of *ſatan*; but were from the Lord Jeſus Chriſt, and for his glory. The Apoſtle might very well ſpeak of *viſions*, or heavenly appearances, ſince he was favoured with many; his converſion was owing to a viſion or appearance of Chriſt to him, whom he ſaw with his bodily eyes, and heard him ſpeaking to him, and which he calls, *the heavenly viſion*; at another time when at *Troas*, a viſion appeared to him in the night, and a man of *Macedonia* ſtood and prayed him to come over and help them; and when at *Corinth* the Lord ſpoke to him by a viſion, and bid him not be afraid, but go on preaching the Goſpel, becauſe he had much people there to be brought in thro' his miniſtry: and as for *revelations*, beſides what are ordinary and common to all believers, he had extraordinary ones; the Goſpel and the ſcheme of it, the knowledge of the ſeveral particular doctrines of it, were not attained to by him in the common way, but he had them by the revelation of Jeſus Chriſt; the ſeveral myſterious parts of it, particularly that of the calling of the *Gentiles*, to which might be added, the change that will be upon the living ſaints at Chriſt's ſecond coming, were made known to him by revelation; and ſometimes in this extraordinary way, he was directed to go to ſuch or ſuch a place, as at a certain time he went up to *Jeruſalem* by *revelation*, where he was to do or ſuffer many things for the ſake of Chriſt: tho' he had no revelation of any thing that was different from, and much leſs contrary to the Goſpel, and as it was preached by the other Apoſtles; for there was an entire agreement between him and them in their miniſtry; ſee *Gal.* ii. 2, 7, 8. and theſe viſions and revelations were for his inſtruction, direction, and encouragement in the miniſtration of the Goſpel; and being of an extraordinary nature, were ſuitable to thoſe extraordinary times, and not to be expected in an ordinary way, nor is there any need of them now; beſides, theſe were viſions and revelations of the Lord, and not the effects of enthuſiaſm, and a warm imagination, nor diabolical deluſions, or the pretenſions and cheats of deſigning men; and were for the confirmation and eſtabliſhment of the Goſpel, and not to countenance a new ſcheme, or introduce a new diſpenſation; wherefore all viſions and revelations men pretend to, which are for ſuch a purpoſe, are to be deſpiſed and rejected.

Ver. 2. *I knew a man in Chriſt above fourteen years ago*, &c.] Which is to be underſtood of himſelf, as appears from ver. 7. where he ſpeaks in the firſt perſon; and the reaſon why he here ſpeaks in the third, is to ſhew his modeſty and humility, and how much he declined vain glory and popular applauſe; and whilſt he is ſpeaking of himſelf, ſtudies as it were to conceal himſelf from being the perſon deſigned, and to draw off the mind of the reader from him to another perſon; tho' another cannot be intended, for it would not have been to his purpoſe, yea, quite beſide it, when he propoſes to come to viſions and revelations he had of the Lord, to have inſtanced in the rapture of another. Moreover, the full and certain knowledge he had of this man, of the place he was caught up to, and of the things he there heard beſt agrees with him; as alſo his atteſting, in ſuch a ſolemn way, his ignorance of the manner of this rapture, whether in the body or out of the body, and which he repeats and refers to the knowledge of God, clearly ſhews he muſt mean himſelf; beſides, it would otherwiſe have been no inſtance of any viſion of his, nor would the rapture of another have at all affected his character, commendation, and praiſe, or given him any occaſion of glorying as this did; tho' he did not chuſe to take it, as is clear by his ſaying that if he gloried of it he ſhould not be a fool, yet forbore, leſt others ſhould entertain too high an opinion of him; and after all, he was in ſome danger of being elated with this viſion along with others, that the following ſore temptation was permitted, to prevent his being exalted with it above meaſure: and when he calls this perſon, meaning himſelf, a *man*, it is not to diſtinguiſh him from an angel, whoſe habitation is in the third heaven, and ſo no wonderful thing to be found there; or from any other creature; nor perhaps only to expreſs his ſex, a man, and not a woman, tho' the *Syriac* verſion uſes the word גברא, peculiar to the maſculine ſex; but merely to deſign a perſon, and it is all one as if it had been ſaid, I knew a perſon, or I knew one in Chriſt: and the phraſe *in Chriſt*, is not to be connected with the word *know*, as if the ſenſe was, that he called Chriſt to witneſs the truth of what he was about to ſay, and that what he ſhould ſay was not with a view to his own glory, but to the glory and honour of Chriſt only; but it is to be connected with the word *man*, and denotes his being in Chriſt, and that either, as Dr. *Hammond* thinks, in a ſingular and extraordinary manner; as *John* is ſaid to be *in the Spirit*, *Rev.* i. 10. that is, in an extaſy; and ſo here this man was in the Spirit of Chriſt, and tranſported by him to ſee viſions, and have revelations; or rather it intends a ſpiritual being in Chriſt, union to him, the effect of which is communion with him. The date of *fourteen years ago*, may refer either to the time when the Apoſtle firſt had the knowledge of his being in Chriſt, which was at his converſion; he was in Chriſt from all eternity, being given to him, choſen in him, loved by him, ſet as a ſeal upon his heart, as well as engraven on the palms of his hands, and repreſented by him, and in him, in the everlaſting covenant; and ſo in time, at his crucifixion, death, burial, reſurrection, aſcenſion, and ſeſſion at the right hand of God; in conſequence of all which when the ſet time was come, he became a new creature, was converted and believed in Chriſt, and then he knew himſelf to be in him; he was in him ſecretly before, now openly; and this was about fourteen years before the writing of this epiſtle; the exact time of his converſion might well be known and remembered by him, it being in ſuch an extraordinary manner: or elſe this date may refer to the time of his rapture, which ſome have thought was ſometime within the three days after his converſion, when he was without ſight, and neither eat nor drank; ſome have thought it to be eight years after his converſion; but the moſt probable opinion is, that it was not at *Damaſcus*, but when he was come again to *Jeruſalem*, and was praying in the temple, and was in a trance or extaſy, *Acts* xxii. 17. tho' the difference there is among chronologers, and the uncertainty of their conjectures, both as to the time of the Apoſtle's converſion, and the writing of this epiſtle, makes it very difficult to determine this point. They that make this rapture to be at the time of his converſion, ſeem to be furtheſt off of the truth of things; for whether his converſion be placed in the 34th year of Chriſt, as ſome, or in the 35th, as others, or in the 36th; and this epiſtle be thought to be written either in the 56th or 58th or 60th, the date of fourteen years will agree with neither: they indeed make things to agree together beſt, who place his converſion in the year 36, make this rapture to be eight years after, in the year 44, and this epiſtle to be written in the year 58. Dr. *Lightfoot* puts the converſion of the Apoſtle in the year 34, the rapture of him into the third heaven, in the year 43, at the time of the famine in the reign of *Claudius*, *Acts* xi. 28. when he was in a trance at *Jeruſalem*, *Acts* xxii. 17. and the writing of this epiſtle, in the year 57. That great chronologer biſhop *Uſher*, places *Paul's* converſion in the year 35, his rapture in the year 46, and the writing of this epiſtle in the year 60. So that upon the whole it is hard to ſay when this rapture was; and it may be, it was at neither of the viſions recorded in the ſcripture, which the Apoſtle had, but at ſome other time no where elſe made mention of: when, as he here ſays, *ſuch an one was caught up to the third heaven*; the ſeat of the divine majeſty, and the reſidence of the holy angels; where the ſouls of departed ſaints go immediately upon their diſſolution; and the bodies and ſouls of thoſe who have been tranſlated, caught up, and raiſed already, are;

and where the glorified body of Chriſt is and will be, until his ſecond coming. This is called the *third* heaven, in reſpect to the airy and ſtarry heavens. The Apoſtle refers to a diſtinction among the *Jews* of שמיא עילאי ושמיא מיצעאי ושמיא תתאי, *the ſupreme heaven, the middle heaven, and the lower heaven* [f]; and who alſo make a like diviſion of worlds, and which they call עולם עליון ועולם האמצעי והעולם השפל, *the ſupreme world, and the middle world, and the lower world* [g]; and ſometimes [h] the world of angels, the world of the orbs, and the world of them below; and accordingly the *Cabaliſtic* doctors talk of three worlds; עלמא תליתאה, *the third world*, they ſay [i], is the ſupreme world, hidden, treaſured, and ſhut up, which none can know; as it is written, *eye hath not ſeen*, &c. and is the ſame with the Apoſtle's *third heaven*. The ſtate and condition in which he was during this rapture, is expreſſed by the following words, put into a parentheſis, *whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth*; whether his ſoul remained in his body, and he was caught up ſoul and body into heaven, as *Elijah* was carried thither ſoul and body in a chariot with horſes of fire; or whether his ſoul was out of his body, and he was diſembodied for a time, as *Philo* the *Jew* [k] ſays that *Moſes* was, ασωματον, *without the body*, during his ſtay of forty days and as many nights in the mount; or whether this was not all in a viſionary way, as *John* was *in the Spirit* on the Lord's day, and *Ezekiel* was taken by a lock of his head, and lifted up by the Spirit between earth and heaven, and brought *in the viſions of God* to *Jeruſalem*, cannot be ſaid. The Apoſtle did not know himſelf, and much leſs can any other be able to ſay how it was; it is beſt with him to refer and leave it to the omniſcient God; one of the four perſons the *Jews* ſay entered into paradiſe, who are hereafter mentioned in the note on ver. 4. is ſaid to have his mind ſnatched away in a divine rapture [l]; that is, he was not himſelf; he knew not where he was, or whether in the body or out, as ſays the Apoſtle.

Ver. 3. *And I knew ſuch a man*, &c.] The ſame man, namely himſelf, is here deſigned, and the ſame rapture ſpoken of, and the condition he was in expreſſed in the ſame words; which repetition is made for the more ſtrong affirmation of what he delivered, and to ſignify the marvellouſneſs of this viſion, and how ſurpriſing and unaccountable it was.

Ver. 4. *How that he was caught up into paradiſe*, &c.] Not the earthly paradiſe in which our firſt parents were; this was deſtroyed by the flood, and the place where it was not now to be known; and to what purpoſe the Apoſtle ſhould be carried thither cannot be gueſſed at; tho' ſome have thought that this is here meant: but nor this, nor any place diſtinct from the *third* heaven, or place of the bleſſed, is meant; which is the ſenſe of many of the ancients, who ſuppoſe the third heaven and paradiſe to be two diſtinct places, and that the Apoſtle had two ſeparate raptures. *Clemens Alexandrinus* [m], reads the words thus, *I knew a man in Chriſt caught up to the third heaven*, κακειθεν εις τον παραδεισον, *from thence to paradiſe*; and ſo *Theophylact* upon the place ſays, "from the third heaven he "was immediately caught up into paradiſe;" and ſo *Œcumenius*, "he was caught up unto the third "heaven, and again from thence into paradiſe;" and ſome modern writers have been inclined to think there were two raptures, and the rather inaſmuch as the Apoſtle is ſaid to be caught *up to* the one, and caught *up into* the other, and makes uſe of the words *caught up* twice; or otherwiſe he would be guilty of a tautology, both in that and in repeating his ignorance of the manner of the rapture; to which is added, that he propoſed to ſpeak of *viſions* and *revelations* in the plural number, ver. 1. and afterwards calls this viſion an *abundance of revelations*, ver. 7. but as it was at the ſame time that he was caught up to the third heaven, and into paradiſe, there being one and the ſame date of fourteen years ago to both; and as in the account of the one and the other, he was equally ignorant of the manner how he was caught up, whether in the body, or out of the body; and ſeeing that there is no account of what he ſaw and heard in the third heaven, but only what he heard in paradiſe, which is referred to be told in the after account of this viſion; and as the third heaven and paradiſe are one and the ſame place, it ſeems moſt reaſonable to conclude, that not two raptures and two viſions are here deſigned, but only one; and without any ſhew of a vain repetition, the Apoſtle having begun the account of this viſion, might re-aſſume what he had ſaid, in order to give a more plain and clear account of it; and eſpecially as there were ſome things he had not yet mentioned, and the whole was not eaſy to be underſtood and taken in, and the manner of it, even unknown to himſelf; and this he might do to raiſe the attention the more unto it, as being ſomething wonderful and extraordinary; beſides, if his deſign had been to have given an account of two raptures, he would have diſtinguiſhed them in a numerical way; and would have told us that he was *twice* caught up, as well as he afterwards ſays that he beſought the Lord *thrice*, at another time; and this would have been neceſſary to have prevented a miſtake, of taking the one and the other for the ſame rapture, as is generally done: heaven is called paradiſe, becauſe as the garden of *Eden* which bears that name, was of God's planting, ſo is this made and prepared by him; as that was a delightful place, ſo is this; alſo becauſe of Chriſt the tree of life, which is in the midſt of it, beſides an innumerable company of angels, and ſpirits of juſt men made perfect, the pure and undefiled inhabitants of it; and becauſe of the river of divine love, of endleſs pleaſures, the ſaints there are made to drink of. It was uſual with the *Jews* to call heaven גן עדן, *the garden of Eden*, or paradiſe; and which they [n] ſometimes ſpeak of as upper and lower; the lower they ſuppoſe the ſouls of men are introduced into, immediately upon their diſſolution; where they ſtay a while, and then go up to the upper paradiſe, the world of ſouls, where *Abraham*, *Iſaac* and *Jacob* are. The *Jews* ought not to object to the Apoſtle's being had into paradiſe before his de[illegible], for they tell us of ſeveral that entered there whilſt alive; "nine, they ſay [o], נכנסו בחייהם בגן עדן, *entered* "*in their life time into the garden of Eden*, or pa-"radiſe; and theſe are they, *Enoch* the ſon of "*Jared*, and *Elijah*, and the *Meſſiah*, and *Eliezer* "the ſervant of *Abraham*, and *Hiram* king of "*Tyre*, and *Ebed Melec* the *Ethiopian*, and *Jabez* "the ſon of *Rabbi Judah* the prince, and *Betbiah* "the daughter of *Pharaoh*, and *Sarah* the daughter

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[f] Targum in 2 Chron. vi. 18.

[g] Tzeror Hammor, fol. 1. 4. & 3. 2, 3.

[h] Ib. fol. 83. 2.

[i] Zohar in Numb. fol. 66. 3.

[k] De Somniis, p. 570.

[l] Coſri, p. 3. §. 65. fol. 190. 1, 2.

[m] Strom. l. 5. p. 586.

[n] Niſhmah Chayim, par. 1. c. 10. fol. 25. 2, &c.

[o] Derech Eretz, fol. 19. 1. Zohar in Exod. fol. 102. 3.

“ of *Aſher*; and there are ſome that ſay alſo [p], *Rabbi Joſhua ben Levi*;” and in another place [q], “ four נכנסו בפרדם, *entered into paradiſe*; and theſe are they, *Ben Azzai*, and *Ben Zoma*, another, and *R. Akiba*;” upon which is [r] added, “ they entered into paradiſe as it were by the hands of God, and they did not aſcend up above really, but it ſeemed to them as if they aſcended;” how far this may ſerve to explain and illuſtrate the Apoſtle's caſe, I leave, with this obſervation more concerning another uſe of the word *paradiſe* with them; which ſometimes ſignifies a conſiderable ſhare of knowledge of myſterious things, relating to the nature of God, Angels, *&c.* of which *Maimonides* having ſpoken, ſays [s], “ theſe things the former wiſe men called, פרדס, *paradiſe*, as they ſay, *four entered into paradiſe*; and altho' they were the greateſt men of *Iſrael*, and exceeding wiſe men, yet they had not all of them power to know and comprehend all theſe things clearly; and I ſay, that he is not fit to walk בפרדס, *in paradiſe*; but he whoſe belly is filled with fleſh and bread, and it is bread and fleſh to know what is forbidden, and what is lawful, and the other precepts of a like nature:” and again [t], “ a man that is filled with all theſe virtues (meaning with wiſdom, and underſtanding, and government of the paſſions and appetites) is perfect in his body, as he that enters into *paradiſe*, and inclines himſelf to theſe things which are great and afar off:” once more [u], “ the words of the tradition are comprehended in the written law, and the expoſition of them in the oral law; and the things which are called פרדס, *paradiſe*, are contained in the *Talmud*;” this they [w] call, פרדס החכמה, *the paradiſe of wiſdom*; whether this ſenſe and uſe of the word may be applied to the paſſage before us, and ſo be expreſſive of that large ſhare of divine knowledge which was communicated in an extraordinary way to the Apoſtle, may deſerve ſome conſideration: however, this is certain, that when he was caught up into paradiſe, he *heard unſpeakable words, which it is not lawful for a man to utter*; to inſtance in particular things, which he then either ſaw or heard, as ſome have done, is bold and daring; as that he ſaw the divine being with the eyes of his underſtanding, the ſeveral angelic forms, thrones, dominions, principalities and powers, and the glory and beauty of the ſouls of departed ſaints; and heard the harmonious muſick of each of theſe happy creatures; had a view of the book of life, and was ſhown the order and method of divine predeſtination; was let into the myſtery of the calling of the *Gentiles*, and the change that will be on living ſaints; and heard the whole account of the diſpenſation of things, in the church of Chriſt to the end of the world: the things were unſpeakable, never yet related, and ſo not to be known; they were ſuch things which the Apoſtle himſelf, when out of the rapture, might have but very inadequate ideas of, and ſuch he as was not able to put into proper words and language to be underſtood by others; and which as he heard them not from a mere man, but from the Lord, ſo no mere man was able to utter them, none but he of whom he had heard them: and beſides, whatever conceptions the Apoſtle might have of them himſelf, and how capable ſoever he was of expreſſing them; yet they were not fit and proper to be told in the preſent ſtate of things, being no part of the counſel of God relating to man's ſalvation, the whole of which he faithfully declares; and yet were neceſſary to be heard by him, in order to eſtabliſh his faith in the Goſpel, to animate him in his miniſtry, and fortify his mind againſt all the afflictions, reproaches and perſecutions, he was to meet with for the ſake of Chriſt. The phraſe ſeems to be the ſame with אי אפשר לאמרו, *it is impoſſible to ſay it* [x]; and of ſuch like ſecret things in paradiſe, or the world of ſouls, the *Jews* ſay [y], that “ they are hidden, and which אינם ראוים לעלות בכתיבה, *are not fit to produce in writing*;” and ſo theſe were ſuch as were not lawful to ſpeak out, γλωσσαις ανθρωπιναις, *with human tongues*, as *Juſtin Martyr* ſays [z]: they were not in ſuch ſenſe *unſpeakable*, as not to be expreſſed by any; for they were expreſſed either by Chriſt himſelf, who was glorified in human nature, whom the Apoſtle might now ſee and hear, or by ſome angel or angels, or they could not have been heard by the Apoſtle as they were; but they were ſuch as before had never been ſpoken to any mortal man, and ſo could never have been ſpoken by any; and tho' they had been ſpoken to a mortal man, yet they could not be ſpoke by him to others; for tho' when he heard them, his human ſoul, for that preſent time, might conceive and take in much of the nature and meaning of them, yet were ſuch he could not expreſs by words, and repreſent to others by ſpeech after the viſion was over, and eſpecially at this diſtance: not that it was ſinful to have done it, if he could have done it; or that the things themſelves were of ſuch a nature, that it would have been criminal to have rehearſed them; but rather that it was impoſſible to do it, at leaſt fully, ſince they might greatly regard the glory of the divine being, and the worſhip paid him by the heavenly inhabitants; or could it be done in any tolerable manner, it might not be altogether convenient and proper in the preſent ſtate of things; ſince the worſhip of the upper world lying in praiſe without prayer, might not be ſo fit to be related, leſt it ſhould be imitated by ſaints on earth: and ſeeing what the Apoſtle heard was ineffable and not to be ſpoken by himſelf; no credit is to be given to thoſe ſpurious things called the *Revelation* and *Aſcenſion* of ſaint *Paul*, in which the author or authors of them pretend to tell us what theſe things were.

Ver. 5. *Of ſuch an one will I glory*, &c.] [a] The Apoſtle in great modeſty ſeems to ſpeak of ſome other perſon, and not himſelf, as caught up into the third heaven, when he yet means himſelf; and does as it were diſtinguiſh himſelf from himſelf; himſelf in paradiſe, from himſelf on earth; his ſenſe is, that tho' he might lawfully glory of ſuch a perſon ſo highly exalted and favoured, yet ſince this was his own caſe, he choſe to forbear and ſay no more of it: *yet of myſelf I will not glory*; tho' he could, and might, and did glory in the Lord, who had done ſuch great things for him; as that he was in Chriſt, and knew himſelf to be ſo, had been rapt up into heaven and heard things unutterable; yet he would not glory of theſe things as from himſelf, as owing to any merit or worthineſs of his, but as inſtances of mere favour, grace and goodneſs; if he gloried of any thing of himſelf in his preſent ſtate and condition, it ſhould be of his weakneſſes: *but in mine infirmities*; not his ſinful ones, for theſe he mourned over, and was humbled before God and man under a ſenſe of; but his many preſſing difficulties of life, heavy reproaches, very great afflictions, and violent perſecutions he endured for Chriſt's ſake; ſee ver. 10.

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[p] Ganz Tzemach David, par. 1. fol. 31. 1, 2.

[q] T. Bab. Chagiga, fol. 14. 2.

[r] Toſephot, ib.

[s] Jeſode Tora, c. 5. §. 19, 20.

[t] Ib. c. 7. §. 2.

[u] Ib. Talmud Tora, c. 1. §. 12.

[w] Tzeror Hammor, fol. 96. 4.

[x] T. Bab. Megilla, fol. 21. 1.

[y] Niſhmat Chayim, fol. 28. 1.

[z] Expoſitio fidei, p. 379.

Ver. 6. *For tho' I would deſire to glory,* &c.] Had a mind to it, choſe it, and was fond of it, thought fit to proceed in this way concerning this viſion, or this with many others: *I ſhall not be a fool;* in reality; tho' he might ſeem and be thought to be ſo by others; he does indeed before, call his glorying *folly,* and *ſpeaking fooliſhly;* but he means only as it might be interpreted by others, for in fact it was not: the reaſon is, *for I will ſay the truth;* he ſaid nothing but what was ſtrictly true, in the account of himſelf in the preceding chapter, and appeals to God as his witneſs; nor any thing in the relation of this viſion, but what was entirely agreeable to truth; and to ſpeak truth, tho' it be of a man's ſelf, when he is called to it cannot be deemed folly: *but now I forbear;* he did not chuſe to go on, or ſay any more upon this head at this time; tho' he had many viſions, and an abundance of revelations, yet he did not judge it proper to give a particular account of them: *leſt any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me;* ſhould take him to be more than human, as before this the *Lycaonians* at *Lyſtra* did; who ſuppoſed that he and *Barnabas,* were Gods come down in the likeneſs of men, and brought out their oxen and garlands to do ſacrifice to them; and as after this, the inhabitants of *Melita* ſeeing the viper drop from his hand without any hurt to him, ſaid he was a God; to prevent ſuch extravagant notions of him, he forbore to ſay any more of his extraordinary viſions and revelations; but choſe rather that men ſhould form their judgments of him, by what they ſaw in him and heard from him, as a miniſter of the Goſpel.

Ver. 7. *And leſt I ſhould be exalted above meaſure,* &c.] Over much elated in his mind, and ſwelled with a vain conceit of himſelf: *thro' the abundance of the revelations;* for he had not only one or two, or a few, but an abundance of them; and which, as every thing does but grace, tended to lift up his mind, to ſtir up the pride of his heart, and to entertain too high and exalted thoughts of himſelf. Pride is naturally in every man's heart; converted perſons are not without it; knowledge, gifts, and revelations are apt to puff up with ſpiritual pride, unleſs counterbalanced and overpoized by the grace of God. This great Apoſtle was not out of danger by them, for he was not already perfect; wherefore to prevent an exceſs of pride and vanity in him on account of them, he ſays, *there was given to me a thorn in the fleſh, the meſſenger of ſatan to buffet me:* many have been the thoughts and conjectures of men about what is here meant by the Apoſtle. This ought to be allowed and taken for granted, that the *thorn in the fleſh* and *the meſſenger of ſatan,* deſign one and the ſame thing; the former is a figurative expreſſion, the latter a literal one, and explanative of the former. Some have thought that corporal afflictions are here deſigned, which may be compared to *thorns;* ſee *Hoſ.* ii. 6. and which are not joyous, but grievous to the fleſh, and come not by chance, but are by divine appointment, and are deſigned and made uſe of, to hide pride from men; and ſometimes, by divine permiſſion, *ſatan* has an hand in inflicting them, as in the caſe of *Job:* whilſt ſuch a general ſenſe is kept to, it is not to be deſpiſed, without entering into the particular bodily diſorder with which the Apoſtle was afflicted, as ſome do; ſome ſaying it was the cholic, others the gout, others a pain in the ear, and others the head-ach; which latter it is ſaid he was much troubled with; but theſe are mere conjectures: others think that the corruptions of nature are intended, which in regenerate perſons are left, as the *Canaanites* were in the land, to be *thorns* in the eyes and ſides of the *Iſraelites, Joſh.* xxiii. 13. *Judg.* ii. 3. Theſe to be ſure were felt by the Apoſtle, and were very grievous and humbling to him, and were no doubt ſometimes ſtirred up by *ſatan,* which made him complain bitterly, and groan earneſtly; and it may be obſerved, to ſtrengthen this ſenſe, that it was uſual with the *Jews* to call concupiſcence, or the vitioſity of nature, *ſatan;* for ſo they [a] often ſay, השטן הוא יצר הרע, *ſatan, he is the evil imagination,* or corruption of nature; and particularly, they call the luſt of uncleanneſs by this name; and it is ſaid [b] of a young man of *Iſrael,* being tempted by a young woman of *Midian,* thro' the counſel of *Balaam,* that בוער בו השטן, *ſatan burned in him,* and he turned aſide after her; and that the evil imagination is the old ſerpent; yea, they call this *the meſſenger of hell,* a phraſe very much like what is here uſed. "*R. Hona* [c], as he was preaching to the children of men to take warning, ſaid "unto them, children beware, משליחא של גיהנם, "*of the meſſenger of hell;* but who is this? the "evil imagination, or concupiſcence, is that which "is *the meſſenger of hell;*" and this ſenſe is agreeable, provided the particular corruption the Apoſtle was haraſſed with is not pretended to, as is by ſome, who pitch upon the luſt of uncleanneſs, and ſpare not to mention the perſon by name, one *Tecla,* who they ſay, travelled with him, and was a ſnare to him; but this is to do injury to the character of ſo holy an Apoſtle, and to repreſent him as expoſing himſelf to the falſe Apoſtles, againſt whom he was guarding: others think that a variety of afflictions, reproaches and perſecutions, for Chriſt's ſake and the Goſpel, are here meant, which were as pricking briars and grieving thorns to him; ſee *Ezek.* xxviii. 24. and which were given and ordered by divine appointment for his good; this ſenſe, ver. 9, 10. lead unto, and ſeem to confirm: others are of opinion that the temptations of ſatan are deſigned, which, as they are called *fiery darts,* which the archers of ſatan and his principalities and powers, ſhoot thick and faſt at the ſaints, to their great annoyance; ſo may be here called, eſpecially ſome very particular, eminent and ſore temptation, a *thorn in the fleſh,* very pungent, and giving a great deal of pain and uneaſineſs: others ſuppoſe that ſome particular emiſſary of ſatan, either ſome one of the falſe Apoſtles and teachers, who greatly oppoſed him, as *Alexander* the copper-ſmith, who did him much harm; or ſuch an one as *Hymenæus* or *Philetus,* that blaſphemed and ſpoke evil of him; or ſome violent perſecutor of him is intended. But after all, I ſee not but that the devil himſelf may be meant; for, as before obſerved, the phraſe *a thorn in the fleſh,* is metaphorical, and the other a *meſſenger of ſatan,* is literal, and explains it; and the whole may be read thus, *there was given to me a thorn in the fleſh,* namely, αγγελος σαταν, *the angel ſatan to buffet me:* ſo that *ſatan,* who was once an angel of light, now of darkneſs, is the *thorn in the fleſh;* and might be ſuffered to appear viſibly to him from time to time in a very terrible manner, and

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[a] T. Bab. Bava Bathra, fol. 16. 1. Tzeror Hammor, fol. 6. 2. 3. 8. 3 10. 4. 13. 3. 20. 2 50. 3. 58. 3. 72. 4. 73. 2. 86. 1. 87. 2. 93. 1. 96. 1. 99. 4. 100. 4. 101. 4. 113. 1. & 133. 2. & 141. 3. & 149. 2. & 152. 3. Raya Mehimna in Zohar in Lev. fol. 7. 2.

[b] Bemidbar Rabba, §. 20. fol. 229. 1.

[c] Midraſh Haneelam in Zohar. in Gen. fol. 67. 4.

which was very grievous to be born; he might by permiſſion have great power over his body, as he had over *Job*'s, to uſe it ill, to beat and buffet it; for this alſo may be taken literally: and he might likewiſe otherways greatly diſtreſs him by ſtirring up the corruptions of his heart; by following him with his ſatanical injections, ſuggeſtions, and temptations; by raiſing violent perſecutions, and inſtigating many of his emiſſaries againſt him; and this ſenſe is the rather to be choſen, becauſe it includes all others that have any ſhew of truth. The *Jews*[d] ſometimes make mention of the angel or meſſenger of ſatan, mocking at the righteous and buffeting them; ſo God is by them ſaid[e], to deliver *Nebuchadnezzar* למלאך השטן, *to a meſſenger of ſatan.* This ſore exerciſe befel the Apoſtle for his good, to keep down the pride of his nature; *leſt*, adds he again, *I ſhould be exalted above meaſure*; for ſuch ends and purpoſes does the Lord in his infinite wiſdom, deal with his people. The[f] *Jews* have a notion that this was one reaſon of God's tempting or trying *Abraham* with the ſacrifice of his ſon, to depreſs that pride that was likely to ariſe in him becauſe of his greatneſs. "This temptation, they ſay, was neceſſary at that time, becauſe above, the grandeur of *Abraham* is declared how great it was before his enemies made peace with him; and *Abimelech* king of the *Philiſtines*, and *Phicol* the chief captain of his hoſt, were obliged to enter into a covenant with him, and aſked him to ſhew favour to them, and to the land in which he ſojourned; and perhaps hereby גבה לבו, *his heart was lifted up*, in the ways of God; ורמו עיניו, *and his eyes were lofty*; when he ſaw himſelf bleſſed with riches, and with children, and with grandeur and glory, as the glory of kings; wherefore God was *willing to try him*; with a wall of iron, (this great difficulty) to ſee if there was any droſs left in him."

Ver. 8. *For this thing I beſought the Lord thrice,* &c.] With reſpect to the thorn in the fleſh, the meſſenger ſatan, who gave him ſo much continual diſturbance. This ſent him to the throne of grace, to requeſt of the Lord, *that it*, or rather *he might depart from me*; this requeſt greatly confirms the above ſenſe, for it can hardly be thought the Apoſtle would be ſo importunate about the removal of a common bodily affliction; and he knew that the corruption of his nature would remain with him as long as he was in the body; and as for afflictions, reproaches, and perſecutions for the Goſpel's ſake, he was well apprized they would abide him wherever he went; but that ſo troubleſome an adverſary might depart, as it muſt be greatly deſirable, ſo it was a very proper requeſt: and it is made to a very proper perſon, to the *Lord* Jeſus Chriſt; who in the days of his fleſh had ſuch power over the devils, as to diſpoſſeſs them from the bodies of men by a word ſpeaking, and held them in ſubjection, and in a pannic fear of him; and when upon the croſs, he ſpoiled principalities and powers, and in the latter day will bind ſatan with a chain, and ſhut him up in the bottomleſs pit for a thouſand years. This requeſt was made *thrice*, not with any view to the three perſons in the Godhead, Father, Son, and Spirit; nor to the three uſual times of prayer in a day, morning, noon, and night; nor is any exact number of times intended; but the ſenſe is, that he frequently beſought the Lord on this account.

Ver. 9. *And he ſaid unto me*, &c.] Either by what the *Jews* call בת קול, *Bath Kol*, a voice from heaven, an articulate, audible one; or by ſome extraordinary revelation of the Spirit of God; or by a divine impreſſion upon his mind; whereby he was aſſured of what follows, *my grace is ſufficient for thee*; the Lord always hears and anſwers his people ſooner or later, in one form or another, tho' not always in the way and manner they deſire; but yet in ſuch a way as is moſt for his glory and their good: the Apoſtle had not his requeſt granted, that *ſatan* might immediately depart from him, only he is aſſured of a ſufficiency of grace to ſupport him under the exerciſe, ſo long as it ſhould laſt. There ſeems to be an alluſion to the word שדי, *Shaddai*, an appellation of God, *Gen.* xvii. 1. and ſignifies, *which is ſufficient*; for God is all-ſufficient, and is a name that belongs to the *Meſſiah*. The angel whom God promiſed to the *Iſraelites*, to go before them in the wilderneſs, *Exod.* xxiii. 23. the *Jews* ſay[g] is *Metatron* (which is a corruption of the word *mediator*) whoſe name is as the name of his maſter. *Metatron* by *Gematry* is *Shaddai*, *one that is ſufficient*: however, certain it is, that the grace of Chriſt is alone ſufficient for all his people, to all ſaving purpoſes, in all their times of need. It is alone ſufficient, not to the excluſion of the grace of the Father or the Spirit; but in oppoſition and diſtinction to any thing elſe, that may be rightly or wrongly called grace; what men generally call common or ſufficient grace, which they ſay, is given to all men, is a mere *Chimera*; no grace is ſufficient but what is effectual, and that is only the grace of Chriſt; the light of nature is inſufficient to any ſaving purpoſe; the Goſpel which is called grace, and is the means of grace, is inſufficient of itſelf to ſalvation, without the powerful and efficacious grace of Chriſt going along with it; and ſo are gifts, whether ordinary or extraordinary: nothing ſhort of the grace of Chriſt is ſufficient grace; and this is ſufficient for all the elect of God, *Jews* and *Gentiles*, Old and New Teſtament ſaints, the family in heaven and in earth, the people of God that are already called, and are to be called, and for the worſt and vileſt of ſinners; and it is ſufficient to all ſaving purpoſes, to the acceptance of their perſons before God, to their juſtification in his ſight, to their pardon and cleanſing, to their regeneration and ſanctification, to the ſupply of all their wants, and to their perſeverance in grace unto glory; and it is ſufficient in all their times of need, in times of bodily affliction, of violent perſecution, ſoul-deſertion, ſatan's temptations, and at the hour of death, and in the day of judgment. The reaſon given to ſupport this anſwer, and to ſtrengthen the Apoſtle's faith in it is, *for my ſtrength is made perfect in weakneſs*; by the *ſtrength* of Chriſt is meant, not his ſtrength as the mighty God, but that communicative ſtrength which he has, and is in him as mediator, and which ſaints look to him for, and receive from him; this is *made perfect in their weakneſs*; not that their weakneſs can add perfection to his ſtrength, for his ſtrength is perfect in itſelf, not to ſay any thing of the contradiction ſuch a ſenſe carries in it; but the meaning is, that the ſtrength of Chriſt is made to appear, is illuſtrated and ſhines forth in its perfection and glory, in ſupplying, ſupporting, and ſtrengthening his people under all their weakneſs; and if they were not left to ſome weakneſſes in themſelves, his ſtrength would not be ſo manifeſt; ſee *Jam.* ii. 22. The anſwer to the Apoſtle's requeſt ſupported with this reaſon, was wonderfully ſatisfactory to him; wherefore he concludes, *moſt gladly therefore will I rather glory in my infirmities*; in the weakneſſes which attended either his body or ſoul, thro' the buffetings of the angel ſatan, rather than in his viſions and revelations; or rather than inſiſt upon his departure from him, he is content things ſhould be as they were, ſince he had ſuch a promiſe of a ſufficiency of grace to bear him up, under and thro' whatever was the pleaſure of God concerning him; and ſince the ſtrength of Chriſt was made illuſtrious thro' his weakneſs, ſo that ſatan was not able to make any advantage over him, he is willing to remain in the ſame poſture and condition: *that the power of Chriſt*, ſays he, *may reſt upon me*, or *tabernacle over me*; he conſidered himſelf as a poor weak feeble creature, and the power of Chriſt as a tabernacle over him, as the power of God is repreſented as a garriſon about the believer, 1 *Pet.* i. 5. ſheltering, preſerving, and protecting him from the inſults of ſatan, in every form and ſhape; ſee *Iſ.* iv. 6. where Chriſt is ſaid to be a tabernacle, for a place of refuge, and for a covert.

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[d] R. Eliezer Katon de Scientia animæ. l. 10. apud Gaffarell. Cod. Cabal. Mſc. pic. Mirandal. Index p. 23. ad calcem Wolf. Heb. Bibliothec.

[e] Shemot Rabba, §. 26. fol. 105. 4.

[f] Tzeror Hammor, fol. 22. 1.

[g] Jarchi in Exod. xxiii. 23. Sepher Raya Mehimna in Zohar, in Numb. fol. 87. 1.

Ver. 10. *Therefore I take pleaſure in infirmities*, &c.] Not in them ſimply conſidered, but as they were made uſe of to his advantage, for the exerciſe of his grace, and for his more abundant conſolation; and eſpecially as they tended to the glory of Chriſt, and made his grace, power, and ſtrength the more conſpicuous: by *infirmities* are meant all outward troubles, every thing that is mean and abject, diſtreſſing and afflicting, whether from ſatan or the world; it ſeems to be a general term, which includes and is explained by the following particulars: *in reproaches*; of ſatan, the accuſer of the brethren, who ſometimes reproachfully inſinuates that they are hypocrites, and ſerve God and Chriſt with mercenary views and ſelfiſh ends; and of the men of the world, who traduce them as deceivers, treat them with opprobrious language, and load them with revilings and contumelies, endeavour to take away their characters, credit, and reputation; the faithful ſervants of Chriſt muſt go thro' bad report, and ſuffer ſhame for the name of Chriſt; but theſe reproaches with *Moſes* are eſteemed by them, greater riches than the treaſures of *Egypt*: *in neceſſities*; not of the ſoul, the better part, there being a ſufficiency of grace in Chriſt to relieve all its wants; but of the body, the Apoſtle was ſometimes reduced to very neceſſitous circumſtances, wanting the common neceſſaries of life, being hungry, thirſty and naked, and yet chearful: *in perſecutions*; from place to place by the enemies of the Goſpel, by whom he was ſeverely handled by beating, ſcourging, and impriſonment; but his ſtripes were the marks of the Lord Jeſus; his chains were his crown, and his priſon a palace to him: *in diſtreſſes*, or *ſtraits*; both as to body and mind, encompaſſed with ſuch difficulties that he knew not what way to take, or courſe to ſteer: and all *for Chriſt's ſake*; not for any real crime done by him, but for a profeſſion of Chriſt, for preaching his Goſpel, and for the glory of his name; and which made all theſe afflictions ſo delightful to him, having in the midſt of them the love of God to comfort him, the power and ſtrength of Chriſt to ſupport him, and the grace of the Spirit to aſſiſt him, and the preſence of all the three perſons with him; this he ſuggeſts to be the ground and reaſon of his delight and pleaſure, in ſuch otherwiſe diſagreeable circumſtances: *for when I am weak, then am I ſtrong*; when he was attended with all the abovementioned infirmities, when laden with reproaches, ſurrounded with neceſſities, followed with perſecutions, and brought into the utmoſt ſtraits and difficulties, and was moſt ſenſible of his weakneſs in himſelf to bear and go thro' all theſe things; then was he upheld by the divine arm, and ſtrengthened by the power of Chriſt; ſo that he was not only able to ſuſtain the conflict, but became more than a conqueror, and even to triumph in the midſt of theſe adverſities; he could and did readily take the advice in *Joel* iii. 10. and expreſs himſelf in the ſame language there directed to, and to which he ſeems to refer, *let the weak ſay I am ſtrong*; for he that is weak in himſelf, and ſees himſelf to be ſo, is ſtrong in Chriſt, and has a comfortable experience of renewed ſtrength from him, as his day is. The *Jews* have a ſaying[h] ſomewhat like this, "the righteous even כשהן חלשים מתחזקים, "*when they are weak ſtrengthen themſelves*; as it is "ſaid, *Gen.* xlviii. 2. and the wicked, tho' in their "ſtrength, fall, according to *Eſther* vii. 8."

Ver. 11. *I am become a fool in glorying*, &c.] This is either to be underſtood conditionally, if he had acted as a fool in commending himſelf, or was to be reckoned and called ſo by others, for glorying of himſelf, his viſions and revelations; or as an ironical conceſſion, allowing himſelf to be a fool for ſo doing, as he knew he ſhould be traduced by his enemies; which conceſſion he makes with a view to remove the blame from himſelf, and caſt it upon the *Corinthians*: *ye have compelled me*; they were not only the occaſion of his glorying, but they had forced him to it by their conduct; for he was obliged either to take this method for the vindication of his character, and preſerve his future uſefulneſs, or elſe to ſuffer the falſe Apoſtles to triumph over him, to the great detriment of the Goſpel, and of this church at *Corinth* particularly; whereas both might have been prevented, had they acted the part that became them: *for I ought to have been commended of you*; when the falſe Apoſtles reproached him, and inſinuated things among them to his diſadvantage, they ought not only to have turned a deaf ear to them, and to have checked and reproved them, and ſo have put a ſtop to their calumnies; but they ſhould have ſpoke in commendation of him, and have declared how faithfully he had preached the Goſpel to them; how uſeful he had been to their ſouls, for conviction, converſion, edification, and comfort; how laborious and indefatigable he had been in his miniſtry; what ſucceſs attended him, and what wonderful things were done by him in proof of his divine miſſion; all which they were conſcious of, and could with the utmoſt ſafety have affirmed of him: *for in nothing*, ſays he, *am I behind the very chiefeſt Apoſtles*; meaning either the falſe Apoſtles, who ſet themſelves upon an equality with the true ones, and above him; or rather the real Apoſtles of Chriſt, and thoſe that were of the greateſt note among them, as *Peter*, *James*, and *John*; for tho' he was behind them in time, yet not in gifts, labour, and uſefulneſs: but leſt this ſhould be thought to ſavour of vain boaſting, he adds, *tho' I be nothing*; which may be conſidered either as a declaration of his own thoughts of himſelf, and an humble acknowledgment of his own nothingneſs;

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[h] Baal Hatturim in Gen. xlviii. 2.

that he was nothing as a man, as an *Hebrew*, a *Phariſee*, with reſpect to his external priviledges and righteouſneſs, not more and better than others; and nothing as an Apoſtle and a chriſtian of himſelf, but was wholly and entirely what he was by the grace of God; or as the judgment and opinion of the falſe Apoſtles concerning him, who ſpoke of him, and treated him as a worthleſs man, of no account, and not to be regarded.

Ver. 12. *Truly the ſigns of an Apoſtle were wrought among you*, &c.] Not only the doctrine which he preached, the power that attended it, and the ſucceſs it met with among them, were clear ſigns and evident proofs of his being ſent by Chriſt; not only they themſelves who were converted under his miniſtry, were teſtimonials and ſeals of his apoſtleſhip, but alſo the many other wonderful works done by him confirmed the ſame, and ſhewed him to be an Apoſtle, and that he was not a whit behind, but equal to the chiefeſt of them: nor does he refer them to ſigns that were wrought by him, among others, and in other places, which were many; but to thoſe which they themſelves were witneſſes of, and therefore might and ought to have ſpoken of them in defence of him; and in order to ſtop the mouths of the falſe Apoſtles, a particular enumeration of theſe ſigns follows: *in all patience*; tis one ſign, and what is here mentioned in the firſt place of an Apoſtle and miniſter of Chriſt, that he patiently bears all injuries and indignities, reproaches, perſecutions, and all manner of afflictions for Chriſt's ſake and the Goſpel's; and this the Apoſtle did; and had he not been ſent by Chriſt, it is not reaſonable to imagine that he would have expoſed himſelf to ſo many evils and dangers; or would have bore with ſo much patience the ill uſage of men, and particularly the unkindneſs and ingratitude he met with at *Corinth*; but he took all patiently, having their good and the glory of Chriſt at heart: *in ſigns and wonders, and mighty deeds*; meaning preternatural and miraculous performances; ſuch as raiſing the dead, healing the ſick, cleanſing lepers, caſting out devils, ſpeaking with divers tongues, and the like, which were confirming evidences of apoſtleſhip; ſo נסין וגבורין, *wonders* and *powers*, or *mighty deeds*, are mentioned together by the *Jews*[r], as the ſame things.

Ver. 13. *For what is it wherein ye were inferior to other churches*, &c.] The Apoſtle here ſuggeſts and appeals to themſelves for the truth of it, that in nothing they came ſhort of other churches; that as he was not behind the very chiefeſt of the Apoſtles, and ſo they had no reaſon to be aſhamed of him and deſpiſe him; neither were they inferior in gifts, grace and knowledge, to other churches, all which were thro' his miniſtry; wherefore they ought to have ſpoken well of him, and not to have taken the part of the falſe Apoſtles againſt him; ſince all the honour and credit they were in as a church, were owing to him as an inſtrument. The Goſpel was firſt preached to them by an Apoſtle; they were converted under the miniſtry of an Apoſtle; they were planted and ſettled as a church by the means of an Apoſtle; and in which reſpects no church could go beyond them, or boaſt of more; they had the ſame Goſpel preached to them, and with as much power and purity as other churches; they had received the ſame ſpirit, the ſame graces, and the ſame gifts of the Spirit, both ordinary and extraordinary; ſo that they came behind others in no gift whatever; ſee 1 *Cor.* i. 7. and had the ſame miraculous works done among them, as were in other places, for the confirmation of the Goſpel. There was but one thing the Apoſtle could think of, in which they differed from others, and which he mentions; *except it be that I myſelf was not burdenſome to you?* becauſe he freely preached the Goſpel to them, took no wages of them, but choſe rather to work with his own hands and ſupply his neceſſities, than to be troubleſome to them; in this indeed, they differed from other churches, who liberally contributed to their miniſters, and honourably maintained them: *forgive me this wrong*; not that the Apoſtle ſeriouſly deſired this, or thought that he had done them any real injury, and ſo acknowledges it; for if any wrong was done hereby, it was to himſelf, and not them; but it is an ironical way of ſpeaking, and was a ſharp rebuke to them, for their ignorance, ingratitude and negligence.

Ver. 14. *Behold the third time I am ready to come to you*, &c.] Not that he had been twice at *Corinth*, and was now about to come a third time; for as yet he had been but once there, when he firſt preached to them, was the means of their converſion, and ſettled them in a church-ſtate; he had promiſed them to come a ſecond time, but as yet was prevented; ſee 1 *Cor.* xvi. 5. 2 *Cor.* i. 15. and now a third time he had purpoſed it in his mind, and had prepared for it, and was juſt ready to come unto them; when he aſſures them he had not altered his mind, nor ſhould he change his conduct, but ſteer the ſame courſe he had: *and I will not be burdenſome to you*; he ſignifies he would preach the Goſpel freely to them, and take nothing of them; and this he ſays leſt they ſhould think with themſelves, that tho' he took no ſtipend of them before, yet when he came again he would: *for I ſeek not yours*; their money and ſubſtance, as did the falſe Apoſtles: *but you*; them themſelves, their ſpiritual good and welfare, the comfort, edification, inſtruction and ſalvation of their immortal ſouls; like a good and faithful ſhepherd, who ſought not the fleece, but the good of the flock; or rather like a loving tender father, that was affectionately concerned for the good of his children: *for the children ought not to lay up for the parents, but the parents for the children*; not but that children ought to take care of, and provide for their aged and indigent parents, and churches ought to maintain their faithful miniſters; but the Apoſtle argues from a common fact which nature and affection direct unto, and have formed into a ſort of a law, that parents not only care for their children, bring them up, and provide for them food and raiment; but as they are bleſſed by providence, lay up treaſures for them for time to come, and not children for their parents; this is neither uſual nor neceſſary, for however, as the caſe may be, children may be obliged to maintain their parents when grown old and in want, yet not to lay up ſubſtance for them for futurity; and by it the Apoſtle ſuggeſts, that he was a ſpiritual father to theſe *Corinthians*, and they were his children; for whoſe ſpiritual welfare he had the higheſt concern, and whatever he did was out of no diſreſpect to them, but from the ſtrongeſt affection for them.

Ver. 15. *And I will gladly ſpend*, &c.] Meaning all his time, talents, and ſtrength, which God had beſtowed upon him for their ſpiritual profit and advantage; yea, all that ſmall pittance of worldly goods that he enjoyed: he not only determined to take nothing from them, but was willing to communicate his little ſubſtance to them, or ſpend it in their ſervice; and not only ſo, but be ſpent for them;

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[r] Zohar in Exod. fol. 96. 2. & 97. 1.

them: *and be ſpent for you*, or *for your ſouls*; for the good of them; his ſenſe is, either that he was willing to have his whole ſubſtance expended, if it would be of any uſe to them; or his whole ſtrength exhauſted, in laborious preaching to them; or even his life to be laid down for them, was it neceſſary; which ſenſe is favoured by the *Syriac* and *Arabic* verſions; all which expreſſed his tender affection as a ſpiritual father for them: adding, *though the more abundantly I love you, the leſs I be loved*; though he loved them more than he did other churches, or than the falſe Apoſtles loved them, and yet were loved by them leſs than he was by other churches; or by them, than the falſe Apoſtles were; or rather the meaning is, that though he increaſed in his love, and in the expreſſions of it to them, and they grew colder and more indifferent to him, yet this ſhould not hinder his warmeſt deſires and moſt earneſt endeavours after their ſpiritual and eternal welfare. This way of ſpeaking ſtrongly expreſſes his love to them, and tacitly implies the lukewarmneſs of theirs to him; and yet that it ſhould be no diſcouragement to him, to proceed in doing them all the ſervice he was capable of.

Ver. 16. *But be it ſo I did not burthen you*, &c.] Theſe words are not ſpoken by the Apoſtle in his own perſon of himſelf, but in the perſon of his adverſaries, and contain a conceſſion and an objection of theirs, *but be it ſo*; they granted that he had not burdened the *Corinthians*, that he had took nothing of them himſelf for preaching the Goſpel; they owned that he had preached it freely; this was ſo clear a point, and ſo flagrant a caſe, that they could not deny it; yet they inſinuated to the *Corinthians*, and objected to the Apoſtle, that though he did not receive any thing from them with his own hands, yet he craftily and cunningly made uſe of others to drain their purſes, and receive it for him; and which is ſuggeſted in the next clauſe: *nevertheleſs being crafty, I caught you with guile*; ſo ſay the falſe Apoſtles of me; for theſe are not the words of the Apoſtle in his own perſon; nor to be underſtood of any ſpiritual craft, or lawful cunning and prudent artifices uſed by him, to allure and draw the *Corinthians* into a good liking and opinion of the Goſpel and of his miniſtry, and ſo caught them, and was the happy means of their converſion; but they are ſpoken in the perſon of the falſe Apoſtles, charging him with a wicked and criminal craftineſs, by making uſe of other perſons in a ſly, underhand way, to get this church's money, when he pretended to preach the Goſpel freely; to which he anſwers in the next verſe.

Ver. 17. *Did I make a gain of you*, &c.] He appeals to the *Corinthians* againſt ſuch calumnies, and falſe inſinuations, whether ever he had circumvented them in ſuch a manner, or had ever uſed ſuch artful methods to pillage them; or whether ever he had diſcovered any covetous diſpoſition towards any thing of theirs; or had employed any perſons to draw out their ſubſtance from them, and get it for himſelf: he owns he had ſent ſome perſons to them on different errands, and aſks if he had dealt fraudulently with them, *by any of them whom*, ſays he, *I have ſent to you*; he deſires them to name one ſingle perſon of the many who came to them from him, that had received any money from them for him; or that they had any reaſon to believe he had employed for ſuch purpoſes; and if they could not pitch on a ſingle inſtance, they ought therefore to look upon this as a downright ſlander and calumny.

Ver. 18. *I deſired Titus, and with him I ſent a brother*, &c.] The Apoſtle proceeds to mention one or two perſons that he had ſent unto them, and deſires to know whether they could charge them with any ſuch practices. He had deſired, exhorted, and encouraged *Titus* to go unto them, and collect money from them; but not for either of themſelves, but for the poor ſaints at *Jeruſalem*; and he ſent another brother along with him, who is by ſome ſuppoſed to be *Luke*, to be a companion of him, and an aſſiſtant to him; and who was a witneſs of what he did, and for what purpoſe he was ſent, and how he behaved: *did Titus make a gain of you?* did he greedily deſire your ſubſtance? did he ſhew an avaricious temper, or a covetous inclination after your money? did he by any methods extort it from you? ſay if *Titus*, or the brother with him, received any thing from you, either on their own, or my account? *walked we not in the ſame ſpirit?* in the ſame ſpirit of God, being directed and influenced by him; or in the ſame diſpoſition of mind, being agreed and determined to preach the Goſpel freely, and receive nothing for it: *walked we not in the ſame ſteps?* took the ſame methods, lived the ſame courſe of life, working with their own hands to ſupply their wants, rather than be burdenſome to others: the Apoſtle ſuggeſts, that where are the ſame ſpirit, temper, diſpoſition, and principles, there will be the ſame works and actions; and as for covetouſneſs, it is neither agreeable to the Spirit of God, nor to the ſpirit of a chriſtian.

Ver. 19. *Again, think you that we excuſe ourſelves to you?* &c.] The Apoſtle would not have the *Corinthians* imagine, that by what he had ſaid once and again in this epiſtle, he meant to excuſe himſelf from coming to them, for he really and ſincerely intended it; or that by this long defence of himſelf againſt the falſe Apoſtles, he deſigned ſo much an apology for himſelf, or that he uſed any feigned words, or artful methods, to exculpate himſelf from any charge againſt him, particularly that of covetouſneſs juſt mentioned; for he had no view to cover himſelf by ſtudied apologies, and ſet orations, and evade any thing exhibited againſt him, and make himſelf look innocent when guilty; it was not with any ſuch intention he had dwelt ſo long on this ſubject: *we ſpeak before God in Chriſt*; in all ſincerity and uprightneſs of ſoul, without colour, guile, or deceit, calling God and Chriſt to witneſs the truth of what was ſaid; the Apoſtle ſpoke all he did, as in the preſence of the omniſcient God; and as one in Chriſt, and a preacher of his Goſpel, that would not deliver an untruth knowingly, for the whole world: *but we do all things dearly beloved for your edification*; it was not for himſelf ſo much, for his own credit, reputation and glory, he did what he did; had this been the caſe, he would not have ſaid the half part of what he had; but it was for their ſake, out of love to them, that they might be built up and eſtabliſhed in the faith of the Goſpel, and not be carried away with the error of the wicked.

Ver. 20. *For I fear leſt when I come*, &c.] This fear aroſe from his fatherly affection for them, and care of them: *I ſhall not find you ſuch as I would*; truly penitent for former ſins, thoroughly reformed in life and manners, zealous for God, Chriſt, and the Goſpel, and hearty lovers of one another: *and that I ſhall be found unto you ſuch as ye would not*; ſharp in his reproofs and admonitions, ſevere in his corrections and cenſures, and awfully uſing the authority he had from Chriſt, to puniſh incorrigible offenders: *leſt there be debates*; or *ſtrifes*, or contentions among them, about words to no profit, or about their miniſters, as before; one being for *Paul*, and another for *Apollos*, and another for *Cephas*: *envyings*; at each others gifts, or *jealouſies* of one another, and evil ſurmizings: *wraths*; breaking out into words and actions, which diſcover hatred of mind, a malignant ſpirit, quite contrary to that of the Goſpel: *ſtrifes*; law-ſuits before Heathen magiſtrates; contentions in the church who ſhall be greateſt; or about leſſer matters of religion, or things indifferent, vain and trifling, and kept up merely for the ſake of victory: *backbitings*; ſpeaking evil of one another, detracting from, hurting, or taking away each others character and good name: *whiſperings*; ſecretly ſowing diſcords among friends, and privately ſuggeſting evil things of each other: *ſwellings*; with pride and conceit of themſelves, becauſe of their riches, learning, and eloquence, and looking with diſdain upon others: *tumults*; at church meetings, interrupting one another, going into parties, and making rents and ſchiſms.

Ver. 21. *And leſt when I come again*, &c.] Another thing which he feared would be the caſe when he came again to them, that he himſelf ſhould be afflicted and diſtreſſed, ſeeing them in a diſorderly and diſſolute courſe of life, be obliged to puniſh them, which would be an humiliation and matter of grief to him: *my God will humble me*; inſtead of rejoicing in the fruit of his labours, that they were not in vain, he ſignifies, that he ſhould have great ſorrow of heart; and whereas he had promiſed himſelf much pleaſure and comfort in viſiting them, it would be the reverſe; and inaſmuch as he had boaſted of them to others, he ſhould be aſhamed: *and that I ſhall bewail many which have ſinned already*, or *before*; not before converſion, but before the writing of this or the former epiſtle; for nothing was more grieving, and occaſioned ſorrow and humiliation to the Apoſtle, as the unbecoming walk of profeſſors; and nothing more ſenſibly affects a faithful miniſter of the Goſpel: *and have not repented of the uncleanneſs and fornication, and laſciviouſneſs, which they have committed.* The city of *Corinth* was famous, or rather infamous, for unclean practices; as fornication, adultery, laſciviouſneſs in words and deeds, and other unnatural luſts; *Corinthian whores*, was a common proverb; nor was it proper for perſons to go to *Corinth*, there were ſo many ſnares for luſt and uncleanneſs; there were ſaid to be above a thouſand proſtitutes in the temple of *Venus* there[k]; hence the very great impurities and wickedneſs, which many of the members of this church were guilty of, may be accounted for; ſome of them had repented, others not, which was the great concern of the Apoſtle: and from hence we may learn, that gracious ſouls may be ſuffered to fall into great ſins; and that when they are truly brought to repentance, they ought to be reſtored to communion with the church; but impenitent ones to be cut off, and remain ſo, till brought to a due ſenſe of their evils.

CHAP. XIII.

IN this chapter, the Apoſtle continues his reſolution to come to the *Corinthians*, and to threaten with ſeverity the incorrigible among them, giving the reaſons of it; prays to God that they might ſo behave, that there might be no occaſion for the exerciſe of it; and concludes the epiſtle with very uſeful exhortations, and hearty wiſhes of good things to them. He intimates to them again, that he intended this third time to come unto them, when he would not ſpare them, as they might expect he would not; partly becauſe they had ſuch repeated warnings, reproofs, and admonitions from him, ver. 1. and partly becauſe many of them had ſinned before, and were ſtubborn and obſtinate, and had not repented, ver. 2. as alſo becauſe they had tempted him, and demanded a proof of his power and authority, and of Chriſt ſpeaking in him, ver. 3. and whereas this ſprung from the outward appearance of the Apoſtle, whoſe bodily preſence was weak, he obſerves to them, the inſtance of Chriſt himſelf in human nature, who was crucified thro' weakneſs, and yet lives by the power of God; and ſo he and his fellow miniſters were weak like Chriſt, and for his ſake, and yet lived, and ſhould live by the power of God; ſo that their outward appearance, was no proof of their want of the power of Chriſt in them, ver. 4. beſides, he directs them to themſelves for a proof of it; who upon examination would find, that they were in the faith, and Chriſt was in them; which was owing to the miniſtry of the Apoſtle, as a means and inſtrument; and ſo they had a proof in themſelves, of Chriſt's ſpeaking in the Apoſtle, and being mighty in, and towards them, or elſe they muſt be reprobate, injudicious, and diſapproved perſons, ver. 5. but whether they were ſuch perſons or no, he was confident that he would not be found ſuch, but would appear to be in the faith, to have Chriſt in him, and to have power and authority from him, ver. 6. however, the Apoſtle's hearty prayer for them was, that they might be kept from evil; and that they might do that which is good, and ſo be approved of God and men; and there be no occaſion to uſe any ſeverity with them, when he ſhould come among them, ver. 7. otherwiſe he could do nothing againſt the truth, could not connive at error and ſin, but muſt uſe the power and authority he had to cruſh every thing of that kind, and defend truth, ver. 8. and ſo far was he from glorying in his power, and priding himſelf with it, that it was a pleaſure to him to have no occaſion to make uſe of it, by which it might ſeem as if he was without it; and it rejoiced him, when they ſtood faſt in the faith, and walked as became the Goſpel, and ſo needed not the rod of reproof and correction; nay, he could even wiſh, that they were wholly perfect, and free from all blame, and every kind of charge, ver. 9. and the end he had in the writing in the manner he did, being abſent from them was, leſt when he ſhould come among them, he ſhould be obliged to make uſe of his power he had from Chriſt for edification, and not deſtruction; to prevent which, he wrote and admoniſhed them, in order to bring them to repentance, that ſo he might have no occaſion to uſe ſeverity and ſharpneſs, ver. 10. and then he takes his farewel of them, by giving

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[k] Alex. ab Alex. Genial. Dier. l. 4. c. 13. & 5. 15. & 6. 26.

ing them ſome exhortations to harmony, unity, peace, and love among themſelves, ver. 11, 12. gives the ſalutations of all the ſaints unto them, ver. 13. and then his own, with which he concludes the epiſtle, which is a wiſh of all the bleſſings of grace from all the three perſons, Father, Son, and Spirit, ver. 14.

Ver. 1. *This is the third time I am coming to you,* &c.] Or *am ready to come to you,* as the *Alexandrian* copy reads, as in ch. xii. 14. Though he had been as yet but once at *Corinth*, and is to be reckoned and accounted for, either after this manner; he had been *once* with them when he firſt preached the Goſpel to them, and was the means of their converſion, and laid the foundation of their church ſtate, of which there is ſome account in *Acts* xviii. he came to them a *ſecond* time, by writing his firſt epiſtle, when he deſired to be conſidered by them, as though he was preſent with them, ch. v. 3. and now a *third* time by this ſecond epiſtle, in which he alſo ſpeaks as if he was among them, ſee the following verſe; or elſe in this way, he had been actually in perſon with them *one* time, and had been about to come in purpoſe and preparation a *ſecond* time, but was prevented, and now was juſt ready a *third* time, to ſet forward in his journey to them; ſee ch. xii. 14. and ſo the *Syriac* verſion reads it here, *this is the third time that I am ready to come to you*, and which our verſion alſo favours. The *Alexandrian* copy and ſome others, the *Complutenſian* edition, the *Vulgate Latin* and *Ethiopic* verſions read, *behold this third time,* &c. in order to raiſe and fix their attention to what he was ſaying, or about to ſay: *in the mouth of two or three witneſſes ſhall every word be eſtabliſhed*; referring to *Deut.* xix. 15. which he applies much in the ſame manner Chriſt does in *Matt.* xviii. 16. and which it is probable he had in view; ſignifying hereby, that he proceeded in a judicial way, according to due form of law, and in ſuch a manner, as Chriſt had directed; and that they were to look upon his ſeveral comings in the ſenſe now explained, to be as ſo many witneſſes, whereby the ſeveral charges exhibited againſt them were fully atteſted and confirmed, ſo that things were now ripe for judgment, and for a final ſentence to paſs upon them.

Ver. 2. *I told you before, and foretel you as if I were preſent a ſecond time,* &c.] He means, that he had in his former epiſtle faithfully told them of their evils, and admoniſhed them for them; and now he ſends to them a ſecond time before his coming, and again admoniſhes them, as if he was upon the ſpot with them; ſo that they had as before, three witneſſes, alſo a firſt and ſecond admonition; which ſhould they be without ſucceſs, he muſt proceed farther: *and being abſent now, I write to them which heretofore have ſinned*; before he wrote his firſt epiſtle, of which he had information, and had faithfully reproved and admoniſhed them; ſee ch. xii. 21. *And to all other*; that might ſince be drawn into a compliance with ſinful practices, through their example; or as the *Arabic* verſion renders it, *to the reſt of the congregation*; who would be witneſſes for him, and againſt them, that he had admoniſhed them a firſt, and a ſecond time: and by his preſent writing declares, *that if I come again*; for not knowing what might fall out to prevent him, though he was bent upon coming, and ready for it, nor what was the will of God about it, he does not chuſe to be poſitive in the matter; and therefore writes conditionally, and with a guard, and no doubt with a ſubmiſſion to the divine will: *I will not ſpare*; this was the reaſon why as yet he had not been at *Corinth*, becauſe he was willing to ſpare them; ſee ch. i. 23. being loth to come to ſeverities, if gentler methods would take effect; but now having uſed all proper means, he is at a point, and determined not to ſpare, but to uſe his Apoſtolical rod, or that power which the Lord had given him in an extraordinary way, as an extraordinary officer, to puniſh incorrigible offenders, in ſuch manner as the inceſtuous perſon, and *Hymenæus* and *Philetus* had been uſed by him.

Ver. 3. *Since ye ſeek a proof of Chriſt ſpeaking in me,* &c.] This is the reaſon why he was determined, that ſhould he come among them, he would not ſpare them, becauſe they called in queſtion his Apoſtleſhip, and demanded a proof of it; which of all men, they had the leaſt reaſon to do; for they themſelves were the ſeals of his Apoſtleſhip, and the ſigns of an Apoſtle had been done among them; they queried whether he was an ambaſſador of Chriſt, and was ſent by him, and in his name; whether the meſſage he came with was from him, and whether the Goſpel he preached was his voice; and particularly whether he had ſuch a power to puniſh delinquents, he threatened them with the exerciſe of; a ſtrange infatuation of the falſe Apoſtles this, ſince Chriſt who ſent him, was with him, and ſpoke in him, and by him: *which to you-ward*, ſays he, *is not weak, but is mighty in you*; the Goſpel of Chriſt, at the firſt preaching of it to them by him, was the power of God unto ſalvation to them; and was attended with divers ſigns and wonders, and gifts of the Holy Ghoſt; and beſides, they had inſtances of the power of Chriſt towards them in an awful way, in puniſhing ſinners; as in the delivery of the inceſtuous perſon to ſatan, which was done by his Spirit being with them when aſſembled; and by ſmiting many of them with ſickneſs, diſeaſes, and infirmities, and with death itſelf, who had ſinned, 1 *Cor.* v. 4, 5. and xi. 30. Wherefore, ſeeing after all theſe inſtances of the voice and power of Chriſt in him, they yet queſtioned his Apoſtolical authority, and ſought proof of it; and eſpecially ſince this was not ſo much a tempting of him, as a tempting of Chriſt in him, he was reſolved not to ſpare them.

Ver. 4. *For though he was crucified through weakneſs,* &c.] Of the human nature; for the nature which Chriſt aſſumed, was in all things like to ours, excepting ſin; it was ſubject to all ſinleſs infirmities; it was mortal, paſſible, liable to ſufferings, and death, and ſo he came to be crucified; though not againſt his will, or without his previous aſſent; as God, he was able to have prevented his crucifixion if he would; he gave an inſtance of his power over men, at the time of his apprehenſion, by ſtriking them down to the ground; and told *Pilate* his judge at his trial, that he could have no power to crucify him, if it was not given him from above; and he ſhewed his ſuperiority over devils when upon the croſs, by ſpoiling principalities and powers; ſo that his crucifixion was not owing to want of power as God, but he became capable of it thro' his weakneſs as man: but *yet he lives by the power of God*; he was raiſed from the dead by a divine power; by his own power as God, as well as by his Father's, and ſo was declared to be the Son of God with power; and he lives at the right-hand of God as man and mediator, veſted with all power in heaven and in earth; though in the days of his fleſh, he appeared ſo weak, mean, and deſpicable: now the Apoſtle mentions this caſe of our Lord's, to deter the *Corinthians* from deſpiſing him, on account of his outward weakneſs and meanneſs; and from hence buoying themſelves up, and in which they were encouraged by the falſe Apoſtles, that he had not, and could not exerciſe the power he talked of; they had obſerved, what a mean figure he made when he was among them; and whatever weight there might be in his letters, yet his bodily preſence was weak, and his ſpeech contemptible; wherefore he ſets before them the inſtance of Chriſt, who though he appeared very weak in his ſtate of humiliation, yet he now lives in power, to aſſiſt and ſtrengthen his miniſters, in every branch of their work; and ſuggeſts, that as it was with Chriſt, it was, and would be in ſome meaſure with him, and his fellow-miniſters: *for we alſo are weak in him*; like him, and for his ſake, they were ſubject to infirmities, reproaches, perſecutions, and diſtreſſes; carried about daily the dying of the Lord Jeſus; bore a very great reſemblance to him in his ſtate of humiliation; were very much as he was in this world, and bore much for his name ſake; the *Alexandrian* copy and the *Syriac* verſion read, *with him*; being crucified with him, and dead with him: *but we ſhall live with him by the power of God towards you*; which is not to be underſtood of being raiſed by Chriſt to an immortal life, and of living with him in glory; though this is a certain truth, that ſuch who ſuffer with Chriſt, ſhall live and reign, and be glorified together with him; but of the life, power, and efficacy of the miniſters of Chriſt, and of Chriſt in and with them, diſplayed in the lively miniſtration of the word and ordinances, in the vigorous diſcharge of all the branches of their office; not only in preaching, but in rebuking, admoniſhing, laying on of cenſures, and puniſhing criminals; and eſpecially regards the powerful exertion and uſe of the Apoſtolic rod; for this life is not only with Chriſt, or through Chriſt being in them, notwithſtanding all their outward weakneſs, and by the power of God, which ſupports them under all, and enables them to perform their work, but is *towards you*, the *Corinthians*, to be exerciſed towards them, to be ſeen among them, and felt by them.

Ver. 5. *Examine yourſelves whether ye be in the faith*, &c.] Theſe words are to be conſidered in connexion with ver. 3. for ſeeing they ſought and demanded a proof of the voice and power of Chriſt in the Apoſtle, he directs them to ſelf-examination, to look within themſelves, to try, prove, and recognize their own ſouls; where if things were right, they would find a proof of Chriſt's ſpeaking in him, to them: he adviſes them to examine the ſtate of their own ſouls, and ſee whether they were *in the faith*; either in the doctrine of faith, having a ſpiritual and experimental knowledge of it, true love and affection for it, an hearty belief of it, having felt the power of it upon their ſouls, and abode in it; whether as the *Syriac* verſion reads it, בהימנותא קימין, *ye ſtand in the faith*, firm and ſtable; or in the grace of faith, either of miracles, or that which is connected with ſalvation; and which if they were in it, and had it, is attended with good works; operates by love to Chriſt and to his people; by which ſouls go out of themſelves to Chriſt, live upon him, receive from him, and give him all the glory of ſalvation: and if this was their caſe, he deſires to know how they came by their faith; and ſuggeſts, that their light in the doctrine of the Goſpel, and their faith in Chriſt Jeſus, as well as the miraculous gifts many of them were poſſeſſed of, were through his miniſtry as the means; and this was a full proof of Chriſt's ſpeaking in him: *prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you*; by which he means, that if they took a ſurvey of things in their own ſouls, it would appear that Chriſt was in them; not as he is in all the world, filling heaven and earth with his preſence; or as he is in every rational creature, as the creator and author of the light of nature; but in a ſpecial and ſpiritual manner, by his Spirit and grace; the Father reveals him in his people, as the foundation of their hope of glory; he himſelf enters and takes poſſeſſion of their hearts in converſion, communicates his grace, and manifeſts himſelf, and is formed there by his Spirit; his graces are implanted, his image is inſtamped, his Spirit is put within them, and he himſelf dwells by faith: and this upon enquiry would be found to be the caſe of the *Corinthians*, *except*, ſays the Apoſtle, *ye are reprobates*; meaning not that they were ſo, as ſuch may ſtand oppoſed to the elect of God; for perſons may as yet neither be in the faith, nor Chriſt in them, and yet both be hereafter, and ſo not be left of God, or conſigned to deſtruction; but that if they were not in the doctrine of faith, then they were reprobate concerning it, or void of judgment in it; and if they had not the grace of faith, and Chriſt was not in them, then they were not genuine, but nominal profeſſors, like *reprobate ſilver*, counterfeit coin; which when detected, would be *diſapproved*, not only by God, but man, as this word alſo ſignifies, and ſo ſtands oppoſed to them that are *approved*, ver. 7. or if they did not make ſuch an examination, probation, and recognition of themſelves, they would be without probation; or as the *Arabic* verſion, *without experiment*. The Apoſtle hereby brings them into this dilemma, either that if upon examination they were found to be in the faith, and Chriſt in them, which bleſſings they enjoyed thro' his miniſtry, then they did not want a proof of Chriſt ſpeaking in him; but if theſe things did not appear in them, then they were perſons of no judgment in ſpiritual things, were not real chriſtians, but inſignificant and uſeleſs perſons.

Ver. 6. *But I truſt that ye ſhall know*, &c.] Whether they were reprobrates or no, the Apoſtle would not pretend to ſay; that he left to themſelves, and of which they were capable of making judgment for themſelves: however, he hoped and believed, that he and his fellow Apoſtles would give ſuch proof of themſelves, as that they ſhould know certainly *that we*, ſays he, *are not reprobates*; men void of judgment in the doctrines of the Goſpel, but have light, knowledge, and underſtanding in them; or uſeleſs and unprofitable in the miniſtry, but were the ſavour of life unto life to many; were miniſters by whom others believed; were ſucceſsful labourers in the Lord's vineyard, and builders in his houſe; and were made very uſeful for the converſion, comfort, and edification of many ſouls: or that they were not men diſapproved either by God, or his people; ſince as they faithfully ſerved Chriſt in the miniſtration of the Goſpel, they were acceptable to God, and approved of men: or were not men without a proof of Chriſt ſpeaking in them; they might aſſure themſelves they would have too ſoon, for ſome of them, an evidence of that power and authority which Chriſt had lodged in them, to puniſh ſuch as repented not of their evils.

Ver. 7. *Now I pray to God*, &c.] A ſtrong mark of the Apoſtle's affection for them. For though they uſed him ſo ill, he took every way and method to do them good; he not only wrote to them, ſent the brethren to them, but put up his ſupplications at the throne of grace for them. The *Alexandrian* copy, the *Vulgate Latin*, and *Ethiopic* verſions, read, *we pray*, &c. And one of his petitions for them was, *that ye do no evil*; which, tho' impracticable and impoſſible, conſidering the ſituation of the people of God in this world, yet is deſirable by every good man, both for himſelf and others; and was deſired by the Apoſtle, partly that their conſciences might not be wounded, their ſouls grieved, their peace broke in upon, and their comforts loſt; and partly that the name of God, and his cauſe and truths, might not be blaſphemed; and chiefly, that he might have no opportunity of exerciſing his apoſtolical rod for their correction: *not that we ſhould appear approved.* This was a clear caſe that he ſought their good, and not his own credit, and the exerciſe of power; if they committed evil, his faithfulneſs would be ſeen in reproving, rebuking, and exhorting them; and if they continued impenitent, his apoſtolical authority would be manifeſt in their puniſhment, ſo that he would appear approved, or with a proof of the power of Chriſt in him; but this he did not deſire, but moſt earneſtly wiſhed there might be no occaſion for any ſuch evidence: *but that they ſhould do that which is honeſt*; or *good*, both in the ſight of God and men, that which is according to the will of God, ſprings from love, is done in faith, and with a view to the glory of God; and the Apoſtle's praying, both that they might be kept from evil, and do that which is good, ſhews the impotence of man's free-will, the neceſſity of the grace of God to abſtain from ſin, and perform good works; and this the Apoſtle earneſtly deſired, *though*, ſays he, *we be as reprobates*; weak and infirm perſons, uncapable of giving any proof of the power of Chriſt, and appear as ſuch, who have no marks of apoſtolical authority. The Apoſtle choſe rather to be looked upon as a poor, mean, and inſignificant perſon, than that they ſhould ſin, and require the exerciſe of his chaſtizing rod, whereby he would be ſeen to be what they called in queſtion.

Ver. 8. *For we can do nothing againſt the truth*, &c.] The Apoſtles had no power, nor could they, nor did they deſire to exerciſe any againſt ſuch who received the truth of the Goſpel in the love of it; who continued in it, walked in it, and held it faſt; who worſhipped God in ſpirit and in truth, and who walked uprightly, and as became the truth; for as the law is not made for ſuch perſons, but the reverſe, ſo the authority the Apoſtles had received from Chriſt, was not to be exerciſed upon ſuch: but *for the truth*; for the ſake of defending the truth againſt thoſe that dropped, denied, and oppoſed it; and for the honour of it, by chaſtiſing, correcting, reproving, cenſuring, and puniſhing ſuch, who either contradicted it, or cauſed it to be blaſphemed and ſpoken evil of.

Ver. 9. *For we are glad when we are weak*, &c.] Appear to be ſo, look like perſons diſarmed of all power and authority; the Apoſtles rejoiced when they had no occaſion of exerting themſelves, and of exerciſing that high office, and extraordinary commiſſion they had received of Chriſt Jeſus: *and ye are ſtrong*; ſtand faſt in the doctrine of faith, and are lively and active in the exerciſe of the grace of faith; are ſtrong in Chriſt, and in his grace, and in the power of his might, to withſtand every temptation of ſatan, every corruption of their own hearts, and to perform every duty aright. *And this alſo we wiſh even your perfection*; or *reſtoration*, or jointing in again; a metaphor taken from the ſetting of bones that are diſlocated and out of joint; for the church at *Corinth* was like a disjointed body, and the Apoſtle's wiſh was, that their animoſities might ceaſe, their diviſions be healed, their diſorders rectified, and each member be in its proper place, behaving as became the Goſpel of Chriſt; ſee 1 *Cor.* i. 10.

Ver. 10. *Therefore I write theſe things being abſent*, &c.] Aſſuring them of his power and authority, expreſſing his concern for their welfare, earneſtly deſiring that they might be kept from evil, and perform good works; and that they might be in a more honourable, orderly, and comfortable ſituation, whilſt he was abſent from them, and before he came among them: *leſt being preſent, I ſhould uſe ſharpneſs*; meaning ſevere reproofs and cenſures, or rather the exerciſe of the apoſtolic rod: *according to the power the Lord hath given me, to edification, and not to deſtruction*; by ſtriking perſons dead, as *Ananias* and *Sapphira* were by *Peter*; or by delivering them up to ſatan to have corporal puniſhment inflicted on them, as were *Hymenæus* and *Philetus*, and the inceſtuous perſon by the Apoſtle *Paul*; which, tho' it was for the deſtruction of the fleſh, yet for the ſalvation of their ſouls, and for the good, uſe, and edification of the reſt of the ſociety, that they might take warning thereby, and ſhun the evils which were the occaſion of ſuch ſeverity.

Ver. 11. *Finally, brethren, farewel*, &c.] Or *rejoice*, with ſpiritual joy in Chriſt, their ſaviour and redeemer; in his perſon, in whom they were accepted; in his righteouſneſs, by which they were juſtified; in his blood, by which they were waſhed and cleanſed; and in his fulneſs, from which they were ſupplied; and particularly, that they had ſuch a faithful monitor, ſuch an hearty well-wiſher of their ſouls welfare, and who was ſo naturally and affectionately concerned for their good: *be perfect*; ſeek after perfection in knowledge, grace, and holineſs, and in the performance of good works: or *be reſtored*; or jointed and knit together, as before; ſee ver. 9, let every difference ſubſide, all breaches be made up, every member take and fill up his place, and all things be done decently and in order: *be of good comfort*; or *exhort* one another, to the diligent diſcharge of duty, to love and good works; or comfort one another in all diſtreſſes, inward and outward, both by words and deeds, according to the ability God has given; or take comfort, be of good heart, don't refuſe to be comforted either by God or men. *Be of one mind*; in religious ſentiments, in the doctrines and principles of grace, and ordinances of the Goſpel; for as there is but *one Lord* to be believed in, ſo there is, and ought to be, but *one* ſyſtem of *faith* to be received, and *one baptiſm* to be adminiſtred in one and the ſame way, to one and the ſame ſort of perſons; which ſameneſs of judgment, in faith and worſhip, is very neceſſary to church-communion, and the comfort of it; for how can two, and much leſs more, walk comfortably together, unleſs they are agreed in theſe things? *Live in peace*; both with them that are without, and them that are within, with all men, and with the members of the church; which to do, is to the credit of religion, the comfort of church-members, and the joy of Chriſt's miniſters: *and the God of love and peace ſhall be with you*; he who is love itſelf, and has loved his people with an everlaſting love, and who is the author and donor of ſpiritual and eternal peace, and who has called his people to peace, and expects and requires it among themſelves, and all men, will grant to ſuch his gracious preſence; than which nothing can be more grateful and deſirable.

Ver. 12. *Greet one another with an holy kiſs.*] See the note on *Rom.* xvi. 16.

Ver. 13. *All the ſaints ſalute you.*] Being all intereſted in the ſame divine favour, redeemed by the ſame blood, and ſanctified by the ſame grace, they have a common concern for each other's welfare; ſee the note on *Rom.* xvi. 16.

Ver. 14. *The grace of the Lord Jeſus Chriſt*, &c.] Meaning either the love of Chriſt; ſee 2 *Cor.* viii. 9. which is the ſame with that of his Father's, is as early, and of the ſame nature, being a love of complacency and delight; and which, as it is without beginning, will be without end. This is the ground and foundation of all he has done and underwent for his people; of his becoming their ſurety; of his incarnation, obedience, ſufferings, and death in their room and ſtead; and intereſt in which, tho' they always have, yet they have not always an abiding ſenſe of it with them, which is what the Apoſtle here prays for: or elſe by the grace of Chriſt is meant the fulneſs of grace that is in him as mediator; which is deſired to be with the ſaints as the object of their truſt and dependance; to be ſtrong in, draw living water with joy out of, receive and derive daily from; not forſake it, and hew out broken ciſterns, but continually apply to, and make uſe of it, as the fountain of gardens, the well of living waters, and ſtreams from *Lebanon*; to be with them as a ſupply to their wants, to furniſh them with every thing they ſtand in need of, and to enable them to do his will and work: or elſe the redeeming grace of Chriſt is particularly deſigned, and the intent of the petition is, that they might ſee their intereſt in it, and in all the branches of it; as that they were redeemed by his blood from ſin, law, and wrath, had all their ſins expiated and forgiven thro' his ſacrifice, and were juſtified from all things by his righteouſneſs. *And the love of God*; the Father, as the *Arabic* verſion adds very juſtly, as to the ſenſe, though 'tis not in the text; meaning, the love of God to his people; which is eternal, from everlaſting to everlaſting; free and undeſerved, ſpecial and peculiar, is diſpenſed in a ſovereign way, is unchangeable, abides for ever, and is the ſource and ſpring of all the bleſſings both of grace and glory. Now when this is intreated to be with all the ſaints, it does not ſuppoſe that it is ever from them, or that it can it be taken away from them; but whereas they may be without a comfortable ſenſe of it, and a view of intereſt in it, the Apoſtle prays, that in this reſpect it might be with them; that they might be directed into it, have it ſhed abroad in their hearts, and they be rooted and grounded in it, and comprehend for themſelves the heighth, and depth, and length, and breadth of it. *And the communion of the Holy Ghoſt*; either a larger communication of the gifts and graces of the Spirit of God, called *the ſupply of the Spirit*, *Phil.* i. 19. neceſſary to carry on the good work of grace, and perform it to the end; or elſe that communion and fellowſhip which the Spirit of God leads the ſaints into with the Father, by ſhedding abroad his love in their hearts, and with the Son, by taking of the things of Chriſt, and ſhewing them to them; and alſo that nearneſs which the ſpirits of believers have with the Spirit of God, when he witneſſes to their ſpirits that they are the children of God, becomes the earneſt of the inheritance in their hearts, and ſeals them up unto the day of redemption: all which is requeſted by the Apoſtle, to *be*, ſays he, *with you all*; or *with your company*, or *congregation*, as the *Arabic* verſion reads it, with all the ſaints; for their intereſt in the love of the Father, in the grace of the Son, and in the favour of the Spirit, is the ſame, whatever different ſenſe and apprehenſions they may have thereof. This paſſage contains no inconſiderable proof of a Trinity of perſons in the Godhead, to whom diſtinct things are here aſcribed, and of them aſked, as equal objects of prayer and worſhip. *Amen* is added, by way of aſſent and confirmation, and as expreſſive of faith in the petitions, and of earneſt deſire to have them fulfilled.

According to the ſubſcription at the end of this Epiſtle, it was written by the Apoſtle when he was at *Philippi*, a city of *Macedonia*, and tranſcribed by *Titus* and *Lucas*, and by them ſent or carried to the *Corinthians*; which ſeems to be agreeable to what is ſuggeſted in the Epiſtle itſelf, tho' theſe ſubſcriptions are not to be depended upon. The *Syriac* verſion only mentions *Luke*; and ſome copies read, by *Titus*, *Barnabas*, and *Luke*.

11 FE 59

AN EXPOSITION, &c.

The Epiſtle of PAUL the Apoſtle to the *GALATIANS*.

THE perſons to whom this Epiſtle is written, were not ſuch who made up a ſingle church only, in ſome certain town or city, but were ſuch, of which ſeveral churches conſiſted, in a region or country called *Galatia*, as is evident from ch. i. 2. and the members of theſe churches ſeem to be chiefly, if not altogether *Jews*, ſince the Apoſtle includes them with himſelf, as having been under the law, under tutors and governours, and in bondage under the elements of the world, and to whom the law had been a ſchool-maſter, tho' now they were no longer under it as ſuch, ch. iii. 23, 24, 25. and iv. 1, 2, 3. or however, tho' ſome of them might have been originally *Gentiles*, yet previous to their converſion, had become proſelytes to the *Jews*, and now were returning to *Judaiſm* again, as appears from ch. iv. 8, 9, 10. When and from whence this Epiſtle was written, is not very clear and manifeſt: ſome have thought, that it was written about the time of the writing of the Epiſtle to the *Romans*, and upon a like occaſion; but if it was written about that time, it could not be written from *Rome*, as the ſubſcription to this Epiſtle atteſts, ſince it is certain, that when the Apoſtle wrote his Epiſtle to the *Romans*, he had never, as yet, been at *Rome*. *Beza* is of opinion, that it was written from *Antioch*, between the return of *Paul* and *Barnabas* thither from their firſt journey, and the troubles which broke out in that church, *Acts* xiv. 28. But to this it is reaſonably objected, that it is queſtionable whether there were ſo early any churches in *Galatia* at all; and if there were, it does not ſeem that the defection from the faith, complained of in this Epiſtle, as yet had took place in any of the churches; for it was after this date that the troubles upon this head aroſe at *Antioch*, which ſeems to have been the firſt place, and the church there the firſt church the *judaizing* teachers practiſed at and upon. Some *Latin* exemplars teſtify, that it was written from *Epheſus*; of which opinion was *Eraſmus*; but as Dr. *Lightfoot* obſerves, the ſame reaſon is againſt this as the former, ſeeing the corruption that was got into this church was then but beginning, when the Apoſtle was at *Epheſus*: it ſeems therefore moſt likely, that it was written from *Rome*, as the ſubſcription in the *Greek* copies affirms; and which is ſtrengthened by the *Syriac* and *Arabic* verſions, ſeeing it ſeems to have been written after the Apoſtle had made the collections, in ſeveral places, for the poor ſaints at *Jeruſalem*, ch. ii. 10. and when the apoſtacy from the faith had got to a great pitch; nor is it any objection that there is no expreſs mention made of his bonds in it, as there is in thoſe Epiſtles of his, which were written from *Rome*; ſince, when he wrote this, he might have been delivered from them, as ſome have thought he was after his firſt defence; and beſides, he does take notice of the marks of the Lord Jeſus he bore in his body, chap. vi. 17. Dr. *Lightfoot* places the writing of this Epiſtle in the year 59, and in the *fifth* of *Nero*; ſome place it in 55, and others in 58. That there were churches in *Galatia* very early, is certain from *Acts* xviii. 23. 1 *Cor.* xvi. 1. but by whom they were planted is not ſo evident; very likely by the Apoſtle, ſince, it is certain, both from this Epiſtle, that he was perſonally in this country, and preached the Goſpel here, ch. iv. 13, 14, 15. and from *Acts* xvi. 6. and if he was not the inſtrument of the converſion of the firſt of them, which laid the foundation of a Goſpel church-ſtate, yet it is certain, that he was uſeful in ſtrengthening the diſciples and brethren throughout this country, *Acts* xviii. 23. But after his departure from them, the falſe teachers got among them, and inſinuated, that he was no Apoſtle, at leaſt that he was inferior to *Peter*, *James*, and *John*, the miniſters of the circumciſion; and theſe ſeduced many of the members of the churches in this place, drawing them off from the evangelical doctrine of juſtification by the righteouſneſs of Chriſt, perſuading them that the obſervation of the ceremonial law, particularly circumciſion, was neceſſary to their acceptance with God, and juſtification in his ſight: wherefore the occaſion and deſign of this Epiſtle were to vindicate the character of the Apoſtle as ſuch; to eſtabliſh the true doctrine of juſtification by faith, in oppoſition to the works of the law; to recover thoſe who were carried away with the other doctrines; to exhort the ſaints to ſtand faſt in the liberty of Chriſt, and to various other duties of religion; and to give a true deſcription of the falſe teachers, and their views, that ſo they might beware of them, and of their principles.

CHAP. I.

THIS chapter contains the inſcription of the Epiſtle, the Apoſtle's uſual ſalutation of the perſons he writes to, and the charge he brought againſt them for their fickleſneſs and inconſtancy, in ſhewing any manner of diſpoſition towards a removal from the Goſpel; the truth, certainty, and authority of the Goſpel, and an account of himſelf, who was a preacher of it; of his life before converſion; of the nature and manner of his converſion; of his travels, labours, and uſefulneſs afterwards. The inſcription is in ver. 1, 2. in which the writer of the Epiſtle is deſcribed by his name *Paul*, and by his office, an Apoſtle; which office he had not of men, but of God, of the Son of God, Jeſus Chriſt, and of God the Father, who is deſcribed by his power in raiſing Chriſt from the dead. The perſons to whom the Epiſtle is inſcribed are the churches of *Galatia*, and thoſe that joined the Apoſtle in the ſalutation of them, were the brethren that were with him. The ſalutation follows, ver. 3. in which mention being made of Chriſt, there is a declaration of a ſingular benefit by him, which contains the ſum of the Goſpel, as that he gave himſelf for the ſins of his people, to deliver them from the preſent evil world, according to the will of God, ver. 4. upon which a doxology, or an aſcription of glory is made, either to Chriſt, who gave himſelf, or to the Father, according to whoſe will he did, or to both, ver. 5. After which the Apoſtle proceeds to exhibit a charge of levity againſt the *Galatians*; and which he expreſſes in a way of admiration, that they ſhould ſo ſoon be carried away from the doctrine of grace, to another doctrine the reverſe of it, ver. 6. tho' he ſomewhat mitigates this reproof by laying the blame on the falſe teachers, who were troublers of them, and perverters of the Goſpel of Chriſt; and corrects himſelf for calling their falſe doctrine by the name of another Goſpel, ver. 7. and delivers out, and pronounces an anathema on all ſuch, whether angels or men, that ſhould preach any other Goſpel than he had preached, and they had received, ver. 8, 9. The excellency of which Goſpel is ſet forth, by the matter of it, being not human but divine, and by the manner of preaching it, with all ſimplicity and honeſty, not ſeeking to pleaſe men, ver. 10. and from the efficient cauſe of it, it being denied to be after man, or received from, or taught by man, but is aſcribed to the revelation of Chriſt Jeſus, ver. 11, 12. And that the Apoſtle had it not from men, he proves by the account of himſelf, and his converſation before converſion, as how that he had been a perſecutor of the church of God, of thoſe that profeſſed the chriſtian religion and doctrine; wherefore he could not have the Goſpel, as not from nature and education, ſo not from the chief-prieſts, *Scribes*, and elders, who encouraged him to perſecute, ver. 13. And this he further makes to appear by his great proficiency in the religion of the *Jews*, and his abundant zeal for the traditions of the fathers, which ſet him at the greateſt diſtance from, and oppoſition to, the Goſpel of Chriſt, ver. 14. And, on the other hand, that he received it of God, and by the revelation of Chriſt, he proves by the account he gives of his effectual calling and converſion; the ſource and ſpring of which was the ſovereign will of God in divine predeſtination, and the moving uſe of it, the free grace of God, ver. 15. The manner in which this was done was by a revelation of Chriſt in him; and the end of it was, that he might preach Chriſt to the *Gentiles*, which he immediately did, without conſulting fleſh and blood, ver. 16. And as it was a clear point that he could never receive the Goſpel from the *Jews* before his converſion, he and they being enemies to it, and perſecutors of it; ſo it was evident that he did not receive it after his converſion, even from chriſtian men, ſeeing he did not, upon his converſion, go directly to *Jeruſalem*, and confer with the Apoſtles there, who were the moſt likely perſons to have taught him the Goſpel; but inſtead of this he went into *Arabia* preaching the Goſpel, and then came back to *Damaſcus*, where he was converted, ver. 17. And it was three Years after his converſion, that he went to *Jeruſalem* to viſit *Peter*; and his ſtay with him was very ſhort, no longer than fifteen days; and he was the only Apoſtle he ſaw there, excepting *James*, the brother of Chriſt, ver. 18, 19. for the truth of all which he appeals to God the ſearcher of hearts, ver. 20. And then goes on with the account of himſelf, and his travels; how that when he departed from *Jeruſalem*, he did not go into any other parts of *Judea*, and viſit the churches there, but went into the countries of *Syria* and *Cilicia*; and was not ſo much as known by face, or perſonally, by any of the churches, or members of the churches in *Judea*, ver. 20, 21. ſo that, as it could not be thought by his ſhort ſtay at *Jeruſalem*, and the few Apoſtles he ſaw there, that he received the Goſpel he preached from them, ſo neither from any other miniſters, or body of chriſtians, in the land of *Judea*; for all they knew of him was by hearſay only, as that he who was formerly a perſecutor of them, was now become a preacher of the Goſpel he had ſought to deſtroy, ver. 22, 23. wherefore it was a clear caſe he had not received the Goſpel from them. Beſides, as they had heard that he preached the Goſpel of Chriſt, they glorified God for it, who had revealed it to him, and beſtowed gifts upon him, fitting him for ſuch ſervice, ver. 24.

Ver. 1. *Paul an Apoſtle, not of men, neither by man*, &c.] The writer of this Epiſtle, *Paul*, puts his name to it, as to all his Epiſtles, excepting that to the *Hebrews*, if that be his, being neither afraid nor aſhamed to own what is herein contained. He aſſerts himſelf to be *an Apoſtle*, which was the higheſt office in the church, to which he was immediately called by Chriſt, and confirmed in it by ſigns and wonders. This he choſe to mention, becauſe of the falſe teachers, who had inſinuated he was no Apoſtle, and not to be regarded; whereas he had received grace and apoſtleſhip from Chriſt, and was an Apoſtle, *not of men*, as were the Apoſtles or meſſengers of the *Sanhedrim*[*]; ſee the note on 2 *Cor.* viii. 23. and as were the falſe Apoſtles, who were ſent out by men, who had no authority to ſend them forth: the Apoſtle, as he did not take this honour to himſelf, did not thruſt himſelf into this office, or run before he was ſent; ſo he was not ſent by men; he did not act upon human authority, or by an human commiſſion: this is ſaid in oppoſition to the falſe Apoſtles, and to an unlawful inveſtiture with the office of apoſtleſhip, and an uſurpation of it, as well as to diſtinguiſh himſelf from the meſſengers and embaſſadors of princes, who are ſent with credentials by them to negotiate civil affairs for them in foreign courts, he being an embaſſador of Chriſt; and from the meſſengers of churches, who were ſometimes ſent with aſſiſtance or advice to other churches: and he moreover ſays, *nor by man*; by a mere man, but by one that was more than a man; nor by a mortal man, but by Chriſt as raiſed from the dead, immortal and glorious at God's right hand: or rather the ſenſe is, he was not choſen into the office of apoſtleſhip by the ſuffrages of men, as *Matthias* was; or he was not ordained an Apoſtle in the manner the ordinary miniſters of the Goſpel and paſtors, are by the churches of Chriſt; ſo that as the former clauſe is oppoſed to an unlawful call of men, this is oppoſed to a lawful one; and ſhows him to be not an ordinary miniſter, but an extraordinary one, who was called to this office, not mediately by men, by any of the churches, as common miniſters are: *but by Jeſus Chriſt*; immediately, without the intervention of men, as appears from *Acts* xxvi. 16, 17, 18. For what *Ananias* did upon his converſion, were only putting his hands on him to recover his ſight, and baptizing him; it was Chriſt that appeared to him perſonally, and made him a miniſter; and his ſeparation with *Barnabas*, by the church, under the direction of the Holy Ghoſt, *Acts* xiii. 2, 4. was to ſome particular work and ſervice to be done by them, and not to apoſtleſhip, and which was long after *Paul* was made an Apoſtle by Chriſt. *Jeſus Chriſt* being here oppoſed to *man*, does not ſuggeſt that he was not a man, really and truly, for he certainly was; he partook of the ſame fleſh and blood with us, and was in all things made like unto us, ſin excepted; but that he was not a mere man, he was truly God as well as man; for as the raiſing him from the dead, in the next clauſe, ſhews him to be a man, or he could not have died; ſo his being oppoſed to man, and ſet in equality with God the Father, in this verſe, and grace and peace being prayed for from him, as from the Father, ver. 4. and the ſame glory aſcribed to him, as to the Father, ver. 5. prove him to be truly and properly God. The Apoſtle adds, *and God the Father*; Chriſt and his Father being of the ſame nature and eſſence, power and authority, as they are jointly concerned and work together in the affairs of nature and providence, ſo in thoſe of grace; and particularly in conſtituting and ordaining Apoſtles, and ſetting them in the church. This ſerves the more to confirm the divine authority under which *Paul* acted as an Apoſtle, being not only made ſo by Chriſt, but alſo by God the Father, who is deſcribed as he, *who raiſed him from the dead*; which is obſerved, not ſo much to expreſs the divine power of the Father, or the glory of Chriſt, as raiſed from the dead, but to ſtrengthen the validity of the Apoſtle's character and commiſſion as ſuch; to whom it might have been objected, that he had not ſeen Chriſt in the fleſh, nor familiarly converſed with him, as the reſt of the Apoſtles did: to which he was able to reply, that he was not called to be an Apoſtle by Chriſt in his low and mean eſtate of humiliation, but by him after he was raiſed from the dead, and was ſet down at the right hand of God; who perſonally appeared to him in his glory, and was ſeen by him, and who made and appointed him his Apoſtle, to bear his name before *Gentiles*, and kings, and the people of *Iſrael*; ſo that his call to apoſtleſhip was rather more grand and illuſtrious than that of any of the other Apoſtles.

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[*] Miſn. Menachot, c. 10. §. 3. & Yoma, c. 1. §. 5.

Ver. 2. *And all the brethren which are with me*, &c.] Meaning either the brethren of the church where he was when he wrote this Epiſtle, who were children of the ſame Father, regenerated by the ſame grace, belonged to the ſame family and houſhold of God, and were heirs together of the grace of life; or elſe his fellow-miniſters, who were aſſiſting to him in his work, and were companions with him in his travels, and whom he ſometimes mentions by name, and joins with him in his Epiſtles, as *Soſthenes*, *Sylvanus*, and *Timothy*; and the rather he takes notice of the brethren here, whoever are meant, to ſhew, that they agreed with him in the doctrines of grace he defends, and in the charges he brought againſt this church, and in the reproofs and advice he gave them; which he might ſuppoſe, and hope, would have the greater weight and influence upon them: *unto the churches of Galatia*; *Galatia* was a country in the leſſer *Aſia*, inhabited by the *Gauls*, who coming thither out of *Europe*, mixed with the *Grecians*; whence it was firſt called *Gallo-Græcia*, and afterwards *Galatia*; ſee the note on *Acts* xvi. 6. The *metropolis* of it, as *Pliny* [b] ſays, was formerly *Gordium*, and the chief towns or cities, according to him, were *Ancyra*, *Tavium*, and *Peſſinus*; and in ſome, or all of theſe places, it is very probable, were the churches here mentioned; ſee the note on *Acts* xviii. 23. It ſeems there were more than one in this country; for the primitive churches were not national nor provincial, but congregational, conſiſting of perſons called out of the world, and joined together in holy fellowſhip, and who walked in the commandments and ordinances of the Lord: and tho' theſe churches had many among them that were diſorderly, and were ſwerving from the faith of the Goſpel, yet were not unchurched, but honoured ſtill with the name of churches, there being no perfection to be expected in this ſtate of things; as not in particular perſons, ſo not in congregated bodies and ſocieties; tho' it is obſerved by ſome, that they are barely called churches, without any additional epithets, as churches of God, beloved of God, called to be ſaints, faithful and ſanctified in Chriſt, which are beſtowed on other churches; whereby the Apoſtle is thought to ſhew his indignation and reſentment at their principles and practices. For quickly after the Goſpel was preached unto them, falſe teachers crept in among them, endeavouring to ſubvert it, by mixing it with the law, and joining *Moſes* and Chriſt; and in which they very much ſucceeded; and is the reaſon of the Apoſtle's writing this Epiſtle.

Ver. 3. *Grace be to you*, &c.] After the inſcription above, in which the writer of the Epiſtle, and the perſons joined to him, are deſcribed, and the churches to whom it is written, follows the ſalutation in theſe words, and which is common to all the Epiſtles of this Apoſtle; of the ſenſe of which, ſee the note on *Rom.* i. 7. The *Alexandrian* copy reads, *from God our Father*, and *the Lord Jeſus Chriſt*; and the *Ethiopic* verſion reads, *our Father*.

Ver. 4. *Who gave himſelf for our ſins*, &c.] The antecedent to the relative *who*, is *our Lord Jeſus Chriſt*, ver. 3. and the words are an illuſtration of the good-will of God the Father, and of the grace and love of Chriſt, in the gift of himſelf, for the ſins of his people: he did not merely give, *ſua*, *his own things*, what were his properly, but, *ſe*, *himſelf*;

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[b] Nat. Hiſt. l. 5. c. 32.

himſelf; not the world, and the fulneſs of it, gold, ſilver, and ſuch like corruptible things; no, nor men for them, and people for their lives; nor angels, his creatures, and miniſtring ſpirits; but his own ſelf, his life, his fleſh, his blood, his body and ſoul, his whole human nature, and this as in union with himſelf, a divine perſon, the eternal ſon of God. He gave himſelf freely, chearfully, voluntarily, into the hands of men, juſtice, and death itſelf, as a ſacrifice for *ſin*, to expiate it, make reconciliation and atonement for it, which could not be done by the ſacrifices of the legal diſpenſation; to procure the remiſſion of it, which could not be had without ſhedding of blood; and utterly to take it away, finiſh it, make an end of it, and aboliſh it, ſo as that it might never riſe any more to the condemnation of his people: and this reached to *ſins* of all ſorts, not only original, but actual, and theſe of thought, word, and deed; and this oblation of himſelf upon the croſs, was not for any ſin of his own, who had none, nor for the ſins of angels, of whom he was no redeemer and ſaviour, but *for our ſins*; not the ſins of the Apoſtles, or of the *Jews* only, nor yet of all mankind, but of God's elect, called the friends of Chriſt, his ſheep and church, for whom he gave himſelf: and his end in ſo doing was, *that he might deliver us from this preſent evil world*; by which is meant, either the *Jewiſh* world, or church-ſtate, in which were a worldly ſanctuary, and which were ſubject to ceremonies and traditions, called the elements and rudiments of the world; and who were poſſeſs'd of worldly notions, and in expectation of a worldly kingdom to be ſet up by the Meſſiah; and both in principle and in practice, were ſadly degenerated, and were become very evil and wicked: or the preſent age and generation of men, whether of *Jews* or *Gentiles*, which was ſo corrupt, as the like was never known; or in general the preſent world, and the men of it, in diſtinction either from the world before the flood, as in 2 *Pet.* iii. 5, 6, 7. or rather from the new heavens and earth, which will be after the preſent ones, and wherein will dwell righteouſneſs; or, in a word, from the world which is to come, as they are frequently oppoſed in ſcripture: and which is ſaid to be *evil*, not with reſpect to the matter, that being all very good, as created by God; but with reſpect to the men of it, who lie in wickedneſs, under the power of the wicked one, and of their own ſins; and to the things which are in it, all which are the luſt of the fleſh, the luſt of the eyes, and the pride of life. Now Chriſt gave himſelf a ſacrifice for the ſins of his people, that as in conſequence of this they might be delivered and ſaved from the damning power, ſo from the governing power and influence of all that is evil in this preſent world; as from ſatan, the God of it, who has uſurped a power over it; from the luſts that are predominant in it; from the vain converſation of the men of it; from the general conflagration of it at the laſt day, and from the perdition of ungodly men, and their eternal deſtruction in hell: and all this is *according to the will of God, and our Father*. It was by the determinate counſel and fore-knowledge of God, that Chriſt was delivered up into the hands of wicked men, and put to death by them; it was his will of purpoſe and decree, to deliver him up into the hands of juſtice and death, and that he ſhould give himſelf a ſacrifice for ſin; yea, it was his will of command, that he ſhould lay down his life for his ſheep, to which he was obedient; it was his pleaſure, it was what was agreeable to him, was to his good liking, that he ſhould die for the ſins of his people; it was owing to the love of God, who is our Father in Chriſt, and by adopting grace, and not to any worth or deſert of ours, that Chriſt gave himſelf for us; as his own love, ſo his Father's will, were what ſolely moved him to it.

Ver. 5. *To whom be glory for ever and ever. Amen.*] That is, either to Chriſt, who gave himſelf to expiate the ſins of his people, on the account of which all honour and glory are due to him from them; or to God the Father, according to whoſe will of purpoſe and command Chriſt gave himſelf, for which glory ought to be aſcribed unto him; and it may well be thought, that both are taken into this doxology: the Father is to be glorified, who of his everlaſting love, and free favour, did in his eternal purpoſes and decrees, in his counſel and covenant, ſo wiſely frame and order things, that his own Son ſhould be given to be an offering for ſin; and Chriſt is to be glorified, that he of his free, rich grace and love, agreed to give himſelf, and did give himſelf to be a ranſom for his people, which has been teſtified in due time. This aſcription of glory to both, ſhews the greatneſs of the bleſſing, and the grateful ſenſe, which all intereſted in it ought to bear upon their minds continually, *for ever and ever*; or *to the ages of ages*, a *Jewiſh* phraſe, the ſame with לעלמי עלמין[c]. To which the Apoſtle adds his *Amen*, as joining with all the ſaints, above or below, in aſcribing ſalvation, and the glory of it to him that ſits upon the throne, and to the Lamb for ever and ever.

Ver. 6. *I marvel that ye are ſo ſoon removed*, &c.] The Apoſtle now enters on the ſubject-matter of this Epiſtle, and opens the occaſion and deſign of it, which were to reprove the *Galatians* for their inſtability in the Goſpel; and, if poſſible, to reclaim them, who were removed, or removing from the ſimplicity of it; and which was very ſurprizing to the Apoſtle, who had entertained a good opinion of them, looked upon them as perſons called by the grace of God, well eſtabliſhed in the doctrines of the Goſpel, and in no danger of being carried away with the error of the wicked: the perſon from whom he ſays they were removed, is, *from him that called you into the grace of Chriſt*; by whom is meant, not the Apoſtle himſelf, who had been an inſtrument in the calling of them to the knowledge of Chriſt, and the participation of his grace, and from whoſe Goſpel, or the Goſpel as preached by him, in its clearneſs and purity, they were now departing; but either Chriſt, and ſo the *Syriac* and *Arabic* verſions read the words, *from Chriſt who called you by his own grace*; or rather God the Father, and ſome copies read, *into*, or *by the grace of God*; to whom calling is moſt commonly aſcribed in the ſacred writings: and which is to be underſtood, not of a miniſterial call, or a call to preach the Goſpel of Chriſt; tho' there might be ſome in theſe churches who were called both internally and externally to that ſacred office; nor of a mere outward call by the miniſtry: for tho' doubtleſs there might be ſome among them who were only ſo called, yet as much as they were under a profeſſion of Chriſt, and nothing appearing to the contrary, they were all in a judgment of charity looked upon as effectually called by the grace of God; which calling is here meant: for they were called *into the grace of Chriſt*; ſome read it, *in*, or *by the grace of Chriſt*; referring it either to the moving cauſe of vocation, which is not the works and merits of men, but the free grace and favour of God in

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[c] Zohar in Gen. fol. 72. 3.

Chriſt; or to the efficient cauſe of it, which is not the power and will of man, but the efficacious grace of Chriſt, thro' the powerful operations of his Spirit: but the words are well rendered, *into the grace of Chriſt*; that is, to the enjoyment of the fulneſs of grace which is in Chriſt; of all the bleſſings of grace he has in his hands; ſuch as juſtification, peace, pardon, atonement, wiſdom, ſtrength, joy, comfort, and every ſupply of grace; and particularly fellowſhip with him, into which the ſaints are called, and than which nothing is more deſirable: but the difficulty is, how ſuch perſons can be ſaid to be removed from God, who has thus called them to partake of grace in Chriſt. They are not, nor can they be removed from the everlaſting and unchangeable love of God to them in Chriſt, of which their calling is a fruit, effect, and evidence; nor from their covenant intereſt in him, which is immoveable and inviolable; nor from a ſtate of juſtification, in which they openly are, who in effectual vocation have paſſed from death to life, and ſo ſhall never enter into condemnation; nor from the family and houſhold of God, in which they are; no, nor from the grace of vocation with which they are called by God, and which has eternal ſalvation inſeparably connected with it; but this muſt be underſtood doctrinally of their removal from the Goſpel of Chriſt, tho' not of a total and final one. It is obſerved by ſome, that the word uſed is in the preſent tenſe, and ſhews, that they were not gone off from the Goſpel, but were upon going, ſo that the Apoſtle had ſome hopes, yea, confidence of their being reſtored, ch. v. 10. And beſides, tho' ſuch as are truly called by grace can't be finally and totally deceived by falſe prophets and falſe teachers, yet they may be greatly unhinged by them, and may fall from ſome degree of ſtedfaſtneſs in the doctrine of faith, which was the caſe of theſe *Galatians*: but what increaſed the Apoſtle's ſurprize, and aggravated their ſin and weakneſs, was, that they were *ſo ſoon* removed from the ſimplicity of the Goſpel; he having been with them but a few years before, and preached the Goſpel to them, which was the means of their converſion, and of planting churches among them; at leaſt he had lately paid them a viſit, when he afreſh ſtrengthened them in the faith of the Goſpel, *Acts* xviii. 23. Or this may regard that eaſineſs of mind which appeared in them, who upon the firſt attack of them by the falſe teachers, were weakly and cowardly giving up their faith, and at once giving into the notions of theſe men, as ſoon as they were propoſed unto them. That which they are ſaid to be removed *unto*, is *another Goſpel*, different from that, and very unlike to what had been preached to them, and they had received; which had nothing of the grace of Chriſt, of the doctrines and bleſſings of grace that had, by which they were called; very different from the Goſpel of Chriſt, and his Apoſtles, inſomuch that it did not deſerve the name of a Goſpel; and the Apoſtle calls it ſo, not that he thought it to be one, but becauſe it was in the opinion of others, and was ſo ſtiled by the falſe Apoſtles; wherefore, by way of conceſſion, he ſo calls it, tho' he immediately corrects it.

Ver. 7. *Which is not another*, &c.] It is no Goſpel, no joyful ſound, no good news, and glad tidings; the doctrine which attributes juſtification to the works of the law, or mixes grace and works in the buſineſs of ſalvation, which was the doctrine of theſe falſe teachers, is no Goſpel; not truly ſo, however it may be called; nor does it bring any ſolid peace and joy to diſtreſſed minds. There is but one pure Goſpel of the grace of God, and Chriſt, and his Apoſtles; there is not one and another; there is but *one faith*, one doctrine and ſcheme of faith; the Goſpel is ſingle and uniform, all of a-piece, has no yea and nay, or contradiction in it; this trumpet gives no uncertain ſound, nor any dreadful, but a joyful one: *but there be ſome that trouble you*; meaning the falſe Apoſtles, whoſe names he does not think fit to mention, as being unworthy to be named, and to have their names tranſmitted to poſterity. Theſe troubled the churches with their doctrines and principles, by raiſing diſputes and controverſies among them, injecting doubts and ſcruples into their minds, which puzzled and confounded them, and made them uneaſy, and which broke in upon that peace of ſoul which the Goſpel brings and eſtabliſhes; for no true ſolid peace is attained to, and enjoyed, but by the doctrine of juſtification by the righteouſneſs of Chriſt, pardon by his blood, and atonement by his ſacrifice, which the doctrine of juſtification by works, *&c.* tends to deſtroy. *And would pervert the Goſpel of Chriſt*; which has Chriſt for its author, ſubject, and preacher; and particularly the doctrine of juſtification by his righteouſneſs, which they ſought to tranſvert, to throw into a different ſhape and form, to adulterate by mixing it with the works of the law, and ſo, if poſſible, deſtroy it: to this they ſhewed a good will, but were not able to effect, for the Goſpel is an everlaſting one; it is immoveable, and ſo is that particular doctrine of it; it remains, and will remain in ſpight of all oppoſition to it. Thus the Apoſtle prudently lays the blame of the *Galatians* removing from the Goſpel to another, upon the falſe teachers, hoping he ſhould be able to reclaim them by ſolid arguments, and gentle methods.

Ver. 8. *But though we, or an angel from heaven*, &c.] The Apoſtle, in order to aſſert the more ſtrongly the truth, purity, and perfection of the Goſpel, as preached by him; and to deter perſons from preaching another Goſpel, and others from receiving it, ſuppoſes a caſe impoſſible; and in ſuch a caſe, denounces his anathema's. It was not poſſible, that he, or any of his fellow Apoſtles, who had been ſo clearly led, and ſo fully eſtabliſhed in the Goſpel of Chriſt, and of which they had had ſuch a powerful and comfortable experience in their ſouls, could ever preach one different from it; nor was it poſſible, that a good angel, one that is in heaven, that always beholds the face of God there, is ever ready to do his will, as he never could be employed by God in publiſhing another, ſo he never would; and yet was it poſſible for ſuch a thing to be done by ſuch men, or ſuch an angel, he or they would deſerve the curſe of God and men; their having the higheſt names, or being of the higheſt character, and in the higheſt office and claſs of beings, would not ſcreen them; and therefore how ſhould the falſe Apoſtles, and thoſe who followed them, ever think to eſcape, ſince even theſe would not, ſhould they *preach any other Goſpel unto you, than that which we have preached unto you*; that is, not only any one that is contrary to it, but any one beſides it; for ſuch was the perfection of the Goſpel, as preached by the Apoſtle, who declared the whole counſel of God, and kept back nothing that was profitable to the churches, that no addition could, or might be made unto it: *let him be accurſed*, or *anathema*; ſee 1 *Cor.* xvi. 22. which may reſpect his excommunication out of the church, and his ſentence of condemnation by Chriſt at the laſt day; and the ſenſe be this, let him be ejected from the miniſtry of the word, degraded from his office, and caſt out of the church; let him be no more a miniſter, nor a member of it; and let him be abhorred of men, and accurſed of Chriſt; let him him hear the awful ſentence, *go ye curſed*, &c.

Ver. 9. *As we have ſaid before, ſo ſay I now again*, &c.] Either when he firſt preached the Goſpel among them; or rather referring to what he had juſt now ſaid, which he repeats with ſome little alteration; as *if any*, men, or angels, be they of what name, figure, rank, or office whatever, *preach any other Goſpel unto you, than that ye have received*; and as the Apoſtle thought, readily, willingly, ſincerely, and heartily, in the love of it; aſſenting to the truth, feeling the power of it, and openly profeſſing it: *let him be accurſed*; which he repeats, for the more ſolemn aſſeveration and confirmation of it; and to ſhew, that this did not drop from his lips haſtily and inadvertently; nor did it proceed from any irregular paſſions, or was ſpoken by him in heat, and in an angry mood, his mind being ruffled, diſturbed, and diſcompoſed; but was ſaid by him in the moſt ſerious and ſolemn manner, upon the moſt thoughtful and mature conſideration of the affair.

Ver. 10. *For do I now perſuade men, or God?* &c.] To *perſuade*, is to teach; ſee *Acts* xviii. 4. 2 *Cor.* v. 11. the ſenſe of which with reſpect to men, is eaſy, but with regard to God, difficult; and indeed can't be applied to him, conſiſtent with his divine perfections; and therefore ſomething muſt be underſtood, and which may be ſupplied either thus, *do I now perſuade*, you or others, that *men or God* are to be hearkened to? not men, but God; the Apoſtle did not teach them to hearken either to himſelf, or any of the other Apoſtles, *Peter*, *James*, and *John*, any further than as he and they, preached the pure Goſpel of Chriſt; but ſhould they do otherwiſe, they were not to be attended to, but God, who ſpake by his Son; or Chriſt, who is God as well as man; who is the great prophet in the church, a ſon in his own houſe, whoſe voice is to be hearkened to in all matters of doctrine, worſhip, and duty: or thus, *do I now perſuade* you, to obey *men or God*; not men, but God; he did not teach them to regard the traditions of the elders, or to obey the commandments of men, but on the contrary, the ordinances of Chriſt, who is the one Lord, and only maſter, whoſe orders are to be obſerved: or thus, *do I now perſuade*, to truſt in *men or God?* to believe in the one or the other; not in men, in the wiſdom, ſtrength, riches, and righteouſneſs of men, but in the living God; in the grace of God, and in the blood, righteouſneſs, and ſacrifice of Chriſt: or thus, *do I perſuade* for the ſake of *men, or God?* not for the ſake of gaining honour, glory, and applauſe from men, as the *Phariſees* and falſe Apoſtles did, but for the glory of God, the honour of Chriſt, and the good of immortal ſouls: or elſe not perſons, but things are meant, by men and God; and the ſenſe is, that the Apoſtle taught and perſuaded men to believe, not things human, but divine; he did not preach himſelf, or ſeek to ſet up his own power and authority over men; or ſet forth his eloquence, learning, parts, and abilities; or to gain either applauſe, or riches to himſelf; he did not teach human wiſdom, the vain philoſophy of the *Gentiles*, and oppoſitions of ſcience falſly ſo called; nor the traditions of the elders, nor the commandments of men; nor the power and purity of human nature, or the righteouſneſs of man: but he delivered things divine; he perſuaded things concerning God, and the kingdom of God; ſee *Acts* xix. 8. he taught, that without the regenerating grace of the Spirit of God, no man ſhould ſee, and without the juſtifying righteouſneſs of Chriſt, no man ſhould enter into, the kingdom of heaven, as his Lord had done before him; he preached the things concerning the grace and love of God, the perſon and offices of Chriſt, and the Spirit's work of regeneration and ſanctification: the word *now*, refers to all the time ſince his converſion, to the preſent; before his call by grace, he perſuaded perſons to hearken to men, to obey the traditions of the elders, to truſt in their own righteouſneſs for juſtification before God; but now he ſaw otherwiſe, and taught them to lay aſide every thing that was human, and to believe in God, truſt in Chriſt, and depend on his juſtifying righteouſneſs; and this he did, without any regard to the favour and affection of men, as appears from what follows: *or do I ſeek to pleaſe men*; no, he neither pleaſed, nor ſought to pleaſe them; neither in the matter of his miniſtry, which was the grace of God, ſalvation by a crucified Chriſt, and the things of the Spirit of God; for theſe were very diſtaſteful to, and accounted fooliſhneſs by the men of the world; nor in the manner of it, which was not with excellency of ſpeech, or the enticing words of man's wiſdom, with the flowers of rhetoric, but in a plain and ſimple ſtile. There is indeed a pleaſing of men, which is right, and which the Apoſtle elſewhere recommends, and was in the practice of, himſelf; ſee *Rom.* xv. 2. 1 *Cor.* x. 33. This proceeds from right principles, by proper ways and means, and to right ends, the glory of God, the good, profit, edification, and ſalvation of men; and there is a pleaſing of men that is wrong, which is done by dropping, concealing, or corrupting the doctrines of the Goſpel, to gain the affection and applauſe of men, and amaſs wealth to themſelves, as the falſe Apoſtles did, and who are here tacitly ſtruck at; a practice the Apoſtle could by no means come into, and aſſigns this reaſon for it: *for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt*; formerly he had ſtudied to pleaſe men, when he held the cloaths of thoſe that ſtoned *Stephen*, made havock of the church, haling men and women to priſon; and went to the high-prieſt, and aſked letters of him to go to *Damaſcus*, and perſecute the followers of Chriſt, thereby currying favour with him; but now it was otherwiſe, and he ſuggeſts, that was this his preſent temper and conduct, he ſhould have continued a *Phariſee* ſtill, and have never entered into the ſervice of Chriſt; for to pleaſe men, and be a ſervant of Chriſt, are things inconſiſtent, incompatible, and impracticable; no man-pleaſer can be a true faithful ſervant of Chriſt, or deſerve the name of one: the Apoſtle here refers to his office as an Apoſtle of Chriſt, and miniſter of the Goſpel, and not to his character as a private believer, in which ſenſe every chriſtian is a ſervant of Chriſt; though to pleaſe men, is even contrary to this; for no man can ſerve two maſters, God and the world, Chriſt and men. The *Septuagint* verſion of *Pſal.* liii. 5. is, *for God hath ſcattered the bones*, *ἀνθρωπαρέσκων of men-pleaſers*, to which agree the *Syriac* and *Arabic* verſions.

Ver. 11. *But I certify you, brethren*, &c.] Tho' the *Galatians* had gone ſuch lengths with their falſe teachers, yet the Apoſtle ſtill calls them *brethren*; as hoping well of them, that they were born of

God, did belong to his family, and were heirs of the grace of life; and this he the rather makes uſe of, to ſhew his affection to them, and to engage their attention to the aſſurance he gives, of the divine original and authority of the Goſpel preached by him; which though they formerly knew and believed, yet through the inſinuations of the falſe Apoſtles, were drawn into ſome doubts about it: wherefore he declares in the moſt ſolemn and affectionate manner, *that the Goſpel which was preached of me, is not after man.* Their guides that were leading them wrong, did not preſume to ſay, that the Goſpel was after man, for they themſelves pretended to preach the Goſpel; but that the Goſpel preached by the Apoſtle, had no other authority than human, or than his own to ſupport it: wherefore he denies that it was *after man*; after the wiſdom of man, an human invention and contrivance, a device and fiction of man's brain; nor was it after the mind of man, or agreeable to his carnal reaſon, it was diſapproved of by him, and beyond his capacity to reach it; nor was it of his revealing, a diſcovery of his, fleſh and blood, human nature, could never have revealed it; nor is it in the power of one man, to make another a miniſter of the Goſpel, or to give him or himſelf ſucceſs in the miniſtration of it, but the whole is of God.

Ver. 12. *For I neither received it of man,* &c.] Not from *Gamaliel*, at whoſe feet he was brought up; he received the law from him, and knowledge in the *Jews* religion, and in the traditions of the elders, but not a whit of the Goſpel; on the contrary, he received prejudices againſt it from him, or were ſtrengthened in them by him; no, nor from the Apoſtles of Chriſt neither, whom he ſaw not, had no converſation with for ſome years, after he was a preacher of the Goſpel, and therefore did not receive it at their hands; no, nor from *Ananias*, nor any other man: *neither was I taught it*; that is, by man; he did not learn it of men, as men learn law, phyſic, logic, rhetoric, natural philoſophy, and other things at ſchool: *but by the revelation of Jeſus Chriſt*; meaning, not through Chriſt being revealed to him by the Father, as in ver. 16. though 'tis a ſenſe not to be overlooked; but by Chriſt, the revealer of it to him; and regards either the time of his rapture into the third heaven, when he heard words not to be uttered; or rather ſince that is not ſo certain when it was, the time of his converſion, when Chriſt perſonally appeared unto him, and made him a miniſter of his Goſpel; and immediately from himſelf, without the interpoſition, or uſe of any man, or means, gave him ſuch light into it, and ſuch a furniture of mind for the preaching of it, that he directly, as ſoon as ever he was baptized, ſet about the miniſtration of it, to the admiration of the ſaints, and confuſion of the enemies of Chriſt. Theſe words furniſh out another proof of the deity of Chriſt; for if the Goſpel is not after man, nor received of, or taught by man, but by Chriſt, then Chriſt cannot be a mere man, or elſe being by him, it would be by man; and which alſo confirms the authority and validity of the Goſpel, and carries in it a ſtrong reaſon, for the Apoſtle's anathematizing all ſuch as preach any other.

Ver. 13. *For ye have heard of my converſation in time paſt,* &c.] His manner and courſe of life, in his ſtate of unregeneracy, how diametrically oppoſite his education and behaviour, his principles and practices, were to the Goſpel; which ſhew, that he had not received it, nor was he taught it of men. This they might have heard of, either from himſelf, when he firſt preached among them, who was very free to acknowledge his former ſins and errors; or from the *Jews*, who were ſcattered abroad in the ſeveral countries; and it may be, from them, who were forced to fly to ſtrange cities, and perhaps to ſome in *Galatia*, on account of his perſecution: now his life and converſation before his converſion, were ſpent *in the Jews religion*; or *in Judaiſm.* He was born of *Jewiſh* parents, had a *Jewiſh* education, was brought up under a *Jewiſh* doctor, in all the peculiarities of the *Jewiſh* religion, and ſo could have received no hints, not in a notional way, of the truths of the Goſpel; which he might have done, had he been born of chriſtian parents, and had had a chriſtian education: beſides, he was brought up in the religion of the *Jews*, not as it was founded and eſtabliſhed by God, but as it was corrupted by them; who had loſt the true ſenſe of the oracles of God committed to them, the true uſe of ſacrifices, and the end of the law; had added to it a load of human traditions; placed all religion in bare doing, and taught that juſtification and ſalvation lay in the obſervance of the law of *Moſes*, and the traditions of the elders: add to this, that he was brought up in the ſect of the *Jewiſh* religion, *Phariſaiſm*, which was the ſtraiteſt ſect of it, and the moſt averſe to Chriſt and his Goſpel; ſo that he could never receive it, or have any diſpoſition to it from hence; ſo far from it, that he appeals to the *Galatians*, as what they muſt have heard, *how that beyond meaſure I perſecuted the church of God*; which he now knew, and believed to be the church of God; though then he did not, but rather a ſynagogue of *ſatan*; and this he mentions, as an aggravation of his ſin, under a ſenſe of which he was humbled all his days: when he is ſaid to perſecute it *beyond meaſure*, the meaning is not, as if there were any lawful meaſure, or due bounds of perſecution, but that he perſecuted the ſaints in a moſt violent and outrageous manner, beyond all others that were concerned with him: the church of God at *Jeruſalem* is particularly deſigned, and the members of it, the diſciples of Chriſt; whom he hated, and committed to priſon, and breathed out threatenings and ſlaughter againſt, and deſtroyed: wherefore it follows, *and waſted it*; or *deſtroyed it*; as much as in him lay, he ſought to do it, though he was not able to effect it entirely; he made havock of it, diſperſed its members, cauſed them to flee to ſtrange cities, perſecuted them to death, gave his voice againſt them to have them puniſhed and put to death: ſuch an averſion had he to the followers of Chriſt, and the chriſtian doctrine.

Ver. 14. *And profited in the Jews religion,* &c.] Or *in Judaiſm*; and the more he did ſo, or was verſed in, and wedded to their principles, the more violent a perſecutor he was. He was under a very conſiderable maſter, *Gamaliel*, a *Rabbi* of great note among the *Jews*; and he himſelf a youth of uncommon natural abilities, ſo that his proficiency in *Jewiſh* learning was very great; even as he ſays, *above many my equals in mine own nation:* not proſelytes in other nations, but ſuch as were natives of his own country; or were *in his own kindred*, his near relations, who were his cotemporaries, of the ſame age with him; and very modeſtly he ſays *many*, not *all*: *being more exceedingly zealous of the traditions of my fathers*; he had a zeal, but not according to knowledge; and a greater degree of it, than the reſt of his countrymen; and that not ſo much for the written law delivered to his fathers, as for the oral law, the traditions and cuſtoms of his anceſtors; which had been handed down, as they pretended, from one to another, and were now ſwelled to an almoſt infinite bulk; and mean the traditions of the elders, condemned by Chriſt, as making void the commandments of God: now his cloſe attachment to, and eager zeal for theſe traditions, put him upon uſing more violent meaſures in perſecuting the ſaints, and further off from the Goſpel of Chriſt: and now from this account of himſelf 'tis a clear point, that during this period of his life, he could never have received the Goſpel from men, which is his view in giving it.

Ver. 15. *But when it pleaſed God*, &c.] Here begins his account of his converſion, and call to the miniſtry; all which he aſcribes entirely to the ſovereign good-pleaſure, and free-grace of God: *who ſeparated me from my mother's womb.* By his *mother* is meant, not in an improper and figurative ſenſe, the *Jewiſh* church, or the old ſynagogue, the mother of all its members; the *Jeruſalem* which then was, and was in bondage with her children; from which bondage, blindneſs, ignorance, ſuperſtition and bigotry, he was delivered, when called by grace: nor the church at *Antioch*, which is never called a mother church; and though he was by that church with *Barnabas*, ſeparated for the work of the miniſtry, yet not from it: but by his *mother*, without a figure is meant, his real natural mother, whoſe name is ſaid to be *Theocrita*; and this ſeparation from her womb, is to be underſtood either of that diſtinction made of him in providence, as ſoon as born; which not only took him, and ſafely brought him out of his mother's womb, but ever ſince took ſpecial care of him, and ſaved and preſerved him to be called; for all the choſen veſſels of ſalvation, are diſtinguiſhed from others, in a providential way; they are more under the ſpecial care of providence than others are, even whilſt in a ſtate of unregeneracy; God's eye of providence is upon them, his heart is towards them, he waits upon them to be gracious to them, and many are the remarkable appearances of providence for them; ſee *Pſal.* xxii. 9, 10. Or rather this deſigns divine predeſtination, which is a ſeparation, a ſetting apart of perſons, for ſuch and ſuch purpoſes, as here of the Apoſtle; and the eternity of it, it being very early done, from his mother's womb; whilſt he was in it, before he was born, and had done either good or evil; from the begining of time, from the foundation of the world, and before it, even from eternity: all which phraſes expreſs the ſame thing, and intend either his predeſtination to grace and glory, to holineſs and happineſs, to ſanctification of the Spirit, and belief of the truth, and to the obtaining the glory of our Lord Jeſus Chriſt; or his predeſtination to Apoſtleſhip, to the work of the miniſtry, to the Goſpel of Chriſt, to which he was ſeparated in eternity, and in time; reference ſeems to be had to *Jer.* i. 5. or indeed both, and his ſeparation or predeſtination to both, was owing to the ſovereign will and good pleaſure of God, as was alſo his after call: *and called me by his grace*; which follows upon ſeparation, as it does on predeſtination, in *Rom.* viii. 30. and is to be interpreted either of his call at converſion, by powerful and efficacious grace; when he was called out of *Jewiſh* darkneſs, blindeſs, and ignorance, into Goſpel light and knowledge; out of the bondage of ſin, ſatan, the law, and traditions of the fathers, into the liberty of Chriſt; from converſation with the men of the world, among whom before he had it, into the fellowſhip of Father, Son, and Spirit, angels and ſaints; out of himſelf, and off of a dependance on his own righteouſneſs, to truſt in Chriſt: in a word, he was called into the grace of Chriſt here, into a participation of all the bleſſings of grace, and to eternal glory by him hereafter; which call was not of men, but of God, as the efficient cauſe of it; and by his grace, as the moving and procuring cauſe of it, and without the uſe of means, the word, which is the ordinary way in which God calls his people; ſo that its plain, his firſt light into the Goſpel, was not of man, nor ſo much as by the means of man: or this call may reſpect his call to the miniſtry, which was at the ſame time he was effectually called by grace; and which alſo was not of man, nor of himſelf; he did not thruſt himſelf into this work, but God called him; and that of his mere grace and good-will, without any reſpect to any merits, deſerts, or qualifications in him.

Ver. 16. *To reveal his Son in me*, &c.] This clauſe ſtands in connexion with that in the preceding verſe, *but when it pleaſed God*; the revelation of Chriſt in the Apoſtle, being the mere fruit and effect of God's will and pleaſure: ſome verſions read it *by me*, making the Apoſtle to be the inſtrument and means, by whom God revealed his Son Jeſus Chriſt to others, which is a certain truth, but this is rather contained in the following clauſe: others read it *to me*, and which alſo is true; for Chriſt was revealed to him in the glory of his perſon, the fulneſs of his grace, the neceſſity, ſuitableneſs, and compleatneſs of his ſalvation; not objectively in the Goſpel, or merely notionally, ſpeculatively in the theory of things, but ſpiritually, experimentally, and ſavingly; and which is better expreſſed, and nearer the original, by *in him*; for he had an internal diſcovery of him as God's ſalvation, and of his intereſt in him as ſuch; Chriſt was formed in him, his Spirit was put within him, his grace was implanted in him; he lived and dwelt in his heart by faith, as the Son in his own houſe; he was made known unto him, as Chriſt in him the hope of glory: now the end of all this, of his ſeparation from his mother's womb, of his call by the grace of God, and of the large revelation of Chriſt to him, and in him, was, *that*, ſays he, *I might preach him among the Heathen*; as he did: Chriſt was the ſubject of his miniſtry; the things reſpecting his perſon, as that he was very God, the Son of God, God and man in one perſon; the things reſpecting his office, as that he is the only mediator between God and man, the prophet of the church, the high-prieſt over the houſe of God, and king of ſaints; the doctrines of his grace, and which concern his obedience, ſufferings, and death; as that peace and pardon are by his blood, juſtification by his righteouſneſs, reconciliation and ſatiſfaction by his ſacrifice, and eternal life and compleat ſalvation alone by him; all which is evangelizing, or preaching good news and glad tidings, to ſenſible ſinners: the perſons to whom he was to preach theſe things, and did, were *the Heathen*, or *Gentiles*; he was a choſen veſſel for this purpoſe; Chriſt when he called him, ſent him to them; the work he was to do, and did, lay chiefly among them; hence he is called an Apoſtle, and teacher of them: *immediately I conferred not with fleſh and blood*; which ſome underſtand of carnal reaſon, and that he did not ſtand reaſoning and debating the matter with himſelf, whether it would be for his credit and reputation, for his worldly intereſt and advantage, to enter upon the miniſtry of the word; whether it would be adviſeable to expoſe himſelf by ſo doing, to reproach and perſecution; but immediately as ſoon as he was called by grace, and Chriſt was revealed in him, he ſet about it: others by *fleſh and blood*, underſtand carnal men; and others his countrymen the *Jews*, and thoſe of them that were his relations, his own fleſh; but rather men in general are intended, any whatever, and eſpecially the Apoſtles; whom he afterwards ſays, he had no converſation with, upon his firſt ſetting out in the miniſtry. It is uſual with the *Jews*, to call men in diſtinction and oppoſition to God, בשר ודם, *fleſh and blood*. Infinite almoſt are the examples that might be given thereof out of their writings. Compare with this *Matt*. xvi. 17. *Eph*. vi. 12. and the notes there.

Ver. 17. *Neither went I up to Jeruſalem*, &c.] That is, immediately, as ſoon as he was converted, not till three years after, as follows; tho' by the account which *Luke* gives of him, *Acts* ix. 23, 26. and by that which the Apoſtle gives of himſelf, *Acts* xxii. 17, 18. it looks as if he went to *Jeruſalem* ſome little time after his converſion, and before the date here given: and therefore ſome have thought that he did go up to *Jeruſalem* pretty quickly, when, praying in the temple, he fell into a trance, and was ordered to make haſte from thence, and go far hence unto the *Gentiles*; and accordingly he made no ſtay, did not go to any of the Apoſtles, and neither ſaw nor converſed with any of them, which is what he here ſays, *to them which were Apoſtles before me*. The twelve, who were called, ordained, and ſent forth as Apoſtles before he was; for laſt of all Chriſt appeared to him, and was ſeen by him as one born out of due time: his meaning is, not that he was a ſucceſſor of the Apoſtle's, but that they were inſtated in the office of Apoſtleſhip before him; and this he mentions to ſhew that he did not receive the Goſpel from men, no not from the Apoſtles themſelves; ſince, upon his converſion, he did not go up to *Jeruſalem* to ſee any of them, and talk with them; nor did he ſtand in need of any inſtructions from them, being immediately furniſhed ſufficiently by Chriſt himſelf; nor did his work lie at *Jeruſalem*, nor ſo much among the *Jews* as among the *Gentiles*, and therefore to them he went: *but I went into Arabia*. This journey of the Apoſtle is wholly omitted by *Luke*, nor ſhould we have known any thing of it, had it not been for this account: how long he ſtaid there, what he did, and what ſucceſs he met with among the *Arabs* are no where related; no doubt but he preached the Goſpel to them, and as his miniſtry every where was owned and bleſſed by God, it may be very reaſonably thought it was here at his firſt ſetting out in it. The *Arabic* verſion reads it, *I went to Balcam*, which was a city in *Syria*; but without any foundation for it; for it was not *Syria*, but *Arabia* to which he went. There are three countries which bear the name of *Arabia*, and which are called to diſtinguiſh them from one another, *Arabia Petræa*, *Arabia Deſerta*, and *Arabia Felix*; of which ſee the note on *Acts* ii. 11. It is very likely it was the former of theſe which the Apoſtle went to, as being neareſt to *Syria*, ſince from *Damaſcus*, the metropolis of *Syria*, he went thither; and *Damaſcus* itſelf was at this time under the government of an *Arabian* king, ſee 2 *Cor*. xi. 32. So *Pliny* frequently ſpeaks of *Arabia* as near to *Syria*, *Paleſtine*, and *Judea*: in one place he ſays [l], *Arabia* divides *Judea* from *Egypt*; and elſewhere [m] obſerves, that *Syria* is diſtinguiſhed by many names; for it is called *Paleſtina*, where it touches the *Arabians*, and *Judea*, and *Cœle*, and *Phenice*; and *Peræa*, or the country beyond *Jordan*, he ſays, is next to *Arabia* and *Egypt*; and on the eaſt of the lake of *Aſphaltites*, he places *Arabia*, that belongs to the *Nomades*; ſo likewiſe *Joſephus* [n] places *Arabia* at the eaſt of *Peræa*, or the country beyond *Jordan*; and ſays [o] in another place, that *Arabia* borders on *Judea*, the metropolis of which was *Petra*, where *Aretas* the king had his royal palace: *Jerom* [p] likewiſe obſerves, that the river *Jordan* divides *Judea* and *Arabia*; ſo that this country into which the Apoſtle went, was not a great way off of *Syria* and *Judea*, whither he returned again after ſome time; which ſeems to be about the ſpace of three years, by what follows in the next verſe, and when he had done the work and will of God in thoſe parts; where doubtleſs he was the inſtrument of converting ſouls, and planting churches, and here 'tis certain were churches in ages following: in the *third* century were churches in *Arabia*, mentioned along with the churches in *Syria*, by *Euſebius* [q]; in which age lived two famous *Arabian* biſhops, *Beryllus* and *Maximus*; and the ſame hiſtorian [r] reports, that in the times of *Diocleſian*, there were ſome wonderful martyrs in *Arabia*, who ſuffered the moſt cruel tortures and death, for the ſake of Chriſt: and in the *fourth* century, there were *Arabian* biſhops in the *Nicene* council, and in other *ſynods*, as at *Jeruſalem* and *Sardica*; and in the ſame century there were biſhops of *Arabia Petræa*, at the ſynod in *Antioch*, whoſe names were *Nicomachus* and *Cyrion*: and alſo in the *fifth* century, there were churches and biſhops in the ſame country [s], not to trace them any further: *and returned again unto Damaſcus*; and then it was, that being increaſed in ſpiritual ſtrength and knowledge, he proved that *Jeſus* of *Nazareth* was the true Meſſiah, to the confuſion of the *Jews* there; which drew upon him their reſentment and indignation, ſo that they took counſel and lay in wait to kill him; but the diſciples let him down through a window, by the wall of the city in a baſket, and ſo he eſcaped them.

Ver. 18. *Then after three years I went up to Jeruſalem*, &c.] Not three years after his return to *Damaſcus*, but after his converſion; and now it was, that he moved to become a member of the church at *Jeruſalem*; but they did not care to admit him, fearing that he was not a diſciple, till ſuch time that *Barnabas* took him, and brought him to the Apoſtles *Peter* and *James*, and related his converſion and his boldneſs in preaching the Goſpel at *Damaſcus*: his view in going up to *Jeruſalem* at this time, was partly his own ſafety, being obliged to fly from *Damaſcus*, but chiefly *to ſee Peter*. The *Alexandrian* copy, and another, read *Cephas*, and ſo does the *Ethiopic* verſion, the ſame with *Peter*: not to ſee what a ſort of a man he was, but to pay him a chriſtian viſit; to converſe with him about ſpiritual things; to know how the work of God went on under him, as the miniſter of the circumciſion; and to relate to him, what ſucceſs he had met with as the miniſter of the uncircumciſion; but not to receive the Goſpel from him, or to be ordained a preacher of it by him; for he had been three years already in the work of the miniſtry, before he made him this viſit; and beſides, his ſtay with him was very ſhort, nor could he have received much from him, in ſo ſhort a time, in an ordinary way: *and abode with him fifteen days*; and even all this time, was not wholly ſpent in converſation with him; for he was during this time, coming in and going out at *Jeruſalem*, where he preached boldly in the name of Chriſt, and diſputed againſt the *Grecians*.

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[l] Nat. Hiſt. l. 12. c. 21.

[m] Ib. l. 5. c. 12, 14, 16.

[n] De Bello Jud. l. 3. c. 3. §. 3.

[o] Antiq. l. 14. c. 1. §. 4. & l. 4. c. 4. §. 7.

[p] De Locis Hebraicis, fol. 92. G.

[q] Eccl. Hiſt. l. 7. c. 5.

[r] Ib. l. 8. c. 12.

[s] Hiſt. Eccl. Magdeburg. Cent. 4. c. 9. p. 350, 390, 405, 425. Cent. 5. c. 2. p. 2. c. 10. p. 552.

Ver. 19. *But other of the Apoſtles ſaw I none*, &c.] This is obſerved to ſhew, that as he did not receive the Goſpel from *Peter*, ſo neither from any of the other Apoſtles, whom he did not ſo much as ſee, much leſs converſe with; *ſave James the Lord's brother*; not *James* the ſon of *Zebedee*, the brother of *John*, whom *Herod* ſlew with the ſword; but *James* the ſon of *Alpheus*, he who made the ſpeech in the ſynod at *Jeruſalem*, *Acts* xv. 13. was the writer of the epiſtle which bears his name, and was the brother of *Joſes*, *Simon*, and *Judas*, who are called the brethren of Chriſt, *Matt.* xiii. 55. and that becauſe they were the kinſmen and relations of Chriſt according to the fleſh, it being uſual with the *Jews* to call ſuch brethren. The relation came in and ſtood thus; this *James* was *James* the leſs, the ſon of *Mary* the wife of *Cleophas*, *Mark* xv. 40, 47. which *Cleophas* was the brother of *Joſeph*, the huſband of *Mary* the mother of our Lord, as *Euſebius* from *Hegeſippus* relates; and ſo our Lord and this *James* were brothers children, as was ſuppoſed; or elſe the wife of *Cleophas* the mother of *James*, was ſiſter to *Mary* the mother of Chriſt, as ſhe is called, *John* xix. 25. and ſo they were ſiſters children, or own couſins; and thus *Jerom*[t] after much diſcourſe on this ſubject, concludes that *Mary* the mother of *James* the leſs was the wife of *Alpheus*, (or *Cleophas* which is the ſame) and the ſiſter of *Mary* the mother of the Lord, whom the evangeliſt *John* ſirnames *Mary* of *Cleophas*; and perſons in ſuch a relation, and even uncles and nephews, were called brethren by the *Jews*; ſee *Gen.* xii. 5. and xiii. 8. and xxix. 12, 15. *Lev.* x. 4. nor is *James* one of our Lord's diſciples being called his brother, any contradiction to *John* vii. 5. as the *Jew*[u] affirms, where it is ſaid, *neither did his brethren believe in him*; ſince they might not believe in him then, and yet believe in him afterwards: beſides, Chriſt had brethren or relations according to the fleſh, diſtinct from his diſciples and Apoſtles, and his brethren among them; ſee *Matt.* x. 1. and xii. 46, 49. ſuch as were *James*, *Judas*, and *Simon*; nor does the evangeliſt *John* ſay, that none of Chriſt's brethren believed in him, only that they that came to him and bid him go into *Judea* did not. Some have been of opinion that a third *James*, diſtinct from *James* the ſon of *Zebedee*, and *James* the ſon of *Alpheus* is here meant; who was not of the twelve Apoſtles, and was ſurnamed *James* the *juſt*, and called the brother of Chriſt becauſe of his faith, wiſdom, and becoming converſation; but certain it is, that this *James* was of the number of the Apoſtles, as appears from the exceptive clauſe, *other of the Apoſtles ſaw I none ſave James*, &c. and from his being put with *Cephas* and *John*, who were pillars and the chief among the Apoſtles; and beſides it was *James* the ſon of *Alpheus*, who was ſurnamed the *juſt*, and *Oblias*[w], and preſided over the church at *Jeruſalem*, and was a man of great eſteem among the *Jews*; and is by[x] *Joſephus*, as here, called the brother of *Jeſus*.

Ver. 20. *Now the things which I write unto you*, &c.] Concerning his education, his religion, his principles and practices before converſion; concerning his call by the grace of God, the revelation of Chriſt in him, and his preaching of him among the heathen; concerning his travels to ſeveral places for this purpoſe, and eſpecially concerning his not receiving the Goſpel from men, not from any of the Apoſtles; and how that upon his converſion he did not go up to *Jeruſalem* to any of them, to be taught and ſent forth by them; and that it was not till three years after that he went thither to ſee *Peter*, with whom he ſtayed but fifteen days, and ſaw no other Apoſtle but *James* the Lord's brother. Now this being a matter of moment, and what he had been charged with by the falſe teachers, that the Goſpel he preached he had received from men, in order to diſqualify him and bring him into contempt as an Apoſtle, and which they had inſinuated to the *Galatians*; he therefore not only wrote theſe things, but for the confirmation of them ſolemnly appeals to God the ſearcher of hearts, for the truth of them; *behold, before God I lye not*; which is not only a ſtrong aſſeveration, but a formal oath; it is ſwearing by the God of truth, calling him to be witneſs of the things that he had written; whence it is manifeſt that an oath upon proper occaſions, where there is a neceſſity for it, and a good end to be anſwered by it, may be lawfully made.

Ver. 21. *Afterwards I came into the regions of Syria and Cilicia.*] For having diſputed againſt the *Grecians* at *Jeruſalem*, and being too hard for them, it ſo irritated them, that they were going to murder him; which being known to the brethren there, they got him out of the way, and had him down to *Ceſarea*, and ſo to *Tarſus* a city in *Cilicia*, where he was born; in which places and in the countries about he preached the Goſpel of Chriſt; to *Tarſus*, *Barnabas* went for him ſeeking him, and finding him brought him to *Antioch* in *Syria*; and both in *Syria* and *Cilicia* he preached, no doubt with ſucceſs, ſince we read of believing *Gentiles* and churches in thoſe parts he afterwards viſited; being ſent along with others, with the letter and decrees of the ſynod at *Jeruſalem* to them, and whom he confirmed; ſee *Acts* xv. 23, 41. and the notes there: in the *Greek* text theſe countries are called *climates*; a climate in geography is ſaid[y] to be a part of the ſurface of the earth, bounded by two circles parallel to the equator, and of ſuch a breadth as that the longeſt day in the parallel nearer the pole, exceeds the longeſt day in that next the equator, by ſome certain ſpace, *viz.* half an hour.—The beginning of the climate is the parallel circle wherein the day is the ſhorteſt, the end of the climate is that wherein the day is the longeſt;—each climate only differs from its contiguous ones, in that the longeſt day in ſummer, is longer or ſhorter by half an hour in the one place than in the other: ——vulgarly the term *climate* is beſtowed on any country or region differing from another, either in reſpect of the ſeaſons, the quality of the ſoil, or even the manners of the inhabitants, without any regard to the length of the longeſt day; in which ſenſe it ſeems to be uſed here, as alſo in *Rom.* xv. 23. 2 *Cor.* xi. 10. Of the country of *Syria*, ſee the note on *Matt.* iv. 24. *Cilicia* is a country of *Aſia Minor*, now called *Caramania*; it had its name of *Cilicia*, as *Herodotus* ſays [z], from *Cilix*, the ſon of *Agenor*, a *Phenician*; tho' *Bochart* [a] derives it from *Challekim* or *Challukim*, which ſignifies ſtones, it being a ſtony country; and ſo *Herodotus* [b] calls it *mountainous Cilicia*; it is ſaid to have *Pamphilia* on the weſt, the tops of mount *Taurus* on the north, mount *Amanus* on the eaſt, and the *Cilician* ſea on the ſouth; *Jerom* ſays [c], *Cilicia* is a province of *Aſia*, which the river *Cydnus* cuts in the middle, and mount *Amanus*, of which *Solomon* makes mention, ſeparates it from *Syria-Cœle*.

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[t] Adverſ. Helvidium Tom. II. fol. 4. M.

[u] R. Iſaac, Chizzuk Emuna, par. 2. c. 88. p. 469.

[w] Euſeb. Eccl. Hiſt. l. 2. c. 23. Hieron. Catalog. Script. Eccleſiaſt. §. 3. fol. 89.

[x] Antiq. l. 20. c. 8. §. 1.

[y] Chambers's Cyclopædia in the word *climate*.

4

Ver. 22. *And was unknown by face*, &c.] Or *in perſon*. This is ſaid to prevent what might be objected, that tho' the Apoſtle had not received the Goſpel he preached from any of the Apoſtles at *Jeruſalem*; yet he might have had it from the churches that were in the land of *Judea*, and from ſome of the principal men in them; but this was ſo far from being truth, that he was not ſo much as known *unto the churches of Judea which were in Chriſt*; for there was not only a famous church of believers in Chriſt at *Jeruſalem*, the metropolis of the land, but there were ſeveral congregated churches in the ſeveral parts of that country: by *Judea* we are to underſtand that part of the land of *Iſrael* ſo called, which was diſtinct not only from *Samaria*, but from *Galilee* and *Perea*, or the country beyond *Jordan*; for, according to the *Jews* [d], the land of *Iſrael* was divided into three parts, *Judea*, *Perea*, and *Galilee*——*Judea* again was divided into three parts, the hill country, the plain, and the valley; and the plain of *Lydda* is as the plain of the ſouth, and its mountainous part as the king's mountain; from *Bethhoron* to the ſea is one province: and elſewhere [e] it is ſaid, that the hill country of *Judea*, is the king's mountain, the plain of it is the plain of the ſouth, and the valley is from *Engedi* to *Jericho*—from *Bethoron* to *Emmaus* is mountainous, from *Emmaus* to *Lydda* is a plain, and from *Lydda* to the ſea a valley; from which may be collected where this country lay, and where were theſe churches here ſpoken of; the foundation of which might be laid in the converſion of ſome in thoſe parts, thro' the miniſtry of the diſciples of Chriſt, who were appointed witneſſes of him not only in *Jeruſalem*, but in all *Judea* and *Samaria*, *Acts* i. 8. and about the time of the Apoſtle *Paul*'s converſion, and his being at *Jeruſalem*, there were churches gathered in *Judea*, as diſtinct from *Galilee* and *Samaria*, *Acts* ix. 31. particularly at *Ceſarea*, *Lydda*, *Saron*, and *Joppa*. It is very likely that all the Apoſtles when they firſt ſet out to preach the Goſpel after the aſcenſion of Chriſt and the effuſion of the Spirit, began in *Judea*; tho' ſome might make a very ſhort ſtay, and others a longer. The Apoſtle and evangeliſt *Matthew* is generally thought to have exerciſed his miniſtry chiefly in *Judea*, and to have continued there long; here he wrote his Goſpel for the ſake of the *Jews* that believed [f]; and that as a very ancient writer ſays [g], when *Peter* and *Paul* preached at *Rome*, and founded the church there. *Judas Thaddæus* is alſo ſaid [h] to go thro' *Judea*, *Galilee*, *Samaria*, *Arabia*, *Syria*, and *Meſopotamia*; and certain it is, that *Philip* after he had baptized the *Eunuch* preached in all the cities from *Azotus* to *Cæſarea*, where he ſeems to have ſtayed a while and preached, *Acts* viii. 40. and where afterwards was a Goſpel-church-ſtate, of which ſee the note on *Acts* x. 48. and at *Lydda* and *Saron*, which were both in *Judea*, there were ſaints who were viſited by the Apoſtle *Peter*, and others converted by him, about the time that our Apoſtle here refers to; of the church at *Lydda* ſee the note on *Acts* ix. 32. at *Joppa* alſo which was in the tribe of *Dan*, there were diſciples at the ſame time, and very likely a church there; of which ſee the note on *Acts* ix. 38. and it may be obſerved that the Apoſtle *Peter* was the miniſter of the circumciſion, he had the Goſpel of the circumciſion committed to him, and he continued with and preached much to the circumciſed *Jews*; and ſo in all likelihood was the inſtrument of planting the churches in *Judea* here ſpoken of. Theſe are ſaid to be *in Chriſt*, as the church at *Theſſalonica*, and that at *Corinth* are elſewhere ſaid to be; becauſe they profeſſed to believe in Chriſt, were called by his name, and called upon his name; and tho' every individual member of them might not be in Chriſt, really united to him, and have communion with him; yet ſince they were all under a profeſſion of him, they are conſidered as in him. The *Arabic* verſion reads it, *the churches of Judea which believe in Chriſt*; which tho' not a literal tranſlation, gives the true ſenſe of the paſſage, and diſtinguiſhes thoſe churches from the ſynagogues or aſſemblies of the *Jews* which did not believe in Chriſt.

Ver. 23. *But they had heard only*, &c.] What they knew of the Apoſtle was only by hearſay; they had never ſeen him, nor heard him preach, nor converſed with him, only had it reported to them; *that he which perſecuted us in times paſt*; ſome few years ago, and not them perſonally, but ſuch as were of the ſame faith with them, the church at *Jeruſalem* and the members of it; which he made havock of, committing men and women to priſon, and cauſing others to fly to ſtrange cities; *now preacheth the faith which once he deſtroyed*; all as in him lay he endeavoured to deſtroy it, tho' he could not entirely root it up; he deſtroyed many of the diſciples that held it, and did all he could to diſcourage others from embracing and profeſſing it; he made uſe of the ſtrongeſt arguments he was maſter of to confute it, and of the ſecular arm to cruſh and extirpate it, but now was become a preacher of it: by *faith* is meant not ſo much the grace of faith, tho' to ſhew the nature, neceſſity, and uſefulneſs of faith in Chriſt, and to direct and encourage ſenſible ſinners, as he did the goaler, to believe in him, was a principal part of his miniſtry; but rather the doctrine of faith which is always deſigned, when it is ſaid, as here, to be preached or to be obeyed, ſtood faſt in and contended for, or to be departed and erred from, to be made ſhipwreck of and denied. The Goſpel is called the word of faith, the myſtery of faith, the faith of the Goſpel, common faith, moſt holy faith, the faith once delivered to the ſaints; it contains things to be believed; it propoſes and directs to the great object of faith; and is the means of implanting and increaſing that grace, and without which the miniſtry of it is of no uſe: it takes in all articles of faith, reſpecting the divine Being, the unity of God, the Trinity of perſons in the Godhead, the equal and proper deity of each perſon, their perſonal diſtinctions from each other, the attribution of all divine works, worſhip and honour to them; it relates to every thing concerning man, in his original creation, in his ſtate of innocence and integrity; concerning the fall of *Adam*, the imputation of his ſin to all his poſterity, the corruption of human nature, and the impotence of man to all that is ſpiritually good; it regards all the acts of grace, of the Father, Son, and Spirit, in and towards any of the Sons of men: it includes all the doctrines of it, as of the free, ſovereign, everlaſting, and unchangeable love of God; of eternal, perſonal, and irreſpective election of ſome to grace and glory, by which both are ſecured; of the everlaſting, abſolute, unconditional, and ſure covenant of grace; of particular redemption by Chriſt, proceeding on a full ſatisfaction to divine juſtice; of juſtification by the imputed righteouſneſs of Chriſt; of reconciliation and pardon by his blood; of regeneration and ſanctification by the Spirit; of the perſeverance of the ſaints in faith and holineſs, the reſurrection of the dead, and eternal glory: now this faith in the ſeveral momentous branches of it, the Apoſtle preached, publiſhed, declared, ſpoke out openly and publickly; fully and compleatly, without dropping, concealing, or keeping back any thing; clearly and plainly, without uſing ambiguous phraſes, or words of double meaning, with all faithfulneſs and integrity, boldneſs and conſtancy.

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[z] L. 7. Polymnia, c. 91. Solinus, c. 51. [a] Canaan, p. 376. [b] L. 2. Euterpe, c. 34. [c] De locis Hebraicis, fol. 95. M. [d] Miſn. Sheviith, c 9. §. 2. [e] T. Hieroſ. Sheviith, fol. 38. 4. [f] Hieron. Catalog. Script. Eclceſiaſt. §. 4. fol. 90. A. [g] Irenæus adv. Hæræſ. l. 3. c. 1. [h] Hiſt. Eccleſ. Magdeburg. cent. 1. l. 2, c. 10. p. 449.

Ver. 24. *And they glorified God in me.*] Or *for me*; on his account; for the wonderful grace beſtowed on him and wrought in him; for the ſurprizing change that was made in him, that of a perſecutor he ſhould become a preacher, which they aſcribed, as he himſelf did, to the abundant grace of God; they were greatly thankful and bleſſed God, who had given him ſuch large gifts, and made him ſo greatly uſeful in the cauſe, and among the churches of Chriſt. And by obſerving this, how much the churches in *Judea* were affected with the grace of God vouchſafed to him, tho' they had never ſeen him nor heard him, he tacitly ſtrikes at and rebukes the falſe teachers, and the *Galatians* that adhered to them, for their different treatment of him; to whom he was not only known by face, but had preached among them ſo fully, clearly, and powerfully, the Goſpel of the grace of God.

CHAP. II.

IN this chapter the Apoſtle proceeds with the narrative of himſelf, and gives an account of another journey of his to *Jeruſalem*, where he had a converſation with the chief of the Apoſtles; in which they approved of his miniſtry, allowed of his commiſſion, and took him into fellowſhip with them, but gave him no new inſtructions, nor added to his ſpiritual light and knowledge; from whence it appeared that the Goſpel he preached was not after men, or received from men, as he had aſſerted in the preceding chapter; and he alſo gives an account of his meeting with *Peter* at *Antioch*, and how he reproved him for ſome judaizing practices; which leads him to aſſert the doctrine of juſtification by faith, in oppoſition to the works of the law; which is the grand point he had in view to eſtabliſh in this epiſtle, and which he vindicates from the charge of licentiouſneſs. He begins with an account of another journey of his to *Jeruſalem*, the circumſtances of which he relates as the time when, fourteen years ago; the perſons he took with him as his companions, *Barnabas* and *Titus*, ver. 1. what moved him to it, a revelation from God; and the buſineſs he did when come thither, he communicated the Goſpel, and that not to any but to ſuch that were of reputation, and not publickly but privately; his end was that it might appear how ſucceſsful he had been in his miniſtry, and had not laboured in vain, ver. 2. then follows a narrative of a particular event relating to *Titus*, who is deſcribed as one of his companions, and by his nation a *Greek*; and who tho' an uncircumciſed perſon, yet the Apoſtles and elders at *Jeruſalem* did not oblige him to be circumciſed, which ſhewed that they were of the ſame mind with the Apoſtle in this point, ver. 3. and the reaſon of it was becauſe of the falſe teachers, that they might not give them any handle; who are deſcribed by their character, falſe brethren, by their private manner of getting in among the ſaints, and by their ends and views, which were to ſpie out their chriſtian liberty and bring them into bondage, ver. 4. to whom the Apoſtle oppoſed himſelf, and would not give way for the leaſt ſpace of time; for this end that the truth of the Goſpel might continue with the *Gentiles*, ver. 5. and as for the Apoſtles, tho' they were men of great character and reputation, nor would the Apoſtle detract from it; yet they added nothing to him, he received nothing from them, ver. 6. but on the other hand, partly becauſe they ſaw that as the Goſpel to be preached to the *Jews*, was committed to *Peter*, ſo the ſame Goſpel to be preached to the *Gentiles*, was committed to *Paul*; and partly becauſe of the ſame efficacy and ſucceſs in the miniſtry of the one as in the miniſtry of the other; as alſo becauſe they perceived what gifts of grace were beſtowed on the Apoſtle; they gave to him and *Barnabas* the right hand of fellowſhip, as a token of their mutual agreement, and as being of the ſame ſociety, ver. 7, 8, 9. nor did they give him and *Barnabas* any thing in charge, but only to remember the poor, to which he was forward enough of himſelf, ver. 10. after which follows an account of an oppoſition made by the Apoſtle to *Peter*, which was done at *Antioch*, and to his face, and not without reaſon, ver. 11. for whereas he had ſome time before eat with the *Gentiles*, which was commendable in him, he afterwards declined converſation with them, moved to it by fear of the converted *Jews*, ver. 12. and ſuch was the force of his example, that other *Jews* who before did not ſcruple eating with the

Gentiles, ſeparated likewiſe, and even *Barnabas* himſelf, *Paul*'s companion, ver. 13. wherefore ſeeing this was not walking according to the Goſpel of Chriſt, and with that integrity and uprightneſs which became ſuch perſons, the Apoſtle publickly reproved *Peter*, and expoſtulated with him; partly on account of his former converſation with the *Gentiles*, tho' he himſelf was a *Jew*, and therefore it was abſurd and contradictory in him, to oblige the *Gentiles* to live as the *Jews* did, ver. 14. and partly on account of the knowledge which he and *Peter* and others who were *Jews*, and not ſinners of the *Gentiles*, had of the doctrine of juſtification; that it was not by the works of the law, but by faith in Chriſt; for to this end they had believed in Chriſt that they might be juſtified, not by the one, but by the other; which doctrine is confirmed by a paſſage referred to in *Pſal.* cxliii. 2. ver. 15, 16. and whereas it might be objected that this doctrine of free juſtification opened a door to licentiouſneſs, the Apoſtle anſwers to it by an abhorrence of it, ver. 17. and by obſerving that this would build up what he had deſtroyed, ver. 18. beſides, he argues the contrary from his being dead to the law, that he might live unto God, ver. 19. and from his crucifixion with Chriſt, and of the old man with his deeds; and from Chriſt's living in him, and his living by faith upon him, ver. 20. and for the further confirmation of the doctrine of juſtification being by faith, and not by works, he ſuggeſts, were it otherwiſe, both the grace of God would be fruſtrated and made void, and the death of Chriſt be in vain, ver. 21.

The End of the SECOND VOLUME.

ERRATA.

PAGE 22. col. 1. line 12. read *Meſſiahſhip.* p. 52. col. 1. l. 11. read *to life.* p. 64. col. 1. l. 53. read *hearts love and affection of Chriſt.* p. 129. col. 2. l. 7. read *υδασι.* ibid l. 69. read *weeks.* p. 141. col. 1. l. 36. read *Neo Cæſarea.* p. 199. col. 2. l. 24. read *Avim.* p. 212. col. 2. l. 58. dele *Roma Caſtaldo, and.* p. 222. col. 2. l. 14. read *with them.* p. 226. col. 1. l. 30. read *calls.* p. 269. col. 1. l. 5. read *Thya or Thyria.* p. 282. col. 1. l. 27. read *ſays.* p. 287. col. 1. l. 2. read מצוה. p. 370. col. 2. l. 37. dele *name.* p. 392. col. 1. l. 56. read *declared.* p. 399. col. 1. l. 4. read נהפכו p. 407. col. 2. l. 65. read מילה. p. 419. col. 2. l. 19. read יצר. p. 422. col. 1. l. 14. read שנולד. p. 440. col. 2. l. ult. read *requirement.* p. 441. col. 1. l. 46. read עץ. p. 446. col. 1. l. 33. read *it is.* p. 483. col. 1. l. 45. read *nor* for *or.* p. 501. col. 2. l. 31, 32. read *Boanergeſes, Barnabaſes.* p. 533. col. 2. l. 40. read *objects.* p. 539. col. 2. l. 9. read *to be.* p. 556. col. 1. l. 11. read חלשותי. p. 591. col. 1. l. 64. read *Michal.* p. 592. col. 2. l. 21. read *verſions.* p. 630. col. 1. l. 14. read *worſhip.* ib. col. 2. l. 8. dele *not.* p. 633. col. 2. l. 32. dele *or.* p. 638. col. 2. l. 16. read *paſchal.* p. 713. col. 1. l. 31. read *reverence.* ib. col. 2. l. 2. read *engagement.* ib. l. 42. for *on* read *in.* p. 714. col. 1. l. 50. read *committed to us.* p. 736. col. 1. l. 31. read *interpreted.*

11 FE 59